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Tauhid-Based Integral Education and Student Academic Achievement: A Case Study at SMP Luqman Al-Hakim Surabaya

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Abstract

Contemporary Islamic education faces the challenge of integrating academic achievement with spiritual and character formation. This study examines the implementation of Tauhid-Based Integral Education (TBIE) at SMP Luqman Al-Hakim Surabaya and explores how this model supports students' learning motivation, academic character, and achievement orientation. A qualitative descriptive case study design was employed. Data were collected through participant observation, semi-structured interviews with school leaders, teachers, and students, and documentation of curriculum materials, lesson plans, school programs, and achievement records. The data were analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion verification, with credibility strengthened through triangulation, member checking, and peer debriefing. The findings show that TBIE is implemented as an epistemological and pedagogical framework that integrates spiritual, intellectual, and physical dimensions into curriculum planning, classroom instruction, and school culture. The internalization of tauhid values is perceived to strengthen students' intrinsic motivation, discipline, academic honesty, and learning engagement. Documentary data also indicate that the school demonstrates strong academic performance through AKM results and academic competitions. This study argues that TBIE can support academic achievement by shaping students' self-regulation and learning character, although causal claims require further quantitative or longitudinal investigation. The study contributes to Islamic education scholarship by offering a case-based model of value-integrated learning that connects spiritual consciousness, character formation, and academic development.

Keywords: Tauhid-Based Integral Education, Islamic Education, Academic Achievement, Intrinsic Motivation, Student Character



1. Introduction

Indonesian national education stands at a crossroad between the demand for increased academic attainment and the necessity for holistic spiritual character formation. Curriculum orientations that tend to emphasize cognitive performance and quantitative indicators such as examination scores and numerical metrics are often not fully integrated with the ethical and transcendental dimensions that constitute the philosophical mandate of national education. Law Number 20 of 2003 asserts that education aims to develop the potential of learners to become individuals who possess faith, piety, noble character, and are competent and knowledgeable. However, several recent studies indicate a tension between academic orientation based on evaluative standards and character building (Rahmawati, Surahman, and Sumarna 2025; Santosa and Suyatno 2025). In the context of Islamic education, particularly within madrasahs and faith-based schools, these challenges are increasingly complex as institutions are required to meet modern demands without losing the foundation of *Tauhid* (monotheism) as the fundamental paradigm of education.

The discourse on *Tauhid*-Based Integral Education has evolved as a response to the fragmentation of knowledge and the dichotomy between science and religion. This model seeks to position *Tauhid* not merely as instructional material, but as an epistemology that integrates all subjects within a single framework of transcendental values. Several studies indicate that the internalization of *Tauhid* values within the curriculum has a positive contribution on character formation and the religious consciousness of students (Muallimah, Matinetta, and Choirunnisa 2023; Ihsannudin, Syifana, and Mutiah 2024). Regarding curriculum management, Hasan (2022) found that the successful implementation of *Tauhid*-based education is significantly relationshipd by school leadership and the consistency of institutional culture. Meanwhile, Marlina et al. (2025) demonstrated that the habituation of worship and the integration of ethics (*akhlak*) in learning activities contribute to increased student discipline and learning motivation.

Other research has expanded the scope of *Tauhid* integration into ecological and scientific domains. Taufikin and Yusdani (2025) argued that *Tauhid*-based ecological literacy is capable of building deeper environmental awareness through the internalization of monotheistic values in learning. Imamah (2025) asserted that the integration of religiosity and science not only enriches pedagogical approaches but also strengthens student character. A similar approach was developed by Prasetyo, Wahyudi, and Rofiq (2025), who linked scientific concepts with theological awareness, thereby transforming learning into a space for dialogue between faith and scientific rationality. Conversely, Hidayah et al. (2025) emphasized the urgency of reconstructing *Tauhid*-based Islamic education curricula integrated with digital technology to address the challenges of the global era. In the sphere of primary education, Aluf et al. (2024) showed that synergy between families and madrasahs in instilling *Tauhid* contributes to character strengthening from an early age. Astadika, Mutamimah, and Maulana (2025)



even integrated *Tauhid* into school environment management practices as a form of contextual learning with spiritual value.

