

THE CONCEPT OF TAWHID-BASED CURRICULUM IN THE PERSPECTIVE OF ISLAMIC EDUCATION PHILOSOPHY ACCORDING TO AL-QUR'AN AND HADITH

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ABSTRACT:

The curriculum in Islamic education has a central role in shaping the character, morality and spirituality of individuals. In the perspective of Islamic Philosophy of Education, the concept of tawhid-based curriculum, in accordance with the teachings of the Qur'an and Hadith, shows the urgency of integrating tawhid values in every aspect of learning. The main focus of this concept is to introduce, explore, and apply the concept of the oneness of God in education. The Qur'an and Hadith become the main philosophical foundation that guides curriculum development, emphasizing that tawhid is not only an aspect of belief, but also the foundation for the formation of a moral and spiritually strong character. Through this approach, tawhid-based Islamic education not only teaches academic knowledge, but also leads to a holistic transformation of students' lives. The curriculum emphasizes the importance of developing spiritual, critical and analytical skills in understanding Islamic teachings, while guiding students to apply the values of tawhid in the context of everyday life. Thus, the concept of tawhid-based curriculum in the perspective of Islamic Philosophy of Education provides a strong foundation to form individuals who are faithful, noble, and able to apply Islamic teachings in their lives.

Keywords:

Tawhid-based curriculum, Islamic Education Philosophy, Al-Qur'an, Hadith



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INTRODUCTION

the issue of Islamic education curriculum in schools has not been functional. This means that students have indeed learned about Islamic education materials, but there are still many behaviors that are not in accordance with Islamic teachings. The discrepancy is assumed because the curriculum does not include the values of social tawhid. In fact, Islamic education is education through the teachings of Islam, namely in the form of guidance and care for students so that later after completing education they can understand, appreciate, and practice the teachings of Islam that they have believed in as a whole, and make the teachings of Islam a view of life for the safety and welfare of life in this world and in the hereafter (Wahyudi Ramdhan & Ramdhan, 2019) (Daradjat, et al. 2011, 86). Islam regulates the relationship between humans and their God, humans and humans, and humans and the

surrounding nature which concerns the fields of aqidah, sharia, and morals. So that in the implementation of education is inseparable from the understanding between the divine dimension manifested in akidah, as well as the social dimension manifested from mu'amalah (Hambal, 2021)(Ahmadi and Uhbiyati 2001, 109).

Furthermore, the pattern of teaching Islamic education material in schools, which is included in Islamic Education subjects, is only limited to knowledge. They master the material to the maximum, for example, high school students understand the ways to fulfill the pillars of Islam, know the praiseworthy and despicable morals, know the concept of tawhid, and so on. However, it has not been able to reach the applicative dimension, so that the knowledge mastered by students in high school is only limited to knowledge.

In its historical realization, the development of the Islamic education curriculum can be observed from the following phenomena: (1) changes from the emphasis on memorization and memory of the texts of Islamic religious teachings, as well as mental and spiritual disciplines; (2) changes from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of thinking; (3) changes from the emphasis on the products or results of Islamic religious thought from its predecessors; (4) changes from the pattern of Islamic Education curriculum development that only relies on experts in selecting and compiling the content of the Islamic Education curriculum (Gunawan 2013, 23)(Sya, 2020).

The formulation of the existing curriculum in Islamic education as above should always be developed in order to provide understanding and knowledge to students so as not to be separated from the elements of tawhid. Because the element of tawhid brings religious fervor and commitment to religion, society and God. The three focus studies in the curriculum, in line with what is in the orientation of the curriculum. That the orientation of the curriculum includes three things, namely, orientation to the development of students, orientation to social development, and orientation to the development of science.

The concept of tawhid-based curriculum is rooted in the belief that everything in this life must be seen in the perspective of tawhid, namely the belief in the existence of One God(Budihardjo, 2017). This article will review in depth the concept of curriculum derived from the principles of tawhid in the perspective of Islamic education philosophy contained in the Qur'an and Hadith. In the course of this article, we will discuss the essence of the tawhid-based curriculum, its implementation in the learning process, and its impact in shaping the character of students who are noble and responsible.

