

Internalizing Tawhid Values in Children: A Study of Qur'anic and Hadith Methods

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ABSTRACT

This study examines the internalization of tawhid (the oneness of God) in children based on Qur'anic and Prophetic principles and their relevance to contemporary education. Internalization is understood as a process through which tawhid values are embedded cognitively, affectively, and behaviorally, shaping a child's character. Using a library research method, this study analyzes Qur'anic verses, Prophetic traditions, classical Islamic commentaries, and contemporary scholarly literature. The findings indicate that the Qur'an emphasizes educational approaches such as wisdom (hikmah), heartfelt admonition (mau'izah), role modeling (uswah), and parental responsibility, while Prophetic traditions highlight habitual worship, spiritual guidance, nurturing the child's innate fitrah, and exemplary conduct. However, the internalization of tawhid in contemporary contexts faces challenges, including digital influence, pluralistic environments, and weakened family religious culture. Therefore, this study proposes strengthening strategies through family-based education, school and madrasah collaboration, supportive community environments, and the guided use of digital media aligned with children's psychological development. The study concludes that effective tawhid internalization requires the integration of scriptural foundations with educational structures and contemporary social realities.

1. INTRODUCTION

Islamic education plays a central role in shaping the character, morals, and spiritual identity of Muslims. One of the main pillars of Islamic education is tauhid, or belief in the oneness of Allah SWT. The value of tauhid is not only a theological teaching, but also serves as the main foundation in shaping an individual's moral and spiritual behaviour. Therefore, the internalisation of tauhid values in children's education, from an early age, is very important. This will ensure that future generations are not only cognitively intelligent, but also have a strong moral and spiritual foundation, in accordance with Islamic teachings sourced from the Qur'an and Hadith.

In the Qur'an, there are many verses that emphasise the importance of tauhid as the basis of education and character building. One relevant verse is Surah Luqman (31:13), which contains Luqman's advice to his son:

وَإِذْ قَالَ لُقْمَنَّ لَأَبْنَيْهِ وَهُوَ يَعِظُهُ يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Luqman said to his son, when he was advising him: 'O my son, do not associate with Allah. Indeed, associating others with Him is a great injustice'".

This verse reminds us of the importance of teaching monotheism from an early age. Luqman emphasised that monotheism is the basis of a righteous life, and it is the responsibility of parents to instill this in their children.

In *Ihya' 'Ulum al-Din*, Al-Ghazali asserts that the educational process must begin with *tazkiyah al-nafs*, which is the purification of the soul through the instilling of spiritual, moral, and ethical values. He places tawhid as the main foundation of education, because all good character building rests on the stability of faith and the child's knowledge of Allah. According to Al-Ghazali, true knowledge is knowledge that brings

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a person closer to Allah and purifies their heart; therefore, instilling tauhid from an early age is an important foundation in the process of educating children (al-Ghazali, 2005).

Furthermore, in Sahih al-Bukhari, the Prophet Muhammad SAW said:

"Every child is born in a state of fitrah (fitrah tauhid), then it is their parents who make them Jewish, Christian, or Majusi" (Muslim ibn al-Hajjaj, no. 2658).

This hadith emphasises that every child is born with the fitrah of tawhid, and the role of parents in educating and maintaining this fitrah is very important, especially in instilling a true understanding of the oneness of Allah.

The education of tauhid in children is not only carried out through the theoretical delivery of religious concepts, but must be integrated with daily life practices, teaching values through parental role models, and reinforcement through worship activities. Setiawan (2019) emphasises that the family is the first institution to instil the values of tauhid through role models, worship habits, and moral supervision. This finding is in line with the research by Nuryanti et al. (2024), which shows that the internalisation of tauhid in primary schools is carried out through curriculum integration, the implementation of congregational prayers, and the habit of Islamic values supported by synergy between teachers and parents.

However, a major challenge arises when tauhid education is to be contextualised in the modern era, where globalisation, pluralism, and technological developments present their own challenges. Therefore, there is a need for an in-depth study of how Islamic education methods, both those derived from sacred texts and contemporary practices, can be adapted for the internalisation of tauhid in children in this modern era.

This article aims to explore Islamic education methods from the perspective of the Qur'an and Hadith, focusing on how the internalisation of tauhid values can be applied in children's education. This study will discuss various strategies, challenges, and the relevance of tauhid education for children today, as well as provide theoretical and practical contributions to the development of a holistic and contextual Islamic education system.

2. METHOD

This research uses a qualitative approach based on library research, namely by examining, identifying, and analysing various relevant primary and secondary sources related to the internalisation of the value of tawhid in children and Qur'anic and Hadith educational methods. As a conceptual study, the main focus is not on collecting field data, but on deepening authoritative texts and scientific studies to produce a comprehensive theoretical synthesis (Creswell, 2018).

The method of analysis used is content analysis, focusing on verses from the Qur'an related to tauhid education, hadiths of the Prophet SAW that mention the cultivation of fitrah and tauhid values, as well as the thoughts of classical and contemporary scholars on children's education. This approach allows researchers to interpret the meanings contained in the texts, identify patterns, and discover relevant pedagogical principles for the implementation of tauhid education in the modern era (Krippendorff, 2019: 24–28).

The primary sources of this research include the Qur'an, authoritative tafsir books such as *Tafsir Ibn Kathir*, *Tafsir al-Qurtubi*, as well as hadiths in *Ṣaḥīḥ al-Bukhari*, *Ṣaḥīḥ Muslim*, classical literature such as *Iḥyā' 'Ulum al-Din* by al-Ghazali, and others. In addition, this study refers to contemporary literature in the fields of Islamic education, child development psychology, and tauhid studies as secondary sources.

The analysis technique was carried out in three stages:

1. Data reduction, which involves selecting information from literature relevant to the concept of tauhid internalisation and Qur'anic-hadith educational methods.
2. Classification and interpretation, namely grouping findings based on main themes such as the concept of tawhid, children's fitrah, methods of exemplary behaviour, habituation, advice (mau'izah), and integration of worship.
3. Synthesis and conclusion, which is formulating the results of the analysis into a theoretical and conceptual framework that supports the research objectives (Miles, Huberman, & Saldaña, 2020: 31–33).

Through this method, the article is expected to make a strong academic contribution to the study of the internalisation of tawhid values in children and enrich Islamic education literature with perspectives sourced from the Qur'an and hadith.

