

The Thoughts of Muslim Scholars on Tawhid as the Foundation of the Philosophy of Islamic Education

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Abstract

This paper examines monotheism as the primary foundation of Islamic educational philosophy, encompassing ontological, epistemological, and axiological aspects. Ontologically, monotheism asserts that all reality originates from God, and education is always linked to the spiritual dimension. Epistemologically, monotheism combines revelation and reason as two complementary sources of knowledge. Axiologically, monotheism serves as a guide in shaping human beings with morals, ethics, and a sense of responsibility. The ideas of figures such as Al-Ghazali, Ibn Sina, and Al-Farabi demonstrate that the goal of Islamic education is to cultivate a complete human being through a balance among intellectual, spiritual, and moral dimensions. Monotheism-based education also emphasizes instilling values in daily life through role models, habituation, and the process of purifying the soul. In the context of modern education, this approach is relevant as a response to the moral crisis and materialistic tendencies by directing education toward character development, divine awareness, and devotion to God and fellow human beings.

Keywords: Monotheism; Islamic Education; Educational Philosophy; Spirituality; Morals; Integration of Knowledge.

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INTRODUCTION

Islamic education plays a strategic role in shaping individuals who are not only intellectually competent but also possess strong moral and spiritual integrity. At the core of Islamic education lies the concept of *tawhid* (the oneness of God), which serves as the foundation for all aspects of life, including educational processes. Tawhid is not merely understood as a theological doctrine; rather, it functions as a value framework that guides students' attitudes, behaviors, and life orientations. In this regard, Islamic education is expected

to transform the values of tawhid into pedagogical practices that remain relevant to contemporary societal developments.

Throughout Islamic history, the concept of tawhid-based education did not emerge spontaneously. Instead, it evolved through a long process of intellectual engagement between revealed sources—the Qur'an and the Hadith—and the social realities experienced by Muslim communities across different historical periods. Classical Muslim scholars played a significant role in formulating educational systems that aimed not only to transmit knowledge but also to cultivate moral character and spiritual awareness among learners. Prominent figures such as Al-Ghazali, Ibn Sina (Avicenna), and Al-Farabi contributed substantially to educational thought, integrating theological and philosophical perspectives into their educational frameworks.

Al-Ghazali, for instance, in his renowned work *Ihya' Ulum al-Din*, argued that knowledge not grounded in authentic tawhid could potentially lead individuals toward moral corruption. According to him, the ultimate objective of education is to draw human beings closer to Allah, a goal that can only be achieved when learners deeply understand and internalize the principles of tawhid. Beyond theoretical discussions, Al-Ghazali proposed practical methods for cultivating tawhid, including *muhasabah* (self-reflection), *tazkiyat al-nafs* (spiritual purification), and the habitual practice of worship.

Similarly, Ibn Sina, who is widely recognized for his contributions to philosophy and medicine, addressed educational issues from a philosophical perspective. He maintained that education should maximize the development of human rational potential so that individuals can attain knowledge of God. For Ibn Sina, the highest form of intellectual perfection lies in recognizing the Creator. Although his approach differs from Al-Ghazali's more spiritual and mystical orientation, Ibn Sina likewise regarded tawhid as the ultimate objective of education.

Another influential scholar, Al-Farabi, viewed education as a means of forming the ideal human being, referred to as *al-insan al-fadil* (the virtuous person). Within his conception of the ideal society (*al-madinah al-fadilah*), education occupies a central role in cultivating citizens who recognize their Creator and live according to divine principles. Consequently, tawhid is not merely a theological concept but also possesses social and political dimensions (Jamaluddin & Muthohar, 2025).

Islamic educational philosophy plays a crucial role in establishing a tawhid-based educational paradigm. As the essence of Islamic teachings, tawhid guides understanding of the relationship between human beings, God, fellow human beings, and the universe. Within the educational context, tawhid serves as the foundation for character formation and the cultivation of enduring moral values. This perspective remains highly relevant in the face of globalization, which often poses challenges to the spiritual and moral identities of learners.

