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## The value of tawhid in Islamic studies: The foundational ideology of muhammadiyah education

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### Abstract

Faith-based education in Indonesia has long been rooted in the central principle of *Tawhid*—the oneness of God—which serves as the foundation of Islamic worldview and moral consciousness. This study explores how the value of *Tawhid* shapes the educational ideology of Muhammadiyah and influences teachers' roles in promoting holistic learning. Guided by a mixed-methods research design, the study involved 200 teachers and students from Muhammadiyah schools and universities across South Sulawesi, Yogyakarta, and Central Java. Data were collected through survey questionnaires and semi-structured interviews, then analyzed using descriptive statistics and thematic coding. The findings revealed that teachers who internalize *Tawhidic* values demonstrate stronger ethical leadership, student-centered pedagogy, and an integrative approach between faith, knowledge, and service. Participants perceived that the embodiment of *Tawhid* in teaching not only nurtures students' spiritual awareness but also enhances discipline, empathy, and a sense of responsibility toward the community. The study concludes that *Tawhid* serves as both the ideological and pedagogical foundation of Muhammadiyah education, guiding teachers to become moral exemplars and transformative educators. It recommends continuous professional development programs emphasizing *Tawhid*-based pedagogy to sustain Muhammadiyah's mission of producing intellectually competent and spiritually grounded generations.

### Keywords

Tawhid, Islamic education, Muhammadiyah, teacher values, faith-based pedagogy, educational ideology

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## Introduction

Indonesia, the world's largest Muslim-majority nation and the fourth most populous country, has a long tradition of integrating religion and education as part of its national identity, (Sarwan, 2023). Islamic education, in particular, has played a crucial role in shaping the moral, spiritual, and intellectual development of Indonesian society. Among the many Islamic movements contributing to this landscape, Muhammadiyah stands out as one of the most influential organizations promoting modern, rational, and faith-based education, (Usman et al., 2022). Established in 1912 by Ahmad Dahlan, Muhammadiyah has built thousands of schools, universities, and social institutions that embody its vision of producing educated and morally upright citizens. At the heart of this educational philosophy lies the central Islamic principle of Tawhid—the oneness of God—which functions as both an ideological and pedagogical foundation guiding teachers and learners alike (Hamami & Nuryana, 2022).

In the context of contemporary education, the integration of Tawhidic values remains a vital yet challenging task. Rapid globalization, secular educational trends, and the rise of digital culture have influenced students' moral orientation and teachers' instructional practices, (Husnaini et al., 2021). While many faith-based schools attempt to balance spiritual and intellectual development, not all succeed in maintaining harmony between religious ideals and modern educational demands. Muhammadiyah, however, positions Tawhid as the ultimate principle that unites faith (iman), knowledge ('ilm), and action (amal). This concept ensures that education is not merely a process of cognitive development but also a journey of character formation and social responsibility, (Parjiman & Wiryareja, 2023).

Previous studies on Muhammadiyah education have primarily focused on its institutional growth, curriculum development, and modernization of Islamic thought, (Kuswandi, 2019). Yet, limited attention has been given to how Tawhid—as the philosophical nucleus of Islamic worldview—influences teachers' pedagogical approaches and ethical conduct in the classroom. Understanding this relationship is essential, as teachers play a transformative role in transmitting Tawhidic values through both formal instruction and moral example, (Misbahuddin, 2022). Their ability to integrate faith and knowledge directly impacts students' motivation, discipline, empathy, and sense of communal responsibility, (Misbahuddin, 2022).

This study, therefore, aims to explore how the value of Tawhid shapes the educational ideology of Muhammadiyah and influences teachers' roles in promoting holistic learning. By examining teachers' and students' perceptions in Muhammadiyah institutions across South Sulawesi, Yogyakarta, and Central Java, the research seeks to illuminate how Tawhid-based pedagogy operates in practice. The study's findings are expected to contribute to the broader discourse on faith-based education, highlighting how Islamic principles can foster ethical leadership, transformative teaching, and balanced human development in the modern educational era.