3. RESULT AND DISCUSSION

a. Basic Concepts of the Internalisation of Tawhid Values in Children

Internalisation in the context of Islamic education refers to the process of instilling values so that they are not only understood cognitively but also experienced affectively and manifested in real behaviour. This process involves the transformation of values into an integral part of a child's personality (Ramayulis, 2018: 153–154). In Islamic education studies, the internalisation of values is understood as a gradual process involving understanding (cognitive), appreciation (affective), and habit formation (psychomotor), so that these values take root in students and become the basis for their daily behaviour (Nata, 2016: 118–120).

The value of tauhid is the core of Islamic teachings which affirms the oneness of Allah SWT in the aspects of rububiyah, uluhiyah, and asma' wa sifat. Tauhid not only functions as a theological foundation, but also as a moral and spiritual framework that shapes the perspective and behaviour of a Muslim. In children's education, the value of tauhid is central to all character building, because tauhid guides children to know Allah, directs them to worship correctly, and fosters noble character that stems from righteous beliefs.

In spiritual development, children have an innate potential in the form of fitrah ketauhidan, which is a natural tendency to acknowledge the existence and oneness of Allah SWT. This is emphasised in the hadith of the Prophet SAW that every child is born in a state of fitrah, and it is the family environment that then determines the direction of their religious development (Muslim ibn al-Ḥajjaj, no. 2658). This fitrah is an important foundation for tauhid education, so the process of internalizing the values of tauhid must begin at an early age when the child's cognitive and emotional structures are still very sensitive to the formation of values.

b. The Qur'anic Foundation for Tawhid Education in Children

Tawhid education for children is an important aspect in the formation of noble character and morals. The Qur'an provides a solid foundation on how the values of tawhid should be instilled in children from an early age, as part of the parents' responsibility in educating them. One of the most prominent verses in this context is Surah Luqman (31:13), in which Luqman advises his son by emphasising the importance of maintaining Tawhid: *"And (remember) when Luqman said to his son, when he gave him advice: 'O my son, do not associate anything with Allah. Indeed, associating partners with Allah is a great injustice.'"* (QS. Luqman: 13). This verse clearly illustrates that tawhid is the foundation of a righteous life, and shirk is a grave sin. In the tafsir al-Qurṭubi, it is explained that Luqman taught his son about the oneness of Allah and reminded him that shirk is the greatest form of injustice that destroys a person's spiritual life. Therefore, teaching tawhid to children involves not only cognitive understanding, but also instilling strong moral values, which form the basis of their faith throughout their lives.

The Qur'an also emphasises the importance of parents' responsibility in educating their children to avoid misguidance, including in matters of tawhid. In Surah At-Tahrim (66:6), Allah SWT says: *"O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones, and whose guards are fierce angels who do not disobey Allah in what He commands them and always do what they are commanded."* (QS. At-Tahrim: 6). This verse emphasises that parents have a great responsibility to educate their children to stay on the right path and stay away from all forms of misguidance. In Ibn Kathir's interpretation, it is explained that parents must protect their children from bad influences and provide education that leads to strong faith, especially in maintaining monotheism. Thus, teaching monotheism to children is an integral part of parental responsibility that must be fulfilled with full awareness.

Furthermore, Surah An-Nahl (16:125) provides guidance on wise methods of preaching in teaching monotheism to children. Allah SWT says: *"Call (people) to the way of your Lord with wisdom, good advice, and dialogue in the best manner."* This verse teaches that in teaching tawhid, parents and educators must use a wise, gentle, and loving approach. In Ibn Kathir's interpretation, it is mentioned that preaching with wisdom means teaching in a way that positively influences the hearts and minds of children. Therefore, educating children about tauhid must be done through an approach that is not only theoretical but also practical, namely by setting a good example, practising worship, and establishing open communication with children. With this method, children will more easily understand and internalise the values of tauhid, and make them an integral part of their lives.

Overall, the Qur'an provides clear and practical guidance on how to internalise the values of tawhid in children. The verses in Surah Luqman, At-Tahrim, and An-Nahl not only provide a theological basis for the importance of tawhid, but also show that teaching tawhid to children requires a wise, loving approach, carried out with good examples. This is a big task for parents and educators, who must constantly remind themselves that religious education is the main foundation in shaping children's character. Tawhid

education, which begins at an early age, will shape a generation that is not only cognitively intelligent, but also has a strong moral and spiritual foundation, based on tawhid and strong faith in Allah SWT.

c. The Basis of Hadith on Tawhid Education for Children

Tawhid education for children in Islam is not limited to theoretical teaching, but rather to daily practices filled with examples and habits. The hadiths of the Prophet Muhammad SAW provide very practical guidance on how parents and educators can instil the values of tawhid in their children.

One of the hadiths that describes the method of Internalizing Tawhid in children is narrated by Imam Muslim, namely: *"Command your children to pray when they are seven years old, and beat them if they do not do so when they are ten years old, and separate their beds."* (HR. Muslim). Scholars such as Ibn Qayyim emphasise that this hadith is not only a command to teach prayer technically, but also to shape awareness of tauhid through worship as a form of servitude to Allah from an early age (Ibn Qayyim al-Jawziyyah, 1991: 102). This hadith emphasises the importance of habitual worship in educating children from an early age, which is one of the effective methods for Internalizing the value of tauhid. In this way, children are not only taught verbally, but also through daily behaviour, especially in performing acts of worship such as prayer, which is one of the most fundamental manifestations of tawhid. Through this habit, children will become more familiar with Allah SWT and develop a sense of love and obedience to Him.

In another hadith, the Prophet SAW said: *"Every child is born in a state of fitrah (fitrah tauhid), then it is their parents who make them Jewish, Christian, or Magian."* (HR. al-Bukhari and Muslim). This hadith is an important theological basis that tauhid is a primordial human tendency. Imam al-Nawawi explains that what is meant by *fitrah* in the hadith is the readiness to accept the truth of tawhid, so that the education of parents and the environment serves to maintain and strengthen this fitrah through a process of continuous internalisation (al-Nawawi, 2001: 276). Parental role models are very important in ensuring that the values of tawhid are preserved in children. By setting a direct example in prayer, supplication, and the practice of Islamic values, parents can guide their children to hold fast to the teachings of tawhid. Ibn Hajar al-'Asqalani in *Fath al-Bari* adds that the use of the words *"yuhawwidanihi aw yunasaranihi aw yumajjisanihi"* shows how strong the influence of education is in shaping a child's religious identity; therefore, the internalisation of the values of monotheism must be carried out systematically from an early age.

