

## INSTILLING THE VALUES OF TAWHID THROUGH ISLAMIC COUNSELING SERVICES IN ISLAMIC BOARDING SCHOOLS

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### ABSTRACT

The cultivation of monotheistic values in pesantren plays an important role in shaping the character and spirituality of santri. However, in the midst of the times influenced by globalization and modernization, the cultivation of the value of monotheism faces various challenges. This study aims to analyze the values of monotheism given to santri through Islamic counseling services, the implementation of the cultivation of monotheistic values, supporting and inhibiting factors, and efforts to overcome these obstacles in Langkat Regency Islamic Boarding Schools. The method used is qualitative with a multisite approach, which allows comparison of two pesantren to obtain a comprehensive understanding. The results showed that the values of tawheed taught included the tawheed of Rububiyah, Uluhiyah, and Asma wa Sifat. The implementation of instilling the value of tawhid is carried out through a systematic curriculum and varied methods. The main supporting factors include competent teaching, a religious environment, and family support. However, the influence of globalization and technology is a major challenge. Efforts to overcome obstacles involve integrating theory with worship practices, personal mentoring, and utilizing technology in learning. This study suggests the importance of cooperation between pesantren, families, and communities to support the internalization of the values of monotheism.

### KEYWORDS:

Monotheistic values, Islamic Counseling Services, Islamic education

### ABSTRAK

Penanaman nilai-nilai ketauhidan di pesantren berperan penting dalam membentuk karakter dan spiritualitas santri. Namun, di tengah perkembangan zaman yang dipengaruhi globalisasi dan modernisasi, penanaman nilai tauhid ini menghadapi berbagai tantangan. Penelitian ini bertujuan untuk menganalisis nilai-nilai ketauhidan yang diberikan kepada santri melalui layanan konseling Islami, pelaksanaan penanaman nilai tauhid, faktor pendukung dan penghambat, serta upaya mengatasi hambatan tersebut di Pondok Pesantren Kabupaten Langkat. Metode yang digunakan adalah kualitatif dengan pendekatan multisitus, yang memungkinkan perbandingan dua pesantren untuk memperoleh pemahaman komprehensif. Hasil penelitian menunjukkan nilai-nilai ketauhidan yang diajarkan mencakup tauhid Rububiyah, Uluhiyah, dan Asma wa Sifat. Pelaksanaan penanaman nilai tauhid dilakukan melalui kurikulum sistematis dan metode variatif. Faktor pendukung utama meliputi pengajaran kompeten, lingkungan religius, serta dukungan keluarga. Namun, pengaruh globalisasi dan teknologi menjadi tantangan utama. Upaya mengatasi hambatan melibatkan integrasi teori dengan praktik ibadah, pendampingan personal, dan pemanfaatan teknologi dalam pembelajaran. Penelitian ini menyarankan pentingnya kerjasama antara pesantren, keluarga, dan masyarakat untuk mendukung internalisasi nilai-nilai ketauhidan.

### KATA KUNCI:

Nilai ketauhidan, Layanan Konseling Islami, Pendidikan Islam

## INTRODUCTION

Islamic boarding schools have a very important strategic role in shaping the character of students, based on Islamic values, one of which is the cultivation of the value of tawhid, which is the core of Islamic teachings. Tawhid is not only the basis for worship, but also influences the attitude and behavior of students in everyday life. Shihab (Shihab, 2007) asserts that the value of tawhid is the main foundation in the formation of santri character. In addition, according to Hawari (2012), tawhid frees humans from the fear of death and gives the spirit of jihad to uphold the truth. Tawhid also gives peace of mind and true happiness in this world and eternal happiness in the hereafter.

The importance of guidance and deepening of tawhid for santri is emphasized by Lubis and Rasool (2015; 2015), who state that an understanding of tawhid can provide great benefits for mental health, peace of mind, and family and community welfare. Islamic boarding schools, as Islamic educational institutions, play a major role in shaping the faith and morality of students (Abdurrahman & Siregar, 2021). The value of tawhid is taught through various ways, both in the form of lectures and formal learning, but the internalization of tawhid requires a more in-depth and personal approach. This is becoming increasingly important considering the increasingly complex challenges of modern life.

Hasbi (2016) outlines three types of tawhid that must be instilled in santri, namely: (1) tawhid rububiyah, which is the belief that Allah is

the creator, maintainer, and regulator of the universe; (2) tawhid uluhiyah, which means the belief that only Allah has the right to be worshiped; and (3) tawhid asma wa sifat, which is the belief in the names and properties of Allah. However, the application of the value of tawhid in the daily life of santri often faces various challenges. One of the main problems is the gap between cognitive understanding of tawhid and its application in real life.

Some of the challenges in instilling the value of tawhid in Islamic boarding schools include (1) the lack of space for personal reflection, because the activities in Islamic boarding schools are dense, making it difficult for santri to reflect and explore the meaning of tawhid, (2) psychological trauma or emotional conflicts brought by some santri from their families, which can hinder their understanding of tawhid, and (3) teaching approaches that tend to be dogmatic and less contextualized, making them irrelevant to the life problems faced by santri, such as social pressure or the influence of digital media (Lubis & Zainun, 2023).

In Langkat Regency, there are Islamic boarding schools that try to integrate the value of tawhid through Islamic counseling services. This service aims to help santri overcome the spiritual, emotional, and social problems they face. However, its implementation still faces several challenges. The results of interviews with the head of the boarding school indicate that the challenges that often arise include (1) the diversity of religious understanding of santri who come

from different family backgrounds, (2) the complexity of santri's psychological, emotional, and social problems, (3) the lack of personal development, and (4) the influence of the external environment, such as foreign cultures and digital media that are not in line with the principle of tawhid.

