

Embedding Tauhid in Everyday Life: A Study of Its Education and Effects on Female Students in Islamic Boarding Schools

Muallimah¹, Ahmad Abdillah Matinetta², Salwa Safira Choirunnisa³

^{1,2,3}Universitas Muhammadiyah Kendari

muallimah@umkendari.ac.id

Abstract

This study aims to explore tauhid education in students at Pondok Modern Darussalam Gontor Putri Campus 4. The focus of this research includes the description of tauhid education, the form of its implementation, as well as supporting and inhibiting factors. The study was conducted for one month using qualitative methods and a descriptive approach. The results showed that tauhid education can be learned and implemented through material taught by teachers, supported by homeroom teachers and dormitory managers. Implementation includes habituation of congregational prayer five times, Tahsinul Qiraah, and honesty in daily behaviour. Supporting factors include early parental guidance and teacher emphasis on applying tauhid daily. The inhibiting factors involve a lack of parental knowledge, busy schedules, and a lack of students' self-awareness. These findings provide insight into the complexity of tauhid education and the importance of an integrated approach involving various parties, including parents, teachers, and students, in daily life.

Keywords: *Tauhid Education, Implementation, Santriwati, Pesantren*

Introduction

The fragility of Islamic values and tauhid in the millennial generation shows a missynchronization between the education taught and its implementation in everyday life (Afifuddin, 2021; Izha, 2020). It confirms the important role of pesantren as a special field in cultivating and maintaining the science of tauhid and Islamic values. In an institutional context, pesantren are educational institutions with unique characteristics, namely a dormitory system with Kyai as the central figure and the mosque as the spiritual centre. Pesantren has advantages in monotheism and humanitarian aspects, which are different from formal education, which prioritizes academic aspects (Abdurrahman, 2017).

Education in pesantren, as carried out at Pondok Modern Darussalam Gontor Putri Campus 4, is designed with a clear goal to form individuals who believe, are devout, have noble morals, and can serve the people with sincerity. Tauhid materials covering the basics of belief, such as the pillars of Faith and Islam, are applied integrally inside and outside the classroom. Supervision of implementing these principles in the daily lives of female students is needed to ensure no discrepancy between education and practice.

One of the concrete efforts in facing this challenge is through a systematic process of learning tauhid in the classroom and its application in students' daily lives. Obstacles in the form of not being fully integrated with the daily actions of some students are still a challenge. As an educational institution that has existed since Dutch times, pesantren have contributed significantly to the spread and development of Islam in various parts of the village.

For example, the curriculum at Pondok Modern Darussalam Gontor reflects innovation in Islamic education by balancing general and religious materials, using Arabic in everyday life, and teaching compulsory materials such as tauhid from early to advanced levels. This holistic approach affirms that education in pesantren aims to educate and shape character and that education is a dynamic process that integrates different aspects of human life.

This research aims to understand how tauhid education is taught and applied to Pondok Modern Darussalam Gontor Putri Campus 4 students. The objectives cover various aspects, including the introduction of teaching methods, the curriculum used, the interaction between teachers and students, and how tauhid education is integrated into students' daily lives. It provides a comprehensive picture of the approaches and strategies used in monotheism education and insight into the challenges and successes in its application. In a broader context, this research can help develop more effective educational strategies and increase understanding of how best to convey the values of monotheism to the younger generation.

This research is important because it focuses on tauhid education, a key element in forming Islamic character and values in the younger generation, especially students at Pondok Modern Darussalam Gontor Putri Campus 4. In the current era of globalization, many challenges are faced in maintaining religious values and morality, especially among the younger generation (Oktari & Dewi, 2021). The fragility of Islamic values and tauhid can occur, making tauhid education an important instrument to strengthen the foundations of religious belief and practice in everyday life.

In addition, this research can also provide insight and guidance for other educational institutions that want to integrate or improve monotheism education in their curriculum. Educational institutions can develop more effective and targeted methods by understanding the way of teaching, implementation, and factors that support or hinder monotheistic education. Last but not least, this research also contributes to the academic literature on Islamic education, especially in the context of tauhid education. It is important to advance our understanding of how religious values can be taught and applied effectively in the modern educational environment.

Method

This research uses a qualitative descriptive approach focusing on case studies conducted at Pondok Modern Darussalam Gontor Putri Campus 4, Southeast Sulawesi, from September 25 to November 25, 2022. This study aims to reveal an overview of the field situation related to the understanding and implementation of Tauhid Science in grade 1 students. The study

subjects included KMI grade 1 students, tauhid teaching teachers, homeroom teachers, and several students, with data collection techniques through observation, structured interviews, and documentation (Firman, 2018).