In addition, the Prophet Muhammad SAW set an example of instilling tawhid when he taught his uncle's son, Abdullah ibn 'Abbas, in a hadith narrated by Imam al-Tirmidhy, number: 2516, with a hasan sanad. Ibn Abbas recounted:

One day, I was riding behind the Prophet (on a vehicle), and he said to me, "O son, I will teach you a few words: Guard Allah, and Allah will guard you. Guard Allah, and you will find Allah before you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that even if all of humanity (jinn and humans) were to gather to give you a beneficial gift, it would not benefit you unless Allah had decreed it (to benefit you). Know that even if all of humanity (jinn and humans) gathered together to harm you, they would not be able to harm you in the slightest, unless it had been decreed by Allah (that it would reach and harm you). The pen has been lifted, and the pages have dried".

The explanation of this hadith shows that the Prophet used a gentle, dialogical, and relevant spiritual guidance approach tailored to the cognitive capacity of children. Ibn Rajab al-Ḥanbali explains that this hadith is the foundation of tarbiyah tauhid because it instils awareness of Allah's supervision, total dependence on Him, and belief in destiny. This dialogical approach is one of the key methods of Internalizing tauhid in the context of Islamic education.

In addition, the hadith about parental responsibility: *"Each of you is a leader and each of you will be asked to account for your leadership"* also forms the normative basis that tauhid education is a parental mandate that cannot be ignored. According to al-Qurṭubī, this hadith is placed in the context of *ri'ayah* (care), namely protecting the religion of children, starting from tawhid as a fundamental identity. Thus, all hadiths related to family leadership, children's nature, worship habits, and spiritual guidance form a unity that shows that tauhid education for children must be carried out through guidance, habits, gentle advice, role models, and communication in accordance with the child's psychological development.

d. Methods of Internalizing Tawhid from the Perspective of the Qur'an and Hadith

The process of Internalizing tauhid in children's education must be based on the principles of the Qur'an and Sunnah, as illustrated in Luqman's advice (QS. Luqman: 13), the obligation to protect the family from misguidance (QS. At-Tahrim: 6), a wise approach to preaching (QS. al-Nahl: 125), as well as hadiths about the habit of worship, preserving one's natural disposition, parental role models, and the Prophet's spiritual communication with children. These verses and hadiths not only emphasise the urgency of tauhid education, but also direct relevant practical methods for the process of Internalizing values in children. From this foundation, the following methods can be formulated:

First, the mau'izah method (heartfelt advice). This method is derived from Luqman's advice to his son in QS. Luqman: 13, as well as from the hadith of the Prophet SAW who gave spiritual guidance to Ibn 'Abbas in a gentle and dialogical manner. In these two sources, it is apparent that effective advice is not merely verbal instruction, but rather the reinforcement of values through wise, empathetic speech that influences moral awareness. According to Ibn Kathir, advice delivered with *hikmah* has the power to leave an impression on a child's heart because it touches both the affective and cognitive dimensions simultaneously. In tauhid education, mau'izah is used to instil the concept of the oneness of Allah, the dangers of shirk, belief in destiny, and awareness of Allah's supervision. Moreover, the hadith fitrah implies that advice is a medium for maintaining the child's fitrah so that they remain on the straight path of tauhid.

Second, the method of exemplary behaviour (*uswah hasanah*). This method is implicitly found in QS. At-Tahrim: 6, when Allah commands parents to protect themselves and their families from the fire of hell—a command which, according to al-Qurtubi, contains guidance for parents to first improve the quality of their own religious practice (al-Qurtubi, 2005: 18:196). The hadith about fitrah shows that parents can "change" the spiritual direction of their children, which means that exemplary behaviour is key in strengthening or weakening the value of monotheism in children. Role modelling is also evident in the Prophet's method of guiding Ibn 'Abbas; the Prophet not only taught the concept of tawhid, but also displayed his belief and spiritual tranquillity in his daily life. Ibn Rajab explains that tawhid education is most effective when children witness the real manifestation of tawhid in the behaviour of their parents and educators.

Third, the method of habitualising worship and righteous deeds. The main basis for this is the hadith of the Prophet SAW about the command to pray at the age of seven (HR. Muslim), which Ibn Qayyim understood as a method of forming a spirit of tawhid through repeated worship practices. Habitualising worship means that the value of tawhid does not stop at the cognitive realm, but is integrated with the psychomotor and affective aspects. Prayer, supplication, remembrance of Allah, and other disciplined spiritual behaviours are means of building awareness of rubūbiyyah and ulūhiyyah. In QS. al-Nahl:125, the concept of da'wah with wisdom also includes the use of a practical approach that balances explanation and practice, so that the habit of worship is seen as integral to the internalisation process.

Fourth, the method of dialogue and spiritual communication. The main source is the Prophet's advice to Ibn 'Abbas (HR. al-Tirmidhi no. 2516), which indicates that tauhid education must involve two-way communication that builds self-awareness and closeness between children and Allah. According to Ibn Rajab, this hadith is a model of tawhid education oriented towards strengthening the meaning of dependence on Allah, belief in destiny, and the child's spiritual awareness of their vertical relationship with God. Such dialogue helps children connect the abstract concept of tawhid with the reality of their lives, so that the value of tawhid does not end as a doctrine, but as a living spiritual experience.

Fifth, the method of consistent care and supervision. QS. At-Tahrim: 6 emphasises the responsibility of parents as guardians of the family's faith. In his commentary, al-Qurtubi states that the words *qū anfusakum wa ahliikum naran* include the meanings of educating, guiding, reprimanding, and supervising children on an ongoing basis. The hadith about "each of you is a leader" reinforces that this guardianship includes spiritual and moral supervision. The ri'ayah method requires educators to ensure that children not only receive the teachings of tawhid, but also avoid external factors that can corrupt them. Thus, this method combines the functions of protection, correction, monitoring, and preservation of fitrah.

Sixth, the method of wisdom and an approach appropriate to the child's development. QS. al-Nahl: 125 directs the delivery of the value of monotheism with *wisdom*, namely the selection of methods appropriate to the intellectual and emotional level of the child. Ibn Kathir interprets *wisdom* as the ability to put things in their proper place, including the most appropriate way to convey values according to the condition of the listener. The hadith about the habit of praying also shows the principle of development: the command begins at the age of seven and is reinforced at the age of ten. Tawhid education must take into account the cognitive and spiritual development stages of children so that the values of tawhid can be accepted and internalised optimally.