Islamic counseling services, according to interviews with ustadz who teach at boarding schools, also face challenges in instilling the value of tawhid. Some of the problems that arise are (1) the diversity of santri backgrounds that affect their understanding of the value of tawhid, (2) the influence of globalization and digital technology that often weakens the values of faith, (3) psychological problems of santri that can cause doubts about their faith, and (4) teaching approaches that are more collective and less personal, so they are unable to meet the emotional and spiritual needs of santri.

The limited resources of counselors who understand the Islamic counseling approach in depth are another obstacle faced by Islamic boarding schools. Arsini et al. (2023) noted that school counselors often have different educational backgrounds, so their ability to evaluate and develop counseling guidance varies, including in terms of instilling the value of tawhid.

Islamic counseling services offer solutions to overcome these challenges. Through a Qur'an and Hadith-based approach, Islamic counseling can provide holistic assistance, overcome the emotional and psychological

problems of students, and help them internalize the value of tawhid in their daily lives. This service provides a personal reflection space for santri to understand their relationship with Allah, overcome internal and external conflicts, and apply the value of tawhid in real actions.

Through Islamic counseling, santri can (1) understand the relationship between tawhid and solutions to life problems, such as anxiety or social conflicts, (2) recognize internal and external challenges that affect the strength of their tawhid, and get practical guidance to deal with them, (3) understand tawhid not only as a concept, but also as a basis for ethical and spiritual action. In addition, Islamic counseling can help santri to manage emotions, make decisions in accordance with the principles of tawhid, and build healthy social relationships.

The importance of Islamic counseling services in instilling the value of tawhid in Islamic boarding schools is also emphasized by interview data which shows that Islamic counseling can (1) provide a space for personal reflection for students, (2) overcome internal and external conflicts that interfere with students' faith, (3) guide students to implement tawhid in daily life, and (4) provide an adaptive approach that is in accordance with individual conditions, including the challenges of the digital age and globalization.

Several studies on the cultivation of the value of tawhid through counseling show an important contribution in internalizing these values in daily life. Risda and Salamuddin (2023) show that Arabic language learning in Islamic

boarding schools can be a channel to convey the value of tawhid. Suryani (2019) emphasized that Islamic counseling can strengthen the foundation of faith and overcome psychological problems. Supendi et al. (2022) link the value of tawhid with Qur'an and hadith-based education, while Taufiq et al. link surah Al-Fatihah with the application of tawhid in daily life. Risman (2022) examined the importance of the community approach in instilling the value of tawhid, which is in line with the concept of Islamic boarding schools. Prasetya et al.'s research, (2018) corroborates the role of Islamic counseling in tawhid education. Parwati et al., (2023) highlighted the use of social media, to instill the value of tawhid. The distinction of this study can be seen from the highlight of the application of the value of tawhid through Islamic counseling services in Islamic boarding schools, which provides a space for personal reflection for students and overcomes psychological problems contextually. The focus of this research on the supporting and inhibiting factors of instilling the value of tawhid through Islamic counseling provides a new contribution to the development of Islamic education.

Based on the above explanation, this study aims to analyze the values of the belief given to students through Islamic counseling services in boarding schools in Langkat Regency, the implementation of the cultivation of the values of the belief through Islamic counseling services in boarding schools in Langkat Regency, the supporting factors and obstacles to the implementation of the cultivation of the values of

the belief through Islamic counseling services in boarding schools in Langkat Regency, as well as efforts made in overcoming obstacles to the implementation of the cultivation of the values of the belief through Islamic counseling services in boarding schools in Langkat Regency. This research is expected to contribute in developing the right strategy to optimize the role of Islamic counseling in building a generation of Muslims who are strong in faith and Islamic character.

This research has a significant contribution both in terms of theoretical and practical. Theoretically, this research enriches the repertoire of knowledge in the field of Islamic education, especially related to the implementation of the cultivation of monotheistic values through Islamic counseling services in Islamic boarding schools. This research provides new insights in developing knowledge about the importance of integrating the value of tawhid in learning and mentoring students, as well as enriching understanding of how an Islamic counseling approach can strengthen the internalization of tawhidic values. Meanwhile, practically, the results of this study can be useful input in organizing Islamic education, especially in instilling the value of tawhid. For leaders and managers of Islamic boarding schools, this research can be used as a reference in designing and implementing programs to instill the values of monotheism through Islamic counseling. For ustad/ustadzah involved in the field of pesantren counseling, the findings of this study can be a reference in

improving the quality of spiritual and emotional guidance of santri. In addition, this study also contributes to future researchers who want to explore similar topics, by providing additional references that can be used as a basis for further research on the cultivation of the values of divinity through Islamic counseling services in Islamic boarding schools.

## THEORY DESCRIPTION

The cultivation of the value of tawhid in Islamic boarding schools as a foundation in shaping the character of students requires a holistic and contextual approach. The theoretical study in this research is based on the understanding of the value of tawhid, the concept of Islamic education in Islamic boarding schools, and the application of Islamic counseling services in shaping the faith and character of students.

Tawhid is the core of Islamic teachings which includes belief in the oneness of God. According to Shihab (Shihab, 2007), tawhid is not only the basis for worship, but also the foundation in shaping Muslim attitudes and behavior in everyday life. Tawhid refers to three main teachings: tawhid *rububiyah*, tawhid *uluhiyah*, and tawhid *asma wa sifat* (Hasbi, 2016). Tawhid *rububiyah* teaches that Allah is the sole creator, maintainer, and regulator of the universe. Tawheed *uluhiyah* emphasizes that only Allah has the right to be worshiped and is the main purpose of worship. While the tawhid *asma wa sifat* believes that Allah has noble names and attributes, which are listed in the Qur'an and Hadith. Understanding these three concepts is

the basis for the formation of the character of santri who are faithful and pious (Risman et al., 2022; Supendi et al., 2024).