Data analysis uses interactive models, including data collection, reduction, presentation, and conclusions. Test the validity of the data using the triangulation method to ensure the credibility of the results. Primary and secondary data sources include tauhid teaching teachers, homeroom teachers, documentation from the research site, rayon administrators, student care staff, and several teachers and administrators of the organization. This technique is designed to obtain an in-depth picture and accurate findings regarding the subject under study (Creswell, 2015; Haris, 2012).

Results

Tauhid Santriwati Education KMI Pondok Modern Darussalam Gontor Putri campus 4

Tauhid education at Pondok Modern Darussalam Gontor Putri Campus 4 is divided into two: in and outside the classroom. In class, tauhid material is taught through specially provided books, such as "Ushuluddin (Aqa'id) 'ala madzhab ahli-s-sunnah wal jama'ah" by K.H Imam Zarkasyi. Tauhid education outside the classroom is carried out through daily activities, supervised and controlled by student care staff. All educators are responsible for instilling monotheism, both in the classroom and the dormitory. Several interviews with teachers and homeroom teachers revealed that the role of teachers in tauhid education is very important to form an Islamic character and noble character. However, some students still lack education and the value of tauhid, which various factors may influence. However, in general, the picture of tauhid education in Pondok Modern Darussalam Gontor Putri Campus 4 is quite good and has fulfilled the elements of monotheism in students' daily lives.

The results of interviews with several informants from Pondok Modern Darussalam Gontor Putri Campus 4 provide concrete evidence regarding the implementation of tauhid education and its implementation in daily life. Ustadzah Shofi Maziyah, a grade 3 tauhid teaching teacher, revealed that the role of teachers in the process of instilling tauhid knowledge is to strengthen the belief that Allah is the only God who created nature, intending to mould Islamic and dignified student behaviour. Other tauhid teachers, such as Al Ustadzah Annisa Nur Hasanah and Al Ustadzah Annisa Silviana Yuniar, also emphasized the importance of building religious awareness and tauhid in students.

Cultivating tauhid education is also carried out outside the classroom through daily activities. Ustadzah Fauziah Nurul Azizah, a homeroom teacher, explained that teachers are the first foundation that builds and instils monotheism in students. Another fiqh material teacher, Al Ustadzah Annisa Silviana Yuniar, emphasized that the tauhid teachers' role is like the heart's function in humans; If the heart is good, everything will be good, and vice versa. These teachers play a role in teaching in class and in controlling and guiding the implementation of tauhid education practised by students in everyday life. From the

observations, it can be seen that the role of teachers in tauhid education is very important because they become real examples in the practice of monotheistic values, including in worship and daily behaviour.

The results of this interview provide strong evidence that teachers at Pondok Modern Darussalam Gontor Putri Campus 4 have a central role in instilling tauhid values in students, both inside and outside the classroom. The emphasis on teaching tauhid through the books provided and its application in everyday life shows the institution's commitment to forming students with a strong understanding of Islamic behaviour.

The results of interviews with several speakers from Pondok Modern Darussalam Gontor Putri Campus 4 provide concrete evidence about the strategies used to increase students' understanding of tauhid education. One effective strategy is direct practice or activities that integrate monotheism into students' daily lives.

The Tahsinul Qira'ah program is one proof of this strategy. Every week, students receive guidance in reading the Qur'an well, using makhoriyu-l-surat and the law of tajweed. This program helps integrate the understanding of monotheism with the implementation of worship so that students not only understand the theory but can also practice it in daily worship.

The practice of taking care of the corpse is also an important step in the application of tauhid education. In this activity, students are taught about how to bathe, kafani, and perform corpse prayers. This practice helps to increase understanding of the afterlife and the values of monotheism that should be applied in corpse management.

The practice of Hajj manasik is another effective strategy. In this activity, students participate in simulations or replicas of elements of the Hajj. It helps them understand the pillars of Hajj and cultivates a sense of monotheism so that they are ready to face this practice when it comes.

In addition, classical book review activities such as Fathu-l-Kupolar-At Turos-l-Islami help train the ability to read the yellow book in Arabic and understand classical teachings in the context of monotheism. Aside from these strategies, interviews with female students provide clear evidence that these practices have influenced their understanding and attitude toward monotheistic education.

Speakers, such as Ananda Naurah Afifah Zamzamaniah, stated that these practices provide a direct experience that helps the understanding of tauhid and fiqh and provides motivation to practice these teachings in daily life. Furthermore, Ananda Aisyah Nur Hilal and Ananda Aqila Shafwa Merila emphasized the importance of practice in supporting understanding, as direct experience helps overcome mistakes and deepen understanding.