Thus, the method of Internalizing tawhid in the perspective of the Qur'an and hadith is comprehensive—combining cognitive (advice, dialogue), affective (exemplary behaviour, wisdom), and psychomotor (habituation of worship) elements—as well as continuous spiritual supervision (ri'ayah). These six methods illustrate that tauhid education is not an instant process, but a long journey that requires the integration of knowledge, role models, interaction, and consistent religious practice.

e. Challenges of Internalizing Tawhid in Children in the Contemporary Era

The internalisation of tauhid values in children in the contemporary era faces a variety of challenges that are more complex than those faced by previous generations. The development of digital technology, changes in social structures, and global cultural dynamics have created an educational environment that is

much more open, but at the same time more vulnerable to the penetration of values that contradict the principles of tauhid. These challenges need to be critically examined so that tauhid education strategies can be adapted to the needs of the times without losing the essence of Islamic teachings.

First, the flow of technology and digital media has become a decisive factor in shaping children's character and religious identity. Uncontrolled internet access opens up opportunities for children to interact with content that promotes secularism, moral relativism, hedonism, or lifestyles that normalise behaviour contrary to the spirit of monotheism. According to Karen, digital media has a powerful ability to shape social imagination and influence children's value constructs through continuous visual repetition and narration. In the context of Islamic education, this condition can weaken spiritual sensitivity because children are accustomed to interacting with a world that is disconnected from divine values. A major challenge arises when transcendent tauhid values must be instilled in an environment that tends to be materialistic and instantaneous.

Second, the weakening of the family's authority as the centre of spiritual education. Modernisation has resulted in a shift in the role of the family due to the increasing workload of parents and the decline in the quality of direct communication with children. In fact, the internalisation of tauhid is highly dependent on the presence of parents as the main role models. According to Al-Attas, Islamic education is oriented towards the formation of manners through the process of ta'dib, which is the gradual introduction and instilling of the values of truth, goodness, and order in children. In this framework, the family plays an important role as the initial environment that shapes the spiritual and moral readiness of children before they enter formal educational institutions. When parent-child interaction decreases, the void is filled by the media, peers, or global mindsets that may not necessarily be in line with the values of tauhid. Weak spiritual guidance at home makes it difficult for children to connect their life experiences with the concept of divinity, thus hindering the process of Internalizing values.

Third, plurality of information and crisis of scientific authority. Children live amid a flood of unfiltered information, including religious information that mixes what is valid with what is deviant. Monika Andok explains that the digital era has caused a shift in religious authority from scholars and formal institutions to popular figures without adequate competence. This condition makes children vulnerable to accepting a superficial, contradictory, or even extreme understanding of religion. In the context of Internalizing tauhid, the challenge lies in how educators are able to instil pure tauhid (tauhid *shafi*) in an epistemic landscape filled with pseudo-religious information.

Fourth, changes in the education system that tend to be oriented towards academic achievement. Schools/madrasas often place spiritual values as a supplement, not the core of education. This makes the value of tauhid less integrated into all subjects. According to Natsir in *Capita Selecta*, Islamic education must be integral — not only transferring religious knowledge, but also shaping faith, morals, and spiritual identity through the internalisation of the value of tauhid as the foundation of the entire educational process. When modern educational institutions place more emphasis on technical competence, achievement, and cognitive standards, the space for the internalisation of the value of tauhid becomes increasingly narrow. Children may "know" the definition of tauhid, but they do not experience the spiritual connection that should be fostered through integrative methods.

Fifth, an increasingly individualistic and materialistic social environment. Global culture promotes self-achievement, personal pleasure, and economic competition as core values. Meanwhile, tauhid demands a life orientation centred on Allah, sincerity, and moral awareness. Nasr refers to the modern era as an era of "spiritual crisis" because humans are increasingly detached from the divine dimension due to the dominance of instrumental rationality. Children who grow up in such a culture are at risk of making the world their ultimate goal, rather than a means to reach Allah. A materialistic orientation in life can hinder the process of Internalizing the values of tauhid because children are not accustomed to relating their lives to the principles of rubūbiyyah and ulūhiyyah.

Sixth, the weakness of worship habits and spiritual role models in the surrounding environment. The hadith about the habit of praying shows the importance of worship routines in shaping tauhid awareness. However, many families and social environments no longer provide strong examples of worship. When children rarely witness consistent religious practices, it is difficult for the value of tauhid to be instilled as a guideline for life. This is in line with developmental psychology research which shows that children's behaviour is more influenced by real examples than verbal instructions. Without a supportive spiritual environment, the process of Internalizing tauhid becomes weak and unstable.

Given these challenges, the internalisation of tauhid in children requires a new approach that is adaptive to the times but remains rooted in the principles of the Qur'an and Sunnah. Educators must be able to provide meaningful religious experiences, create a conducive spiritual ecosystem, and use technology wisely to strengthen rather than weaken the values of tauhid. This effort requires synergy between families,

schools, and communities to ensure that children remain on the path of forming a strong tauhid character, even in the midst of the challenges of a complex global era.

f. Strategies for Strengthening the Internalisation of Tawhid in Children

1) The Family Approach as the Basis for Internalizing Tawhid

The family is the first and foremost educational environment for children, a place where fundamental values are instilled from an early age. In the context of Islamic education, the family plays the most strategic role in instilling the value of monotheism, because the process of Internalizing belief in Allah SWT requires emotional closeness, role modelling, and continuous habit formation—all of which are most strongly fostered within the family. This is in line with the pedagogical principles in the Qur'an and hadith that tauhid education begins at home, through parental role modelling, heartfelt advice, and consistent worship habits.

Theoretically, family education plays a significant role in shaping children's character and religiosity. Various contemporary empirical studies show that the family is the most decisive factor in children's moral and spiritual development. Research by Rohman (2020) found *a strong relationship* between family education patterns and the development of moral-religious values in early childhood, especially when parents apply role modelling, religious communication, and worship routines in daily life. This finding is reinforced by a study by Mulyadi (2019), which confirms that the family is not only the foundation of religious education but also the main agent in shaping children's religious identity. Thus, the family approach becomes an empirical and normative basis for strengthening the internalisation of tauhid values.