In the context of Islamic education in boarding schools, the cultivation of the value of tawhid is not only taught in theory, but also in the practice of daily life. This is in line with the concept of Islamic education which emphasizes the formation of good morals through the internalization of religious values. Islamic education in Islamic boarding schools prioritizes character development that not only includes intellectual aspects, but also spiritual and moral (Azra, 2012). Islamic boarding schools as Islamic educational institutions that have a curriculum based on religious values, have a strategic role in shaping individuals who are faithful, pious, and have noble character. Therefore, education in boarding schools emphasizes the development of spiritual and character dimensions, in addition to cognitive aspects (Minanti et al., 2023).

However, the cultivation of the value of tawhid in Islamic boarding schools does not always run smoothly. As expressed by Hawari (2012), the main challenge in the application of tawhid is how tawhid can be applied in everyday life. The problem faced by many santri is the gap between the tawhid knowledge they have and their ability to apply it in decision-making and daily behavior. This shows that tawhid education requires not only theoretical learning, but also deepening through practices that are contextual to the life challenges faced by santri.

In order to overcome this problem, Islamic counseling services are an effective approach. Islamic counseling services aim to provide personal assistance to santri in dealing with their emotional, psychological, and spiritual problems. As revealed by Rassool (2024) Islamic counseling integrates the principles of the Qur'an and Hadith with modern psychological approaches to provide solutions that are in accordance with Islamic teachings. Islamic counseling services not only help santri in dealing with personal problems, but also strengthen their understanding and practice of the value of tawhid in everyday life. Through Islamic counseling, students can dig deeper into the meaning of tawhid and apply it in dealing with their life problems, both emotional, social, and spiritual in nature (Keskinoglu & Ekşi, 2019; Khoirunnisa et al., 2024).

This Islamic counseling approach is very relevant in the context of Islamic boarding schools which not only function as formal educational institutions, but also as places of character building. Islamic counseling services provide space for santri to reflect on their relationship with Allah and internalize the value of tawhid more deeply. According to Abdurrahman, Islamic counseling has an important role in helping individuals overcome personal problems by referring to Islamic values, which prioritize the balance between spirituality and mental health (Abdurrahman, 2019; Abdurrahman & Siregar, 2021). He also emphasized that Islamic counseling not only

helps individuals overcome emotional crises, but also strengthens the foundation of their faith, which provides inner calm and guidance in facing life's challenges (Abdurrahman, 2019). This is in accordance with the humanistic psychology approach, which was developed by Abraham Maslow and Carl Rogers (Rogers, 2012), where individuals are valued in achieving better self-understanding and guided to optimize their potential, both in psychological and spiritual aspects.

Cognitive-behavioral psychological theories are also relevant in Islamic counseling. Major figures in this psychology, such as Aaron Beck (2024), suggest that counseling can help individuals identify and change negative thought patterns that are contrary to the principles of tawhid, as well as provide practical ways to overcome anxiety or other life problems. In this context, Islamic counseling can utilize the cognitive-behavioral approach to help santri change mindsets that are not in line with the values of tawhid, so that they can be better prepared to face life's challenges with a healthy mentality (Farooqi, 2006; Lubis, 2011).

In addition, the theory of transpersonal psychology developed by figures such as Stanislav Grof and Abraham Maslow also provides a strong foundation for the Islamic counseling approach. Maslow (2023) suggests that the achievement of self-actualization involves a deep understanding of the meaning of life and spiritual purpose. In the context of Islamic counseling, tawhid becomes the basis for the achievement of

self-actualization, where santri are encouraged to understand life as a spiritual journey that not only focuses on meeting worldly needs but also a full awareness of their relationship with Allah. This allows santri to feel sustainable inner peace and can increase mental resilience in dealing with life's problems.

Albert Bandura's social psychology theory of self-efficacy is also relevant in this context. Bandura (2023) explains that someone who has strong self-confidence will be better able to overcome life's challenges. In the context of Islamic boarding schools, Islamic counseling can help students build self-confidence through a solid understanding of tawhid, which becomes their basis in facing life's challenges. With self-confidence based on the principle of tawhid, santri will find it easier to adapt and manage life pressures, both from within themselves and from the surrounding environment.

Overall, this theoretical study underlines the importance of education based on the value of tawhid in shaping the character of students in Islamic boarding schools. In this context, Islamic counseling services become a very important approach to support the internalization of the value of tawhid in a more personal and applicable manner. With a psychological approach that pays attention to mental and spiritual aspects simultaneously, Islamic counseling services not only help students understand tawhid as a cognitive concept, but also as a foundation for acting ethically and spiritually. This approach strengthens santri's belief in Allah and helps them

to face various life challenges with a solid foundation of tawhid.

## METHOD

This research uses a qualitative method with a multicluster approach to explore in-depth information about the cultivation of the value of tawhid through Islamic counseling services in Islamic boarding schools. The qualitative method was chosen because it aims to build a deeper understanding of the phenomena that occur, through the views and perceptions of the informants involved in this study. Qualitative research also allows to explore the subject's experience in detail through descriptive data in the form of words and actions of the people observed. The multicluster approach was used because this research involved two research locations.

The selection of research locations at Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an in Langkat Regency is based on the similarity of their characteristics as modern pesantren that integrate academic and religious education, with a focus on internalizing the value of tawhid in the lives of santri. Although these two pesantren have similar approaches, the diversity in implementation and the challenges faced in the field provide a multisite dimension that enriches the research. This study aims to identify the supporting and inhibiting factors in internalizing the value of tawhid through Islamic counseling services, providing a holistic picture of the effectiveness of this approach in both pesantren. The

implementation of the research started in October 2024 until May 2025.

Determination of information sources in this study adheres to the parameters proposed by Miles, Huberman and Saldana (Miles et al., 2014) namely: (1) setting, in this study the setting is the situation of the boarding school; (2) context, Office space, board room, teachers' room, counseling room, study room, mushalla, other facilities and the boarding school environment; (3) actors, boarding school leaders, deputy boarding school leaders, teachers, and students; (4) events, Activities in the office space, activities in the teachers' room, activities in the guidance and counseling room, activities in the study room, activities in the mushalla, and activities in other boarding school environments.

