

Analysis of the theory of monotheistic learning from the perspective of psychology of Islamic religious education

Nadeeyah Tehme^{*1}, Nurhan Baka², Hattaya Sudjit³, Ali Beraheng⁴

Fatoni University, Thailand
^{*}nadeeyahtehmefu@gmail.com

ARTICLE INFO

Article history

Received April 5, 2025
Revised April 22, 2025
Accepted April 23, 2025

Keywords: Morals, Monotheistic learning theory, Islamic religious education psychology

ABSTRACT

This study aims to analyze the theory of monotheistic learning from the perspective of Islamic religious education psychology. The research method used is qualitative with a literature review study approach. Furthermore, the moral crisis that is precipitated according to the researcher. Therefore, the researcher analyzes the theory of learning from the perspective of Islamic religious education psychology as a solution. Related to the phenomenon of moral crisis that leads to character education, there are several solutions that can be applied, including the theory of monotheistic learning which invites individuals to know and understand the importance of knowledge about the Oneness of God, that there is no God other than Allah. This theory will encourage the improvement of morality by emphasizing the importance of family and parents. There are several methods in this theory, including the cognitive approach, where people focus their attention on information, understanding, application, analysis, evaluation, and creation. Individuals will then take an affective-approach, focusing on receiving, responding, enjoying, and practicing. Finally, in the psychomotor method, individuals will focus on paying attention, asking questions, reasoning and communicating.

1. INTRODUCTION

In the study of Islamic religious education psychology, there is a discussion about human beings as a whole, both physical and spiritual, who have the principles of monotheism, tawakal, gratitude, patience, *Dzikrullah*, while humans from the study of educational psychology, pay attention to the situation and conditions where people express their concerns to actions in the scope of teaching and learning, including students and teachers (Perbowosari et al., 2020; Wantini, 2023). A whole human being has a designation as *Insan Kamil* which in essence has a nature, which can be interpreted by the researcher as a potential that exists in humans or other terms, namely *Homo educandum* that is, creatures that must be given education (Kurniawati & Bakhtiar, 2018; Sarnoto, 2023). Thus, humans are creatures who have the potential to support in carrying out a formal, non-formal education both in basic, middle and higher units.

The steps that can accommodate all the potential in individuals through education in the form of a curriculum, and planning an ideal curriculum can organize various activities and achieve learning goals in a complete and comprehensive manner with the need to create graduates with creativity, innovation, and critical thinking in an effort to solve a problem (Erol, 2021; Ilyasin, 2020). Then, in

managing education, it includes the learning process in which there is interaction between educators and students at school, but the learning process is not only found in schools but also in families and communities (Qosim, 2024; Tarigan et al., 2022). Furthermore, learning is based on knowledge obtained through reason and senses which includes empirical sources or real experiences (Muzaqi, 2018). We also know that in Law of the Republic of Indonesia Number 20 concerning the National Education System (2003) has regulated all affairs and interests in managing education nationally, including the process of learning.

Meanwhile, There are also roles of psychology in the scope of education that focus on educators, the role of the curriculum includes setting the right learning goals and choosing the right learning strategy or method, while the role of the learning system includes providing guidance and even providing counseling, promoting and motivating student learning, creating a fun learning atmosphere and interacting with students appropriately, not only that role to the assessment includes assessing fair learning outcomes. (Haryadi & Cludia, 2021; Perbowosari et al., 2020). This is important to be a concern for educators because education also includes psychological aspects such as behavioral characteristics, personality, attitudes, interests, motivation, attention, perception, thinking ability, intelligence, and fantasies (Taqwim, 2021).

Then, an equally important part is psychology which focuses on students. In this case, the psychological condition of students is psychophysical characteristics which include cognitive, affective and psychomotor behaviors (Muhopilah et al., 2024). According to Muhibbin Shah quoted by (Ichsan, 2016) that the study of educational psychology research on students, namely people who are in the process of learning, includes approaches, strategies, influencing factors, until later finding the results that become goals. This psychophysical characteristic is also the initial foundation for students in their development both in physical form and thinking, motor, emotional and social skills (Sari, 2021).

Through the role of psychology, researchers pay special attention where the position of educators and students in teaching and learning activities is able to interact with each other by promoting wisdom and a deep attitude of empathy (F. Nasution et al., 2023). Not only that, the view of educational psychology is directly proportional to the theory of monotheistic learning, where the values of monotheism are the basic foundation for the field of education to create good learning interactions to sensitivity to problems to obtain solutions (Arifah et al., 2024; Dalumunthe et al., 2024).

