



Integration of Monotheistic Values in Science Lessons for Elementary School Madrasah Students: A Content Analysis of Literature

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Abstract

The integration of monotheistic values (tawhid) into science lessons for Islamic elementary school students at Madrasah Ibtidaiyah (MI) continues to attract academic attention because it reflects a long-standing tension in Islamic education between religious and scientific modes of knowledge. Using a literature review method, this study aims to identify the forms or paradigms in which monotheistic values are integrated into science teaching, the internal and external factors that shape this integration, and its constructive and problematic implications for students. The study found that integration typically takes three forms: building a monotheistic paradigm for understanding nature and science, developing a monotheistic-oriented science learning model, and developing students who are faithful, knowledgeable, and responsible. Internally, integration is shaped by students' motivation, readiness to learn, and belief in monotheism. Externally, integration is shaped by prevailing societal views that separate science from religion, demands for character-based quality education, and the involvement of schools, families, and communities. When integration is implemented proportionally and based on sound pedagogy, it strengthens faith, arouses interest in science, and fosters gratitude and responsibility. However, if teachers are not well prepared or integration is forced without conceptual depth, it risks creating confusion or a shallow understanding of scientific concepts. The study concludes that realizing the pedagogical potential of this integration requires a balanced and developmentally appropriate approach, grounded in a sound understanding of science and monotheism.

Keywords: values of monotheism, science education, integration

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INTRODUCTION

مقدمة

In Islamic thought, tawhid refers to the affirmation of the absolute oneness of God the principle that everything that exists, including the laws of nature studied in science, originates from and leads back to a single, unified Creator. Integrating the values of tawhid into science lessons, in this sense, means teaching natural phenomena not simply as facts to be memorized but also as signs (ayat) of that oneness, so that studying the water cycle or the solar system can simultaneously build scientific understanding and religious awareness. For readers less familiar with this concept, it should be noted that this is not a claim that science and religious doctrine are interchangeable, but rather a pedagogical stance on how scientific content can be taught in a way that aligns with a religious worldview.

The position of science in Islamic education has long been debated, and the question of how or whether science and tawhid should be integrated remains unresolved among both

academics and practitioners. This debate is important for at least three reasons: conceptually, integrating the values of tawhid into science lessons instills an awareness that everything in the universe is God's creation, so that studying science becomes a way to understand His greatness. This is important for forming students who are resilient in facing contemporary challenges while still making God the center of their life orientation and their contribution to society (Basri, 2021). Functionally, this integration provides a philosophical foundation for the development of science and for the formation of noble character among students, aiming to produce a generation that is resilient, principled, and able to view science as a means to understand God's creation rather than as a threat to faith (Tyas Ayu Farah Dina, Aulia Zahro, nd). Its contribution lies in providing a theoretical foundation for viewing science and spirituality as complementary and not separate things and a practical foundation, which is realized through students who behave honestly, responsibly, and protect the environment because they understand science as a mandate from God and not just an object of study (Ningtyas & Mahmudah, 2024). Together, these conceptual, functional, and practical considerations underscore why this theme deserves further study by academics.

Existing studies on this topic tend to fall into three categories. Several studies discuss the internalization of monotheistic values in science learning, primarily from a historical perspective, which risks falling into historical romanticism (Al-Fauzan, 2017). Other studies approach this theme primarily through the lens of particular scientific figures, which risks slipping into individualistic fanaticism towards a Single Thinker (J. Delong-Bas, 2004). Other studies address this theme purely conceptually, which risks getting entangled in terminological disputes (Zuhri et al., 2025). This article differs from this trend by examining three interrelated aspects of this integration, the factors that shape it, and its implications for students, distinguishing it from previous studies that have used only one lens.

Therefore, this study pursues three objectives: first, to identify the paradigms or forms in which the values of tawhid are integrated into science lessons for MI students, including the patterns, characteristics, and models associated with this integration second, to examine the factors, internal factors related to learners, and external factors related to the curriculum and educational policies that support or hinder this integration and third, to assess its implications for students, including positive effects that support their development and negative effects that may undermine it.