## Methodology

### *Research design, site, and participants*

This study was conducted between June and September 2024 as part of a broader research initiative on *Tawhid-based pedagogy and teacher professionalism* within Muhammadiyah educational institutions. A mixed-methods research design was employed to obtain both quantitative and qualitative insights into how the value of *Tawhid* influences teachers' educational ideology and classroom practices. The quantitative component utilized a Likert-scale questionnaire adapted from (Hazyimara & Mardiana, 2024), designed to measure teachers' and students' perceptions of *Tawhidic* integration in teaching, moral conduct, and learning motivation. The qualitative phase involved semi-structured interviews to explore deeper reflections on teachers' spiritual leadership, ethical behavior, and educational philosophy.

Based on Muhammadiyah's educational distribution and diversity across Indonesia, three provinces were selected as the research sites: South Sulawesi, Yogyakarta, and Central Java. These areas were chosen to represent a balance between Muhammadiyah's historical centers of reformist Islamic thought and its growing educational networks in both urban and regional contexts. Each province included two Muhammadiyah schools and one Muhammadiyah university to capture variation across educational levels, (Kuswono, 2013).

A total of 200 participants were involved in this study, consisting of 120 students and 80 teachers. Respondents were conveniently chosen based on their availability and willingness to participate. All participants were informed about the purpose of the study, and participation was voluntary and anonymous to ensure ethical compliance and honest responses. The questionnaire was distributed in person and online, while interviews were conducted in both Bahasa Indonesia and English, depending on participants' preference.

Data from the quantitative phase were analyzed using descriptive statistics to identify trends and patterns in perceptions of *Tawhidic* education, while qualitative interview data were analyzed through thematic coding to identify recurring themes related to *faith integration, moral pedagogy, and teacher professionalism*. This combination of approaches provided a comprehensive understanding of how *Tawhid* serves as both an ideological foundation and a pedagogical practice within Muhammadiyah education.

### *Data collection and analysis*

Data collection for this study was carried out in two sequential phases to ensure methodological rigor and achieve triangulation of findings. The first phase involved administering a quantitative survey distributed to teachers and students from the selected Muhammadiyah educational institutions. The questionnaire comprised 30 items that were organized into three key dimensions: (1) the *Tawhidic worldview and educational philosophy*, (2) the *integration of faith and learning practices*, and (3) *ethical and spiritual leadership in teaching*. Respondents were asked to rate their agreement on a five-point Likert scale, ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). This design aimed to capture measurable insights into how *Tawhidic*

principles influence educational behavior, instructional attitudes, and moral development across Muhammadiyah institutions.

The second phase of the study employed semi-structured interviews to obtain deeper qualitative insights into participants' experiences and reflections. A total of 20 participants were selected—comprising 10 teachers and 10 students—based on their active involvement in Islamic learning, community service, and faith-based activities. Each interview lasted approximately 45 to 60 minutes and followed a structured protocol designed to explore participants' perceptions of how *Tawhid* informs educational understanding, character formation, and classroom ethics. All interviews were audio-recorded with participants' consent and later transcribed verbatim to ensure data accuracy and authenticity.

To enhance the credibility and reliability of qualitative findings, the researcher implemented several strategies including member checking, peer debriefing, and data triangulation across multiple sources and methods. Member checking allowed participants to validate the accuracy of their transcribed responses, while peer debriefing involved consultations with academic colleagues to refine interpretations and minimize researcher bias. Field notes were also systematically maintained throughout the process to document contextual and nonverbal observations that contributed to a more comprehensive analysis of participants' lived experiences.

The quantitative data collected from the survey were processed and analyzed using SPSS version 26. Descriptive statistical analyses—including means, standard deviations, and frequency distributions—were conducted to identify overall trends in participants' perceptions of *Tawhidic* values within educational contexts. In addition, correlation analysis was applied to examine potential relationships between key variables such as *faith integration*, *ethical orientation*, and *academic motivation*. This statistical approach allowed the researcher to determine how the understanding of *Tawhid* influences teachers' and students' attitudes toward learning, leadership, and moral conduct.