The importance of understanding the close relationship between tawhid as a core principle in Islam and the context of education is the main foundation of this article. Through a deep understanding of the teachings of the Qur'an and Hadith, it is hoped that this article can provide a comprehensive view of how the implementation of a tawhid-based curriculum can change the educational paradigm towards the formation of pious people who contribute positively to society and the surrounding environment.

METHOD

In this case, the researcher conducted research by means of descriptive research using a qualitative approach with the type of library research. as for library research is a method carried out by referring to many reference sources from journals, books and literature in the form of document documents. By searching for data then collecting data and analyzing data from information sources.

According to Simanjuntak, a study is called library research because the data needed to complete the research comes from libraries in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on (Simanjuntak, 2021). The data obtained is poured into subchapters so that it answers the formulation of research problems. According to Zed in Melfianora (2019) that in library research, library searches are not only for the initial steps of preparing a research framework (research design), but also utilizing several library sources. These library sources are used to obtain research data.)

RESULT AND DISCUSSION

The Concept of Curriculum in Islamic Education

The curriculum comes from the Greek language, namely curriculum, consisting of the word curir which means "runner" and curere which means "place to race". In the ancient Roman context, the term curriculum referred to the distance a runner must cover from the starting line to the finish line. In 1855, the term curriculum began to be used in an educational context, referring to the collection of subjects taught in higher education.

The curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for organizing learning activities to achieve certain educational goals.

Meanwhile, the Tawhid-based curriculum is an educational approach based on the principles of tawhid or belief in the oneness of God in Islam. This approach combines

general knowledge with an understanding of Islamic values to create a holistic learning environment.

Some of the characteristics of a tawhid-based curriculum include (Fakhruddin, 2021):

1. **Integration of Science with Islamic Teachings:** This curriculum integrates general subjects with Islamic values in every aspect of learning. For example, science, math and language have elements that are relevant to Islamic religious principles.
2. **Provision of Comprehensive Religious Education:** In addition to general subjects, the tawhid-based curriculum emphasizes comprehensive religious education, including understanding the Quran, hadith, Islamic history, and moral ethics in daily life.
3. **Moral and Ethical Development:** The curriculum aims to develop character traits that are in line with Islamic teachings, such as honesty, compassion, justice, patience and sincerity in daily interactions.
4. **Spiritual and Mental Skills Development:** Focuses on developing spiritual skills, such as worship, prayer, meditation, as well as mental skills such as leadership, independence, and courage.
5. **Social Awareness Development:** Provides a deeper understanding of the importance of contributing to society and emphasizes the values of social care and tolerance between individuals.
6. **Contextualized Learning:** Linking learning to the context of real life and students' experiences to strengthen their understanding of Islamic teachings.

The tawhid-based curriculum seeks to harmonize general knowledge with Islamic teachings, so that students not only gain academic knowledge, but are also trained in the practice of moral and spiritual values instilled in Islamic teachings. This approach aims to create qualified individuals who contribute positively to society in accordance with Islamic values.

Islamic Education Philosophy Review of the Curriculum

The Islamic education philosophy review of curriculum involves an in-depth understanding of the philosophical principles underlying curriculum development in the context of Islamic education. Here are some of the key points to focus on in this review (Fauziah, 2020; Wahyudi Ramdhan & Ramdhan, 2019):

1. **The Purpose of Education According to Islam:** Education in the Islamic context not only includes academic aspects, but also incorporates spiritual, moral, social and intellectual

development. The ultimate goal is to bring the individual closer to Allah, producing a moral, ethical, and beneficial human being for society.