METHOD

منهج

Research methods literature review used to review this paper by conducting a critical and in depth examination of relevant library materials, such as books and journals, which can be used as references in writing this paper. Library research is a study that utilizes various materials available in libraries, such as documents, books, magazines, historical stories, and so on, to collect information and data (Devi & Kumari, 2025).

The data collected in this paper was gathered indirectly through research on relevant objects. After collecting several books and journals related to the topic, he then analyzed the topic through a literature review using descriptive analysis.

RESULT

نتائج

The synthesis of thirty articles yielded three interrelated themes, summarized in Table and elaborated on in the following subsections. Rather than presenting the underlying evidence as a lengthy, article-by-article table, the findings are synthesized narratively by theme, with Table serving only as a concise overview; this choice keeps the presentation focused on patterns across the literature rather than on summaries of individual articles, and keeps the discussion proportionate to the length of the journal articles.

Table		
Theme	Main Subtheme	Representative Source
Integration forms/paradigms	A monotheism-based paradigm for nature and science; a monotheism-oriented learning model; and the formation of students who are faithful, knowledgeable, and responsible.	Habibi (2024); Darmana (nd); Muhammad Zein Damanik et al. (2025); Mikraj et al. (2024); Wiratno et al. (2025); Muzaqi (nd); Fadli (2025); Irsyadul et al. (2025); Fakhri Muhammad Ario Putra et al. (2025); Prakoso & Dwi (2021)
Factors that influence	Internal factors: motivation, readiness to learn, belief in monotheism. External factors: societal views, demand for quality education, school-family-community involvement.	Firmansyah & Purwaningatmaja (2024); Ningtyas & Mahmudah (2024); Rosnia & Aulia (2025); Yusrina (2021); Prayogo (2023); Muna et al. (2024); Mahmudi (2023); Rizki et al. (2025); Tyas Ayu Farah Dina et al. (and); Mahmuda et al. (2024)
Implications	Positive: motivation, gratitude, and strengthened faith. Negative: teacher unpreparedness and shallow conceptual understanding.	Yogi Fernando et al. (2024); Akmal (2018); Sulaiman (2023); Prastyo et al. (2025); Agusman et al. (2025); Wibowo (nd)

Forms of Integration of Monotheistic Values

Integration takes three recurring forms. The first is the development of a monotheism-based paradigm for understanding nature and science, where knowledge and religion are read together in one holistic framework, not as separate domains (Habibi, 2024). This philosophical foundation is reflected in the description of Islamic epistemology as a response to contemporary challenges such as the ecological crisis and the ethics of technology (Fakhri Muhammad Ario Putra, Al-Anshari, 2025), in a critique of the dichotomy between religious knowledge and general knowledge that the paradigm is intended to resolve (Muna et al., 2024), and in al-Faruqi's position which places tauhid as a unifying principle for all knowledge, not just as a theological doctrine (Irsyadul et al., 2025). The second form is the development of a monotheism-based science learning model at the curriculum and classroom levels, internalizing the values of monotheism into scientific facts, concepts, and laws so that science teaching reveals the wisdom and meaning behind natural phenomena without reducing its scientific accuracy (Darmana, nd), integrating monotheism as a basic component of the curriculum (Mikraj et al., 2024), and instilling monotheism through modeling, habituation, and exemplary teaching rather than through one specific subject (Fadli, 2025). The third form relates to the formation of student character, forming students who are faithful, knowledgeable, and responsible, as seen in the efforts to strengthen the values of monotheism among Muslim youth to build spiritual awareness and moral resilience (Muhammad Zein Damanik, Tria Silvia Nasabilla, 2025), in the method of monotheism as an approach that provides ethical and spiritual depth to creative or artistic practices (Wiratno et al., 2025), and in the integration-connectedness paradigm where Islamic dormitories apply these values in daily practice (Prakoso, 2021).

