



Analysis Of The Value Of Tawhid Education In The Book Al-Minahas Saniyah Fi Wasiyyatil Matbuliyah By Abdul Wahab As-Sya'roni And Its Actualization In The Context Of Modern Islamic Education

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ABSTRACT

This research is motivated by the urgent need to strengthen the values of tawhid in Islamic education as a bulwark against spiritual erosion caused by modern materialistic globalization. Although previous research has extensively addressed tawhid as a theological concept, there is a significant academic gap in understanding how classical Sufi pedagogy, particularly that found in Al-Minahas Saniyah fi Wasiyyatil Matbuliyah, can be systematically integrated into modern curricula to address contemporary psychological and ethical crises. Most existing research remains descriptive in nature, failing to bridge the gap between classical spiritual disciplines and current educational methodologies. This study aims to analyze the core tawhid-based educational values in the works of Abdul Wahab As-Sya'roni and critically examine their practical actualization within the framework of modern Islamic education. This study uses qualitative library research methods. Data were collected from Al-Minahas Saniyah as the primary source and synthesized with contemporary pedagogical literature through content analysis to identify specific internalization strategies. The findings indicate that this book offers a structured hierarchy of monotheistic education, including purification of intention (ikhlas), absolute ethical obedience, and the concept of muraqabah (God-consciousness). Unlike general theological texts, this work provides a "spiritual guide" that remains highly relevant for modern education. This study suggests that actualization must move beyond cognitive learning to an integrated "spiritual-affective" model, incorporating these classical values into everyday school culture and character formation in the digital age.

Keywords: : Tawhid Education, Islamic Education, Sufism, Faith Values, Abdul Wahab As-Sya'roni.

ABSTRAK

Penelitian ini dimotivasi oleh kebutuhan mendesak untuk memperkuat nilai-nilai tauhid dalam pendidikan Islam sebagai benteng melawan erosi spiritual yang disebabkan oleh globalisasi materialistis modern. Meskipun penelitian sebelumnya telah banyak membahas tauhid sebagai konsep teologis, namun terdapat kesenjangan akademis yang signifikan dalam memahami bagaimana pedagogi Sufi klasik, khususnya yang terdapat dalam kitab Al-Minahas Saniyah fi Wasiyyatil Matbuliyah, dapat diintegrasikan secara sistematis ke dalam kurikulum modern untuk mengatasi krisis psikologis dan etika kontemporer. Sebagian besar penelitian yang ada masih bersifat deskriptif, gagal menjembatani kesenjangan antara disiplin spiritual klasik dan metodologi pendidikan saat ini. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan berbasis tauhid inti dalam karya Abdul Wahab As-Sya'roni dan secara kritis memeriksa aktualisasi praktisnya dalam kerangka pendidikan Islam modern. Penelitian ini menggunakan metode penelitian pustaka kualitatif. Data dikumpulkan dari Al-Minahas Saniyah sebagai sumber utama dan disintesis dengan

literatur pedagogis kontemporer melalui analisis isi untuk mengidentifikasi strategi internalisasi spesifik. Temuan menunjukkan bahwa buku ini menawarkan hierarki pendidikan tauhid yang terstruktur, termasuk penyucian niat (ikhlas), ketaatan etis absolut, dan konsep muraqabah (kesadaran akan Tuhan). Berbeda dengan teks-teks teologis umum, karya ini menyediakan "panduan spiritual" yang tetap sangat relevan untuk pendidikan modern. Studi ini menyarankan bahwa aktualisasi harus bergerak melampaui pembelajaran kognitif menuju model "spiritual-afektif" yang terintegrasi, dengan memasukkan nilai-nilai klasik ini ke dalam budaya sekolah sehari-hari dan pembentukan karakter di era digital.

Kata Kunci: Pendidikan Tauhid, Pendidikan Islam, Tasawuf, Nilai Keimanan, Abdul Wahab As-Sya'roni

INTRODUCTION

Tawhid is the main foundation of Islamic teachings, which forms the basis for all aspects of a Muslim's life, including faith, worship, and social behavior. From an Islamic educational perspective, Tawhid is not only understood as a theological concept of the oneness of God, but also as a fundamental value that shapes life orientation, spiritual attitudes, and human behavior patterns. Therefore, Tawhid education plays a strategic role in building a religious character based on solid faith (Wahyuni et al., 2025). However, in the context of modern life, the challenges to internalizing Tawhid values are increasingly complex. According to Sakilah et al. (2025), the development of globalization, social change, and the dominance of materialistic orientations often lead to a gap between theoretical religious understanding and its implementation in daily life. Therefore, this phenomenon indicates that strengthening Tawhid values through a comprehensive educational approach is an urgent need in the contemporary Islamic education system.