In several research findings, there is an urgency why the concept of learning monotheism is still very much needed at the level of educational units. In the scope of generation z, there is a moral crisis to promiscuous activities that lead to criminal acts, and in the scope of society there is still information that leads to the culture of animism and dynamism (Idhar, 2021; Muhtadi, 2020;

Qomaria, 2023). In addition, science that is integrated and criticizes monotheism which includes its introduction, understanding, and submission to Allah will give rise to rejection of science based on secularism and dichotomics (AM, 2004; Setiawan, 2019). This phenomenon is certainly a warning for people involved in education both directly and indirectly. The existence of the concept of learning monotheism can be used as the best solution in overcoming this phenomenon, because in monotheism children will learn an understanding of Allah's teachings, Islam, the habit of praying, memorizing daily prayers, memorizing short surahs, writing short letters and their meanings, reciting to teachers, and Islamic religious activities (Feba et al., 2023; Risda & Salamuddin, 2023)

Furthermore, judging from several studies with similar themes within the past year, of course, researchers need to analyze differences, similarities, weaknesses and advantages. Research with the title "The Integration of Science in Islam: The Case of Islamic Psychology" offers a discussion related to the dichotomy between religion and science. However, with research methods *Library Research* And in the reference findings of only 17, the researcher considers that this does not have enough good quality of theoretical explanations, there are still many opinions of the researcher himself that have not been supported by clear data (Ariani, Rini, 2023).

Meanwhile, the title "The Role of Islamic Religious Education in Improving the Morals of Students in Schools" offers research on how important religious education is to unite values in all educational activities. This research in terms of citations in it is still very lacking, only citing 9 references that dominate is the book, where the year of publication is more than 5 years ago. This kind of thing makes the quality of the content of the article also decrease (A. M. Nasution, 2023)

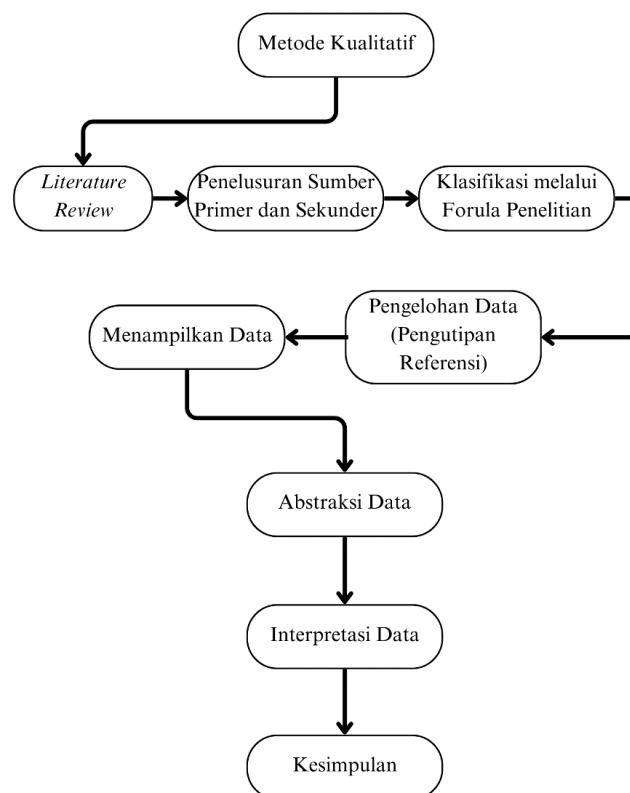
On the other hand, through the title "Analysis of Islamic Education with Modern Psychological Disciplines Through Religious Instincts" offers research with a discussion of the relationship between Islamic psychology science and the study of Islamic education which will always have a relationship with each other. This research provides the truth that humans are not only controlled by the past or the environment that surrounds them, but are able to design the future and are able to control the environment. Judging from the excerpts, this research is not only conveyed in terms of opinions, but is supported by references that are still relevant in the past 5 years (Rosadi & Duraesa, 2023).

Through some of the studies above, the researcher obtained that there is no same research title, although in the research methods there are similarities, some of the studies above also still have shortcomings in the number of citations used. This is a concern for researchers, in order to use more citations, so that they are relevant to the research title and in the last 5 years. Therefore, through some of the findings of problems contained in previous research, then supported by the absence of a similar title, the researcher will create a paper that leads to how the theory of learning monotheism from the perspective of Islamic religious education psychology, with the aim of adding reading materials from the science of Islamic religious education psychology.