2. **Holistic Approach:** Islamic philosophy of education emphasizes a holistic approach in the curriculum. Education should cover all aspects of life, whether spiritual, academic, social or practical, and be harmoniously integrated in the learning experience.
3. **Integration of Islamic Values in the Curriculum:** Islamic education philosophy insists that the curriculum should reflect Islamic values in every aspect of learning. This includes not only religious studies, but also integrating Islamic moral and ethical values in other subjects.
4. **Character and Moral Development:** The focus on developing strong character and good morals is one of the important aspects of Islamic education. The curriculum should be designed to mold individuals who are honest, just, responsible, patient, and have noble character in accordance with Islamic teachings.
5. **Development of Spiritual and Cognitive Skills:** The curriculum in the context of Islamic education not only pays attention to the development of intellectual (cognitive) skills, but also emphasizes the development of spiritual skills such as prayer, worship, and contemplation.
6. **Contextual and Relevant Learning:** Islamic education emphasizes the importance of learning that is relevant to students' daily lives. The curriculum should be designed taking into account the local context and the real needs of students in order to apply Islamic teachings in their lives.
7. **Encouraging Criticality and Reasoning:** Islamic educational philosophy encourages the development of critical and analytical thinking skills in students. They are encouraged to ponder, research and study things in depth while adhering to Islamic principles.

This review highlights that curriculum in Islamic education is not just about conveying information, but is also a comprehensive effort to form individuals who are faithful, moral and contribute positively to society, in line with Islamic teachings.

The Concept of Tawheed in the Qur'an

Definition and Meaning of Tawheed

Tawheed is the most important part of Islam, and the first point of Islam is to know Allah, the perfection of His knowledge is to justify Him, and the perfection of His justification is to deify Him. Therefore, monotheism must be understood correctly so that

it can be realized in everyday life. Through the teaching of monotheism, humans will also gain true freedom and independence.

Tawheed, when described becomes the entirety of Islam, and when Islam is summarized it will be found that Tawheed is a compact treasure, which on the surface appears to be a simple principle of faith, but when unfolded and revealed, it covers the whole of Islam. In other words, the whole of Islam is a body made up of various members and parts whose soul is tawhid. When tawhid or the soul of tawhid is infused into this body it becomes alive, otherwise it becomes a lifeless system. The entire content of the Qur'an is basically to establish monotheism and deify Allah and to negate shirk which is the opposite of monotheism. In the Qur'an Allah swt. explains the tawheed of uluhiyah emphasizing to humans to sincerely worship Him. (Wahyudi Ramdhan & Ramdhan, 2019) And the Qur'an states that all the Messengers were sent to humans to call and guide people to worship the One God and not associate Him with anything. as affirmed in surah al-Baqarah [2] : 163.

وَاللَّهُمَّ إِلَهٌ وَحْدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Lord is One God; there is no God but He who is Most Gracious, Most Merciful.

Implications of Tawhid for Education

The concept of tawhid in Islam has broad implications for education, because tawhid is not just a belief, but also a foundation for holistic individual development. Some of the implications of tawhid for education are as follows (Haerul et al., 2023):

1. Education as a Process of Seeking Knowledge of Allah: The concept of tawhid encourages individuals to seek knowledge of Allah in every aspect of life. Education is not only limited to academic knowledge, but also includes understanding the attributes of Allah, the Quran, and hadith to develop a deeper relationship with the Creator.
2. Education for Moral and Ethical Development: Tawhid teaches strong moral and ethical values, so education in this context also aims to develop moral, ethical and noble characters. Education teaches the importance of honesty, justice, compassion and patience in accordance with Islamic teachings.
3. Education for Spiritual Development: Tawhid views that education is not only about intellectual development, but also spirituality. Islamic education encourages the development of spiritual skills such as prayer, worship, self-introspection, and respect for spiritual values.

4. Education as a Way to Know and Respect the Wisdom of God: Education in the concept of tawhid teaches the importance of recognizing and respecting God's wisdom in creation and the rules that apply in the universe. This involves understanding that every science is also a proof of God's greatness.
5. Education to Create Responsible Individuals: The concept of tawhid teaches that humans have moral and spiritual responsibilities towards God and their fellow creatures. Therefore, Islamic education aims to create individuals who are responsible, just and caring towards their surroundings.
6. Education as the Development of Critical and Analytical Thinking Skills: Tawhid encourages individuals to ponder, think critically, and study knowledge in a way that is in accordance with Islamic teachings. Islamic education emphasizes the importance of analytical thinking in order to understand and apply Islamic values in daily life.