In contrast, the qualitative data derived from interview transcripts were examined through a thematic analysis approach following the six-step framework of (Ayten, 2019). The process began with multiple readings of the transcripts to achieve immersion and familiarity with the data. Subsequently, initial codes were generated and grouped into broader categories that represented recurring concepts across participants' narratives. These categories evolved into three dominant themes: (1) *Tawhid as the moral compass of education*, (2) *Integration of spirituality and intellectualism in classroom practice*, and (3) *Teacher professionalism as an embodiment of faith*. Each theme encapsulated an essential dimension of how *Tawhid* operates as a guiding principle in Muhammadiyah's educational philosophy.

To ensure analytical rigor, the emerging themes were independently reviewed by two experts in Islamic education. Revisions were made through iterative discussion until consensus was achieved, strengthening the validity of thematic interpretations. This combined analytical framework—integrating both statistical and thematic approaches—provided a holistic understanding of *Tawhid* as both an ideological and pedagogical construct within Muhammadiyah education.

The study was conducted in accordance with the ethical guidelines established by the Muhammadiyah Higher Education, Research, and Development Council (Majelis Diktilitbang Muhammadiyah). The principles of respect, confidentiality, and academic integrity were strictly upheld throughout the research process. Participants' identities were anonymized, and

all information collected was used exclusively for scholarly purposes. Prior to data collection, participants provided informed consent and were assured of their right to withdraw from the study at any time without facing any negative consequences. These ethical safeguards ensured that the research-maintained transparency, accountability, and respect for the dignity of all participants.

## Results

This section presents the study's findings in relation to the main research questions, focusing on three key dimensions: (1) participants' understanding of *Tawhidic* values within the Muhammadiyah educational context, (2) perceptions of teachers' *Tawhid*-based pedagogical attitudes across demographic categories such as age, gender, and educational level, and (3) perceived effects of *Tawhid*-inspired teaching on students' learning behavior, moral formation, and spiritual awareness. The results integrate quantitative survey data and qualitative interview insights to provide a comprehensive picture of how *Tawhid* functions as the moral and pedagogical foundation in Muhammadiyah institutions.

### *Participants' awareness of tawhidic values*

The quantitative findings of this study revealed a consistently high level of awareness and internalization of *Tawhidic* values among both teachers and students within Muhammadiyah educational institutions. The overall mean score for the dimension "*Tawhidic worldview and educational philosophy*" was 4.56 (SD = 0.48), reflecting a strong consensus that belief in the oneness of God profoundly influences moral responsibility, intellectual curiosity, and ethical behavior in the learning process. This finding indicates that the principle of *Tawhid*—the unity and sovereignty of Allah—remains a central ideological force that shapes not only theological understanding but also practical educational engagement. Teachers recorded a slightly higher mean score (M = 4.63) compared to students (M = 4.48), suggesting that educators possess a deeper internalization of *Tawhid* as both a theological conviction and a professional ethic. This difference may be attributed to teachers' greater exposure to Islamic pedagogical frameworks and their role as moral exemplars in the Muhammadiyah educational system.

The qualitative phase of the research provided a more nuanced understanding of these quantitative findings. Interviews with participants revealed that *Tawhid* is not perceived merely as a doctrinal statement or abstract religious belief but rather as a comprehensive worldview that integrates all dimensions of life, including education, ethics, and social relations. Teachers consistently emphasized that their teaching is rooted in the consciousness of serving God, where every instructional act becomes an extension of worship (*ibadah*). As one teacher from Yogyakarta expressed, "Teaching is an act of worship. When I teach with the awareness of *Tawhid*, I see my students not only as learners but as *khalifah*—servants of God who must use their knowledge for good." This perspective illustrates that *Tawhidic* education transcends intellectual instruction by embedding spiritual consciousness into every pedagogical encounter. It redefines the teacher's identity, not merely as an academic instructor but as a moral guide entrusted with nurturing both the mind and the soul of the student.



Students also demonstrated a profound appreciation of *Tawhidic* values in shaping their character and learning habits. Many of them articulated that understanding *Tawhid* cultivates self-discipline, empathy, and a heightened sense of accountability. The belief that all actions are observed and judged by Allah fosters a deep moral awareness that extends beyond the classroom. Students reported that Muhammadiyah schools actively “connect science with faith,” emphasizing that education should not only lead to intellectual excellence but also nurture spiritual integrity. This synthesis of religious and rational inquiry represents the essence of Muhammadiyah’s educational philosophy, which seeks to harmonize modern scientific advancement with Islamic ethical foundations.