From the results of this interview, it can be concluded that integrating theoretical understanding with real practice in everyday life is a very effective strategy to increase the understanding of female students in tauhid education. It helps them understand the concept and apply monotheism's teachings in their worship practices and daily behaviour.

Implementation of Tauhid Education in Daily Life by Santriwati

Implementing tauhid education in students' daily lives at Pondok Modern Darussalam Gontor Putri Campus 4 reflects a sense of self-awareness and responsibility in worshipping Allah and fosters a strong sense of tauhid and prayer towards Allah SWT. It is so that students can carry out worship properly without deviating and can guard themselves from the influence of deviant tauhid values.

The practice of fiqh thaharah and prayer material becomes an integral part of the daily life of santriwati. This habituation occurs in various places and situations, such as praying five times in congregation in dormitories and mosques. This habituation helps maintain discipline in obligatory prayers and contributes to the understanding and correct practising of thaharah and prayer.

Examining the Qur'an in ubudiyah material is also a significant form of implementation. This exam measures students' understanding of the practice of thaharah and prayer and trains their confidence and mentality when dealing with testing. Through this exam, students can find out their fault points and learn to correct them.

In addition, honesty in behaviour and daily activities is also an important part of the implementation of tauhid education. All activities of students and teachers are based on the principle of tauhid, making honesty the core of all aspects of life. The positive environment built in the pesantren was interrupted by several interruptions, but efforts were still made to cultivate honesty and awareness of God's supervision in every action.

In observation, several factors seen in the implementation of tauhid education for santriwati are the habituation of praying five times in congregation, which has influenced the discipline and understanding of santriwati in thaharah and prayer. Oral examination is also an important factor because students' understanding can be measured and improved through this exam.

Overall, the implementation of tauhid education at Pondok Modern Darussalam Gontor Putri Campus 4 can be seen through various activities and habituation that integrate tauhid teachings into students' daily lives. From the practice of prayer to oral examinations, tauhid education has a significant impact on the understanding and practice of santriwati.

Factors that Support and Hinder the Implementation of Tauhid Material for KMI Pondok Modern Darussalam Gontor Putri Campus 4

Pondok Modern Darussalam Gontor Putri Campus 4 implements tauhid education earnestly, directed by a caring and responsible ustadzah. Santriwati is realized to practice the teachings of tauhid in everyday life, aiming to teach self-awareness and responsibility and instil strong tauhid values. This implementation is proven to have strong supporting factors, such as religious understanding instilled by the family, a conducive environment in the cottage that encourages the spirit of practice, and the self-willingness of students in memorizing and applying readings and the practice of thaharah and prayer.

However, several inhibiting factors in the implementation process affected the tauhid practice's success. Some students may not pay full attention to the material, lack focus when studying, and limited memorization of readings and ordinances. In addition, lack of supervision and firmness in discipline is also an inhibiting factor. Lack of self-awareness and imperfection of teaching from parents also contribute to hindering the practice of tauhid. Therefore, a holistic approach, including early education from the family and strong teaching in the cottage, is very important in forming a good understanding and implementation of tauhid education among students.

Discussion

Tauhid education at KMI Pondok Modern Darussalam Gontor Putri Campus 4 has two main dimensions: in and outside the classroom. In the classroom, tauhid material is delivered through special books such as "Ushuluddin (Aqa'id) 'ala madzhab ahli-s-sunnah wal jama'ah" by K.H. Imam Zarkasyi. Outside the classroom, monotheistic education is implemented through daily activities monitored by nurturing staff. The role of teachers in this institution in instilling understanding and implementation of tauhid values is very important, and interviews with informants reveal the role of teachers in shaping Islamic character in students. Although some students need to better understand the value of tauhid, in general, Pondok Modern Darussalam Gontor Putri Campus 4 has successfully formed a good tauhid education in everyday life. Integrating theoretical understanding with daily practice, such as the Tahsinul Qira'ah program, lessons in taking care of the corpse, and the practice of Hajj manasik, has effectively increased students' understanding and appreciation of the value of tauhid.

Implementing tauhid education in everyday life at Pondok Modern Darussalam Gontor Putri Campus 4 reflects self-awareness and responsibility in worshipping Allah, building a strong sense of tauhid. The practice of fiqh thaharah material and prayer becomes the main routine, with five congregational prayers as a discipline that supports the correct understanding and practice of thaharah and prayer. The Qur'anic examination in ubudiyah material also plays an important role in measuring understanding and training students' confidence. Honesty is the foundation of all activities, reflecting the principle of monotheism in life. Despite the challenges, efforts are still being made to build honesty and awareness of God's oversight. From observation, it can be seen that the habituation of congregational prayers and oral examinations has succeeded in influencing the understanding and practice of santriwati towards tauhid education, positively impacting daily life.