In the perspective of hadith, the family is positioned as the determinant of a child's beliefs, as stated by the Prophet SAW: "Every child is born in a state of fitrah, then it is their parents who make them Jewish, Christian, or Magian." (HR. al-Bukhari and Muslim). This hadith emphasises that the potential for tauhid, which has been instilled since birth, will only develop optimally if parents provide a conducive environment, full of role models, and free from practices that can weaken their children's faith. This internalisation process requires intensive interaction between parents and children in the form of spiritual guidance and joint worship practices, a pattern that is consistently supported by contemporary research.

The modern context highlights that the internalisation of tawhid through the family must be carried out through systematic strategies that are responsive to the challenges of the times. Research by Prehadini, Senen, and Mustadi (2021) shows that family religious practices—including the habit of worshipping together, reciting the Qur'an, and involving children in TPA activities—significantly contribute to the formation of religiosity in primary school-aged children even though they are exposed to technology and global culture. This strategy not only strengthens the cognitive aspect of understanding tauhid, but also shapes spiritual experiences that have a direct impact on the formation of children's character.

A study by Diana (2021) confirms that parental role modelling—through daily practices and active involvement in character education—is a determining factor in the formation of children's religious character; these findings confirm that children tend to imitate their parents' behaviour (see-in) more strongly than simply listening to verbal instructions. Examples of honesty, sincerity, trust in God, discipline in worship, and daily manners create a space for the internalisation of monotheism that is affective, not just normative. This reinforces the concept of *uswah hasanah* as a method implied in the Qur'an and was the practice of the Prophet Muhammad in educating the children of his companions, such as Abdullah ibn 'Abbas.

Comprehensively, the family approach as the basis for the internalisation of tawhid combines three important dimensions: (1) the cognitive dimension, in the form of conveying concepts of divinity through advice (*mau'izah*), stories, and dialogue; (2) the affective dimension, in the form of creating a religious atmosphere, emotional closeness, and wisdom; and (3) the psychomotor dimension, in the form of habitualising worship and practising the values of tawhid in daily life. These three dimensions are in line with the Qur'anic and Prophetic methods and have been proven effective according to various contemporary studies.

Thus, the family functions not only as a social institution, but as the centre for the internalisation of the most fundamental values of tawhid. Through exemplary behaviour, habit formation, spiritual communication, and a consistently built religious environment, the value of tawhid can be firmly embedded in children, becoming a moral-spiritual foundation in facing the challenges of the modern era. This family approach is a key strategy that must be strengthened within the framework of Islamic education, especially in the contemporary era, which is full of distractions and ideological challenges.

2) School/Madrasah Strategy as an Agent of Tawhid Strengthening

Schools and madrasahs are formal educational institutions that play a strategic role in strengthening the internalisation of tauhid values in children. If the family is the earliest environment, then schools/madrasahs are systematic spaces that expand, deepen, and solidify tauhid values through

curriculum, learning, institutional culture, and structured social interaction. Tawhid education in schools is not only about conveying religious information, but must be a value orientation that is integrated into the entire educational process.

From the perspective of the Qur'an and hadith, tauhid education requires methods that include *wisdom*, *mau'izah hasanah*, exemplary behaviour (*uswah*), and the habit of righteous deeds. All of these methods can be operationalised in the context of formal education. This is in line with the principles of the Prophet SAW in educating his companions' children, including Ibn 'Abbas, through gentle advice, guidance, and providing a deep understanding of the relationship between humans and Allah. These pedagogical principles of the Prophet are important guidelines in designing strategies to strengthen tauhid in schools/madrasas.

Empirically, a number of contemporary studies show that schools/madrasahs have a significant contribution in strengthening children's faith and religious commitment. Research by Suyatno et al. (2020) shows that the religious culture of schools—through the habit of worship, a culture of discipline, and the exemplary behaviour of teachers—contributes significantly to increasing the religiosity of students. Al-Attas (1991) emphasises that Islamic education requires the integration of the value of tawhid into all disciplines, because all knowledge must essentially direct students towards the recognition of the oneness of Allah. This finding reinforces that schools/madrasahs are agents of strengthening tawhid that cannot be separated from the process of nurturing children's faith.

Theoretically, schools/madrasahs can strengthen the internalisation of tawhid through several approaches. First, strengthening the tawhid curriculum, namely integrating tawhid values into lesson plans, learning modules, and assessments, so that tawhid concepts do not stop at the cognitive realm but also touch on the affective realm and the practices of students. For example, the concepts of *rubūbiyyah* and *ulūhiyyah* Allah in Islamic education are combined with the habit of worship, moral awareness, and character development. Second, teacher role models (*uswah al-mu'allim*). Teachers are central figures who greatly influence children's characters; Mansir and Maryani (2021) found that teacher role models are the most dominant factor in shaping students' religious behaviour, because students directly imitate the real behaviour of teachers in their daily lives. The value of tauhid can only be strongly instilled if teachers consistently demonstrate tauhid behaviour in their speech, ethics, discipline, and interpersonal morals.

Third, the religious culture of the school, namely the habit of worship and activities of tauhid value that take place collectively and routinely—such as dhuha prayer, morning tadarus, collective zikir, or character building. This culture not only strengthens worship practices but also builds spiritual experiences that internalise tauhid values affectively. Fourth, strengthening digital religious literacy, especially in the contemporary era, which is filled with religious information from social media. Schools need to equip students with the skills to sort information, understand the principles of true monotheism, and avoid content that leads to doctrinal deviation or extremism. Husein and Dewi (2023) emphasise that Islamic digital literacy is an important requirement in shaping students' religious identity in a modern era full of digital distractions.

Fifth, school-family collaboration, namely synergy between teachers, homeroom teachers, and parents in nurturing children's faith. Putri and Wibowo (2020) show that active collaboration between parents and schools through religious parenting programmes and worship monitoring has been proven to significantly increase students' religious commitment. This collaborative strategy is important because the internalisation of tauhid cannot succeed if schools and families work independently.

Through these five strategies, schools/madrasahs can function as effective and influential agents of tauhid reinforcement. Structured, continuous, and exemplary tauhid education in formal educational institutions will help children build a strong foundation of faith and resilience against the challenges of the modern era. Schools not only play a role in transferring religious knowledge, but also as institutions that shape tauhid personalities that strengthen vertical relationships (*hablun min Allah*) and guide children's social behaviour in an increasingly complex life.