A tawhid-based educational paradigm emphasizes the integration of scientific knowledge and Islamic values. Education is not solely directed toward the acquisition of worldly knowledge but also toward the development of noble character and spiritual closeness to Allah. Therefore, Islamic educational philosophy serves as a theoretical foundation for formulating educational concepts, objectives, and strategies that are consistent with the principles of tawhid.

The implementation of a tawhid-based philosophy of Islamic education faces various challenges, both internal and external. Internal challenges include educators' depth of understanding regarding Islamic values, while external challenges arise from global cultural influences that frequently conflict with the principles of tawhid (Syahid, 2024). Addressing these challenges requires a holistic and comprehensive approach. Furthermore, Islamic

education must continuously adapt to contemporary developments without compromising its fundamental theological and ethical foundations. Through such efforts, tawhid-based education can remain relevant and effective in nurturing individuals who are intellectually capable, spiritually conscious, and morally responsible.

METHODS

This study employed a library research method using a descriptive qualitative approach. This method was selected because the study focuses on exploring theoretical concepts and tawhid values embedded within the philosophy of Islamic education. Library research enables researchers to critically examine and synthesize relevant scholarly literature to develop a comprehensive understanding of the subject under investigation (Islam et al., n.d.).

The data were collected from secondary sources, including reputable scholarly journal articles indexed in international databases, academic books, and conference proceedings relevant to the research topic. Literature searches were conducted through major academic databases such as Scopus, Web of Science, and Google Scholar using keywords including *tawhid values*, *Islamic education*, *educational innovation*, and *globalization challenges*. The selected literature was limited to publications in English and Indonesian that demonstrated conceptual relevance and theoretical contributions to the study of tawhid-based Islamic education.

The literature review process involved identifying, selecting, and evaluating scholarly works related to Islamic educational philosophy and the integration of tawhid values in educational practice. Sources were chosen based on their relevance, academic credibility, and contribution to understanding the role of tawhid in responding to contemporary educational challenges. Particular attention was given to studies discussing educational innovation, character formation, spiritual development, and the integration of religious and scientific knowledge.

Data were analyzed using thematic analysis techniques. The analytical process consisted of several stages, including critical reading, coding, theme categorization, and inductive interpretation of meaning. Each source was examined to identify key concepts, patterns of thought, and major findings concerning the integration of tawhid values into contemporary Islamic educational practices. To ensure the trustworthiness of the findings, source triangulation was employed by comparing perspectives and research outcomes from different authors and contexts. This approach enabled the researcher to construct a comprehensive conceptual synthesis and formulate a systematic framework for understanding the role of tawhid values in addressing educational innovation and global challenges.

RESULTS AND DISCUSSION

The Role of Tawhid in Islamic Education

Tawhid constitutes the fundamental foundation of Islamic educational philosophy, encompassing ontological, epistemological, and axiological dimensions. From an ontological perspective, tawhid affirms that all existence originates from God; therefore, education cannot be separated from the transcendental dimension of life. This understanding aligns with the Islamic view that education involves not only intellectual development but also spiritual growth. According to Al-Farabi, tawhid serves as the basis for shaping learners' personalities in accordance with holistic Islamic values.

From an epistemological standpoint, tawhid rejects the separation between rational knowledge and divine revelation. Instead, it promotes an integrated worldview in which revelation, reason, and empirical inquiry function as complementary sources of knowledge (Rafliyanto, 2025). Both are regarded as complementary sources of knowledge that play equally important roles in the learning process. Within educational discourse, this perspective reflects the belief that scientific knowledge and divine guidance can jointly contribute to the development of religious consciousness. Consequently, tawhid-based education does not disregard moral and ethical values derived from Islamic teachings; rather, it integrates them comprehensively into the educational curriculum.