2. METHODS

This study uses a qualitative method with an approach *literature review*. This approach focuses on understanding and sensitivity to theories that are directly related to the research. On the other hand, data collection is carried out by searching, reading, sorting, mapping, and analyzing all data sourced from national and international journals, researches, to sources from related institutions that are directly related to the research theme (Adlini et al., 2022; Mansir, 2022).

Complementing the above statement, the approach *literature review* according to Darmalaksana (2020) in the form of the following picture.

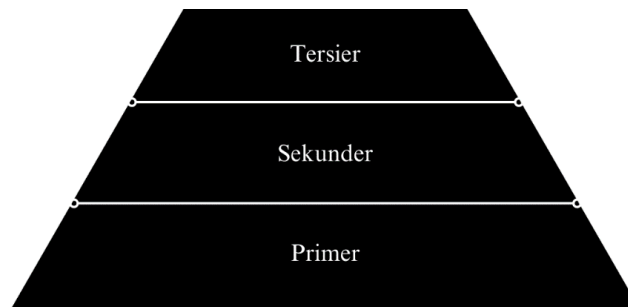


Picture 1. Qualitative methods of approach *literature review*

Referring to Figure 1, this study uses a qualitative method with a *literature review* approach. In this study, there are stages of searching or tracing both primary and secondary sources, with the continuation of mapping or classifying data that refers to the research formula. After obtaining sources that are in accordance with the research theme, data sources will be processed by citing as a form of research findings, so that the data can be displayed completely and comprehensively. In addition, abstraction and interpretation of data sources make it easier for researchers to draw the common thread of this research.

Moreover in a study entitled "The Importance of the Application of Literature Review in Scientific Research" by Ridwan, A.M., Ulum, & Muhammad (2021), there are even three sources of

data, namely primary, secondary and tertiary. The first is primary in the form of publications from the government, journal articles, reports, and catalogs. The second secondary is in the form of reviews from journals, textbooks, and publication indexes. The three tertiaries are in the form of abstracts, indexes, and bibliography.



Picture 2. Source *Literature Review*

Referring to the pyramid image above, the researcher presents that the data source of this research in terms of quantity is the first position of primary sources (journal publications, articles, government and the like), the second position of secondary sources (reviews from journals to textbooks), and the last position of tertiary sources (abstracts, indexes and bibliographies). In retrieving resources here there are several advantages, including being accessible, anywhere, anytime, and very easy. In addition, the information obtained is also very varied and updates can be traced by researchers through the regulation of publication or publication periods.

3. RESULTS AND DISCUSSION

Through the questions in the introduction, the researcher will convey answers in the form of research results that go through a series of research methods with an approach *literature review*. As a primary source in the form of journal articles which in this case have gone through the process of searching, classifying, displaying, abstracting, and interpreting according to the research title. The data traced by the researcher through *Database Google Scholar* by using the keywords "Theory of Monotheism Learning", "Psychology of Islamic Religious Education" and "Monotheism Education". By setting the search period within the last 5 years. This is included in the researcher's efforts to obtain relevant sources of information.

Table1. Article source

No	Article Title, Journal Name, Researcher, Year	Research Methods	Research Results
1	Analysis of Islamic Education with Modern Psychological Disciplines Through Religious Instincts, Azkiya: Scientific Journal of Islamic Education Assessment and Research (Rosadi & Duraesa, 2023).	The approach used is qualitative, with literature methods, data sources from primary and secondary.	Human nature is strength or abilities (hidden talents) that are fixed in humans from the beginning It is a natural trait, for commitment to faith in Him, inclined to hanif (truth), and that talent is a creation of Allah.
2	Religious Education (Tawheed) Children in the Family, Al-Hasanah: Journal of Islamic Religious Education, (Rusli et al., 2023).	This research method is qualitative research, a data collection method through the technique of interviewing the object of the research	For non-religious families and converts to the process of implementing religious education (Tauhid) that we found in various ways according to the level of religious understanding of parents.
3	Implementation of Tawhid Education in Shaping the Character of Students of the Islamic Boarding School Nawawi Batam, Staika Journal: Journal of Research and Education, (Shafwan & Abdullah, 2024).	In this study, the researcher used qualitative research. The qualitative method is research conducted by collecting descriptive data in oral and written form..	Tawhid education by combining learning in the classroom and learning with the halaqah system in mosques provides satisfactory results in shaping the character of students.
4	The Role of Tawhid Education in Improving the Character of Akhlakul Karimah Unisan Journal: Journal of Management and Education, (Sales et al., 2024)	This research is a research A case study that uses a descriptive qualitative method.	There are 3 elements in Iqra', namely senses, intellect and heart. Thus the three elements will lead to al Haq (Absolute Truth).
5	Instilling Tawhid Values Through Arabic Language Learning, Reflex Journal, (Risda & Salamuddin, 2023)	Methods used namely literature research, namely searching for data, collect data and analyze data.	In learning Arabic, the value of monotheism can be instilled in the material of muhadatsah can be inserted by the teacher by preparing several Islamic reading scripts.