3) Community/Social Environment Strategies in Strengthening the Internalisation of Tawhid

The social environment is a learning space that cannot be separated from the process of shaping children's religious beliefs. The internalisation of tauhid values does not only occur through family and formal education, but is also greatly determined by the quality of children's interactions with the surrounding community. According to Bronfenbrenner in his ecological theory of development, the community (mesosystem and exosystem) plays a role in shaping children's values, behaviour, and moral orientation through direct and indirect interactions. From an Islamic perspective, a good society—*al-mujtama' al-shalih*—serves as a protector of faith and a facilitator for the growth of morals and monotheism, as emphasised in QS. At-Taubah [9]: 71 regarding the obligation to help one another in goodness and to enjoin what is right and forbid what is wrong.

a) Creating an Islamic and Conducive Social Environment for Tawhid

An Islamic social environment is a strategic factor in maintaining the consistency of tawhid values. Communities that display a religious culture—such as the habit of greeting each other, praying in congregation, regular recitation of the Qur'an, and social etiquette—will form religious *habits* that set a real example for children. Research by Rohmat Mulyana shows that religious culture plays a significant role in Internalizing students' values of faith and morals because children learn through habituation, social role models, and the reinforcement of norms in society. Thus, the community needs to display consistent Islamic practices so that the values of monotheism do not stop at concepts but become part of children's daily experiences.

b) Revitalising the Role of Mosques and Community Religious Institutions

Mosques, as centres for community development, have a strategic position in strengthening children's tauhid. In addition to their function as places of worship, mosques—through TPA/TPQ, majelis taklim, youth development, and other educational activities—can be a means of instilling a correct and moderate understanding of tauhid. Arifin (2011) emphasises that mosques and non-formal educational institutions such as TPA and madrasah diniyah function as agents of religious socialisation that strengthen religious identity and the value of monotheism through community-based learning. This is in line with the hadith about the importance of building a generation that loves the Qur'an, as the Prophet said, "The best of you are those who learn the Qur'an and teach it" (HR. Bukhari). Mosques as places for learning the Qur'an are very relevant for strengthening children's values of monotheism.

c) Collaboration between Religious Leaders, Community Leaders, and Parents

Strengthening the value of tawhid requires synergy between various elements of society. Religious leaders act as conveyors of teachings (muballigh), community leaders as social influencers, while parents become the main mentors at home. This collaboration forms a mutually supportive educational network. Hasan (2014) shows that community collaboration—through the involvement of parents, religious leaders, and community institutions—strengthens children's faith and exemplary behaviour because moral messages are conveyed consistently from various sources. Active community involvement can take the form of religious counselling, Islamic parenting, socio-religious activities, and child and youth development programmes.

d) Social Control and Prevention of Negative Environmental Influences

The community plays a role in creating a social control system to protect children from negative influences such as promiscuity, verbal abuse, deviant ideologies, and digital content that undermines faith. In Islam, the function of social control is a form of *nahi munkar*, which is the collective responsibility of the ummah. Syamsuddin (2019) found that social supervision through mosque youth groups, youth mentoring, and Islamic community activities had a positive effect on strengthening the faith and religious behaviour of young people. Communities that actively prevent immorality will protect religious beliefs and facilitate the development of a monotheistic personality.

e) Religious Literacy Programmes and Community-Based Educational Activities

Religious literacy programmes such as children's tafsir classes, hadith reading clinics, akhlak studies, and mosque libraries can increase children's religious capacity. Abdullah (2015) emphasises that community-based religious literacy is an effective multilevel education model in deepening religious understanding while forming a strong tauhid character through active community involvement. Religious social activities such as social service, small zakat for children, and empathy-building activities also strengthen the dimensions of tauhid rububiyah and uluhiyah through real experiences of worship and doing good deeds.

4) Digital and Media Strategies as Instruments of Tawhid Da'wah

The development of digital technology opens up opportunities and challenges for the process of Internalizing monotheism in children. On the one hand, digital media can be an effective educational tool; however, on the other hand, unfiltered content has the potential to weaken faith and shape mindsets that are not in line with Islamic values. Therefore, a targeted and measured strategy for utilising digital media as an instrument of monotheistic preaching is needed.

a) Utilisation of Digital-Based Islamic Educational Content

Digital media can be used as a means of disseminating tauhid material that is easily accessible through educational videos, children's Al-Qur'an applications, tauhid value animations, and Islamic podcasts. Riyanto (2020) emphasises that well-directed and well-selected digital media can support the development of spiritual intelligence and strengthen children's understanding of faith in the family environment. Such content can strengthen

children's understanding of rububiyah, uluhiyah, and asmaul husna through visual-auditory methods that are appealing to children.

In the context of hadith, this is in line with the principle of *tabligh* and the dissemination of knowledge to the ummah—"Convey from me even one verse" (HR. Bukhari). This hadith provides normative legitimacy for the use of digital media as a means of da'wah, including in fostering children's tauhid.

b) Religious Digital Literacy as a Form of Aqidah Filtering

Children must be equipped with digital literacy so that they are able to sort information in accordance with the guidance of tawhid. Religious digital literacy includes the ability to identify content that contradicts Islamic principles, understand the scientific authority of sources, and distinguish between credible explanations from scholars and misleading information. Hidayat and Slama (2018) show that religious digital literacy serves as an important protective mechanism to prevent children and adolescents from being exposed to radical content, religious misinformation, and the phenomenon of pseudo-religious authority in the virtual world.

This strategy is in line with the Prophet's hadith which teaches caution in accepting information: "It is enough for a person to be considered sinful if he tells everything he hears" (HR. Muslim). Digital literacy helps children understand the importance of verification and scientific authority in accepting religious content.

c) The Role of Parents and Teachers as Digital Mentors

Parents and teachers have a responsibility as *digital mentors* for children in understanding and utilising digital media in an Islamic manner. They need to provide guidance, control, and regular dialogue regarding the content consumed by children. Research by Livingstone states that *parental mediation* in the use of digital media has a significant influence on the character formation and religious orientation of children.