The strengthening of tawhid education is a central pillar in developing the spiritual and pedagogical foundations of Islamic society. However, a significant challenge in contemporary Islamic education is the tendency to teach tawhid as a purely cognitive and dogmatic subject, often detached from the emotional and spiritual internalization required for character formation. This gap between theological knowledge and spiritual practice has led to a "formalistic" understanding of faith that struggles to withstand the pressures of modern materialism and secular globalization (Irawan and Rohman, 2025). To address this, scholars emphasize the urgency of revisiting classical Islamic heritage (turath). Among the most influential works is *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah* by Sayyid Abdul Wahab As-Sya'roni. This text is renowned for its synthesis of sharia and tasawwuf, offering a collection of teachings focused on the purification of the soul (tazkiyatun nafs) and the strengthening of the servant's relationship with Allah SWT. While the book is traditionally studied within pesantren (Islamic boarding school) circles as a mystical manual, its potential as a systematic pedagogical framework for tawhid education remains under-explored (Hasanah, 2025). The specific academic gap addressed by this research lies in the lack of critical analysis regarding how the "spiritual discipline" found in *Al-Minahas Saniyah* can be operationalized within modern educational structures. Previous studies have largely treated the text as a purely spiritual guide for individuals, neglecting its broader implications for institutional character-building and curriculum development. Furthermore, there is a scarcity of research that bridges As-Sya'roni's classical insights with the contemporary need for a "lived tawhid" that goes beyond rote memorization. Therefore, this study aims to analyze the specific values of tawhid education in *Al-Minahas Saniyah* and evaluate their relevance in answering the spiritual crises of modern Islamic education.

This research uses a qualitative analytical approach with a library research method. Data are gathered by examining various relevant literature sources in depth, including classical texts, scientific books, and previous research results related to tawhid education and the thought of Abdul Wahab As-Sya'roni. The book *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah*

serves as the primary source, which is then analyzed using content analysis to identify its core pedagogical values. Previous studies have explored As-Sya'roni's work from various specialized perspectives. For instance, research has analyzed the Sufistic moral values and their general implications for character education (Yustika, 2021). Other studies have focused on specific messages within the text regarding spiritual healing and the stages of repentance (taubat) for spiritual health (Shofwan, 2022). Furthermore, there has been research exploring the broader educational components of As-Sya'roni's Sufism, such as the roles of teachers and students in reaching ma'rifatullah (Subaidi, 2017), as well as the implementation of these teachings in non-formal religious gatherings to shape communal religiosity (Kudus, 2023). This research differs from existing scholarship by specifically narrowing its focus on tawhid education as a functional pedagogical framework to address the spiritual crises of modern society. While previous studies often treat *Al-Minahas Saniyah* as a manual for individual Sufistic practice or general character education, this study analyzes how its classical values can be systematically operationalized as a core foundation for internalizing tawhid in modern Islamic curricula. By bridging classical spiritual discipline with contemporary pedagogical needs, this research offers a unique perspective on using turath (classical heritage) to counter the materialistic tendencies of the digital age.

Based on this background, this study aims to analyze the values of tawhid education contained in Abdul Wahab As-Sya'roni's book, *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah*, and to examine their actualization in the context of modern Islamic education. This analysis is expected to provide a comprehensive overview of the concept of tawhid education proposed in the work and its contribution to the development of Islamic education oriented towards the formation of students' faith and morals.

Academically, this research is expected to provide theoretical contributions to the development of Islamic education studies, particularly regarding the integration of the values of tawhid, Sufism, and character education. Furthermore, the results are also expected to serve as a scientific reference for academics, educators, and researchers in understanding the relevance of classical Islamic scholars' thought to the challenges of Islamic education in the modern era. Thus, the study of the values of tawhid education in the works of classical Islamic scholars not only has historical value but also practical significance in enriching the paradigm of Islamic education oriented towards the formation of individuals with faith, morals, and integrity.

