

Sustainable Islamic Education Based on Tawhid Values at MAN 2 Kota Probolinggo

Allifatur Rohma¹, Benny Prasetya²

¹Institut Ahmad Dahlan

²Institut Ahmad Dahlan

E-Mail: alif.fatur286@gmail.com

DOI: <https://doi.org/10.33084/jhm.v13i2.13003>

Received: 21-05-2026

Revised: 03-06-2026

Accepted: 08-06-2026



© 2026 Allifatur Rohma, Benny Prasetya. Published by [Institute for Research and Community Services Universitas Muhammadiyah Palangkaraya](#). This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Abstract.

This study aims to analyse the integration of Tawhid values in sustainable Islamic education and its role in addressing the global challenges highlighted in Trends Shaping Education 2025 at MAN 2 Kota Probolinggo. This research employed a qualitative case study approach. Data were collected through participant observation, in-depth interviews, and documentation, and analysed using the Miles, Huberman, and Saldaña model, consisting of data reduction, data display, and conclusion drawing. The findings indicate that the integration of Tawhid values is implemented systematically through school policies, curriculum development, learning activities, and school culture. This integration is reflected in religious habituation programmes, the implementation of the Love-Based Curriculum (KBC), and contextual learning that connects Islamic values with contemporary issues. Furthermore, sustainable Islamic education at MAN 2 Kota Probolinggo demonstrates an adaptive approach to global challenges, particularly in digitalisation, social transformation, and environmental sustainability, while maintaining Tawhid values as its foundation. The study concludes that sustainable Islamic education based on Tawhid values represents a transformative educational model that integrates spiritual principles with contemporary educational demands. This model contributes to the development of Islamic education that is adaptive, integrative, and capable of nurturing students who are faithful, morally responsible, and prepared to face global challenges.

Keyword:

Sustainable Islamic Education; Tawhid Values; Madrasah Education; Education 2025; and Islamic Education

INTRODUCTION

Islamic education is currently confronted with increasingly complex challenges arising from global transformations in technology, society, and the environment. The OECD report *Trends Shaping Education 2025* highlights several megatrends that are reshaping educational systems worldwide,

including digitalisation, social change, environmental sustainability, and the growing demand for twenty-first-century competencies (OECD, 2025). These developments require educational institutions to adopt adaptive and sustainable approaches that not only promote academic achievement but also strengthen values and character formation (Maryati et al., 2023).

Within the context of Islamic education, such transformation should be grounded in Tawhid values as the fundamental principle guiding human relationships with Allah, fellow human beings, and the natural environment. Tawhid provides a holistic framework that integrates spiritual, intellectual, social, and ecological dimensions of life (Hudia et al., 2023). Therefore, the integration of Tawhid values into educational practices is essential for developing learners who are intellectually competent, morally responsible, and socially conscious. This perspective is consistent with the concept of Education for Sustainable Development (ESD), which emphasises the role of education in fostering sustainability awareness and responsible citizenship (Kioupi & Voulvoulis, 2019).

Despite this ideal framework, many madrasahs continue to emphasise cognitive achievement and academic performance, while the integration of sustainability principles, digital literacy, and ecological awareness remains limited. As a result, a gap persists between the philosophical foundations of Islamic education and its practical implementation in responding to contemporary global challenges. This situation indicates the need for educational models capable of harmonising Islamic values with the demands of a rapidly changing world.

Previous studies have shown that the integration of Tawhid values can strengthen students' spiritual awareness and environmental responsibility. Rahman found that a tawhidic approach in environmental education contributes to the development of students' spiritual and ecological consciousness (Rahman et al., 2019). Similarly, Muin argued that ecological Tawhid can provide a conceptual foundation for environmentally oriented educational practices (Muin et al., 2025). Nevertheless, these studies primarily focus on environmental and character education and do not specifically examine sustainable Islamic education in the madrasah context using the *Trends Shaping Education 2025* framework. This gap indicates the need for further investigation.