From an axiological perspective, tawhid provides guidance for Islamic education in forming individuals who are morally and spiritually responsible. Tawhidic values should be internalized in everyday life and serve as guiding principles for human conduct. This perspective has significant implications for addressing contemporary educational challenges, particularly those associated with secular approaches that separate scientific knowledge from ethical and spiritual values. Moreover, tawhid-based education functions as a critique of pragmatic and secular educational paradigms in which knowledge is viewed merely as a means of attaining material benefits (Alfiyanto et al., 2026).

In the context of modern education, the implementation of tawhid values directs educational processes toward character formation, moral excellence, and service to humanity rather than toward purely individualistic or commercial interests. Education grounded in tawhid perceives knowledge as a means of serving both God and society. Such an approach is increasingly relevant in an era of globalization, where spiritual dimensions are often marginalized within educational systems. Recent studies indicate that the tawhid paradigm can serve as a strategic framework for addressing contemporary educational challenges, including the dichotomy of knowledge, technological disruption, and moral fragmentation. Through the integration of science, technology, and Islamic values, tawhid-based education contributes to the development of ethically responsible and spiritually conscious learners (Aulia et al., 2025).

Concept of Tawhid as a Foundation of Knowledge

The concept of tawhid serves not only as the theological foundation of Islam but also as a fundamental principle in the construction of knowledge and educational philosophy. To understand tawhid as an epistemological foundation, it is necessary to clarify both the concept of tawhid and the nature of knowledge itself. Linguistically, the term *tawhid* derives from the Arabic verb *wahhada-yuwahhidu*, meaning “to make one” or “to affirm unity.” In Islamic theology, tawhid refers to the affirmation of Allah as the sole and absolute deity worthy of worship, possessing unique attributes and divine sovereignty (Muslih & Kusuma, 2025).

According to Ibn Taymiyyah, tawhid encompasses two interrelated dimensions: *tawhid fi al-'ilm wa al-qawl* (the unity of knowledge and belief) and *tawhid fi al-'ibadah* (the unity of worship and devotion). Similarly, Muhammad Abduh emphasized the ontological implications of tawhid, viewing it as the central principle governing human understanding of reality and existence (Muslih & Kusuma, 2025).

As a philosophical foundation of knowledge, tawhid rejects the dichotomy between religious and secular sciences. Recent studies further emphasize that the tawhid paradigm provides an epistemological framework capable of overcoming the fragmentation of knowledge and reinforcing the integration of scientific and religious disciplines within Islamic education (Rafliyanto, 2025). Instead, it promotes an integrated worldview in which all forms of knowledge ultimately originate from and lead back to God. Consequently, scientific inquiry,

rational reasoning, and spiritual reflection are viewed as complementary avenues for understanding reality. This perspective enables Islamic education to integrate intellectual, ethical, and spiritual dimensions into a unified educational framework.

Tawhid-based education aims to cultivate individuals who possess a transcendent awareness. Such individuals understand that human existence extends beyond personal interests and material pursuits, encompassing a broader responsibility toward God and society. Educational processes grounded in tawhid, therefore, aim to develop spiritually resilient individuals who uphold strong moral principles and consistently orient their actions toward divine guidance. The significance of tawhid-based education extends beyond personal development. At the societal level, it contributes to the formation of communities characterized by justice, trustworthiness, mutual respect, and social solidarity. In this regard, tawhid functions not only as a theological doctrine but also as a transformative principle for social and educational development.

Given the prevalence of moral crises, spiritual decline, and materialistic tendencies in contemporary society, tawhid-based education remains highly relevant. It offers a framework for nurturing generations who are not only intellectually capable but also faithful, responsible, and morally grounded. Education, therefore, is understood not merely as the transmission of knowledge but as a pathway toward self-understanding and recognition of one's relationship with the Creator.