The implications of tawhid for education include these aspects to create individuals who have broad knowledge, strong character, good spiritual skills, and awareness of their moral and social responsibilities in society, in accordance with Islamic teachings.

Qur'anic Verses Relevant to the Concept of Tawhid-Based Curriculum

In the Qur'an, there are several verses that are relevant to the concept of a tawhid-based curriculum that emphasizes the oneness of God, moral education, and Islamic values. Here are some relevant verses (Darmawan, 2020; Hambal, 2021; Ibrahim et al., 2022; Ihsan, 2022; Irian, 2022):

1. Qur'anic Verses about Tawhid (Oneness of God):

Surah Al-Ikhlās (Q.S. 112): "Say: He is Allah, the One. Allah is the Lord on whom all things depend. He neither begets nor is begotten. And there is nothing equal to Him."

Surah Al-An'am (Q.S. 6:103): "He created the heavens and the earth for a righteous purpose. He rolled the night over the day and rolled the day over the night. And He submits (bows) to the command of Allah. Remember that in such things there are signs for those who pay attention."

2. Qur'anic Verses on Education and Knowledge:

Surah Al-'Alaq (Q.S. 96:1-5): "Recite in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Gracious, who teaches (man) by the medium of the kalam (ink) and (the medium of) writing, He teaches man what he does not know."

3. Qur'anic Verses on Character and Morals:

Surah Al-Ma'idah (Q.S. 5:8): "O you who believe, be those who truly establish (the truth) for the sake of Allah, bearing witness with justice. And let not your hatred of any people prompt you to be unjust. Be just, for justice is nearer to piety."

Surah An-Nisa (Q.S. 4:36): "Worship Allah and associate nothing with Him. And do good to your parents, relatives, orphans, the poor, your near and far neighbors."

4. Qur'anic Verses on Critical Thinking and Analyzing:

Surah Yunus (Q.S. 10:100): "And We do not destroy a land except (when) its inhabitants are heedless of (realizing) the evils they have committed, then We make for them a perverse sense that they enslave themselves."

These verses provide the foundation for the concept of tawhid-based education, highlighting the importance of the oneness of Allah, moral education, knowledge, as well as an emphasis on developing good character in accordance with Islamic teachings.

The Concept of Tawheed in Hadith

Prophet Muhammad's Teaching on Tawheed

The Prophet Muhammad SAW as the last messenger of Allah SWT was sent to convey the teaching of tawhid or the oneness of God to mankind. He provided in-depth and practical teaching on tawhid through his words, deeds, and examples that he showed to Muslims. Prophet Muhammad's teaching on monotheism covered several important aspects (Atin Risnawati & Dian Eka Priyantoro, 2021) (Afrizal, 2018; Imron, 2021):

1. Oneness of God (Tawhid): Prophet Muhammad (PBUH) explicitly conveyed the central message of Islam, which is the oneness of God (Tawhid). He taught that Allah is the only God worthy of worship and that no one is worthy of worship except Him. This message was central to his teaching and preaching.
2. Rejection of Shirk: Prophet Muhammad (PBUH) also emphasized the rejection of shirk (associating partners in the worship of Allah). He taught his people to avoid any fellowship or association with Allah in worship.
3. Importance of Belief in Allah: He taught the importance of faith in Allah as the primary foundation of a Muslim's life. Faith in Allah is the foundation for a good religious life.
4. Consistency in Obedience to Allah: Prophet Muhammad (PBUH) exemplified great consistency in obedience to Allah. He practiced monotheism in every aspect of his life, whether in worship, social relationships, or decision-making.

5. Teaching on Prayer and Worship: Prophet Muhammad (PBUH) taught how to pray, worship, and obey Allah, which includes the spiritual aspects of daily life. He also emphasized the importance of maintaining a good relationship with God through consistent worship.
6. Teaching about Justice and Morality: Prophet Muhammad (PBUH) also gave teachings on the importance of maintaining justice, good morality, and righteous behavior in daily life. He modeled noble character, making morality an integral part of tawhid.