Theoretically, the concept of tawhid education in Islamic literature emphasizes that faith in Allah must be the foundation of the entire educational process (Zamroni et al., 2025). As the results of research by Mujahid (2026) show, Islamic educational thinkers explain that tawhid functions not only as a theological doctrine, but also as a pedagogical principle that guides humans in developing spiritual awareness, moral integrity, and social responsibility. In this context, the teachings of Sufism that emphasize the purification of the heart, sincerity, and closeness to Allah play an important role in strengthening the internal dimension of tawhid education. as well as the statement of Syed Muhammad Naquib al-Attas, who argued that the core of Islamic education is the "Islamization of knowledge," where tawhid serves as a metaphysical framework that prevents the secularization of the human mind (Al-Attas, 1993). Furthermore, Ismail Raji al-Faruqi (1982) emphasized that tawhid is the main principle of the "First Way," which gives identity to Islamic civilization and ensures that every educational activity is directed towards God-consciousness. In the contemporary context, a study in the *Journal of Advanced Education and Development (JAED)* reinforces that the integration of Islamic moral values (tawhid) with analytical skills into the modern curriculum is no longer an option but a necessity to produce students with professional competence and spiritual

resilience (Qois Azizah, 2024). These values are also reflected in the teachings conveyed by Abdul Wahab As-Sya'roni in *Al-Minahas Saniyah*, which emphasizes the importance of avoiding polytheism, purifying intentions, and placing Allah as the center of life's orientation. Therefore, an examination of these values is important to understand how the concept of tawhid education can be actualized relevantly in the modern Islamic education system.

METHODS

This study uses a qualitative analytical approach with a library research method. The qualitative approach was used because this study aims to understand, interpret, and analyze in depth the values of tawhid education contained in Abdul Wahab As-Sya'roni's book *Al-Minahas Saniyah Fi Wasiyyatil Matbuliyah* and its relevance in the context of modern Islamic education. Library research was chosen because the object of study is texts and ideas found in scientific literature, so the data collection process was carried out through searching various relevant library sources (Ridwan et al., 2021). Through this approach, researchers can comprehensively examine the concepts, ideas, and values of tawhid education by examining various literature related to the research theme.

The research objectives of this study are scientific literature discussing the value of tawhid education and Islamic educational thought related to the book *Al-Minahas Saniyah Fi Wasiyyatil Matbuliyah*. In library research, the object of study is not respondents or a field population, but rather written sources relevant to the research focus. These sources include classical texts, academic books, scientific journals, research articles, and other scientific documents related to the concept of tawhid education and modern Islamic education. The selection of literature sources was carried out selectively, considering aspects of topic relevance, academic credibility, and the authority of the author or publisher to ensure the data used has accountable scientific validity.

The data used in this study is secondary data obtained from various scientific literature. The primary data source in this study is the book *Al-Minahas Saniyah Fi Wasiyyatil Matbuliyah* by Abdul Wahab As-Sya'roni, which serves as the primary object of study. Furthermore, this study also utilizes secondary data sources from academic books, scientific journals, research articles, and previous research relevant to the themes of tawhid and modern Islamic education. This data is used to strengthen the analysis, provide a theoretical foundation, and broaden understanding of the tawhid values contained in the book.

Data analysis in this study was conducted using a descriptive qualitative analysis approach through content analysis techniques. The data analysis process was carried out through several stages, namely: (1) collecting literature relevant to the research focus; (2) data reduction by selecting and focusing on information related to the values of tawhid education in the book being studied; (3) grouping and categorizing tawhid concepts based on main themes; (4) interpretation and descriptive analysis of the text content to reveal the meaning of tawhid education values; and (5) drawing conclusions regarding the form and actualization of these values in the context of modern Islamic education. Through these stages, this study is expected to be able to produce a systematic and comprehensive understanding of the values of tawhid education in the book *Al-Minahas Saniyah* and its relevance in the development of contemporary Islamic education.

RESULTS AND DISCUSSION

A study of Abdul Wahab As-Sya'roni's book, *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah*, shows that the concept of tawhid education developed in the work functions not only as a theological doctrine but also as a pedagogical framework that shapes a Muslim's spiritual awareness, ethics, and life orientation. An analysis of the book's contents reveals that the values of tawhid are conveyed through a Sufi approach that emphasizes the integration of faith, spiritual experience, and daily life practices (Juniarti, 2025).