From an Islamic perspective, this mentoring model is in line with the Prophet's command that parents teach and guide their children in worship and morals from an early age, as stated in the hadith about the command to pray at the age of seven (HR. Abu Dawud). Digital mentoring is a contemporary form of *ta'dib* and safeguarding children's faith.

d) Optimising Social Media as a Means of Da'wah Tauhid for Children and Adolescents

Social media such as YouTube, TikTok, and Instagram can be used as a means of tauhid da'wah by presenting short, interesting, easy-to-understand content packaged with modern visuals. Yusoff et al. (2021) found that da'wah content in the form of microlearning or short Islamic videos is effective in increasing adolescents' religious interest and strengthening their understanding of basic creed values.

However, the content must be managed by competent parties and refer to authoritative literature to avoid bias and doctrinal deviations. This is also an implementation of the principle of *wisdom* in preaching as explained in QS. An-Nahl [16]: 125.

e) Development of Technology-Based Tauhid Learning Platforms

Online learning platforms such as e-learning, children's tafsir applications, virtual tauhid classes, and interactive modules can be effective media for teaching the basic concepts of faith. Adaptive digital learning models enable children to understand tauhid through gamification, interactive quizzes, and exercises in understanding faith through simulation.

Alsharif and Nor (2019) emphasise that technology-based religious learning—through digital applications, interactive videos, and Islamic e-learning platforms—can increase student engagement in learning while strengthening their retention of creed understanding. This innovation is in line with the spirit of Islam regarding the importance of facilitating learning for the ummah, as stated in the principle of *taysir* in the hadith of the Prophet: "Make things easy and do not make them difficult" (HR. Bukhari and Muslim).

5) Strengthening Psychological Aspects and Child Development

Strengthening the internalisation of tauhid values in children cannot be separated from an understanding of their psychological aspects and stages of development. Tauhid values can only be instilled effectively if educational strategies are in line with children's cognitive, emotional, and social abilities. In developmental psychology, a child's age determines how they understand abstract concepts such as divinity, worship, and morals. Piaget states that children aged 6–12 years are in the *concrete operational* stage, which is the phase when they understand concepts through concrete experiences, visual examples, and habituation. This shows the importance of presenting the value of tawhid in the form of practical examples, not just verbal explanations.

From an Islamic educational perspective, instilling tauhid must also take into account the emotional readiness of children. Ibn Qayyim al-Jawziyyah explained that children's hearts in the early stages are very malleable (*al-qalb ka al-'ajn*), so parents and educators have a great opportunity to guide their faith through affection, consistency, and habitual worship. An approach that emphasises emotional warmth has been proven to strengthen the psychological and religious bond between children and parents. Contemporary research by Hoeve shows that warm and responsive parenting patterns have a positive effect on children's character and moral development.

In the context of Internalizing tauhid, psychological aspects also include the development of children's *spiritual well-being*. Studies by Holder and Klassen confirm that children who have a higher spiritual connection show higher levels of happiness, calmness, and better prosocial behaviour. This shows that tauhid education contributes to children's mental health and emotional development, not just religious aspects. Therefore, tauhid internalisation strategies need to emphasise positive spiritual experiences, such as tranquillity in prayer, comfort in worship, and a sense of security when close to Allah.

From a moral development perspective, Kohlberg's theory shows that children in the early stages understand morality based on authority and consequences, not abstract principles. This is in line with the Prophet's method of educating children through simple advice, concrete illustrations, and habituation. Thus, tauhid education needs to be carried out in stages, starting from introducing the concept of Allah as the Creator, habituating daily dhikr, to exemplary worship from parents and teachers. This gradual approach is in line with the principle of *tadarruj* in Islamic education.

Strengthening psychological aspects also includes creating an emotionally safe learning environment. Children who feel valued, are not afraid of making mistakes, and are given space to ask questions will find it easier to internalise the values of tauhid. The Prophet's gentle attitude towards children, as narrated in many hadiths, is an important example in applying *rahmah* as a method of education. Therefore, a harsh, coercive, or intimidating approach is counterproductive to the formation of a healthy faith.

By integrating the principles of developmental psychology with Islamic educational values, the strengthening of tauhid internalisation can be done more holistically. This approach allows children to understand tauhid not only as a doctrine, but as a spiritual, emotional, and moral experience that grows along with their development.

6) Strengthening from the Perspective of Islamic Tarbiyah

Strengthening the internalisation of the value of tawhid in children cannot be separated from the framework of Islamic tarbiyah, which views education as a process of holistic maintenance, guidance, and development of human nature. In the tradition of Islamic education, tarbiyah encompasses three main dimensions: *ta'lim* (teaching), *tarbiyah* (guidance and development), and *ta'dib* (character building). These three aspects serve to foster a tauhid personality, namely a personality that is aware of its vertical relationship with Allah and its horizontal responsibility towards fellow human beings.

From an educational perspective, the internalisation of monotheism is rooted in the belief that every child is born with a natural inclination towards monotheism, as stated in the hadith, "Every child is born upon the fitrah..." (Narrated by al-Bukhari and Muslim). Scholars such as al-Ghazali explain that the task of education is to preserve and develop this fitrah through habitual worship, moral examples, and instilling a sense of muraqabah (awareness of Allah's supervision). Thus, strengthening the internalisation of tawhid must begin with the formation of the heart (*tazkiyat al-qalb*) before other cognitive aspects, because the heart is the centre of spirituality that guides a child's behaviour.

Within the framework of Islamic tarbiyah, gentle, gradual, and contextual educational methods are important principles. The *tadarruj* (gradual) method, for example, was used by the Prophet Muhammad when educating children, including Ibn 'Abbas, through the hadith about Allah's protection (HR. al-Tirmidhi). Ibn Rajab al-Hanbali interpreted this hadith as a form of tauhid education that emphasises total dependence on Allah and instils the concept of qadar in a simple yet profound manner. This gradual principle is also in line with the guidance of the Qur'an, such as the command to pray, which is introduced from the age of seven in a hadith narrated by Muslim as a form of *ta'dib* and early spiritual habituation.

Islamic tarbiyah also emphasises the importance of exemplary behaviour (*uswah hasanah*) as a core method of strengthening tawhid. According to al-Qabisi, the behaviour of educators has a stronger influence than words, especially for young children who learn through observation and imitation. The example set by parents in worship, guarding their speech, and displaying noble character has a direct impact on the development of children's values of tawhid. Therefore, strengthening the internalisation of tawhid is not only done through formal instruction, but through habits in family, school, and social environments.