Furthermore, the findings suggest that *Tawhid* functions as both the philosophical core and the moral compass of the Muhammadiyah educational experience. By anchoring education in divine unity, teachers and students engage in a process of holistic development that integrates cognitive, emotional, and spiritual dimensions. The data affirm that the *Tawhidic worldview* shapes not only academic motivation but also interpersonal relationships, promoting values such as honesty, humility, and mutual respect. In essence, *Tawhid* transforms education from a pursuit of worldly success into a sacred endeavor aimed at achieving balance between faith, knowledge, and righteous action—embodying the Muhammadiyah vision of producing *insan beriman, berilmu, dan beramal* (individuals of faith, knowledge, and good deeds).

### ***Teachers’ tawhid-based pedagogical attitudes across demographics***

The analysis of demographic factors revealed nuanced patterns in how *Tawhid*-based pedagogical attitudes were perceived and practiced across different groups within Muhammadiyah educational institutions. Quantitative data demonstrated that female teachers scored slightly higher in ethical and spiritual leadership ( $M = 4.61$ ) compared to their male counterparts ( $M = 4.52$ ). This difference, though modest, suggests that female educators tend to emphasize emotional empathy, moral nurturing, and character-centered pedagogy as expressions of *Tawhidic* consciousness in their teaching roles. Their approach aligns with nurturing spiritual sensitivity, humility, and compassion, qualities often reflected in holistic Islamic education.

Age also played a significant role in shaping pedagogical attitudes. Younger teachers—those under 35 years old—demonstrated greater enthusiasm for integrating *Tawhidic* principles with modern learning technologies, digital media, and interactive classroom strategies. This emerging trend points toward a spiritual-technical integration, where the unity of divine knowledge (*Tawhid al-‘Ilm*) is extended into digital learning environments. These educators often view technology as a tool to enhance students’ awareness of God’s creation and as a means to inspire ethical responsibility in the digital age. In contrast, senior teachers (aged 35 and above) exhibited strong attachment to traditional pedagogical methods, emphasizing direct moral modeling and mentorship as the primary means of transmitting *Tawhidic* values.

At the student level, perception of *Tawhid* varied according to educational stage. University students tended to conceptualize *Tawhid* more abstractly, linking it to social justice, community engagement, and ethical leadership. They viewed faith as a catalyst for contributing positively to society, aligning religious devotion with civic responsibility. Meanwhile, high school students expressed *Tawhid* in more personal and behavioral dimensions—such as showing respect to teachers, honesty in examinations, and discipline in learning. This indicates

that as learners mature intellectually, their understanding of *Tawhid* evolves from personal piety toward social consciousness.

Qualitative interviews enriched these quantitative insights. A student from Central Java summarized this integration eloquently: “Our teachers always remind us that science without faith is empty. Even when we learn about technology, they connect it back to Allah’s creation and human responsibility.” This statement encapsulates the essence of Muhammadiyah’s *Tawhidic pedagogy*—a living educational philosophy that harmonizes intellect, morality, and spirituality.

**Table 1.** Mean scores of *tawhid*-based pedagogical attitudes by demographic group

Demographic Category	Subgroup	Mean (M)	Interpretation
Gender (Teachers)	Male Teachers	4.52	Strong ethical leadership; traditional emphasis
	Female Teachers	4.61	Higher empathy and moral sensitivity
Age (Teachers)	Under 35 years	4.58	Greater openness to digital-faith integration
	35 years and above	4.54	Focus on conventional moral teaching
Students	High School Level	4.47	Behavioral understanding of <i>Tawhid</i>
	University Level	4.59	Conceptual and social-ethical understanding

As shown in Table 1, variations across demographics were minor yet meaningful. Female and younger teachers exhibited stronger *Tawhidic* engagement through compassionate and innovative teaching approaches. Similarly, the progression from high school to university revealed an intellectual deepening of *Tawhidic* awareness. Collectively, these findings underscore that *Tawhid*-based pedagogy in Muhammadiyah education is dynamic and adaptive—rooted in faith yet responsive to generational and contextual transformations.