Biography of Al-Ghazali

Al-Ghazali is widely recognized as one of the most influential scholars in the history of Islamic thought and civilization. His full name was Abu Hamid Muhammad ibn Muhammad al-Ghazali al-Tusi al-Shafi'i. He was born in Tus, Khurasan (present-day Iran), in 1058 CE (450 AH) and passed away in 1111 CE (505 AH) (Sukrina & Aprison, 2024).

Al-Ghazali was raised in a scholarly environment despite losing his father at an early age. He was subsequently cared for by his mother and grandfather, who ensured that he received a solid educational foundation. His intellectual brilliance enabled him to master various branches of Islamic scholarship, including jurisprudence (*fiqh*), legal theory (*usul al-fiqh*), theology (*kalam*), logic (*mantiq*), ethics, and Sufism. His remarkable contributions earned him the honorific title *Hujjat al-Islam* (The Proof of Islam) due to his profound influence on Islamic intellectual traditions (Artika et al., 2023).

Throughout his life, Al-Ghazali demonstrated an extraordinary commitment to the pursuit of knowledge. He willingly abandoned positions of prestige and material comfort to engage in intellectual exploration and spiritual reflection. His works have attracted widespread scholarly attention, both within and beyond the Muslim world. Several of his writings were translated into Latin and Hebrew as early as the twelfth and thirteenth centuries, contributing significantly to intellectual exchanges between Islamic and Western civilizations (Rahman, 2016).

Among his most influential works is *Ihya' Ulum al-Din* (*The Revival of the Religious Sciences*), which integrates theology, jurisprudence, ethics, and spirituality into a comprehensive framework for Islamic life and education. Through this work, Al-Ghazali articulated a vision of education that emphasizes moral purification, spiritual development, and the cultivation of a meaningful relationship with God.

Educational Objectives According to Al-Ghazali

According to Al-Ghazali, the ultimate objective of education is the attainment of human perfection and happiness in both this world and the hereafter. His educational philosophy is grounded in his conception of human nature, which consists of two interconnected dimensions: the physical body and the soul. Although distinct in essence, these dimensions function together in shaping human actions and experiences.

Al-Ghazali maintained that education should facilitate the harmonious development of both dimensions. The body serves as the instrument through which actions are performed, while the soul provides direction, intention, and spiritual purpose. Consequently, educational processes should not focus exclusively on intellectual achievement but must also nurture spiritual awareness and moral excellence.

Drawing upon Al-Ghazali's educational thought, education can be understood as a lifelong process of human development aimed at bringing individuals closer to Allah. This process involves the gradual transmission of knowledge and values through the collaborative efforts of families, educators, and society. The ultimate goal is to produce individuals who embody both intellectual competence and spiritual integrity (Dosen FAI et al., n.d.).

Al-Ghazali also proposed a hierarchy of knowledge intended to guide learners in determining educational priorities. He argued that foundational religious sciences should be studied first because they provide the ethical and spiritual framework necessary for understanding other disciplines. Once these foundations are established, learners may pursue specialized religious studies or other branches of knowledge according to their interests and abilities, provided that such pursuits remain oriented toward serving God (Hidayat, 2015).

Characteristics of Tawhid-Based Education According to Al-Ghazali

Several key characteristics distinguish Al-Ghazali's tawhid-based educational philosophy: (1) Heart-Centered Education (*Qalb-Oriented Education*). The heart (*qalb*) is regarded as the center of spiritual consciousness and moral awareness. A purified heart leads to righteous behavior and virtuous character. (2) Spiritualization of Learning. Learning is considered an act of worship. Therefore, all educational activities should be undertaken with sincere intentions directed toward Allah. (3) Internalization of Tawhid Values through Moral Formation. Tawhid must not remain a theoretical belief; it should manifest in ethical conduct and daily behavior. (4) Prioritization of Beneficial Knowledge. Knowledge that merely stimulates intellectual admiration without contributing to spiritual growth or moral improvement is regarded as less valuable.