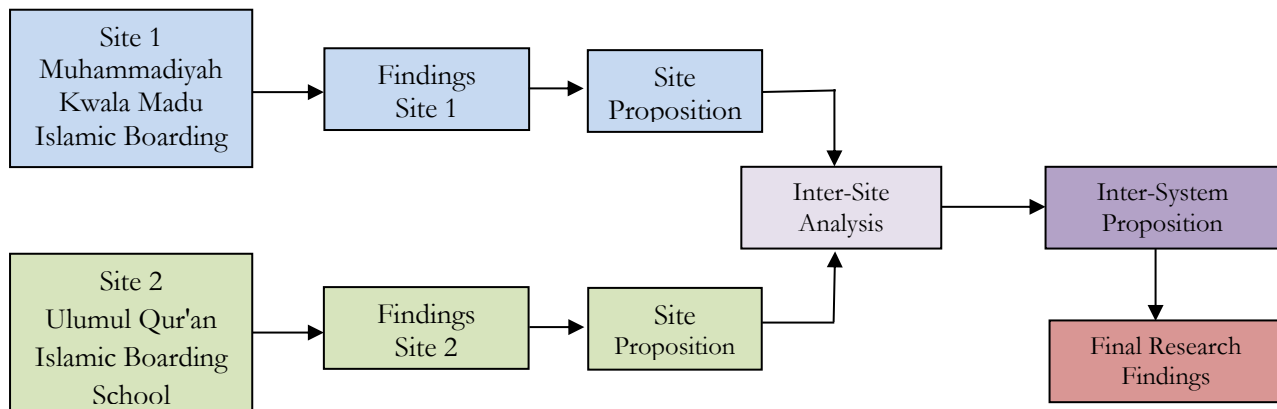
The research subjects consisted of the head of the boarding school, deputy head of the boarding school, teachers, homeroom teachers, and students in both boarding schools. Informants were selected based on their experience in implementing the value of tawhid and their involvement in Islamic counseling service activities. Data were collected through interviews with informants, direct observation in the field, and documentation related to activities relevant to the research topic. Interviews aim to gain an in-depth understanding of the process of instilling the value of tawhid, while observation allows researchers to observe the social dynamics and interactions that occur in the boarding school. Documentation in the form of archives and records of boarding school activities is also

used to complement the data obtained from interviews and observations.

Data analysis was conducted by following an interactive analysis procedure that included three main stages, namely data condensation, data presentation, and conclusion drawing or verification. Data condensation is done by summarizing important and relevant information from the data that has been collected. Data presentation is done in the form of a narrative that describes the research findings systematically. After that, conclusion drawing was done by verifying the data obtained through the previous stages of analysis. To strengthen the research findings, cross-site analysis was conducted by comparing data from both boarding schools to see similarities and differences in the cultivation of tawhid values through Islamic counseling services.

Data validity was maintained through several techniques, including source triangulation and triangulation of data collection techniques. Source triangulation is done by collecting data from various informants to ensure the credibility of the information obtained. Technique triangulation was conducted by examining the data obtained through interviews, observations, and documentation to ensure consistency of findings. In addition, this research also uses transferability, dependability, and confirmability criteria to ensure that the findings produced are acceptable, accountable, and consistent with the interpretation of existing data. The multicriteria data analysis can be seen in the following figure:





**Figure 1.** Analysis Model of Qualitative Research Multisite Approach

Based on Figure 1 above, the first stage in research analysis is data collection from each site involved. In this multicluster research, data were obtained through interviews, observations, and documentation conducted at both Islamic boarding schools, namely Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an. Each site provides different information about the implementation of cultivating the value of tawhid through Islamic counseling services, so this data collection is important to understand the context and dynamics of each location (Bogdan, Robert, 2011).

After the data from each site is collected, the next step is to look for propositions or hypotheses that arise from analyzing the data of site 1 and site 2 separately. This proposition serves to describe the initial findings from each location. After that, cross-site analysis was carried out, namely comparing and contrasting the findings from the two sites. The purpose of this cross-site analysis is to identify similarities and differences in the application of the value of tawhid through Islamic counseling. The propositions found from

this cross-site analysis eventually become more comprehensive research findings, providing a holistic picture of the effectiveness and challenges in instilling the value of tawhid in the two Islamic boarding schools (Hasiara, 2018).

## RESULTS AND DISCUSSION

Before going further in discussing the findings from the analysis, it is important to first understand the characteristics of each research site. This research was conducted in two Islamic boarding schools that have different contexts, methods, and approaches although both aim to instill the value of tawhid to santri. Therefore, to get a comprehensive picture of the internalization process of the value of tawhid, it is necessary to have an in-depth understanding of the findings from each site.

Muhammadiyah Kwala Madu Islamic Boarding School and Ulumul Qur'an Islamic Boarding School, although both focus on religious education and integration of tawhid values, have unique approaches in implementing these values. Each pesantren has its own method in teaching tawhid rububiyah, uluhiyah, and asma wa sifat,

which is reflected in various activities and programs carried out. By looking at the findings from each site, we can identify the similarities, differences, and supporting and inhibiting factors that exist in each pesantren.

In the table below, the Matrix of Site Results on the Values of Godhead Instilled in Santri is presented. This table consists of the findings from Site I and Site II, the cross-site

analysis comparing the two, and the propositions that emerge from the comparison. The matrix provides a detailed description of how the value of monotheism is taught in both boarding schools and how the findings can be compared to draw broader conclusions about the effectiveness of the approaches used. This table is also a pure finding, which has not been analyzed at all, thus showing the originality of the research findings.