Based on the results of the research in the form of article findings that state that monotheistic education is very important for every group in undergoing every educational process. However, it should be noted that in these findings there is no article that explicitly explains the theory of monotheistic learning from the perspective of Islamic religious education psychology. Therefore, the researcher will elaborate in more detail and depth related to the theory of monotheistic learning.

3.1. Analysis of Tauhid Learning Theory Perspective of Islamic Religious Education

Psychology

In this life, learning activities will always and continue to happen. Learning itself has the intention of being a process towards a change, and the goal is to equip humans with knowledge in facing all changes in the present and the future. This statement is certainly in direct line with the title of the research "Educational Psychology as the Basis of Learning" that in learning there is a process taken by an individual in the step of creating a change to achieve certain results. In the psychological point of view, the best place to study is the family. This statement has in common that the concept of learning in Islam includes two things, spiritual and moral by leading to an increase in awareness of God, the quality of behavior, and the quality of relationships with others (Hamdan & Juwita, 2020; Rusli et al., 2023; Wantini, 2023).

The above statement indicates that the family environment needs to be filled with strong religious knowledge in monotheism. Parents who are in full control of the family need to understand and master the factors that function to prevent the occurrence of behaviors that deviate from the provisions of Islam, namely knowledge, perceptions, attitudes, responsibilities, experiences, and behaviors. All of these factors focus on creating a family environment based on monotheism. Therefore, it can be understood by researchers that a family should understand these factors, so that an individual can feel comfortable while in the family (Solehati et al., 2022).

The importance of learning through monotheism, in order to avoid all kinds of deviations. Presenting a form of Oneness of God will make us always obedient and avoid all forms of efforts towards negative behavior. Tawhid itself has the meaning of belief in one God. In the view of Islamic religious education psychology, learning with the concept of monotheism makes it easier and helps individuals in knowing, understanding, applying, and forming a new knowledge obtained through various learning sources (Wantini, 2023).

The purpose of the theory of learning monotheism is to equip individuals with cognitive, affective and psychomotor abilities in responding to religious values, as well as to prepare individuals to practice and follow the teachings of Islam which are directly related to instilling feelings of love for Allah, gratitude to Allah, realizing the majesty and power of Allah, and tracing His messengers (Firmansyah, 2019; Muhopilah et al., 2024; Rusli et al., 2023).

The theory of monotheistic learning provides learning that prioritizes deep understanding and experience and is related to how individuals can know that there is only one God Almighty and there

is no God other than Allah. Therefore, everyone who uses the theory of learning Tawhid, their level of knowledge has given their approval regarding God who The One (Wantini, 2023).

Related to the explanation above, through monotheism there is also a connection with individual character education, such as in the research "Tawhid and Morals as the Main Character in Islamic Education" that monotheism education is an intentional process built on monotheistic values (Arifah et al., 2024). Of course, monotheistic education here can be used by researchers as a reference where monotheism is also included in the educational order, where learning is a very close unit with education. In addition, character education itself has a meaning as a change that begins with the cultivation of a habit as a whole, which then becomes an action in behavior (Kulsum & Muhid, 2022). This has the same tendency as the study of learning and psychology itself. Therefore, the researcher obtained a deepening of knowledge through analysis related to the phenomenon that occurred in the form of a moral crisis that led to character education, then connected with the theory of monotheistic learning from the perspective of Islamic religious education psychology, there is reciprocity and interconnectedness which is likened to the side of currency. Good education in the family where the concept of monotheistic learning theory is prioritized, then individuals will acquire morals in the form of good character in accordance with the purpose of monotheistic learning theory.

3.2. Approach in the Learning Theory of Monotheism from the Perspective of Islamic Religious Education

In the application of the theory of monotheistic learning, there are several approaches that can be used from the perspective of Islamic religious education psychology. The first is the cognitive approach, where this approach is related to knowledge, understanding, applying, analyzing, evaluating and creating individuals in the scope of the concept of monotheism itself. The second is the affective approach, where this approach is related to the level of accepting, responding, appreciating, appreciating, and practicing individuals in the context of the concept of monotheism. The third is the psychomotor approach, where this approach is related to observing, questioning, trying, reasoning, communicating individuals in the scope of the concept of monotheism (Nafiati, 2021; Wantini, 2023).