The novelty of this study lies in its examination of Tawhid-based sustainable Islamic education within a Madrasah Aliyah setting using the *Trends Shaping Education 2025* framework. This study specifically investigates how Tawhid values are integrated into educational policies, curriculum implementation, learning processes, and school culture in responding to contemporary challenges related to digitalisation, social transformation, and environmental sustainability.

Accordingly, this study aims to analyse the integration of Tawhid values in the implementation of sustainable Islamic education and to explore its role in addressing the global challenges identified in *Trends Shaping Education 2025* at MAN 2 Kota Probolinggo.

METHOD

This study employed a qualitative approach using a case study design to explore the implementation of sustainable Islamic education based on Tawhid values within its natural setting. A case study was considered appropriate because it enables an in-depth understanding of educational practices, participants' experiences, and the meanings attached to the integration of Tawhid values in the context of a specific educational institution (Moleong, 2017).

The research was conducted at MAN 2 Kota Probolinggo, East Java, Indonesia. This madrasah was purposively selected because it has implemented various initiatives that integrate Tawhid values into educational practices while adapting to contemporary challenges related to digitalisation, social transformation, and environmental sustainability. These characteristics make the institution a relevant case for examining sustainable Islamic education within the framework of *Trends Shaping Education 2025*.

Participants were selected through purposive sampling and included the head of the madrasah, vice principals, teachers, students, and educational staff. The selection of these participants aimed to obtain comprehensive perspectives regarding the integration of Tawhid values across different dimensions of educational practice.

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis. Observations focused on learning activities, religious programmes, and school culture, while interviews explored participants' experiences and perceptions regarding the implementation of Tawhid values. Documents such as curricula, lesson plans, school policies, and institutional records were analysed to support and verify the findings.

Data were analysed using the interactive model of Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing. To ensure the trustworthiness of the findings, source and method triangulation were employed by comparing information obtained from multiple participants and data collection techniques.

FINDINGS

1. The Integration of Tawhid Values in the Implementation of Sustainable Islamic Education at MAN 2 Kota Probolinggo

The findings indicate that the implementation of Tawhid values at MAN 2 Kota Probolinggo is carried out comprehensively through the integration of formal learning, non-formal activities, and school culture. In formal education, Tawhid values are systematically internalised through the Love-Based Curriculum (KBC), which places divine values as the foundation of learning across subjects. In non-formal settings, religious programmes such as Remas activities, Islamic holiday commemorations, and spiritual development programmes reinforce students' religious awareness.

The findings also reveal that teachers integrate Tawhid values into learning through contextual approaches that connect Islamic principles with contemporary issues, including environmental sustainability, scientific knowledge, and digital technology. This approach enables students to understand Tawhid not only as a theological concept but also as a practical framework for addressing modern challenges.

School culture plays a significant role in strengthening the internalisation of Tawhid values. Religious habituation programmes, including congregational prayers, Qur'anic literacy activities, and faith-based environmental programmes, contribute to the development of a spiritual and value-oriented learning environment. The findings further show that character formation is emphasised through psycho-spiritual approaches, with students encouraged to demonstrate Tawhid values in their daily behaviour, worship practices, and responsible use of digital media.

Despite these achievements, several challenges remain. The findings identify obstacles related to student participation, the negative impacts of digital technology, differences in students' educational backgrounds, and limitations in supporting facilities. These challenges indicate the need for continued efforts to strengthen the implementation of Tawhid-based sustainable Islamic education.

Overall, the findings demonstrate that sustainable Islamic education at MAN 2 Kota Probolinggo has been implemented in an integrative and contextual manner through curriculum, learning processes, school culture, and character-building activities, while remaining responsive to contemporary global challenges.