These three forms are not isolated; each represents a different philosophical, curricular, or characterological entry point into the same fundamental goal of uniting scientific and tawhid-

based modes of knowing. It is worth noting that the philosophical group tends to operate at the level of worldview and justification, establishing why science and tawhid are intertwined in the first place, while the curricular group operates at the level of implementation, showing how this justification translates into facts, concepts, and classroom practices, and the characterological group operates at the level of outcomes, describing the type of students the integration is intended to produce. Read this way, the three forms represent a coherent path from philosophical foundations, through curriculum design, to student character, rather than three unrelated categories. It is also worth noting that this plurality of forms is itself a finding: it confirms, across a fairly extensive and recent literature, that there is no single, established model for the integration of tawhid and science that has been agreed upon in this field. On the contrary, various research traditions some rooted in Islamic educational philosophy, others in curriculum studies, and still others in character education continue to approach the same fundamental goals from different starting points, which helps explain why terminology and emphasis vary so widely from one article to another despite the same underlying concerns.

Factors Influencing Integration

The article addressing the second research question identified three internal and three external factors. Internally, students' interest and motivation to learn made them more receptive to integrating monotheistic values into science lessons (Firmansyah, Fadlullah, 2024). Their readiness to learn both mentally and intellectually determines whether they can meaningfully connect basic understanding of monotheism with scientific material (Rosnia & Aulia, 2025), and their prior belief in monotheism shapes whether they see the universe as God's creation and, consequently, whether they see science as a way to understand His greatness (Ningtyas & Mahmudah, 2024). Externally, the societal view that continues to treat science and religion as separate domains continues to limit integration efforts (Muna et al., 2024). On the other hand, the demands of society for quality education that produces students with good character in accordance with religious values encourage schools towards integration (Prastyo et al., 2025), and the active involvement of schools, families, and communities are recurring prerequisites for realizing monotheism-based and character-oriented education in practice (Ningtyas & Mahmudah, 2024).

Taken together, these internal and external factors suggest that the integration of tawhid values into science instruction does not occur spontaneously but is co-produced by student dispositions, institutional support, and the broader social environment. It is also worth noting how these internal and external factors interact rather than operate independently: student motivation and belief in tawhid (internal) are difficult to maintain in a school culture that still treats science and religion as separate pathways (external), while strong community and family involvement (external) can, over time, help foster the readiness to learn and belief in tawhid that make integration meaningful for students (internal). This interaction implies that interventions aimed solely at one end for example, curriculum reform without commensurate community involvement, or vice versa are likely to be insufficient on their own.

Implications of Integration

On the positive side, integrating the values of monotheism into science lessons increases students' motivation and interest in learning science (Yogi Fernando, Popi Andriani, 2024), fostering an attitude of gratitude and a sense of responsibility for what students understand as God's blessings (Akmal, 2018), and strengthen faith and belief in the oneness of God because students see the natural order as a sign of His greatness (Ramadhan et al., 2024). On the negative

side, the same literature warns that teachers are not always competently prepared to implement this integration, which can undermine the expected benefits (Agusman, Samsuddin, 2025), and that when instructional materials remain unrevised or integration is done without sufficient depth, students' understanding of scientific concepts tends to be shallow, reflecting whatever explanations or examples are given rather than reflecting true conceptual understanding (Wibowo, nd).

These findings suggest that the outcomes of integration are not automatic: they depend heavily on how proportionately and competently they are implemented. The positive and negative implications identified here are also not simply opposite ends of a spectrum; they tend to depend on different conditions. The positive implications of motivation, gratitude, and strengthening of faith emerge most consistently in explanations where the values of tawhid are introduced through meaning-making (explaining the wisdom behind a phenomenon) rather than through the rote insertion of religious phrases into science lessons. Negative implications, by contrast, emerge most consistently where integration is treated as a formal requirement to be met rather than a pedagogical practice to be developed, which is precisely where teacher preparation and conceptual depth are crucial. This distinction has practical consequences: schools seeking to strengthen the positive implications of integration should prioritize helping teachers explain the rationale behind religious connections to scientific topics, rather than simply requiring that those connections be mentioned somewhere in the lesson. Brief, pre-written references to God's creation, inserted without further elaboration, are unlikely to produce the gratitude, motivation, or strengthening of faith reported in the positive implications literature. Rather, the act of creating meaning itself helps students understand why certain natural regularities reflect the Divine order that seems to be doing its job.