### ***Effects of tawhid-based teaching on learning and moral formation***

The third research question explored how teachers’ *Tawhidic* attitudes influence students’ learning behavior, moral discipline, and spiritual development. Quantitative findings revealed strong positive correlations between teachers’ embodiment of *Tawhidic* values and various aspects of students’ learning engagement. Specifically, there was a high correlation between faith integration and academic motivation ( $r = .72, p < .01$ ), indicating that students taught by teachers who consciously integrate *Tawhidic* principles into lessons tend to exhibit greater enthusiasm, persistence, and curiosity toward learning. Similarly, ethical leadership showed a significant relationship with student discipline ( $r = .68, p < .01$ ), suggesting that moral consistency and fairness demonstrated by teachers foster respectful and responsible classroom behavior.

These statistical results show that Tawhid functions not merely as a theological doctrine but also as a psychological and pedagogical catalyst, influencing students’ internal motivation and conduct. Teachers who consciously align their instructional practices with *Tawhidic* principles help students perceive learning as an act of worship (*ibadah*) and a moral duty.

Consequently, students view academic achievement not only as personal success but as a contribution to the greater good of society.

Qualitative data from interviews deepened these insights. Many students described their teachers as moral exemplars—individuals whose sincerity, humility, and justice reflected faith in action. Teachers who began their classes with short reflections or *zikir* were perceived as inspiring models who linked intellectual pursuit with spiritual mindfulness. As one student expressed, “Our teacher never separates science from faith. Every time we discuss a topic, he reminds us that understanding the world means understanding the signs of Allah.”

Teachers echoed this view, emphasizing that grounding education in *Tawhid* promotes reflective learning, where students internalize ethical implications of their knowledge. One teacher from Yogyakarta explained, “*Tawhid* gives purpose to knowledge—it reminds students that what they learn should benefit others, not just themselves.” This mindset aligns with Muhammadiyah’s vision of *Islam berkemajuan*, where education must produce not only knowledgeable individuals but also morally conscious and socially responsible citizens.

Moreover, the integration of *Tawhid* in teaching has been found to encourage self-regulation and empathy among students. Learners in *Tawhidic* environments develop intrinsic motivation to act ethically, cooperate with peers, and participate in community projects. Teachers who incorporate spiritual discussions into academic subjects reported that students showed greater emotional maturity, patience, and collective awareness. This demonstrates that *Tawhid*-based education creates harmony between cognitive, affective, and spiritual domains—a hallmark of holistic Islamic pedagogy.

**Table 2.** *Correlations between teachers’ tawhidic attitudes and student outcomes*

Variables	Indicators	Correlation (r)	Significance (p)	Interpretation
Faith Integration → Academic Motivation	Alignment of lessons with <i>Tawhid</i> principles	0.72	< .01	Strong positive correlation—faith-based instruction increases learning motivation
Ethical Leadership → Student Discipline	Fairness, humility, and justice in teaching	0.68	< .01	Strong correlation—teacher morality strengthens student behavior
Spiritual Reflection → Empathy and Cooperation	Use of <i>zikir</i> , reflection, moral dialogue	0.64	< .01	Moderate to strong link—spiritual teaching enhances emotional intelligence
Faith-Based Pedagogy → Reflective Learning	Connecting knowledge to community service	0.70	< .01	Strong association—students apply faith to social practice

The results clearly show that *Tawhid*-based teaching produces measurable and meaningful effects on student character and learning engagement. Teachers who model faith through action cultivate environments that inspire intellectual excellence, moral awareness, and



collective responsibility. Students in such settings not only perform better academically but also embody ethical and spiritual maturity—living embodiments of Muhammadiyah’s educational philosophy: *menjadi insan beriman, berilmu, dan beramal*. In essence, *Tawhid* operates as both the soul and system of Muhammadiyah education—uniting thought, behavior, and devotion in the pursuit of transformative learning.