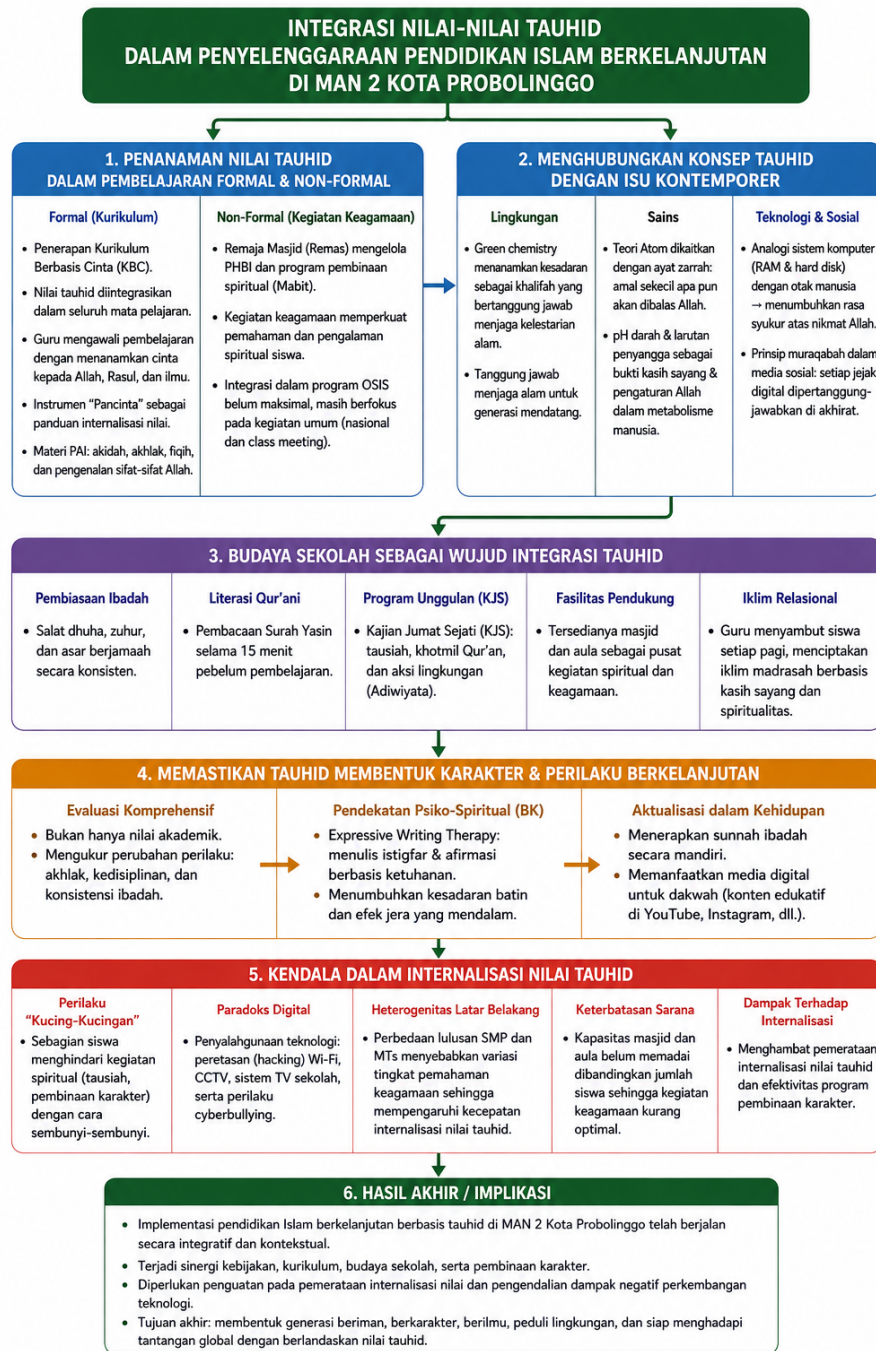


Figure 1. The Integration of Tawhid Values within Sustainable Islamic Education at MAN 2 Kota Probolinggo

2. Implementation of Sustainable Islamic Education at MAN 2 Kota Probolinggo in Addressing the Global Challenges of *Trends Shaping Education 2025*

The findings indicate that MAN 2 Kota Probolinggo implements sustainable Islamic education through the integration of Tawhid values into institutional policies, curriculum, learning processes, and school culture. This integration is supported by the implementation of the Love-

Based Curriculum (KBC), religious habituation programmes, and value-oriented educational practices that promote character development alongside academic achievement.