Tawhid-Based Educational Methods According to Al-Ghazali

Although Al-Ghazali did not formulate a formal educational system comparable to contemporary educational theories, he proposed several pedagogical approaches that facilitate the internalization of tawhid: (1) Exemplary Conduct (*Uswah Hasanah*). Teachers must serve as role models in worship, morality, and piety. Effective tawhid education depends largely on the educator's ability to embody the values being taught. (2) Spiritual Advice and Guidance (*Mau'izhah wa Irshad*). Learners should be reminded of the realities of the afterlife, the significance of worship, and the dangers of excessive attachment to worldly pleasures. Such guidance strengthens awareness of divine unity and accountability before God. (3) Habituation of Worship and Righteous Deeds. Al-Ghazali emphasized the importance of cultivating

religious practices from an early age. Consistent engagement in acts of worship fosters the development of tawhid-oriented character and behavior. (4) Self-Reflection and Spiritual Struggle (*Muhasabah* and *Mujahadah*). Students should continuously evaluate their actions and strive to overcome negative desires. Education is not merely the acquisition of information but also a process of spiritual purification and self-transformation (Jamaluddin & Muthohar, 2025).

Biography of Ibn Sina

Ibn Sina, known in the Western world as Avicenna, was one of the most influential Muslim philosophers, scientists, and physicians in history. His full name was Abu Ali al-Husayn ibn Abdullah ibn Sina. He was born in Afshanah, near Bukhara, in 980 CE (370 AH) and passed away in Hamadan in 1037 CE (428 AH) (Udayani, 2021).

Ibn Sina demonstrated exceptional intellectual abilities from an early age. By the age of ten, he had memorized the Qur'an and acquired extensive knowledge of Arabic literature. His extraordinary memory and analytical skills enabled him to master a wide range of disciplines, including philosophy, medicine, mathematics, logic, astronomy, and theology. Historical accounts indicate that he assumed teaching responsibilities at a remarkably young age and quickly gained recognition for his scholarly achievements (Safar, n.d.).

One of the most notable episodes in Ibn Sina's intellectual development was his engagement with Aristotelian philosophy. Although he memorized Aristotle's *Metaphysics*, he initially struggled to understand its deeper meanings. His understanding improved significantly after studying Al-Farabi's commentary on Aristotle's work, leading him to regard Al-Farabi as his "Second Teacher" after Aristotle (Safar, n.d.).

Ibn Sina's contributions extended far beyond medicine and philosophy. His intellectual legacy profoundly influenced both Islamic and Western scholarship, making him one of the most celebrated figures in the history of human thought.

Educational Objectives According to Ibn Sina

According to Ibn Sina, education should aim at the comprehensive development of all human potential, including physical, intellectual, moral, and social dimensions. The ultimate purpose of education is to guide individuals toward perfection by nurturing their natural talents and preparing them to contribute meaningfully to society (Rasyid, 2019).

Ibn Sina emphasized that educational objectives should correspond to the developmental needs and capacities of learners. Education should cultivate intellectual excellence while simultaneously promoting moral virtues and practical competencies. This holistic orientation remains consistent with contemporary Islamic educational perspectives that emphasize balanced development of cognitive, spiritual, ethical, and social competencies (Siregar et al., 2024). In his view, a well-rounded individual possesses intellectual insight, ethical character, and professional skills.

Regarding physical education, Ibn Sina argued that educational programs should not neglect bodily development. Activities related to physical exercise, nutrition, hygiene, and healthy living are essential components of holistic education. Physical well-being contributes directly to intellectual growth and overall human flourishing.

Moral education occupies an equally important position within Ibn Sina's educational philosophy. Through ethical training and character formation, learners develop virtues such as courtesy, responsibility, and self-discipline. In addition, artistic education helps refine

emotional sensitivity and stimulates imagination, thereby enriching the learner's intellectual and aesthetic experiences.