## Discussion

The findings of this study reveal that while most teachers and students in Muhammadiyah educational institutions possess a strong understanding of *Tawhidic* values, their application and internalization manifest at varying levels of depth. This situation parallels the broader educational challenge in Indonesia, where faith-based education sometimes emphasizes ritual and doctrinal understanding over philosophical and practical integration. In this regard, the study confirms that *Tawhid* within Muhammadiyah schools and universities is widely recognized as a theological foundation; however, the extent to which it transforms teaching methods, learning behavior, and ethical leadership depends on teachers’ interpretive capacity and institutional culture.

The high mean scores in the quantitative findings demonstrate that *Tawhidic* awareness is deeply embedded in Muhammadiyah education, aligning with previous research emphasizing that *Tawhid* serves as the nucleus of Islamic worldview (*weltanschauung*) (Burdine, 2021; Misbahuddin, 2022). Yet, similar to how Indonesian democracy remains procedural in nature (Asmorojati, 2019) the practice of *Tawhidic* education in some institutions can still be described as doctrinally strong but pedagogically uneven. Teachers often articulate *Tawhid* as a belief system but may not always translate it into dynamic classroom practices that connect faith with intellectual inquiry, creativity, and community engagement. This reflects a partial or “procedural” embodiment of *Tawhid*—strong in form, but still developing in substance.

The qualitative interviews reinforce this interpretation. While teachers frequently identify *Tawhid* as the moral compass guiding education, their classroom applications vary in depth and innovation. Some teachers employ *Tawhid*-based reflection and ethical discussion as integral parts of the curriculum, whereas others restrict *Tawhidic* content to religious subjects only. Such differences suggest that institutional training and pedagogical development play crucial roles in moving from formalistic religiosity to transformative spirituality in education (Agus & Ali, 2022). This aligns with Ahmad Dahlan’s original vision of Muhammadiyah education—to integrate faith (*iman*), knowledge (*ilm*), and action (*amal*) in everyday learning, not as separate domains but as an interconnected whole.

Another significant finding relates to demographic factors influencing *Tawhid*-based pedagogy. Female teachers scored higher in ethical and spiritual leadership, possibly due to stronger affective engagement and empathetic communication styles. This echoes studies in moral education indicating that women educators tend to exhibit greater relational sensitivity and holistic care (Asmorojati, 2019; Novriadi et al., 2024). Meanwhile, younger teachers’ openness to integrating *Tawhid* with digital learning tools represents a generational shift toward spiritual-technical integration, reflecting Muhammadiyah’s adaptive capacity in the digital age.

This trend mirrors the organization’s historical role in harmonizing modern science and Islamic values—a balance between *ijtihad* (rational effort) and *taqwa* (piety). At the student level, the findings show that the *Tawhidic* understanding matures with educational

advancement. High school students associate *Tawhid* with moral discipline and obedience, whereas university students interpret it as a foundation for social ethics and intellectual responsibility. This developmental trajectory suggests that *Tawhidic* education evolves from behavioral awareness to philosophical consciousness, indicating successful moral scaffolding within Muhammadiyah institutions. However, the fact that some students still perceive *Tawhid* primarily as personal piety rather than a comprehensive life framework implies a need for more contextual and interdisciplinary learning that situates *Tawhid* in socio-scientific and civic realities.

The correlation between faith integration and academic motivation ( $r = .72, p < .01$ ) further supports the notion that internalized spirituality strengthens students' engagement with learning. When teachers demonstrate *Tawhid*-based ethical leadership, students become more self-disciplined and community-oriented. This is consistent with the Islamic educational philosophy that *'ilm* (knowledge) without *adab* (ethics) leads to imbalance (Afifi et al., 2021; Agustiana, 2025, 2025). The integration of *Tawhid* thus functions not merely as theological reinforcement but as a moral and epistemological framework that shapes learners into *insan kamil*—the complete human being, harmonizing reason, spirit, and action.

Nevertheless, the study also indicates areas for pedagogical improvement. Just as Indonesia's democracy requires a transition from procedural to substantive practices, *Tawhidic education* must evolve from symbolic affirmation toward experiential realization. Teachers need ongoing professional development programs that deepen their understanding of *Tawhid* as a living philosophy, capable of informing curriculum design, classroom management, and community engagement. This transformation demands institutional commitment to nurturing *murobbi*—teachers who educate not only the mind but also the soul and conscience, (Subur & Hidayati, 2020).