The findings further reveal that the madrasah responds to contemporary global challenges by combining digital transformation, environmental awareness, and spiritual development. Technology-based learning, environmental programmes, and value-based character education are utilised to ensure that students are equipped with both twenty-first-century competencies and strong Islamic values.

To maintain relevance with the trends identified in *Trends Shaping Education 2025*, the madrasah has developed several educational innovations that encourage students' technological competence, creativity, digital literacy, and active participation in learning. These initiatives demonstrate an effort to balance educational modernisation with the preservation of Tawhid values.

Teachers play a central role in this process by integrating critical thinking, creativity, digital literacy, and value internalisation into classroom practices. Rather than functioning solely as knowledge transmitters, teachers act as facilitators who connect Islamic values with contemporary issues and students' daily experiences.

The findings also show that the success of sustainable Islamic education is reflected not only in academic performance but also in students' behavioural and character development, including discipline, worship practices, moral conduct, and the application of Islamic values in everyday life.

Despite these achievements, several challenges remain, including differences in students' educational backgrounds, digital-related issues, and limitations in supporting facilities. These challenges indicate the need for continuous efforts to strengthen the implementation of Tawhid-based sustainable Islamic education.

Overall, the findings demonstrate that sustainable Islamic education at MAN 2 Kota Probolinggo has developed into an integrative, adaptive, and transformative educational model that combines spiritual values with contemporary educational demands.



Figure 2. The Implementation of Sustainable Islamic Education at MAN 2 Kota Probolinggo in Response to the Global Challenges of *Trends Shaping Education 2025*

DISCUSSION

1. Forms of the Integration of Tawhid Values in the Implementation of Sustainable Islamic Education at MAN 2 Kota Probolinggo

The findings demonstrate that the integration of Tawhid values at MAN 2 Kota Probolinggo extends beyond religious instruction and functions as a comprehensive educational framework that shapes institutional policies, curriculum implementation, learning processes, and school culture. This suggests that Tawhid is not merely a theological concept but also an educational paradigm that guides the development of learners in cognitive, affective, and behavioural dimensions. Such findings support the view that Islamic education should integrate faith (iman), knowledge (ilmu), and practice (amal) as interconnected components of holistic human development (Ansori, 2021; Qolbiyah et al., 2023).

A significant finding of this study is the integration of Tawhid values into sustainable educational practices through curriculum innovation, contextual learning, and institutional culture. Unlike conventional approaches that often separate religious and secular knowledge, the implementation of the Love-Based Curriculum (KBC) demonstrates an effort to position Tawhid as a unifying principle across disciplines. This finding reinforces the argument that Islamic education can overcome the dichotomy between religious and scientific knowledge by placing

divine values at the centre of the learning process (Aminuddin et al., 2024). More importantly, it shows that sustainability-oriented education can be developed within an Islamic epistemological framework rather than relying solely on secular educational models.

The findings also extend the concept of Education for Sustainable Development (ESD). While ESD generally emphasises environmental responsibility, social awareness, and future-oriented thinking (Kioupi & Voulvoulis, 2019), this study reveals that Tawhid provides an additional spiritual and ethical foundation for sustainability. Students are encouraged to perceive environmental stewardship not only as a social obligation but also as a religious responsibility derived from the concept of *khalifah fil ardh*. Consequently, sustainability becomes both an ecological commitment and a manifestation of faith. This perspective contributes to the growing discourse on Islamic approaches to sustainable development by demonstrating how theological values can strengthen sustainability-oriented educational practices.

Unlike previous studies that primarily focused on environmental awareness or character development, this study demonstrates that Tawhid values can function as a comprehensive framework integrating curriculum, learning processes, school culture, and institutional policies. This finding expands the existing literature by showing that Tawhid-based education is not limited to religious instruction but can serve as a foundation for sustainable educational transformation in the face of contemporary global challenges.