Despite the growing body of literature on the integration of tauhid values in Islamic education, most existing studies have focused primarily on character formation, religious consciousness, curriculum management, ecological literacy, and school culture. Academic achievement is often mentioned only as an indirect implication rather than as a learning process shaped by spiritual values, self-regulation, academic honesty, and institutional culture. Limited attention has been given to how Tauhid-Based Integral Education operates in a formal school setting to support students' learning motivation, academic character, and achievement orientation. (Marlina et al. 2025; Santosa and Suyatno 2025). This gap indicates the need for a case-based analysis that explains how tauhid internalization is translated into pedagogical practice and how it is perceived to contribute to students' academic development.

This study addresses the gap by examining TBIE not merely as a normative Islamic educational discourse, but as a school-based pedagogical model that links tauhid values with learning motivation, academic discipline, honesty, and achievement orientation. The novelty of this study lies in its formulation of an explanatory model that connects tauhid internalization, intrinsic motivation, academic character, and documented academic performance within a single case study. Rather than claiming a direct causal relationship, this study seeks to explain the educational pathways through which spiritual values may support students' academic development in an Islamic school context.

Theoretically, this research is significant for enriching contemporary Islamic education discourse by connecting the epistemology of *Tauhid* and modern learning motivation theories within a single analytical framework. This integration opens a space for dialogue between character education theory, self-determination theory, and the *Tauhid* paradigm as a source of intrinsic motivation. Practically, the research findings are expected to provide evidence-based references for policymakers, school administrators, and curriculum developers in designing learning systems that are not only oriented toward academic grades but also rooted in authentic spiritual awareness.

This study aims to examine the implementation of Tauhid-Based Integral Education at SMP Luqman Al-Hakim Surabaya and to explore how this model supports students' learning motivation, academic character, and academic achievement orientation. Specifically, the study focuses on two questions: first, how TBIE is implemented through curriculum planning, classroom instruction, and school culture; and second, how the internalization of tauhid values is perceived to support students' motivation, discipline, academic honesty, and achievement orientation. Through this focus, the study contributes to Islamic education scholarship by offering a case-based conceptual model that connects spiritual consciousness, learning character, and academic development.



2. Research Method

This study employed a qualitative descriptive case study design to examine the implementation of Tauhid-Based Integral Education (TBIE) at SMP Luqman Al-Hakim Surabaya and to explore how this model supports students' learning motivation, academic character, and academic achievement orientation. A qualitative case study design was selected because the research focuses on understanding meanings, practices, and institutional dynamics within a specific educational context (Creswell, 2018).

The study was conducted at SMP Luqman Al-Hakim Surabaya from November to December 2025. The site was selected purposively because the school systematically implements tauhid values in curriculum planning, classroom instruction, school culture, and student character development. Informants were selected through purposive sampling based on their direct involvement in TBIE implementation. They included the principal, vice-principal for curriculum, vice-principal for student affairs, subject teachers, and students.

Data were collected through participant observation, semi-structured interviews, and documentation studies. Observation was conducted to examine the integration of tauhid values in classroom learning, religious habituation, teacher-student interaction, and school culture. Interviews explored informants' perceptions of TBIE implementation, instructional strategies, student motivation, academic discipline, and achievement orientation. Documentation studies included curriculum documents, lesson plans, school programs, student achievement records, AKM-related documents, and academic competition archives.

The researcher served as the primary instrument, supported by observation and interview guidelines. Field notes, interview recordings, and relevant documents were organized systematically. All interviews were transcribed and coded thematically to identify patterns related to TBIE implementation, learning motivation, academic character, and achievement orientation.

Data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 1994). Data reduction was conducted by selecting and coding information relevant to four themes: TBIE as an educational paradigm, tauhid-based instructional planning, pedagogical implementation, and the relationship between tauhid internalization and students' academic character. Data display was presented through thematic matrices and analytical narratives. Conclusions were drawn iteratively by comparing interview, observation, and documentation data.

Trustworthiness was ensured through source triangulation, method triangulation, member checking, and peer debriefing, following the credibility criteria in qualitative research (Lincoln & Guba, 1985). Source triangulation was conducted by comparing data from school leaders, teachers, students, and documents. Method triangulation was conducted by comparing observation, interview, and documentation data. Member



checking was carried out by reconfirming interview summaries with informants, while peer debriefing was used to review the consistency of interpretation.

Ethical considerations were maintained by obtaining informed consent, protecting informants' identities, ensuring voluntary participation, and using the data solely for academic purposes. Participants were informed about the objectives of the study and their right to withdraw from the research. Because this study uses a qualitative single-case study design, the findings should not be interpreted as causal evidence that TBIE directly improves academic achievement. Instead, the study explains how TBIE is implemented and how it is perceived and documented to support students' motivation, academic character, and achievement orientation within the observed school context.