Conceptually, As-Sya'roni's perspective understands tawhid as an existential awareness of the oneness of God that must be reflected in all aspects of human life. Tawhid is positioned not only as theoretical knowledge learned rationally but also as a spiritual awareness that shapes human life orientation (Pohan et al., 2025). Within an educational framework, this concept demonstrates that the primary goal of Islamic education is to shape individuals with a strong sense of divinity, so that all life activities are directed toward devotion to God.

This view aligns with the concept of tawhid education put forward by Syed Muhammad Naquib al-Attas, who asserted that the primary goal of Islamic education is the process of *ta'dib* (religious practice), namely the instilling of *adab* (ethics) based on the recognition and acknowledgment of the oneness of God (Muhammad, 2025). From Al-Attas' perspective, education aims not only to transfer knowledge but also to shape individuals with a metaphysical awareness of the relationship between humans, nature, and God (Arib and Yuspitasaki, 2025). Thus, the findings regarding the tawhid orientation in As-Sya'roni's thought reinforce the paradigm of Islamic education that places tawhid as the ontological and axiological foundation of education.

Analysis of the text's content reveals that tawhid education in Asy-Sya'roni's work is not a static theological indoctrination, but a dynamic transformative process centered on *tazkiyatun nafs* (purification of the soul). Asy-Sya'roni articulates a profound pedagogical hierarchy where the verbal recognition of Allah's oneness (*tawhid al-aqwal*) is merely the outer shell; the core lies in *tawhid al-ahwal* (the state of being in divine unity). The text demonstrates a "negative-to-positive" spiritual dialectic. Asy-Sya'roni argues that the human heart is naturally preoccupied with "pseudo-gods", such as arrogance (*kibar*), ostentation (*riya'*), and materialistic attachment (*hubbud-dunya*). In his view, these vices are not merely moral failings but forms of hidden *shirk* (*shirk khafi*) because they position the "ego" as a competitor to Divine Authority. Therefore, *tazkiyatun nafs* functions as a pedagogical deconstruction: by cleansing the heart of these traits, the educator removes the "veils" (*hijab*) that prevent the student from witnessing the absolute agency of Allah in every aspect of life. Authentic tawhid, as interpreted from *Al-Minahas Saniyah*, is thus reflected in the integration of spiritual awareness and moral integrity. When a student successfully undergoes this purification, their moral quality changes from a forced ethical compliance to a natural manifestation of their faith. This deeper interpretation suggests that for Asy-Sya'roni, monotheism education is essentially an "internal revolution" where the soul is trained to see no cause, no power, and no ultimate goal other than Allah SWT, thereby achieving a state of sincerity (*ikhlas*) that is both spiritually profound and socially ethical. (Nurminah et al., 2025).

This finding aligns with the thinking of Abu Hamid al-Ghazali, who emphasized that the science of tawhid must be accompanied by a process of purification of the soul in order to foster authentic spiritual awareness (Nafi'an and Sumanta, 2025). As explained by Selvia (2024), Al-Ghazali's works explain that the goal of Islamic education is to shape individuals

who possess a balance between the intellectual and spiritual dimensions. Therefore, tawhid education cannot be achieved solely through a rational approach; it must be accompanied by moral and spiritual development.

Another value of tawhid education found in the book *Al-Minahas Saniyah* is the integration of tawhid and morals. From As-Sya'roni's perspective, true tawhid will foster good moral behavior. Awareness of God's presence in every aspect of life will encourage humans to be humble, grateful, honest, and responsible in their social lives. Thus, tawhid has not only a theological dimension but also ethical and social implications (Prastyo et al., 2025).

This finding aligns with Ibn Khaldun's view, which emphasizes that Islamic education aims to shape human character and morals through the integration of knowledge and spiritual values. Ibn Khaldun explained that successful education is one that can shape individuals with morals and the ability to carry out their social roles responsibly (Akmal et al., 2024). Thus, the integration of tawhid and morals in As-Sya'roni's thought aligns with the classical Islamic educational paradigm.

Furthermore, literature analysis also indicates that tawhid education in this book has a strong practical dimension. As-Sya'roni emphasizes the importance of actualizing the values of tawhid in social life. Awareness of tawhid must be reflected in attitudes of honesty, justice, simplicity, and concern for others. Thus, tawhid is not limited to the individual spiritual dimension but also has broad social implications.