Another important contribution of this study concerns the relationship between Islamic education and digital transformation. The findings indicate that technological adaptation alone is insufficient to address contemporary educational challenges. Instead, digital literacy must be accompanied by ethical and spiritual literacy. The use of digital learning platforms, artificial intelligence, and technology-based assessment systems at MAN 2 Kota Probolinggo demonstrates that Islamic educational institutions can embrace innovation while maintaining their religious identity. This finding is particularly relevant to the OECD Trends Shaping Education 2025 framework, which highlights the growing importance of digital competence, ethical responsibility, and global citizenship in contemporary education (OECD, 2025).

A critical implication of this study is that the sustainability of Islamic education in the digital era depends not only on technological adaptation but also on the preservation of spiritual and ethical foundations. While digitalisation offers opportunities for innovation and learning expansion, it simultaneously creates challenges related to cyberbullying, misinformation, excessive dependence on technology, and the weakening of interpersonal relationships. In this context,

Tawhid values function as an ethical compass that guides students in navigating technological developments responsibly. Therefore, Tawhid-based sustainable education offers an alternative paradigm for balancing technological advancement with character and spiritual formation.

From a practical perspective, the findings suggest that sustainable Islamic education requires a whole-school approach involving curriculum, leadership, school culture, teachers, students, and supporting institutional policies. The experience of MAN 2 Kota Probolinggo demonstrates that value internalisation becomes more effective when it is embedded across multiple dimensions of school life rather than confined to religious subjects alone. This finding supports UNESCO's whole-school approach, which emphasises the integration of values and sustainability principles throughout educational institutions (UNESCO, 2017).

Nevertheless, the study also reveals several challenges, including differences in students' educational backgrounds, uneven value internalisation across institutional sectors, and the negative impacts of digital technology. These challenges indicate that integrating Tawhid values is a continuous and dynamic process requiring consistent leadership, stakeholder collaboration, and institutional commitment (Suryana et al., 2022). Therefore, sustainable Islamic education should not be understood as a fixed model but as an ongoing process of adaptation that continuously responds to social, technological, and environmental change.

Overall, this study demonstrates that Tawhid-based sustainable Islamic education provides a transformative framework capable of bridging spiritual values and contemporary educational demands. The findings contribute both theoretically and practically by offering an alternative model of Islamic education that is adaptive, integrative, and relevant to the challenges of the twenty-first century.

2. Implementation of Sustainable Islamic Education at MAN 2 Kota Probolinggo in Addressing the Global Challenges of *Trends Shaping Education 2025*

The findings reveal that the implementation of sustainable Islamic education at MAN 2 Kota Probolinggo has developed towards an integrative and adaptive educational model in responding to global dynamics, particularly the challenges identified in *Trends Shaping Education 2025*, such as digitalisation, social transformation, and environmental sustainability issues. This implementation emphasises not only the strengthening of religious dimensions but also students' ability to respond critically to global changes while remaining grounded in Tawhid values.

From the perspective of Tawhid-based Islamic education theory, these findings demonstrate that Tawhid functions as the primary paradigm shaping educational direction.

Tawhid is positioned not merely as theological doctrine but as an epistemological framework integrating knowledge, action, and life values (Ansori, 2021). This is reflected in both formal and non-formal educational practices that internalise Tawhid values through the Love-Based Curriculum (KBC), worship habituation, and structured religious programmes. These findings are consistent with Qolbiyah et al., who emphasise that Tawhid-based education must establish unity between faith, knowledge, and action within students' lives (Qolbiyah et al., 2023).

Furthermore, within the context of *Education for Sustainable Development* (ESD), the implementation of education in this madrasah demonstrates alignment with sustainability principles that integrate social, environmental, and economic dimensions into learning. Kioupi and Voulvoulis argue that sustainable education must equip learners with critical awareness and global responsibility (Kioupi & Voulvoulis, 2019). In this study, teachers connect Tawhid concepts with environmental issues through approaches such as green chemistry and by cultivating awareness of students' responsibilities as *khalifah fil ardh* in preserving environmental balance. This is further reinforced by Dalimunthe, who emphasises that modern Islamic education must integrate spiritual values with ecological consciousness (Dalimunthe, 2023).