**Table 1.** Multisite Matrix of Research Findings on the Value of Godhead

Aspects	Site I	Site II	Cross Site	Proposition
Value of Tawhid	1) Tawheed Rububiyah: Allah is the creator and governor of nature. 2) Tauhid Uluhiyah: Only Allah has the right to be worshiped, avoiding shirk. 3) Tauhid Asma wa Sifat: Understanding the perfect names and attributes of Allah.	1) Tawheed Rububiyah: Allah is the creator and governor of nature. 2) Tauhid Uluhiyah: Worship only Allah without associating partners with Him. 3) Tauhid Asma' wa Sifat: Understanding Allah's attributes without attributing them to creatures.	Both pesantren teach Rububiyah, Uluhiyah, and Asma wa Sifat. Focus on sincere worship and avoiding shirk. Both pesantren focus on understanding the names and attributes of Allah correctly.	The cultivation of the value of tawhid is done in a consistent manner.
Value Internalization	(1) Worship Habituation: Congregational prayers, dhikr, and obligatory prayers; (2) Teacher Exemplary: Ustadz and caregivers as examples; (3) Reflection and Muhasabah: Contemplating the greatness of Allah and self-introspection; (4) Evaluation and Supervision: Worship and behavior are monitored through reports and observations; (5) Advice and Tausiyah: Strengthening tawhid through lectures and discussions; (6) Awards and Sanctions: Appreciation for consistent students, educational reprimands for those who are negligent.	1) Habituation of Worship: Praying in congregation, dhikr, prayer, and reading the Qur'an as a strengthening of tawhid. 2) Sincerity in Demanding Knowledge: Learning to seek Allah's pleasure. 3) Discipline and Submission: Obedience to the rules of the pesantren. 4) Avoiding Shirk and Bid'ah: Preventing belief in deviant things.	Both pesantrens familiarize worship as a mandatory routine. Teachers and role models play a significant role in internalizing the value of tawhid. Discipline and reflection are the keys to the internalization of tawhid.	Worship is the main habit in the cultivation of tawhid.
Reward System	Santri who are consistent are rewarded, while those who are negligent receive educational reprimands.	Emphasizing discipline and obedience to pesantren rules.	Both implement a system of rewards and sanctions that support the internalization of the value of tawhid.	Rewards and sanctions strengthen the character building of santri.

The cultivation of the value of monotheism at Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an involves systematic curriculum preparation and teaching that integrates theory and practice. The role of teachers is very important as role models and spiritual

mentors. Both pesantren use a variety of approaches, including lectures, discussions, and hands-on practice, and conduct evaluations to ensure understanding and practicing the value of tawhid. Although there are differences in methods, the main goal of both is to instill tawhid in the daily lives of santri.

**Table 2:** Multisite Matrix of Research Findings Implementation of Cultivating the Value of Godhead

Aspects	Site I	Site II	Cross Site	Proposition
Planning for the Cultivation of Tawhid	<ul style="list-style-type: none"> <li>- Systematic organization of the tawhid curriculum.</li> <li>- Focus on adjusting the learning plan according to the development of the students.</li> </ul>	<ul style="list-style-type: none"> <li>- Tawhid-based curriculum development.</li> <li>- Emphasizing the integration of tawhid in all aspects of santri life.</li> </ul>	Both pesantrens organize the tawhid curriculum and create an Islamic environment.	A clear curriculum and Islamic environment support the cultivation of tawhid.
Implementation of Tauhid Cultivation	<ul style="list-style-type: none"> <li>- Habituation of worship and moral formation.</li> <li>- Teaching through lectures, discussions, stories and role plays.</li> </ul>	<ul style="list-style-type: none"> <li>- Direct practice in daily life and regular collective worship.</li> <li>- Heart-to-heart approach and habituation.</li> </ul>	Both pesantren integrate worship and moral formation in learning.	The integration of worship and morals strengthens the internalization of tawhid.
Methods of Cultivating Tawheed	Lectures, stories, examples and hands-on practice.	Contextual learning, lectures, and case study-based practice.	Both use lectures, stories, examples and hands-on practice for the cultivation of tawhid.	A diverse approach enriches students' understanding.
Role of Ustadz/Ustadzah	<ul style="list-style-type: none"> <li>- Ustadz/ustadzah as role models and spiritual mentors.</li> <li>- Focus on practicing monotheism in daily life with real examples.</li> </ul>	<ul style="list-style-type: none"> <li>- Ustadz/ustadzah as role models and mentors in worship and daily life.</li> <li>- Teaching tawhid theory and routine worship guidance.</li> </ul>	Both pesantren emphasize the role of teachers as role models and spiritual guides.	The role of ustadz/ustadzah as a role model is very important in the cultivation of tawhid.
Evaluation and Reflection	Evaluation is done through direct experience and reflection.	Deep evaluation and reflection on the social and spiritual life of the santri.	Both pesantren provide space for evaluation and reflection in the practice of tawhid.	Evaluation and reflection strengthen the practice of tawhid in the lives of students.

The table below presents an analysis of the factors that support and hinder the implementation of the cultivation of the value of tawhid in two Islamic boarding schools, namely Pondok Pesantren Muhammadiyah Kwala Madu

and Pondok Pesantren Ulumul Qur'an. Supporting factors found include the quality of teachers, a systematic curriculum, a religious environment, as well as family and community support that plays an important role in the

success of internalizing the value of tawhid. In addition, continuous evaluation and active involvement of santri in religious activities are key elements in strengthening the values of tawhid. However, there are various obstacles

faced, both from internal and external factors. This table provides a clearer picture of the factors that influence the internalization process of tawhid in both pesantren.