Prophet Muhammad's teaching on tawhid did not stop at the concept of the oneness of God, but also provided guidance on how to apply tawhid in daily life by maintaining faith, avoiding associating partners with God, and improving morality and behavior. This is an important part of his teaching legacy that serves as a foundation for Muslims in understanding and practicing the concept of tawhid.

Relevance of Hadith Teachings to the Formation of a Tawhid-Based Curriculum

Hadith teachings have significant relevance in the formation of a tawhid-based curriculum in Islamic education. Hadith is the main source of Islamic teachings besides the Qur'an, and plays an important role in shaping Muslims' views on tawhid, morality, behavior, and an Islamic outlook on life. Here are some of the relevance of Hadith teachings in the formation of a tawhid-based curriculum (Astuti & Munastiwi, 2019; Fauziah, 2020; Haerul et al., 2023):

1. Foundation of the Teaching of Tawhid: The Hadith convey the Prophet Muhammad's teachings on the oneness of God and the importance of tawhid in daily life. This becomes the main foundation in the establishment of a tawhid-based curriculum, which aims to make students understand the oneness of Allah and how to apply it in all aspects of life.
2. Moral and Ethical Education: The hadith also contains many teachings on morality, ethics, behavior, and Islamic manners. A Tawhid-based curriculum can utilize these teachings to build learning modules that emphasize good character building in accordance with Islamic teachings.
3. Spiritual Education: The hadiths provide insights into the practice of worship, prayer, dhikr and other spiritual practices bequeathed by the Prophet Muhammad. A tawhid-based curriculum can integrate these teachings to enrich students' spiritual education.
4. Academic Education with an Islamic Perspective: The hadith also provide insights into various aspects of life, including science, economics, social and others with an Islamic perspective. A tawhid-based curriculum can integrate these views in academic education.

5. Contextual and Relevant Learning: The Hadith teachings provide concrete examples in the life of Prophet Muhammad that can serve as contextually relevant learning for students. This can help students understand how the teachings of tawhid are applied in everyday life.
6. Critical and Analytical Education: Hadith also contain teachings that encourage critical and analytical thinking in understanding Islamic teachings. A tawhid-based curriculum can utilize learning methods that stimulate students' critical thinking in understanding, analyzing and applying the teachings of the Hadith.

The relevance of the Hadith teachings is very great in shaping a tawhid-based curriculum, because the Hadith not only provides teachings about the oneness of Allah, but also guides the Islamic way of life as a whole. The integration of Hadith teachings in the curriculum can enrich Islamic education with rich values and encourage students to become better individuals in accordance with the principles of tawhid.

Implementation of the Tawhid-Based Curriculum Concept

Tawhid-Based Curriculum Model in Practice

The tawhid-based curriculum model in practice is an effort to integrate the values of tawhid or the oneness of Allah in every aspect of the Islamic education curriculum. This curriculum does not only focus on academic aspects, but also emphasizes spiritual, moral and ethical development in accordance with Islamic teachings. Here are some practical applications of the tawhid-based curriculum model:

1. Integration of Islamic Values in Every Subject: In this curriculum, Islamic values are embedded in every subject, not just in religious subjects. For example, in science lessons, Islamic ethics can be applied by emphasizing the importance of protecting the environment in accordance with religious teachings.
2. Comprehensive Religious Education: Tawhid-based curricula give special attention to more in-depth religious studies, including understanding of the Qur'an, hadith, Islamic history and worship practices.
3. Development of Moral and Ethical Skills: The curriculum emphasizes character development that is moral, ethical and in line with Islamic values. Learning is done by instilling values such as honesty, compassion, justice and patience.
4. Spiritual Skill Development: Focuses on developing spiritual skills, such as increasing worship, prayer, dhikr, and contemplation, so that students can get closer to Allah.

5. Increased Social and Humanitarian Awareness: The curriculum also encourages students to be more concerned about social and humanitarian issues, and to become agents of positive change in society in accordance with Islamic teachings.
6. Relevant Contextual Learning: Tawhid-based curriculum provides learning that is contextual and relevant to students' lives, so that they can better apply Islamic values in their daily lives.
7. Development of Critical and Analytical Skills: The model also encourages students to develop critical and analytical thinking skills in understanding Islamic teachings, so that they can appropriately assess, analyze and apply the teachings of tawhid.