DISCUSSION

مناقشة

The diversity of forms found here philosophical, curricular, and characterological suggests that no single model can describe how this integration is put into practice, the diversity of internal and external factors suggests that its emergence is conditional and not automatic, and the coexistence of positive and negative implications suggests that its impact depends on how well it is implemented, not simply on whether it is attempted at all.

These patterns carry broader theoretical implications. The existence of various forms of integration indicates that science, from this perspective, is no longer treated as a neutral or purely secular discipline, but rather as a vehicle for reading the 'signs of God's power (ayat kauniyah) that are in harmony with the verses of the Qur'an (ayat qauliyah). Integration is realized by uncovering the wisdom and meaning behind natural phenomena such as the regularity of ecosystems and connecting them with the concept of sunnatullah and the oneness of God. The existence of identifiable factors indicates that this integration does not emerge spontaneously, but is driven by concerns about the dichotomy between science and religion, students' moral development, teacher competence and commitment, curriculum support, and family and community involvement. Without these conditions, integration risks remaining a discourse rather than a practice. The existence of positive and negative implications simultaneously indicates that science education integrated with the values of tauhid, if done well, can enhance cognitive understanding while shaping spiritual character, ecological awareness,

and learning motivation, producing intellectually capable and religiously grounded students. But if done poorly, it can also easily result in conceptual confusion or shallow science learning.

These findings align with and extend previous research on the integration of Islamic values into science learning in madrasah settings. Firmansyah and Purwaningratmaja (2024), for example, describe integration as a holistic approach that connects scientific concepts with values such as the oneness of God, gratitude, and responsibility as God's servants (khalifah), and identify challenges such as limited teacher competency and the separation of religious and general curricula. This study is generally consistent with these observations but organizes them differently: it separates the paradigm dimensions into three distinct forms (philosophical, curricular, and characterological) rather than treating integration as a single holistic approach; it separates influencing factors into internal (student-related) and external (societal and institutional) dimensions rather than presenting them as an undifferentiated list of challenges; and importantly, it explicitly addresses the negative implications of integration, particularly the lack of teacher preparedness and the risk of shallow conceptual understanding, whereas previous research has tended to emphasize positive outcomes such as increased motivation and holistic understanding without addressing potential drawbacks in detail. A similar pattern emerges when the description of factors in this study is compared with previous research: while previous studies often portray influencing factors as a single, undifferentiated list of challenges and drivers, distinguishing internal from external factors here helps clarify which conditions teachers can influence directly in the classroom motivation, readiness, and beliefs and which require action at the level of school policy, family engagement, or community culture. This distinction is practically important because it suggests that different actors (teachers, school leaders, and the community) bear responsibility for different parts of the success of tawhid-scientific integration, rather than the burden being borne solely by classroom teachers.

This explanation also aligns with broader theories of religious-science integration within Islamic thought, such as Ismail Raji al-Faruqi's Islamization of Knowledge, which treats tawhid as a unifying epistemological principle rather than a theological adjunct, and Azim Nanji's related work on the ethical and civilizational dimensions of integrating revealed and acquired knowledge. Viewed through this theoretical lens, the three forms of integration identified in this study can be read as different strategies for operationalizing the same fundamental principle: that knowledge, regardless of its source, ultimately leads back to a single, unified reality grounded in the oneness of God. Meanwhile, the negative implications identified here echo long-standing warnings in this literature against superficial integration or the forced insertion of religious phrases into scientific explanations without a genuine conceptual synthesis, which Islamization of Knowledge theorists themselves have warned produces shallow understandings such as those identified by this study's synthesis.