In responding to digitalisation as one of the central concerns of *Trends Shaping Education 2025*, the madrasah demonstrates adaptive responses through the utilisation of technology in learning, including Computer-Based Tests (CBT), digital media, and artificial intelligence (AI). A significant finding is that the use of technology is consistently guided by Tawhid values as a moral foundation. This aligns with Salsabila et al., who argue that technological integration within Islamic education must be balanced by strengthening spiritual values to prevent moral disorientation among students (Salsabila et al., 2023).

From a pedagogical perspective, the implementation of sustainable Islamic education at this madrasah also reflects the demands of twenty-first-century competencies, including critical thinking, creativity, and digital literacy. OECD 2025 emphasises that future education must equip students with adaptive abilities to respond to complex global transformations. In practice, teachers at MAN 2 Kota Probolinggo develop contextual learning approaches that connect Tawhid concepts with real-life situations, enabling students not only to understand material cognitively but also to reflect upon it within daily life (OECD, 2025). This demonstrates that sustainable Islamic education has moved towards *transformative learning*, integrating cognitive, affective, and spiritual dimensions simultaneously.

At the institutional level, the implementation of this educational model is strengthened through a school culture reflecting Tawhid values, including worship habituation, structured religious activities, and disciplinary reinforcement through school regulations and spiritually based counselling services. This approach reflects the implementation of a *whole-school approach*, in which all school components contribute to the comprehensive internalisation of values. This concept aligns with the views of Michael Fullan, who emphasises that successful educational transformation, including curriculum and value implementation, is highly dependent on collaboration among educational actors and supportive organisational culture (Fullan, 2016). Furthermore, this approach is relevant to the *whole-school approach* theory within sustainable education, which stresses the integration of values into all aspects of school life, including policy, learning, and everyday practice (Fullan, 2016; Tilbury & Henderson, 2004).

Nevertheless, this study also reveals several obstacles in implementing sustainable Islamic education. Major challenges include the heterogeneity of students' backgrounds, the negative effects of digital technology, and resistance from some students towards religious activities. These findings indicate that the internalisation of Tawhid values continues to face practical challenges. From the perspective of curriculum implementation theory, this condition confirms that educational transformation is a complex process requiring consistency, strong leadership, and continuous reinforcement of school culture (Wahid & Hamami, 2021).

Overall, the implementation of sustainable Islamic education at MAN 2 Kota Probolinggo demonstrates strong alignment with the *Trends Shaping Education 2025* framework, particularly in the areas of digitalisation, environmental sustainability, and social transformation. The integration of Tawhid values across all educational dimensions serves as the key factor in maintaining balance between adaptation to global changes and the strengthening of spiritual identity. Therefore, Tawhid-based sustainable Islamic education can be regarded as a transformative educational model that is not only responsive to contemporary developments but also capable of producing generations who are faithful, morally grounded, and globally competitive.

CONCLUSION

This study concludes that Tawhid-based sustainable Islamic education at MAN 2 Kota Probolinggo has developed into an integrative and adaptive educational model capable of responding to contemporary global challenges while maintaining Islamic values as its foundation. The integration of Tawhid values across curriculum implementation, learning processes, and school culture

demonstrates that spiritual principles can be effectively aligned with the demands of digitalisation, social transformation, and environmental sustainability.

This study contributes to the literature by demonstrating that Tawhid can function not only as a theological foundation but also as a comprehensive framework for sustainable educational transformation within the madrasah context. The findings further suggest that Tawhid-based sustainable education provides a practical model for Islamic educational institutions seeking to balance religious identity with contemporary educational demands.

Future research is recommended to examine the implementation of Tawhid-based sustainable education in different educational settings and to investigate its long-term impact on students' character development, digital ethics, and sustainability awareness.