3. Result

3.1. Tauhid as the Fundamental Paradigm of Education

Based on in-depth interviews conducted with the school principal, the vice principal of curriculum, and science teachers, it was revealed that Tauhid-Based Integral Education (TBIE) at SMP Luqman Al-Hakim Surabaya serves as a central paradigm that animates the entire educational system. TBIE is not positioned as an auxiliary program but rather as the primary philosophical framework that constructs the school's overall educational orientation. *Tauhid* serves as the epistemological foundation determining the source of knowledge, the ontological basis defining the nature of humanity and the universe, and the axiological guide directing educational goals toward the formation of individuals who are faithful, knowledgeable, and characterized by righteous deeds. The school principal emphasized that integral education must harmoniously integrate the *ruhiyah* (spiritual), *aqliyah* (intellectual), and *jismiyah* (physical) dimensions, ensuring that students develop as whole human beings with spiritual, intellectual, and physical equilibrium.

The vice principal of curriculum further noted that all scientific disciplines are viewed as originating from Allah SWT; thus, no dichotomous separation exists between religious and general sciences. This perspective asserts that science, mathematics, and social sciences are components of the *ayat kauniyah* (signs of God in the universe) that must be understood within the framework of *tauhidullah*. Science teachers reinforce this perspective through concrete classroom implementation, where science instruction does not merely explain empirical phenomena but also directs students toward a spiritual awareness of Allah's greatness as the Creator. Consequently, TBIE shapes the school culture, curriculum, pedagogical strategies, and educational social relations holistically.

These findings indicate that SMP Luqman Al-Hakim Surabaya implements an integral Islamic educational paradigm that substantively rejects the dualism of knowledge, as critiqued by Al-Attas (1991) through the concept of *ta'dib* and by Nasr (1994) in his critique of the secularization of modern knowledge. Furthermore, this approach aligns with contemporary Holistic Education theory developed by Miller (2007) and is bolstered by Mezirow's (2018) Transformative Learning Theory, which emphasizes



fundamental shifts in students' frames of reference through the integration of meaning, values, and experience. TBIE transcends Western holistic education by positioning *tauhid* as the core of integration across all educational dimensions. Thus, education does not merely yield academic achievements but also transforms the students' worldview, framing the entire learning process as a form of worship and devotion to Allah. This paradigm asserts that TBIE represents an epistemological reform model for contemporary Islamic education capable of producing the *insan kamil* (perfect human) in the modern era.

3.2. Tauhid-Based Lesson Planning as the Foundation of Integral Instructional Design

The research results indicate that the lesson planning phase in integral schools positions *tauhid* values as the primary basis for the overall instructional design. This integration is carried out systematically within instructional documents by incorporating Qur'anic verses, *hadith*, spiritual objectives, attitude indicators, and monotheistic reflections into all subject matter. The science faculty emphasized that the insertion of *dalil naqli* (scriptural evidence) is conducted by selecting verses and *hadith* relevant to the material and attitude indicators reflecting faith, honesty, and responsibility. The curriculum administration also asserted that learning resources are not limited to textbooks but are expanded to include revelation as the primary epistemological source. These findings demonstrate that the integration of *tauhid* is implemented from the strategic planning stage, rather than being a mere improvisation during classroom instruction.

Theoretically, this practice aligns with Thomas Lickona's (2012) Character-Based Curriculum Design, which emphasizes that character education must be designed from the planning stage to ensure values are internalized within objectives, materials, methods, and evaluations. This approach is also consistent with the Backward Design Framework by Grant Wiggins and Jay McTighe (2005), which prioritizes end goals including spiritual and character formation as the foundation for developing learning strategies. In the context of contemporary Islamic education, the theory of Integrated Islamic Curriculum developed by Khalijah Mohd Salleh affirms that the integration of knowledge and revelation serves to build a cohesive *tauhid* paradigm. Moreover, studies by Osman Bakar (2017) suggest that integrating *ayat kauniyah* into science enhances the personal relevance of knowledge through a religious approach. Thus, *tauhid*-based lesson planning not only enriches material substance but also serves as a strategic instrument in forming students who possess an integral Islamic worldview and can holistically connect science with divine consciousness.