**Table 3.** Multisite Matrix Supporting factors and obstacles to instilling the value of tawhid

Aspects	Site I	Site II	Cross Site	Proposition
Supporting Factors	Quality of teachers, systematic curriculum, religious environment.	Caregivers as role models, relevant curriculum, conducive environment.	Both pesantrens emphasize the quality of teachers and a conducive environment.	The quality of teachers and a conducive environment support the internalization of tawhid.
	Student involvement, family and community support.	Caregiver commitment, character building, structured worship routines.	Both pesantren have family and community support in the internalization of tawhid.	Family and caregiver support is very important in instilling the value of tawhid.
	Continuous evaluation and quality reference sources.	Alumni involvement in supporting tawhid learning.	Continuous evaluation and alumni support are important in strengthening tawhid learning.	Evaluation and alumni support strengthen the cultivation of monotheism.
Obstacle Factors	The influence of globalization and modernization.	Less varied teaching methods and theoretical material delivery.	Second, pesantren face external influences such as globalization and technology.	External influences and less varied teaching methods hinder the cultivation of tawhid.
	Difficulty in connecting theory and practice, lack of family support.	The difficulty of the Arabic language and understanding the abstract concept of tawhid, and the influence of technology that distracts students.	Both pesantren face difficulties in connecting theory with practice.	Difficulties in practice, language acquisition, the influence of technology, and lack of family support hinder the learning and cultivation of tawhid.

In this study, a comparison between two Islamic boarding schools, namely Pesantren Muhammadiyah Kwala Madu and Pesantren Ulumul Qur'an, provides an in-depth description of the efforts to instill the values of tawhid to students. Both pesantren have

different approaches, but the same goal, which is to form the character of santri who have noble character and understand the value of tawhid well. In Pesantren Muhammadiyah Kwala Madu, the approach emphasizes more on individual supervision, reflection, and

habituation of worship. Meanwhile, Pesantren Ulumul Qur'an integrates technology, art, and educational games to make learning more interactive and creative. Although the methods used are different, both pesantren create a supportive environment and emphasize the importance of understanding tawhid in daily life.

Through cross-site analysis, it can be concluded that the combination of approaches from these two pesantren can be an ideal strategy in tawhid education, adjusting to the characteristics and needs of santri in the modern era.

**Table 4.** Multisite Matrix of efforts to overcome obstacles to instilling the value of tawhid

Aspects	Site I	Site II	Cross Site	Proposition
Approach	Simplification of materials, integration of worship with learning, individual supervision, utilization of technology.	Simplification of materials, personalized assistance, use of technology, art and educational games.	Both pesantren emphasize the integration of tawhid theory with worship practices, simplification of materials, and the use of technology.	This combined approach can effectively overcome the obstacles to instilling the value of monotheism.
Environment Creation	Supportive environment, regular reflection, active involvement of students.	Supportive environment, habituation to worship, exemplary behavior from teachers/teachers.	Second, pesantren create an environment that supports the understanding and practice of tawhid.	A supportive environment and santri activities are key in the success of tawhid education.
Learning Methods	Individual supervision, reflection, habituation to worship.	Interactive methods, use of art and educational games.	Differences in methods: Muhammadiyah Kwala Madu pesantren focuses more on supervision and reflection, while Ulumul Qur'an Pesantren uses a creative and interactive approach.	The difference in methods reflects the adaptation to the needs and characters of the students.
Goal Achievement	Forming students who are noble and ready to face the challenges of the times.	Forming students with independent understanding through discussion and reference searches.	Both pesantren aim to form students who understand and practice the value of tawhid in a way that is relevant to the times.	The synergy between the two can be an ideal strategy in tawhid education.

### Values of Godhead through Islamic Counseling Services

The cultivation of the values of monotheism through Islamic counseling services for santri at Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an, although they have many similarities in terms of the aspects of monotheistic values

taught, also show deep differences in their educational approach and focus. This approach, if analyzed more deeply, not only focuses on conveying the concepts of tawhid, but also pays attention to how these values are absorbed and applied in the daily lives of santri, as well as their impact on their psychological and spiritual development.

In the context of psychological theory, the understanding and internalization of divine values can be analyzed through the perspective of moral development theory and psychology of religion. Lawrence Kohlberg, a developmental psychologist, suggested that morality develops in certain stages, where individuals go through the process of internalizing social and religious values (Kohlberg & Hersch, 1977). In this case, the teaching of tawhid given through Islamic counseling to students can be seen as an effort to develop a high level of morality in students. In particular, the inculcation of the tawhid of Rububiyah, which teaches that God is the Creator and Ruler of all things, can be considered as an effort to strengthen santri's moral awareness of their connection to the universe and God, as well as the importance of being responsible for all actions they take.

The theory of Erik Erikson's developmental psychology (1959) is also relevant in this context. Erikson emphasizes the importance of achieving self-identity in adolescence, and religious education that emphasizes the values of tawheed such as tawheed Uluhiyah and Asma wa Sifat can play a significant role in helping students form a solid identity. In this identity search phase, an understanding of the spiritual relationship with God and the recognition of Allah's noble attributes, such as the Most Compassionate and Most Merciful, provide a strong psychological basis for santri to understand who they really are

in the context of relationships with God and others.

From the perspective of counseling theory, the approaches used in both pesantren can be analyzed through the lens of spirituality-based counseling. Therapists or counselors who use an Islamic counseling approach usually integrate religious principles in the process of healing and guiding individuals. This approach considers that a person's psychological health is not only influenced by internal and external factors, but also by their relationship with God. In this case, education about tawhid, be it tawhid Rububiyah which emphasizes dependence on God in all aspects of life, tawhid Uluhiyah which leads to pure worship, or tawhid Asma wa Sifat which deepens understanding of God's attributes, has the power to provide counseling that forms a more meaningful perspective on life for students (Lubis & Zainun, 2023; Suryani, 2019).

Islamic counseling, in this case, not only aims to help santri overcome their personal problems, but also guides them to achieve inner balance between worldly and ukhrawi life. The cultivation of the value of tawhid in the form of worship habits such as congregational prayer, dhikr, prayer, and learning the Qur'an, plays a major role in developing their mental and emotional resilience, especially in facing various life challenges. By getting to know Allah more closely, both through Allah's loving attributes and recognition of Allah's destiny, santri are expected to find inner peace that allows them to

face the trials of life with an attitude of tawakkal and patience.