REFERENCES

- Aminuddin, M. F., Falah, M. R., Salamat, N. S., Suryadi, N. P. P., Sriwahyuni, R. A., Parhan, M., & Syahidin, S. (2024). Paradigma Konsep Pendidikan Hadhari Dalam Pendidikan Islam. *Edukatif Jurnal Ilmu Pendidikan*, 6(2), 1066–1080. <https://doi.org/10.31004/edukatif.v6i2.6194>
- Ansori, M. (2021). Pengembangan Kurikulum Madrasah Di Pesantren. *Munaddhomab Jurnal Manajemen Pendidikan Islam*, 1(1), 41–50. <https://doi.org/10.31538/munaddhomah.v1i1.32>
- Dalimunthe, D. S. (2023). Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern. *Al-Murabbi*, 1(1), 75–96. <https://doi.org/10.62086/al-murabbi.v1i1.426>
- Fullan, M. (2016). *The New Meaning of Educational Change*. Teachers College Press. <https://books.google.co.id/books?id=OlhdCwAAQBAJ>
- Hudia, T., Supriadi, S., Yolanda, D. D., Rahmaditha, K., & Alkaf, R. (2023). Islamic Education in the Era of Disruption. *Gic*, 1, 237–241. <https://doi.org/10.30983/gic.v1i1.172>
- Kioupi, V., & Voulvoulis, N. (2019). Education for Sustainable Development: A Systemic Framework for Connecting the SDGs to Educational Outcomes. *Sustainability*, 11(21), 6104. <https://doi.org/10.3390/su11216104>
- Maryati, S., Lestrika, L., Idi, A., & Samiha, Y. T. (2023). Madrasah as an Institution of Islamic Education and Social Change. *Jurnal Konseling Pendidikan Islam*, 4(2), 317–326. <https://doi.org/10.32806/jkpi.v4i2.11>
- Moleong, L. J. (2017). *Metodelogi Penelitian Kualitatif*. Remaja Rosdakarya.
- Muin, A., Rosyid, M. Z., Rahman, H., & Rofiqi, R. (2025). Ecological Tauhid-Based Green School Management: A Case Study of Eco-Pesantren Implementation at Mambaul Ulum Islamic Junior High School, Pamekasan. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6(1), 551–562.

<https://doi.org/10.62775/edukasia.v6i1.1457>

- OECD. (2025). *Trends Shaping Education 2025*. OECD Publishing. <https://doi.org/10.1787/ee6587fd-en>
- Qolbiyah, A., M, A. M. A., & Zuhendri, Z. (2023). Konsep Integrasi Agama Dan Sains Makna Dan Sasarannya. *Jurnal Basicedu*, 7(3), 1924–1934. <https://doi.org/10.31004/basicedu.v7i3.5711>
- Rahman, N. A., Zabidi, F. N. M., Othman, M. Y., Halim, L., Iksan, Z., & Abdullah, W. N. W. (2019). Conceptual Framework for Integration of Tauhidic Elements for Environmental Conservation (TEFEC): A Review. *International Journal of Academic Research in Progressive Education and Development*, 8(3). <https://doi.org/10.6007/IJARPED/v8-i3/6265>
- Salsabila, U. H., Spando, I. I. T., Astuti, W. D., Rahmadia, N. A., & Nugroho, D. W. (2023). Integrasi Teknologi Informasi Dan Komunikasi Dalam Bidang Pendidikan Islam. *Jurnal Pendidikan*, 11(1), 172–177. <https://doi.org/10.36232/pendidikan.v11i1.3207>
- Suryana, E., Aprina, M. P., & Harto, K. (2022). Teori Konstruktivistik Dan Implikasinya Dalam Pembelajaran. *Jüip - Jurnal Ilmiah Ilmu Pendidikan*, 5(7), 2070–2080. <https://doi.org/10.54371/jüip.v5i7.666>
- Tilbury, D., & Henderson, K. (2004). *Whole-school approaches to sustainability: an international review of whole-school sustainability programs*. <https://api.semanticscholar.org/CorpusID:268429224>
- UNESCO. (2017). *Education for Sustainable Development Goals: learning objectives*. UNESCO. https://unesdoc.unesco.org/notice?id=p::usmarcdef_0000247444
- Wahid, L. A., & Hamami, T. (2021). Tantangan Pengembangan Kurikulum Pendidikan Islam Dan Strategi Pengembangannya Dalam Menghadapi Tuntutan Kompetensi Masa Depan. *J-Pai Jurnal Pendidikan Agama Islam*, 8(1). <https://doi.org/10.18860/jpai.v8i1.15222>