Ibn Sina also emphasized vocational education. He believed that practical skills training in various professions would enable individuals to become productive members of society. Consequently, education should equip learners not only with theoretical knowledge but also with professional competencies that correspond to their interests, talents, and social responsibilities (Rasyid, 2019).

Although Ibn Sina adopted a rational and philosophical approach, he maintained that the highest goal of human development is the attainment of knowledge of God. Therefore, intellectual advancement should ultimately lead individuals toward spiritual awareness and recognition of the Creator.

Biography of Al-Farabi

Al-Farabi, known in the West as Alfarabius, was one of the most influential philosophers of the Islamic Golden Age. Born in approximately 870 CE and passing away in 950 CE, Al-Farabi earned widespread recognition for his contributions to philosophy, political theory, education, logic, music, and ethics (Ahmad et al., 2020).

Al-Farabi is often referred to as the "Second Teacher" (*al-Mu'allim al-Thani*), with Aristotle being regarded as the "First Teacher." This title reflects his remarkable role in interpreting, systematizing, and expanding Aristotelian philosophy within the Islamic intellectual tradition.

Throughout his life, Al-Farabi produced numerous scholarly works addressing a wide range of disciplines. Among his most influential writings are *Al-Madinah al-Fadilah* (*The Virtuous City*), *Ara' Ahl al-Madinah al-Fadilah*, *Tahsil al-Sa'adah* (*Attainment of Happiness*), and *Ihsa' al-'Ulum* (*Enumeration of the Sciences*). These works demonstrate his commitment to integrating philosophy, ethics, politics, and education into a unified intellectual framework (Wiyono et al., 2016).

In addition to his philosophical achievements, Al-Farabi was known for his spiritual inclination and simple lifestyle. Several historical accounts portray him as a scholar who valued intellectual contemplation and spiritual discipline, allowing him to dedicate significant time to writing and scholarly pursuits (Ahmad et al., 2020).

His intellectual influence extended to later Muslim scholars, including Ibn Sina, who benefited from Al-Farabi's commentaries on Aristotelian philosophy. Through his writings, Al-Farabi laid important foundations for the development of Islamic educational philosophy and political thought.

Educational Objectives According to Al-Farabi

According to Al-Farabi, education serves as a means of acquiring values, knowledge, and practical skills that enable individuals to achieve human perfection. Human beings, he argued, are created with the potential to attain perfection, and the highest form of perfection is true happiness (*sa'adah*) (Setiawan, n.d.).

For Al-Farabi, genuinely educated individuals are those who not only understand virtue theoretically but also embody it in their daily lives. Consequently, education should not be confined to the transmission of abstract knowledge. Instead, it must cultivate the ability to translate theoretical understanding into practical action.

Al-Farabi emphasized the inseparable relationship between knowledge and conduct. Intellectual achievement has little value unless it is reflected in ethical behavior and social responsibility. Therefore, education should integrate theoretical learning with practical experience, enabling individuals to apply their knowledge in ways that benefit society.

The ultimate objective of education, according to Al-Farabi, is the formation of the virtuous individual (*al-insan al-fadil*) who contributes to the realization of a virtuous society (*al-madinah al-fadilah*). Such individuals combine intellectual excellence with moral integrity, thereby achieving both personal fulfillment and social harmony.

His educational philosophy highlights the importance of balancing intellectual development, ethical cultivation, and social engagement. Through this integration, education becomes a transformative process that prepares individuals to fulfill their responsibilities toward God, themselves, and society.

Philosophy of Islamic Education

The term philosophy originates from the Greek word *philosophia*, meaning “love of wisdom.” In a broad sense, philosophy refers to the systematic and critical pursuit of truth through rational inquiry. Philosophical thinking involves deep reflection on the nature of reality, knowledge, values, and human existence. Not all forms of thinking qualify as philosophy; rather, philosophy requires rigorous, critical, and comprehensive examination of fundamental questions concerning life and reality (Nasution, n.d.).