3.3. Implementation of Tauhid Values in Pedagogical Practices

It was found that the implementation of TBIE does not merely exist as an addition of religious values but acts as a comprehensive pedagogical paradigm integrated into the entire educational process. From the opening phase to the core and closing activities, learning is designed to systematically instill *tauhid* awareness. The recitation of the Al-Qur'an at the beginning of lessons serves as "spiritual priming" a process of establishing mental, emotional, and spiritual readiness before engaging with academic material. From the perspective of spiritual development in education, such religious activities are proven to enhance student self-regulation, concentration, and learning readiness (King & Roeser, 2009). This practice simultaneously demonstrates that integral Islamic education prioritizes the heart as the center of learning before optimizing cognitive aspects.

During core activities, the integration of academic concepts with *tauhid* values reflects the application of integrative curriculum theory prevalent in contemporary education. Drake and Reid (2020) assert that an integrative curriculum allows students to understand the interconnectedness of knowledge with values, identity, and life meaning. In the context of science education, this approach is highly relevant to Novak's (2010) theory of meaningful learning, which emphasizes that deep understanding is formed when new information is linked to broader meaning structures. By connecting natural phenomena as *ayat kauniyah*, students understand not only scientific laws but also gain a theological awareness that science is a manifestation of Allah's greatness.

Active learning strategies such as Project-Based Learning, Contextual Teaching and Learning, discussions, and self-directed learning demonstrate alignment with Vygotsky's (1978) social constructivism, further reinforced by the modern deep learning theory developed by Fullan, Quinn, and McEachen (2018), where meaningful learning is achieved through active engagement, reflection, and real-world problem-solving. Consequently, TBIE does not produce passive students but instead fosters reflective learners capable of integrating faith, knowledge, and action.

Furthermore, the exemplary behavior of teachers such as pausing lessons during the *adhan* (call to prayer) demonstrates a robust hidden curriculum dimension. Bandura's (1986) social learning theory, updated within the role-modeling pedagogy framework by Lickona (2021), asserts that value internalization is more effective through the observation of actual behavior than through verbal instruction. In TBIE, teachers serve as *murabbi* (mentors) who transform tauhid values through daily actions, ensuring that character education occurs authentically and sustainably. Overall, these findings confirm that TBIE is a holistic educational model relevant to modern needs while remaining deeply rooted in Islamic epistemology.



4. Discussion

4.1. Enhancement of Learning Motivation

Research findings indicate that TBIE exerts a significant relationship on the enhancement of student learning motivation. Respondents consistently affirmed that TBIE transforms learning orientation from a mere academic activity into a form of worship with transcendental value. Within this paradigm, learning is no longer perceived as a formal obligation to obtain grades, but as a manifestation of servitude to Allah SWT. The school administration emphasized that TBIE encourages students to learn with sincerity to seek the pleasure of Allah, while science teachers highlighted that such spiritual goals foster deeper and more sustainable learning commitment.

Theoretically, these findings align with the Self-Determination Theory of Deci and Ryan (2000), which posits that intrinsic motivation is the primary factor in producing persistence, learning quality, and high academic achievement. TBIE strengthens intrinsic motivation through the internalization of *tauhid* values, providing learning activities with deeper spiritual significance than external incentives. In this context, spirituality serves as a source of psychological energy that reinforces student commitment.

Contemporary studies further support these findings. Nehra (2023), through the Spiritual Motivation Framework, explains that spirituality enhances intrinsic motivation by forming personal meaning and psychological attachment to core activities. Moon et al. (2020) added that spiritual orientation strengthens sustained engagement through Psychological Detachment and Meaningful Engagement Theory. Meanwhile, Wang et al. (2019) demonstrated in the Spiritual Leadership Model that spiritual environments can increase intrinsic motivation, creativity, and performance by strengthening psychological capital.

In an educational context, TBIE constructs a motivational framework that is not only academic but also moral and spiritual. Meng (2025), through Holistic Spiritual Development Theory, asserts that spiritual motivation contributes significantly to character formation, morality, and intellectual development. Thus, TBIE not only bolsters learning enthusiasm but also shapes students with high academic resilience, moral integrity, and a meaningful life orientation. This underscores that the integration of *tauhid* is an effective strategy for creating robust, sustainable, and holistic learning motivation.

4.2. Shift in Learning Attitudes and Character

TBIE demonstrates a significant contribution to the formation of academic character, particularly regarding discipline, responsibility, and academic honesty. Field findings reveal that the increase in positive academic behavior does not emerge solely from external controls, such as teacher supervision or school regulations, but develops from internal spiritual consciousness rooted in *tauhid*. The curriculum administration



emphasized that students avoid cheating not out of fear of institutional punishment, but due to the awareness of *muraqabah* the feeling that every action is perpetually under the supervision of Allah. This transcendental awareness forms a self-control system that is far more robust and sustainable than conventional disciplinary approaches.