The practical application of a tawhid-based curriculum model requires a strong integration of scientific, religious and moral aspects in students' learning experiences. Such a curriculum aims to create individuals who are academically, morally, spiritually and socially intelligent in accordance with Islamic teachings.

Learning Strategies Related to the Concept of Tawhid

Learning strategies related to the concept of tawhid or the oneness of God in the context of Islamic education aim to integrate the values of tawhid in the learning process. Here are some strategies that can be used (Hambal, 2021; Sya, 2020; Wahyudi Ramdhan & Ramdhan, 2019):

1. Contextual Learning: Applying learning methods that are relevant to students' lives. Presenting learning materials with direct links to the teachings of tawhid and how these values can be applied in everyday life.
2. Discussion and Conversation: Encouraging students to discuss and share opinions about the concept of tawhid and how they understand it. This discussion allows students to better understand and deepen the concept through interaction and critical thinking.
3. Problem-based Learning: Presenting problems that can be solved through the application of the values of tawhid. Students are invited to find solutions based on the principles of tawhid, so that they can understand the relevance of these values in solving problems.
4. Collaborative Projects: Encourage students to work in groups and conduct collaborative projects related to the values of tawhid. For example, projects that emphasize the importance of honesty, justice or compassion in the context of Islamic values.
5. Use of Relevant Learning Resources: Utilize appropriate learning resources, such as the Qur'an, hadith, Islamic literature, or inspirational stories that illustrate the application of the values of tawhid in daily life.

6. Reflection and Introspection Activities: Invite students to reflect and introspect on the application of the values of tawhid in their own lives. Through this activity, students can understand how these values affect their behavior and attitudes.
7. Simulation and Role Play: Implementing simulations or role plays involving certain scenarios or situations that require the application of the values of tawhid. This helps students to practice and understand the concept of tawhid in the context of real situations.

These strategies aim to provide a thorough learning experience and empower students to understand, apply, and internalize the concept of tawhid in daily life. The integration of tawhid values in the learning process provides a deeper and more relevant dimension for educators.

Challenges and Opportunities

Challenges in Implementing a Tawhid-based Curriculum

Implementing a tawhid-based curriculum in Islamic education can face several challenges that need to be overcome for successful implementation. Some of the challenges that may arise are (Haerul et al., 2023):

1. Deep Understanding: The main challenge is to ensure a deep understanding of the concept of tawhid among educators. It requires a strong understanding of the values of tawhid as well as the ability to transfer and apply them in the learning process.
2. Curriculum Integration: Integrating the values of tawhid into every aspect of the curriculum consistently requires careful planning. This can be difficult if the curriculum is already established with a separate structure between general and religious subjects.
3. Response from Stakeholders: Another challenge is to receive and respond positively from various stakeholders, such as teachers, students, parents and the community. Some of them may have a different understanding or view of the monotheistic approach to education.
4. Development of learning materials and resources: Developing materials and learning resources that are appropriate for a tawhid-based curriculum can be a challenge. Adequate research and development of materials relevant to this approach is required.
5. Assessment and Evaluation: Measuring success in implementing a tawhid-based curriculum is also a challenge. A suitable evaluation system needs to be designed to measure students' understanding and application of the values of tawhid.
6. Limited Resources: Another challenge is limited resources such as time, funds and skilled teaching staff in implementing a broader and more comprehensive curriculum approach.

7. Social and Cultural Context: Different social and cultural contexts in different educational settings can also be an obstacle. The adoption of monotheistic values in the curriculum should be in accordance with the values and social norms of the local community.

Overcoming these challenges requires collaborative efforts between policy makers, educators, education experts, and the support and participation of relevant stakeholders. Training, more comprehensive curriculum development, and an adaptive and responsive approach to student needs can help minimize the barriers that may arise in implementing a tawhid-based curriculum.