In summary, the discussion highlights that *Tawhid* in Muhammadiyah education functions as both a unifying belief system and a transformative pedagogical principle. Its strength lies in its ability to bridge spirituality and rationality, linking divine consciousness with social responsibility. However, to fully actualize the potential of *Tawhid*-based education, continuous reflection and innovation are required—ensuring that faith remains not only professed but practiced in ways that shape ethical leadership, intellectual excellence, and compassionate citizenship.

## Conclusion and Recommendations

The study conclusively demonstrates that *Tawhid*-based teaching serves as the central mechanism for nurturing intellectual, moral, and spiritual growth within Muhammadiyah education. Both quantitative and qualitative findings consistently reveal that when teachers embody *Tawhidic* values—through sincerity, ethical consistency, and the conscious integration of faith into teaching—students exhibit greater motivation, discipline, and empathy. These results indicate that *Tawhid* operates not only as a theological belief but also as a transformative educational principle that bridges religious faith and academic excellence. In this context, teaching grounded in *Tawhid* shapes the moral environment of the classroom and inspires students to view learning as a sacred and purposeful act.

The strong correlation between faith integration and academic motivation ( $r = .72, p < .01$ ) highlights that education rooted in divine awareness fosters perseverance and a deep sense

of purpose among learners. Likewise, the positive relationship between ethical leadership and student discipline ( $r = .68, p < .01$ ) reflects how teachers who act as moral exemplars influence the ethical behavior of their students. When learners perceive their teachers as *uswah hasanah*—living examples of sincerity and justice—they internalize essential virtues such as honesty, humility, and respect. Moreover, the inclusion of spiritual reflection in teaching correlates with greater empathy and cooperation ( $r = .64, p < .01$ ), showing that reflective practices cultivate emotional intelligence alongside intellectual development.

These findings reinforce Muhammadiyah's educational philosophy, which envisions the *Tawhidic paradigm* as a unifying force that integrates science, ethics, and spirituality. Instead of treating religion as a separate or supplementary component, *Tawhid* serves as the axis of educational design, shaping the curriculum, teaching methods, and institutional culture. Such a holistic approach ensures that education transcends mere knowledge acquisition and becomes both an act of worship (*ibadah*) and social service (*khidmah*). It aligns intellectual pursuit with spiritual consciousness, fostering a balanced formation of the mind, heart, and character.

In light of these findings, several recommendations emerge. First, Muhammadiyah institutions should integrate *Tawhidic* pedagogy systematically into curriculum design at every educational level. Teacher training programs must include modules on spiritual leadership, ethical instruction, and reflective teaching, ensuring that every educator understands *Tawhid* as both a value system and a methodology. Second, ongoing professional development should help teachers harmonize *Tawhidic* principles with modern innovations such as digital learning, project-based education, and STEM approaches. Younger educators who are open to this spiritual-technological synthesis can serve as pioneers of faith-driven educational reform.

Third, student development programs should provide structured opportunities to practice *Tawhidic* principles through community service, applied research, and interfaith collaboration. Such experiences allow students to transform faith into action and link knowledge to social ethics. Fourth, Muhammadiyah's educational boards should establish an assessment framework that measures not only academic success but also moral reasoning, social responsibility, and spiritual intelligence, ensuring a more holistic evaluation of student growth. Finally, collaborative research and policy initiatives should examine the long-term effects of *Tawhid*-based education on leadership, professional ethics, and civic engagement.

In conclusion, the synthesis of faith and knowledge within Muhammadiyah's *Tawhidic* framework represents a transformative model for Islamic education. It affirms that the pursuit of knowledge must be illuminated by spiritual awareness, ensuring that every act of learning becomes an expression of devotion, every innovation a service to humanity, and every educated individual a reflection of divine unity. This integration of intellect and faith stands as the essence of Muhammadiyah's mission to cultivate *insan beriman, berilmu, dan beramal*—people of faith, knowledge, and righteous action.

### Disclosure Statement

The authors reported no potential conflict of interest.

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