Theoretically, these results reinforce the findings of Duckworth and Seligman (2005) regarding the importance of self-discipline as a primary predictor of long-term academic success, exceeding even intellectual intelligence. However, TBIE introduces a deeper dimension: "spiritualized self-regulation," where discipline is not only psychologically based but integrated with theological convictions. This perspective is relevant to the latest Self-Determination Theory developed by Ryan and Deci (2020), which emphasizes that intrinsic motivation is most powerfully formed when individuals possess authentically internalized values.

Furthermore, the concept of *muraqabah* aligns with Moral Identity Theory (Aquino & Reed, 2022), which posits that ethical behavior is more consistent when morality is an integral part of self-identity. Thus, TBIE students do not merely comply with academic rules; they build a learner identity that is spiritually and morally responsible. The integration of character education, self-regulation, and spiritual consciousness establishes TBIE as a holistic model that fosters sustainable personal integrity.

4.3. Improvement in Academic Achievement

The implementation of TBIE shows a significant contribution to improved academic achievement, as reflected in the school's superior performance in the Minimum Competency Assessment (AKM), academic competitions, and enhanced conceptual understanding in various fields, including science. The success of SMP Luqman Al-Hakim in achieving top rankings in Surabaya for literacy and numeracy serves as a concrete indicator that the tauhid-based model does not solely focus on spiritual development but also produces competitive academic performance.

Substantively, this academic improvement can be understood through the close relationship between spiritual orientation and intrinsic motivation. According to the updated Self-Determination Theory (Ryan & Deci, 2020), individuals show optimal performance when activities possess personal meaning and align with internal values. TBIE instills the paradigm that learning is an act of worship, creating more stable and enduring motivation than extrinsic pressures.

Beyond motivation, character formation is a central factor in academic success. The Character Education Framework (Berkowitz & Bier, 2022) emphasizes that qualities such as discipline, honesty, and self-regulation directly relationship achievement. In TBIE, these characters are built through religious habituation, teacher modeling, and the integration of *tauhid* into all learning activities. Students are taught that academic honesty is an element of faith and academic diligence is a form of intellectual *jihad*.



TBIE's academic excellence also resonates with John Hattie's (2009) Visible Learning theory, which identifies positive school culture and high expectations as key determinants of success. The school environment is built to be religious and conducive to forming the *insan kaffah* (complete human). Furthermore, the Whole Child Development theory (Darling-Hammond et al., 2020) supports these findings, proving that education addressing spiritual, social-emotional, and intellectual development simultaneously yields higher academic results.

4.4. Contribution to Sustainable Academic Success

The results of this study demonstrate that TBIE has a transformative contribution extending beyond short-term academic success, contributing to the long-term success of graduates in their personal, professional, and spiritual lives. Alumni testimonials suggest that TBIE successfully instills integrity and a work ethic that remains relevant in higher education and the workforce.

Theoretically, this aligns with Damon's (2008) Purpose Development Theory, which posits that individuals with a meaningful life purpose show higher resilience and stable professional productivity. In science education, TBIE offers a strategic paradigm integrating Scientific Literacy with Spiritual-Moral Responsibility. This approach is consistent with the Education for Human Flourishing framework (Kristjánsson, 2021), which places character as a primary element in building superior human beings. Consequently, TBIE plays a vital role in producing future scientists and leaders who are not only intellectually competent but also morally and spiritually responsible.

5. Conclusion

This study shows that Tauhid-Based Integral Education at SMP Luqman Al-Hakim Surabaya functions as a whole-school educational paradigm that integrates spiritual, intellectual, and character dimensions into curriculum planning, classroom instruction, and school culture. Tauhid is not positioned merely as religious content, but as an epistemological and pedagogical foundation that shapes how knowledge, learning, discipline, and achievement are understood. The findings indicate that TBIE supports students' learning motivation, academic honesty, discipline, and engagement by framing learning as worship and knowledge-seeking as a moral responsibility.

The main contribution of this study lies in the formulation of a conceptual relationship between tauhid internalization, intrinsic motivation, academic character, and achievement orientation. The study suggests that spiritual values can strengthen academic development when they are integrated systematically into school culture and pedagogical practice. However, because this study is limited to a single qualitative case study, the findings should not be interpreted as causal evidence of TBIE's direct effect on academic achievement. Future research should employ comparative, quantitative, or



longitudinal designs to examine the extent to which TBIE contributes to measurable academic outcomes across different Islamic school contexts.

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