Opportunities and Benefits of Tawhid-Based Curriculum Implementation

The implementation of a tawhid-based curriculum in Islamic education offers various opportunities and benefits that can have a positive impact on the character building, spirituality, and education of Muslims. The following are some of the opportunities and benefits of implementing a tawhid-based curriculum (Haerul et al., 2023; Hambal, 2021; Sumanti et al., 2018):

1. **Spiritual Quality Development:** Tawhid-based curriculum provides an opportunity to improve the quality of students' spirituality by integrating Islamic teachings in every aspect of learning. This helps students to get closer to Allah and understand their purpose in life based on religious values.
2. **Moral Character Building:** The curriculum allows for stronger character education by incorporating the values of tawhid, such as honesty, justice, compassion, and steadfastness, thus forming moral and noble individuals in accordance with Islamic teachings.
3. **Improved Critical and Analytical Thinking Skills:** The implementation of a tawhid-based curriculum also provides an opportunity to develop students' critical and analytical thinking skills in understanding Islamic teachings. This allows them to go deeper in contemplating and analyzing religious values.
4. **Connecting Academic Knowledge with Islamic Teachings:** The curriculum provides opportunities to connect academic knowledge with Islamic teachings. For example, integrating the values of tawhid in the learning of science, social science, language and others, so that students can see the link between science and religious teachings.
5. **Development of Social and Humanitarian Awareness:** Through this curriculum, students are directed to become individuals who care about social and humanitarian issues, in

accordance with Islamic teachings. They are taught to be agents of positive change in society.

6. Development of Islamic Life Skills: The tawhid-based curriculum opens up opportunities to develop Islamic life skills needed in daily life, such as praying, maintaining good relationships with others, and performing worship properly.
7. Balanced Personality Formation: Through this approach, students can develop a balanced personality between academic, spiritual, moral, and social aspects in accordance with Islamic teachings.

The implementation of a tawhid-based curriculum provides a great opportunity for Islamic education to bridge between academic aspects and spiritual values, as well as forming a balanced personality.

CONCLUSION

The concept of Tawhid-based curriculum in the perspective of Islamic Education Philosophy, as drawn from the Qur'an and Hadith, underlines the importance of incorporating the values of Tawhid or the oneness of God in every aspect of education. The following conclusions can be drawn from the perspective of Islamic Education Philosophy based on the Qur'an and Hadith related to the tawhid-based curriculum:

The Oneness of God as the Main Foundation: The Qur'an and Hadith emphasize the oneness of God as the main foundation in Islamic education. This concept should be at the core of every aspect of the curriculum, guiding students to understand and internalize the oneness of God in their lives.
Character and Morality Building: The teaching of tawhid is not only about belief, but also about character building and morality. A tawhid-based curriculum is geared towards forming individuals who are moral and ethical in accordance with Islamic teachings.
Spirituality Development: Tawhid-based Islamic education emphasizes the importance of developing students' spirituality. This includes the practice of worship, prayer, self-introspection and enhancing the spiritual relationship with Allah.

Education as a Process of Seeking Knowledge of God: Tawhid-based curriculum views education as a process that is not only limited to academic knowledge, but also as an effort to deepen knowledge about Allah, the Qur'an, and Islamic teachings.
Education as Life Transformation: The Qur'an and Hadith provide the basis for Islamic education that is not only academic, but also leads to the transformation of students' lives. Tawhid-based education pays attention to the development of spiritual, moral, social and academic aspects in a balanced manner.

Contextual and Relevant Learning: Tawhid-based education should provide learning that is contextual and relevant to students' daily lives, enabling them to apply Tawhidic values in real situations. Critical and Analytical Education: Tawhid-based teaching also promotes the development of critical and analytical thinking skills, enabling students to reflect more deeply on Islamic teachings and apply them effectively in their lives. In conclusion, the concept of tawhid-based curriculum in the perspective of Islamic Philosophy of Education, in accordance with the teachings of the Qur'an and Hadith, underscores the importance of harmonizing the values of tawhid in every aspect of education to form individuals who are faithful, moral, and have noble character in accordance with Islamic teachings.

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