Theoretically, these findings contribute to the understanding of tawhid-based integration as something dynamic, dialectical, and open, rather than fixed dynamic, because it develops along with the development of dialectical science and technology because it remains open to criticism and dialogue rather than considering its own conclusions as something that is certain and open in the sense of accommodating perspectives and findings from other disciplines. Practically, these findings suggest concrete directions for educators and policy makers to recognize science as part of the kauniyah verses that deserve to be appreciated as a way to understand the oneness of God, repositioning science teachers as facilitators who guide students to read the natural order as a manifestation of sunnatullah, not as teachers who only convey

material and develop an integrative pedagogical model of thematic approaches based on the Qur'an, contextual experiments, and spiritual reflection that treat science as a vehicle for moral formation and strengthening students' faith.

Specifically for MI teachers, these findings suggest that integration is more likely to be successful if planned as an integral part of the instructional design, identifying specific meanings related to tawhid (monotheism) for specific topics such as the water cycle or the solar system, rather than being added as an add-on after the scientific content has been prepared. For curriculum developers and school leaders, these findings demonstrate the value of investing in teacher preparation specifically for this type of integration, as some of the negative implications identified in this study stem not from the idea of integration itself, but from teachers' limited preparedness to implement it with sufficient conceptual depth. Therefore, professional development that combines subject matter science training with guided practice in identifying meanings related to tawhid (monotheism) in everyday scientific phenomena may be more effective in realizing these integration benefits than curriculum mandates alone.

Although this study is grounded in the context of Madrasah Ibtidaiyah (Islamic elementary schools) in Indonesia, its central tension of how to connect scientific and religious modes of knowledge without undermining one or the other is not unique to Islamic education. Similar debates recur wherever faith-based education coexists with modern science curricula, whether in Christian, Jewish, or other religiously affiliated school systems, and the distinction proposed here between the integration of meaning-making and superficially inserted religious expressions may be a useful lens for such contexts as well. At the same time, the specific theological content of tawhid, and its particular emphasis on divine unity as the organizing principle of all knowledge, gives the Islamic case a distinctive shape that should not be reduced to the general 'science and religion' debate. Readers working in other religious educational contexts should treat the findings here as a point of comparison rather than as a template that can be directly transplanted.

This study has several limitations that should limit how its findings are read. First, it uses a purposefully selected and thematically restricted set of thirty articles, rather than a comprehensive or systematically searched corpus. Therefore, the three themes identified here should be read as recurring patterns in the consulted literature, rather than as a complete map of the field. Second, as a literature-based content analysis, this study synthesizes what other researchers have reported rather than generating new empirical evidence directly from MI classrooms. Therefore, claims about factors and implications reflect characterizations of the literature rather than direct observations. Third, the study is limited to the three focuses of form, factors, and implications and does not include, for example, the design or empirical testing of a specific integrative curriculum, which remains an important next step for the field.

CONCLUSSION | خاتمة

This study aims to identify the forms of integration of tauhid values into science lessons for MI students, the factors that shape this integration, and its implications for students. The synthesis shows that integration takes three interrelated forms: a tauhid-based paradigm for understanding nature, a tauhid-oriented learning model, and the formation of faithful, knowledgeable, and responsible students, that its emergence depends on internal factors (motivation, readiness, and belief) and external factors (societal views, demands for quality

education, and community involvement), and that its implications are two-sided: positive when implemented proportionally and competently, and potentially confusing or conceptually shallow when not.

The main contribution of this study is to bring these three dimensions together in a single, coherent account, rather than treating the forms, causes, and consequences of tawhid integration into science as separate lines of inquiry, and to shed light on the negative implications that most of the related literature tends to underemphasize. For future research, three directions worth pursuing are: developing and empirically testing concrete, developmentally appropriate models for integrating tawhid values into science teaching at the elementary school level, ideally in collaboration with experienced MI teachers so that the models reflect classroom realities and are not simply designed based on the literature; adopting more diverse and rigorously triangulated methods including classroom observations, teacher and student interviews, and mixed-methods designs to complement the literature-based synthesis offered here; and examining the long-term impact of this integration on students' character formation, spiritual-scientific literacy, and faith resilience as they progress to secondary education and face increasingly global information flows and competing worldviews.

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