In addition, the approaches provided in both pesantren show variations in the way they teach the values of monotheism, which can be further explained through Albert Bandura's social learning theory. Bandura argues that individuals learn a lot through observation and imitation of socially accepted behaviors. At Pondok Pesantren Muhammadiyah Kwala Madu, for example, the emphasis on regular worship practices, such as congregational prayer and dhikr, can serve as a model that santri imitate in their daily lives. At Pondok Pesantren Ulumul Qur'an, teaching that integrates memorization and understanding of Asma'ul Husna provides a more systematic framework for santri to absorb the values of monotheism through repetition and appreciation, which in turn affects their mindset and behavior.

Through these two approaches, santri are not only taught the theory or concept of monotheism, but also trained to implement it in everyday life. In this context, the theory of humanistic psychology, as proposed by Abraham Maslow, can be applied. Maslow argues that the achievement of self-actualization is highly dependent on the fulfillment of deep spiritual and emotional needs. Tawhid as a spiritual value taught in pesantren is not just religious knowledge, but also a process of self-formation that helps students achieve their self-actualization in the context of devotion to God and service to others. Through a deeper

understanding of tawhid, santri can feel a stronger meaning of life, which encourages them to develop their maximum potential in the life of the world and the hereafter.

Overall, the values of monotheism instilled through Islamic counseling services in these two pesantren do not only function as religious teaching, but also as an effort to deepen the spiritual appreciation of santri, and support their psychological and emotional development. The different approaches between the two pesantrens make complementary contributions in forming individuals who are not only strong in faith, but also resilient in facing the dynamics of life.

### **Implementation of Cultivating the Value of Godhead Through Islamic Counseling Services**

The implementation of the cultivation of the values of monotheism through Islamic counseling services at Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an does not only rely on the delivery of material or the theory of monotheism, but also applies in-depth methods in helping students internalize these values in everyday life. This approach, both in the more structured Muhammadiyah Kwala Madu Islamic Boarding School and the holistic Ulumul Qur'an Islamic Boarding School, implies a dynamic interaction between aspects of theoretical learning and practical implementation in daily life. To understand more deeply how this

process takes place, we can refer to some psychological and counseling theories as well as the opinions of experts in the fields of religious education and spiritual psychology.

First, in the analysis of counseling theory, the approach used in these two pesantren reminds us of spiritually-based counseling introduced by psychologists such as Carl Rogers. Rogers (2012) emphasized the importance of an authentic and empathic therapeutic relationship between counselor and client, where the counselor serves as a facilitator who helps individuals discover their self-understanding and relationship with God. In the context of Islamic counseling services, such an approach is relevant because caregivers and teachers in both pesantren function not only as teachers, but also as spiritual mentors who guide santri to achieve a higher awareness of their relationship with God. They act as partners in the spiritual quest, assisting the santri in deeply understanding and internalizing the values of monotheism.

This approach is also related to Abraham Maslow's theory of humanistic psychology(2023) , especially on the concept of self-actualization. Maslow argued that to achieve self-actualization, individuals need to satisfy their spiritual and emotional needs, which in the context of this pesantren can be interpreted as achieving a deep understanding and practice of monotheism. The systematically structured curriculum at Pondok Pesantren Muhammadiyah Kwala Madu and the holistic approach at Pondok Pesantren Ulumul

Qur'an are designed to not only fulfill intellectual needs (such as understanding tawhid material), but also deeper spiritual needs. Through this approach, santri are guided to internalize the values of tawhid as part of the journey towards more meaningful and directed self-actualization in the context of religion and daily life.

In the perspective of Lawrence Kohlberg's theory of moral development, the cultivation of the values of monotheism carried out in these two pesantren can be considered as an effort to support the moral development of santri to a higher level. Kohlberg(1977) argues that moral development involves a transition from moral understanding based on external rules (such as punishment or reward) to a more profound and internal understanding, which is based on universal ethical principles. When santri are taught to recognize Allah as the sole Creator and Ruler (tawhid *Rububiyah*), or are reminded to purify worship to Allah alone (tawhid *Uluhiyah*), they not only understand these concepts in the context of religious rules, but also embark on a deeper moral journey that leads to the living out of the principles of tawhid in their daily lives. . Through the guidance and example provided by caregivers and teachers, santri strive to achieve a higher morality, where they not only obey religious teachings, but also feel them in their hearts and actions.

In addition, Albert Bandura's social learning theory (2023) also provides an interesting view of how santri learn the values of



divinity. Bandura argues that individuals learn a lot from observing the behavior of others, especially figures who are respected or considered as role models. In this case, the caregivers and teachers in both pesantren function as role models that are very important in the process of internalizing the values of monotheism. Santri not only learn these values from theories or books, but also through observations of teachers' actions that reflect their understanding of tawhid. Habituation of worship such as congregational prayers, dhikr, and other social activities carried out together, strengthens this learning, because santri see how caregivers and teachers practice the principles of tawhid in their lives.

On the other hand, Ulumul Qur'an Islamic Boarding School emphasizes the aspect of tarbiyah ruhiyah or heart-to-heart guidance. This approach reminds us of the concept of spiritual counseling developed by spiritual psychologists, such as Victor Frankl. Frankl(2014) in his book *Man's Search for Meaning* suggests that the search for the meaning of life is a basic human need, and the search for meaning is often connected to a higher spiritual understanding. Through the tarbiyah ruhiyah approach, where guidance is more personalized and based on emotional and spiritual understanding, santri are invited to get to know Allah and the meaning of their lives more deeply. This allows santri not only to understand tawheed cognitively, but also to feel it in every aspect of their lives, so that they can apply the

principles of tawheed in facing every challenge of life.

In the context of Islamic counseling psychology, the approach applied in these two pesantren provides a clear picture that religion not only functions as a belief system, but also as a psychological foundation that shapes the mental and emotional well-being of santri. Through a systematic and structured guidance process, santri are invited to recognize and live tawhid in every aspect of their lives, so that they can achieve a deep inner balance. This process allows students to overcome life's challenges with a more optimistic and confident outlook, because they realize that everything that happens is part of the destiny of Allah, the All-Ruling.