In the context of modern Islamic education, the values of tawhid education contained in this book have significant relevance. Modern educational systems often emphasize cognitive aspects and technological mastery, while the spiritual and moral dimensions receive insufficient attention. The concept of tawhid education developed by As-Sya'roni offers an alternative perspective that emphasizes the balance between intellectual development and spiritual formation.

This relevance is further reinforced by Fazlur Rahman's thinking, which asserts that Islamic education must integrate spiritual values with the needs of modern life. Fazlur Rahman emphasized that the core of Islamic education is developing individuals with moral awareness and social responsibility rooted in the principle of tawhid (Hidayat et al., 2024). Therefore, researchers Maisaroh et al. (2025) suggest that actualizing tawhid values in modern education does not mean a literal return to traditional educational models, but rather a reinterpretation of fundamental Islamic values to maintain their relevance to current developments.

Based on an analysis of relevant literature, actualizing tawhid education in the context of modern Islamic education can be achieved through integrating tawhid values into the curriculum, strengthening the spiritual dimension of the learning process, and creating an educational environment that supports the internalization of tawhid values in daily life (Gasmi et al., 2025). This integration can be achieved by making tawhid the philosophical foundation of the entire educational process, so that each discipline is understood within the framework of humanity's relationship with God.

Theoretically, the results of this study indicate that the ideas about tawhid education contained in the book *Al-Minahas Saniyah fi Wasiiyatil Matbuliyah* have made a significant contribution to the development of the contemporary Islamic educational paradigm. The Sufi approach employed by As-Sya'roni demonstrates that tawhid education is not solely oriented toward doctrinal aspects, but also toward the formation of profound spiritual awareness. This

approach makes a significant contribution to the development of a more integrative model of Islamic education, one that combines intellectual, spiritual, and moral dimensions in a balanced manner (Nuralimah et al., 2025).

Thus, the findings of this study reinforce the view that tawhid is the primary foundation of the Islamic education system. The concept of tawhid education developed by As-Sya'roni is not only relevant in the context of classical education but also has great potential for actualization in a modern Islamic education system oriented toward developing individuals with faith, knowledge, and noble character.

CONCLUSION

This study concludes that Abdul Wahab As-Sya'roni's *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah* offers a transformative framework for monotheistic education that goes beyond purely cognitive instruction. The identified core values, such as the avoidance of shirk khafi (hidden polytheism), absolute spiritual devotion, adherence to the Quran and Hadith, and deep faith in qada' and qadar, serve as integrated pedagogical principles, rather than isolated theological doctrines. These values work collectively to reshape students' life orientations, shifting from materialistic attachments to God-conscious moral integrity. Theoretically, this study contributes to the field of Islamic educational philosophy by proposing a "Sufi Pedagogical Model" of monotheism. Unlike modern conventional approaches that often separate theology from character development, this model demonstrates that authentic monotheism can only be achieved through *tazkiyatun nafs* (purification of the soul). This demonstrates that in Islamic educational philosophy, monotheism is not merely a subject matter, but also a method and goal of the learning process itself. In the context of modern Islamic education, these values serve as a critical counter-narrative to secular-materialistic trends. Their relevance is realized through three strategic dimensions: (1) the integration of spiritual-affective values into the formal curriculum, (2) the enhancement of a "spiritual atmosphere" in classroom interactions, and (3) the creation of a holistic institutional environment that encourages the internalization of faith in everyday life. This research reinforces that the revitalization of classical turath is crucial for developing a resilient religious character in the digital era.

Based on these findings, it is recommended that Islamic educational institutions develop educational models that integrate monotheistic values more systematically into the learning process and develop students' character. Strengthening the spiritual dimension through the internalization of the values of tawhid needs to be carried out continuously so that Islamic education is not only oriented towards cognitive aspects, but also able to shape religious awareness and moral integrity of students. Furthermore, the study of the thoughts of classical scholars such as Abdul Wahab As-Sya'roni needs to be continuously developed as a conceptual foundation in enriching the paradigm of contemporary Islamic education. Further research is also recommended to examine the empirical implementation of the values of tawhid education in educational practices in modern Islamic educational institutions to gain a more comprehensive understanding of the effectiveness of their application in shaping the religious character of students.

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