From an educational perspective, Islamic tarbiyah places *al-insan al-kamil* (complete human beings) as the end result of the nurturing process. In the context of this study, children who have internalised the values of tawhid are those who are able to recognise Allah, perform worship consciously,

build healthy social relationships, and possess morals that stem from deep conviction. This objective is in line with contemporary ideas in Islamic character education that emphasise the integration of faith, knowledge, and deeds.

Furthermore, Islamic education emphasises a balance between the spiritual, intellectual, emotional, and physical aspects of children. Ibn Qayyim asserts that education that only emphasises memorisation or doctrine without fostering love for Allah will not result in a strong internalisation of monotheism. Therefore, strengthening the internalisation of monotheism must involve meaningful spiritual experiences, such as the warmth of family worship, dialogue about Allah's power in natural phenomena, and moments of reflection that help children feel close to the Creator.

By integrating the principles of Islamic tarbiyah, the strengthening of the internalisation of tawhid becomes more comprehensive and deeply rooted in the tradition of Islamic education. This approach not only emphasises the cognitive aspects of the concept of divinity, but also the habit of worship, exemplary morals, and heart cultivation so that the value of tawhid is embedded as the foundation of a child's character and identity.

7) Evaluation and Monitoring of Tawhid Internalisation

The evaluation and monitoring of the internalisation of tauhid in children is an important aspect in ensuring that the tauhid education process runs effectively, continuously, and in accordance with the objectives of Islamic tarbiyah. From an Islamic educational perspective, evaluation is not merely about measuring cognitive aspects, but also paying attention to the spiritual, emotional, and behavioural development of children as indicators of the success of tauhid cultivation. This is in line with the holistic approach in Islamic education, which views humans as a unity of body and spirit that needs to be nurtured in a balanced manner.

Conceptually, the evaluation of the internalisation of tauhid can be carried out through two approaches: formative evaluation and summative evaluation. Formative evaluation is carried out continuously to monitor children's progress in performing worship, demonstrating good character, and showing a sense of connection with Allah in their daily activities. This takes the form of behavioural observation, reflective dialogue, worship monitoring sheets, and teacher or parent notes on the child's consistency in applying the values of tawhid. Summative evaluation is carried out within a certain period of time to assess the extent to which the values of tawhid have been transformed into stable attitudes and behaviours, such as honesty, discipline in prayer, social awareness, and the ability to control oneself from negative actions. These summative indicators are in line with the concept of akhlak al-karimah, which is the fruit of strengthening tawhid.

In the tradition of Islamic tarbiyah, monitoring or mutaba'ah is an important instrument in ensuring the continuity of the process of Internalizing tauhid. Ibn Qayyim explains that children's education requires consistent ri'ayah (supervision), because children's hearts are easily changed and influenced by their environment. Parents and educators need to carry out monitoring that is not only controlling, but also accompanying, guiding, and providing positive feedback. The principles of tashhih (correction) and taqwiyah (strengthening) must be applied so that children experience regular spiritual development and do not feel pressured in the process.

In the modern context, evaluating the internalisation of tauhid can also utilise more systematic instruments, such as worship development journals, moral portfolios, or character assessments based on Islamic indicators. In practice, teachers use observation, daily journals, and peer assessment to evaluate students' religiosity — and significant improvements have been found in congregational worship, worship discipline, and daily morals. Schools or madrasahs can develop tauhid-based assessment rubrics that cover spiritual aspects (faith and worship), personal moral conduct, and social moral conduct, so that evaluations become more objective and measurable.

Monitoring should also take into account the child's stage of psychological development. According to Santrock, age-appropriate evaluation will help children feel valued and motivated, rather than burdened. In early childhood, monitoring can take the form of verbal reinforcement and simple habits; in pre-adolescence and adolescence, evaluation can include reflective discussions about the meaning of worship, the value of divinity in life experiences, and the ability to make moral decisions based on monotheism. Thus, evaluation is not stuck in memorising doctrine, but leads to meaningful spiritual experiences.

In addition to internal evaluation by families and schools, the social environment and religious communities also play a role in monitoring children's development of tauhid. Activities such as children's majelis taklim, religious programmes at mosques, and children's involvement in social activities can be additional indicators of the extent to which tauhid values influence their interactions in public spaces. The involvement of the community strengthens the function of Islamic education as an interrelated system between families, schools, and society (the tri-centre of education).

Overall, the evaluation and monitoring of tauhid internalisation must be oriented towards the formation of a complete tauhid character, not merely an administrative assessment. This process requires consistency, patience, and collaboration between all parties involved in children's education. Thus, tauhid internalisation can develop deeply, sustainably, and be reflected in children's behaviour in the family, school, and community environments.

4. CONCLUSION

This study confirms that the internalisation of tauhid values in children is the main foundation of Islamic education that shapes the character, spirituality, and life orientation of a Muslim. The Qur'an and hadith provide a solid foundation regarding the urgency and methods of instilling tauhid, as illustrated in Luqman's advice to his son, the command to protect the family from the fire of hell, the approach of wisdom and mau'izah, and various examples of the Prophet SAW in guiding children through habituation, exemplary behaviour, spiritual dialogue, and strengthening the fitrah of tauhid. This normative foundation provides a clear direction that the normative framework () of tauhid education is not only a cognitive activity, but a layered process that requires emotional, spiritual, and practical involvement in daily life.

In the contemporary era, the internalisation of tauhid faces various challenges, such as the rapid flow of digital information, the secularisation of values, weak role models, changes in family structures, and the influence of complex social environments. These challenges indicate that tauhid education requires a more comprehensive, adaptive, and sustainable approach. Therefore, strategies to strengthen the internalisation of tauhid must be developed based on synergy between the family, school/madrasah, social environment, digital space, child development psychology, and the principles of Islamic tarbiyah. Through these integrated strategies, tauhid education can be carried out consistently, systematically, and in a manner relevant to the developmental needs of children amid changing times.

Thus, this study emphasises that strengthening the internalisation of tauhid in children is a great responsibility that requires the seriousness of all elements of education. The success of Internalizing tauhid values is not only measured by children's ability to understand the concept of divinity, but also by the extent to which these values become part of their identity, attitude towards life, and daily behaviour. Therefore, efforts to build a generation with tauhid must be carried out through education based on compassion, exemplary behaviour, cognitive-affective-psychomotor balance, and the positive use of technology and the social environment, so that a generation of Muslims is formed who are steadfast in tauhid, have noble character, and are ready to face the challenges of the times with a solid spiritual foundation.

5. REFERENCES

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