Overall, the implementation of the cultivation of the values of monotheism through Islamic counseling services in these two pesantren not only has a spiritual impact, but also contributes to the psychological development of santri. The approach applied in each pesantren shows how the integration of the theory of belief and the practice of worship can form santri who are not only strong in faith, but also resilient in facing various life problems.

### **Supporting and inhibiting factors for the cultivation of the value of monotheism through Islamic counseling**

The implementation of the cultivation of the values of monotheism at Pondok Pesantren Muhammadiyah Kwala Madu and Pondok Pesantren Ulumul Qur'an is supported by various factors that strengthen the process of

internalizing these religious values. In terms of internal factors, the quality of competent teachers plays an important role. The caregivers and teachers in these two pesantren not only mastered religious materials, but also became role models in practicing the value of tawhid. This is in line with Carl Rogers' view (2012) on the importance of an authentic relationship between counselor and client in the counseling process, which also applies in the context of religious education. In addition, a systematic and relevant curriculum, as well as varied and applicable teaching methods, make the values of tawhid well accepted by santri. The religious and conducive pesantren environment also strengthens the learning process, because it creates an atmosphere that supports the practice of tawhid in daily life. The active involvement of santri in religious activities, such as congregational prayers and dhikr, as well as support from families and communities, also strengthens the internalization of the value of tawhid in their lives.

However, there are several inhibiting factors that need to be considered. The influence of globalization and technological development, as expressed by sociologists such as Soekanto & Soemarjan (1969), can shift santri's understanding of tawhid, due to shifting values and norms influenced by popular culture that is not always in line with religious teachings. In addition, differences in the background of santri's religious understanding, difficulties in connecting theory with practice, and lack of

appreciation in worship are challenges that cannot be ignored. Internal factors such as santri disinterest, difficulty in maintaining consistency in practicing the values of tawhid, and limited learning time, are also obstacles in the implementation of maximum cultivation of the value of tawhid.

### **Efforts to Overcome Obstacles to the Implementation of Cultivating the Values of Godhead**

To overcome the obstacles that arise in instilling the values of monotheism, these two pesantren make various innovative and creative efforts to ensure that the value of monotheism is not only understood in theory, but also implemented in daily life. Pondok Pesantren Muhammadiyah Kwala Madu, for example, emphasizes the importance of continuous evaluation and individual supervision. This approach is in accordance with the principles of counseling theory developed by Carl Rogers, which emphasizes the importance of deep relationships and self-reflection in the process of behavior change. In this case, individual supervision and regular reflection help santri to continuously self-correct and improve the practice of tawhid in daily life. This approach combines the utilization of quality reference sources, such as classical books, and the reinforcement of regular worship, so that tawhid becomes an integral part of their daily routine.

On the other hand, Ulumul Qur'an Islamic Boarding School prioritizes the use of more modern interactive methods to overcome

obstacles in understanding and practicing the value of tawhid. Following the times, this pesantren utilizes technology to make learning more interesting and relevant. This is in line with Jean Piaget's constructivism learning theory, which emphasizes the importance of active and interactive learning experiences to build deeper understanding. Creative activities such as art and educational games not only make the learning process more enjoyable, but also strengthen santri's understanding of the concepts of divinity. In addition, the reflection-based approach and in-depth discussions encourage students to reflect on the values of tawhid in the context of their lives, making them more applicable and relevant.

Thus, the innovative efforts of these two pesantren reflect the incorporation of educational and counseling psychology theories to overcome existing obstacles, ensuring that the cultivation of the value of divinity not only runs effectively, but also becomes a relevant and meaningful experience for santri.

Based on all the explanations above, this research offers novelty in several aspects. First, using a multicriteria study approach that compares two pesantren, this research reveals differences and similarities in the strategy of instilling the values of divinity through Islamic counseling services, providing more comprehensive insights. Second, the novelty lies in the application of Islamic counseling services as the basis for instilling the value of monotheism, an approach that is rarely found in

previous studies that only discuss it in general. Third, this study explores more deeply how pesantren integrate experience-based strategies, exemplary, conducive environment, and cooperation with the community and parents in instilling the value of tawhid in santri. Thus, this research is exploratory, focusing on effective patterns in shaping the value of tawhid in pesantren, not just descriptive.

## CONCLUSION

This study concluded that the cultivation of the values of tawheed through Islamic counseling services at the Modern Muhammadiyah Kwala Madu Islamic Boarding School and Ulumul Qur'an Islamic Boarding School focuses on three main aspects of tawheed: Rububiyah, Uluhiyah, and Asma wa Sifat. Both pesantren have different approaches in its implementation, with Muhammadiyah Kwala Madu Islamic Boarding School emphasizing a contextual approach and interactive dialogue, while Ulumul Qur'an Islamic Boarding School applies a holistic approach with collaborative and reflective methods. The main supporting factors for the successful cultivation of the value of tawhid include the quality of teachers, a systematic curriculum, a religious pesantren environment, and family and community support. However, the main challenge comes from the influence of globalization and technological developments that can shift santri's understanding of tawhid, as well as differences in the background of

santri's religious understanding. To overcome these obstacles, both pesantren try to integrate the theory of tawhid with the practice of worship, conduct personal mentoring, and utilize technology in learning. The creation of a supportive environment and the active involvement of santri in learning are also important factors in ensuring the effectiveness of the practice of tawhid. It is suggested that the Langkat District Office of the Ministry of Religious Affairs strengthen teacher training and provide psychological support for the implementation of education in pesantren. Pesantren leaders are expected to be role models and support collaboration among educators. For teachers, it is important to strengthen their understanding of Islamic counseling services and use varied learning strategies. Further research is also recommended to explore other aspects of tawhid education. The implications of this study indicate the importance of integrating the theory of tawhid with the practice of worship, the exemplary role of caregivers, and the collaboration between pesantren, families, and communities to support the internalization of the value of tawhid.

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