Within the context of education, philosophy provides the conceptual foundation for understanding educational aims, methods, values, and practices. Educational philosophy explores fundamental questions concerning the nature of learners, the purpose of education, the sources of knowledge, and the values that should guide educational processes.

Islamic educational philosophy may be understood as a reflective and normative discipline that examines educational issues from the perspective of the Islamic worldview. Contemporary scholarship also argues that Islamic educational philosophy is fundamentally grounded in tawhid and aims to develop learners holistically through the integration of intellectual, spiritual, and moral dimensions (Siregar et al., 2024). Education is not merely regarded as a process of transferring knowledge or developing technical skills; rather, it is viewed as a conscious effort to cultivate complete human beings in accordance with the purpose of their creation. In this framework, education seeks to harmonize intellectual, moral, and spiritual dimensions of human development (Harahap, 2008).

The scope of Islamic educational philosophy encompasses educational objectives, the nature of teachers and learners, sources of knowledge, curriculum development, teaching methods, and value systems. Knowledge is inseparable from ethics and moral responsibility, making *adab* (proper conduct) and divine values central elements of the educational process (Kuncara et al., 2026).

The primary foundations of Islamic educational methodology are the Qur'an and the Hadith. Both sources provide guidance regarding educational objectives, teaching approaches, moral development, and the cultivation of faith. Numerous pedagogical methods found in Islamic teachings remain relevant for contemporary educational practice (Harahap, 2008).

Furthermore, Islamic education operates as an interconnected system composed of multiple elements, including educational objectives, curriculum, learning materials, teaching methods, educators, learners, facilities, instructional tools, and educational approaches. These components function interdependently, and the effectiveness of education depends on their harmonious integration (Ilham, 2020).

From this perspective, Islamic educational philosophy serves as a comprehensive framework for developing educational systems that integrate intellectual excellence, moral responsibility, and spiritual consciousness. Such an approach remains highly relevant in addressing contemporary educational challenges and in fostering individuals who are knowledgeable, ethical, and committed to serving humanity.

CONCLUSION

Tawhid occupies a fundamental position within Islamic education because it serves as the central principle that integrates the intellectual, spiritual, and moral dimensions of human life. From an ontological perspective, tawhid affirms that all existence originates from Allah, thereby requiring educational processes to remain connected to divine values and transcendental realities. Epistemologically, tawhid rejects the dichotomy between religious and secular sciences by recognizing revelation and reason as complementary sources of knowledge. Axiologically, tawhid provides the ethical foundation that guides educational objectives toward the development of morally responsible individuals who are conscious of their roles as servants of God and stewards (*khalifah*) on earth.

The educational ideas of prominent Muslim scholars such as Al-Ghazali, Ibn Sina, and Al-Farabi enrich the conceptual framework of tawhid-based education. Al-Ghazali emphasized the purification of the heart, spiritual development, and the internalization of tawhid through exemplary conduct and habitual religious practice. Ibn Sina highlighted the importance of developing the full spectrum of human potential, including physical, intellectual, moral, and vocational capacities. Meanwhile, Al-Farabi viewed education as a means of achieving human perfection through the integration of theoretical knowledge and practical action. Recent literature further supports the argument that tawhid should function not only as a theological doctrine but also as an epistemological and pedagogical framework capable of integrating scientific advancement, character formation, and spiritual development within contemporary Islamic education.

Therefore, Islamic education founded upon tawhid extends beyond the transmission of knowledge and skills. It seeks to cultivate holistic individuals whose intellectual achievements are balanced by spiritual awareness and moral integrity. In the face of contemporary challenges characterized by moral decline, secularization, and materialistic tendencies, tawhid-based education remains highly relevant as a framework for nurturing generations who are intellectually competent, ethically responsible, spiritually grounded, and committed to contributing positively to society.

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