The implementation of tauhid material for students at KMI Pondok Modern Darussalam Gontor Putri Campus 4 results from the serious efforts of the ustadzah who leads the learning process. The goal is to teach the values of monotheism in everyday life. Supporting factors include religious understanding of the family, a conducive environment in the cottage, and the willingness of students to memorize and apply thaharah and prayer. However, inhibiting factors such as inattention, unfocus, and lack of memorization were also found. Lack of supervision and discipline also has an effect. Lack of self-awareness and

parental support hinder practising tauhid (Rahman & Yahya, 2022; Salamuddin et al., 2022). Therefore, a holistic approach with early family education and teaching in cottages is important in forming a good understanding and implementation of tauhid education for students.

The results of this study are a sign of the importance of implementing tauhid education in the daily lives of students at KMI Pondok Modern Darussalam Gontor Putri Campus 4. In a holistic approach involving the role of teachers and the cottage environment, tauhid education successfully integrates theoretical understanding with real practice, resulting in a positive impact on understanding and living the values of tauhid by students (Mz, 2016; Rochmat et al., 2022). Supporting factors such as family religious understanding and a conducive environment were the main drivers while inhibiting factors such as lack of attention and parental support were also identified. Through this reflection, the research provides a comprehensive view of how tauhid education can provide a strong foundation for students to live a meaningful and responsible Islamic life.

The implication of the results of this study is the importance of a holistic approach in the implementation of tauhid education for students at Pondok Modern Darussalam Gontor Putri Campus 4. By combining theoretical understanding with real practice in everyday life, educational institutions can create an environment that encourages the appreciation of strong monotheistic values. Teachers are central in shaping Islamic character and dignity in students, and family support and a conducive environment also play an important role (Hakim, 2017). However, obstacles such as lack of attention to the material, parental support, and supervision also need to be overcome. The main implication is the need for tauhid education that is more integrated and strengthened with the active role of all relevant parties to ensure that the values of tauhid are truly reflected in the behaviour and practice of daily students.

The results of this study show that tauhid education at Pondok Modern Darussalam Gontor Putri Campus 4 has a comprehensive and integrated approach. By combining theoretical understanding through special books and real practice in everyday life, this institution has created an environment that allows students to live and practice the values of monotheism deeply. Focusing on in-class teaching and out-of-class implementation helps create a more holistic understanding (Malili et al., 2023).

Based on the results of this study, the following steps can be taken to further optimize the implementation of tauhid education in Pondok Modern Darussalam Gontor Putri Campus 4. First, it is necessary to increase cooperation between teachers and parents of students in integrating the understanding of tauhid in daily life outside the cottage. It can be done through regular meetings or more active communication to ensure monotheistic education is consistently applied at home and the cottage. Second, it is also necessary to increase supervision and control over the discipline of students, especially in implementing congregational prayers and other daily worship. It can help strengthen the implementation of monotheistic values in daily practice. Third, to support a deeper understanding of monotheism, it may be considered to hold special formation programs that focus more on understanding the teachings of monotheism and their application in various life situations.

With this action, Pondok Modern Darussalam Gontor Putri Campus 4 can further strengthen the positive impact of tauhid education on students.

Conclusion

The most prominent finding in this study is that the implementation of tauhid education in Pondok Modern Darussalam Gontor Putri Campus 4 strongly impacts the understanding and practice of santriwati towards tauhid teachings. The emphasis on integrating theoretical understanding with daily practice, such as through the Tahsinul Qira'ah program, lessons in taking care of the corpse, and the practice of Hajj manasic, has succeeded in increasing the understanding and confidence of female students in applying the values of tauhid in worship and daily behaviour. Although there are still some challenges, such as lack of attention to the material or less strict supervision, these overall findings illustrate that tauhid education in this institution has the potential to form a generation of students who understand and practice tauhid values more strongly in daily life.

This study's limitations include the number of data sources or the scope of data that is only focused on one educational institution. Therefore, the direction of advanced research can involve broader research involving various educational institutions or more participants. In addition, research can be expanded to dig deeper into the factors that hinder the implementation of monotheism education and how to overcome these obstacles. Comparative studies between different educational institutions can also provide deeper insight into effective strategies for teaching and implementing monotheistic education. In addition, further research can also involve longitudinal analysis to see the long-term impact of tauhid education on the development of character and spiritual attitudes of students.

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