In the cognitive approach, there are several studies that explain that this approach is the first step of every change that the individual will obtain. For example, from the statement that in a cognitive approach, individuals will not always see a change in behavior, but rather a change in understanding an idea or idea that the individual obtains through many sources (Badi'ah, 2021). In another explanation, the form of individual change can be formed and developed by the individual himself through continuous interaction (Wandani et al., 2023).

Through the explanation above, the researcher captures several things that readers need to understand, that the theory of monotheistic learning with a cognitive approach has limitations such as in the journey of individuals obtaining ideas, information and even ideas, will not always immediately change the behavior of the individual, but there is an opportunity for the individual to be formed and developed by conducting a continuous interaction method periodically.

In the affective approach, there are also several studies that explain that each individual in the learning process has a tendency to behave that arises from the individual's own mind which is still in the mind of each individual (Chapri, 2024; A. T. Nasution et al., 2023; Salsabila et al., 2023). This makes the affective approach a forum for each individual to be able to process consciousness from within the individual (Nababan et al., 2023). In this regard, in the theory of learning monotheism, this approach has a contribution that can be used to deepen individual awareness of monotheism itself.

In the psychomotor approach, there are several studies that are referred to by researchers. This approach is a form of skills and habits of each individual in doing something (Wantini, 2023). In addition, this approach is also more geared towards the ability to control body movements by activating organized nerve centers, blood vessels, and muscles (Hakim & Mustafa, 2023). Through the explanation above, researchers found that in this psychomotor approach, individuals who have gone through a cognitive, affective approach, will be able to perform a skill that the individual is unaware of originating from the inside of the body, both nerve centers and other internal parts. Looking at the theory of learning monotheism, the individual will easily do things that are directly proportional to the theory of learning monotheism itself.

4. CONCLUSION

Through the presentation of the results and discussion, the researcher draws the conclusion that in the phenomenon that occurs related to the moral crisis that boils down to character education, there are several things that can be a solution, by carrying out the theory of *tuahid* learning, where individuals are invited to know and understand the importance of knowledge about the Oneness of God, there is no God other than Allah. This theory will foster better morals, through the role of the family with parents. Furthermore, there is a choice of approach to this theory, namely a cognitive approach where individuals will focus their thoughts more on knowledge, understanding, applying, analyzing, evaluating and creating. Furthermore, an affective approach that individuals will focus on receiving, responding, appreciating, appreciating, and practicing. And finally, a psychomotor approach that the individual will focus on observe, question, try, reason, communicate.

5. REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>.
- AM, K. (2004). Konsep Ilmu dengan Paradigma Tauhid. *Al-Qalam*, 21(102), 359–374.
- Ake Prasong, M. (2025). *Integrating Humanist Values in Religious-Based Education: A Strategic Approach in Madrasahs*. *Journal of Indonesian Progressive Education*, 2(2), 80–91. <https://doi.org/10.63617/jipe.v2i1.29>
- Ariani, Rini, A. A. (2023). Integrasi Ilmu Pengetahuan dalam Islam: Kasus Psikologi Islam. *Jurnal Sains Dan Teknologi*, 5(2), 736.
- Arifah, A., Sinaga, S. F., & Pasaribu, R. (2024). Tauhid dan Moral Sebagai Karakter Utama dalam Pendidikan Islam. *Integrasi Jurnal Studi Islam Dan Humaniora*, 2(1), 153–166.
- Badi'ah, Z. (2021). Implikasi Teori Belajar Kognitif J. Piaget dalam Pembelajaran Bahasa Arab dengan Metode Audiolongual. *Attractive: Innovative Education Journal*, 3(1), 76. <https://doi.org/10.51278/aj.v3i1.166>
- Chapri, M. R. (2024). Strategi Pembelajaran Afektif. *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa*, 2(3), 1–11.
- Dalumunthe, A., Wulandari, R., & Handayani, T. (2024). Pendidikan Tauhid Anak (Tarbiyatul Aulad) dalam Perspektif Al-Qur'an. *Intergrasi Jurnal Studi Islam Dan Humaniora*, 1(3), 153–166.
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. In *Pre-print Digital Library UIN Sunan Gunung Djati Bandung* (Vol. 1, Issue 1). UIN Sunan Gunung Djati Bandung.
- Erol, H. (2021). Reflections on the 21st Century Skills into the Curriculum of Social Studies Course. *International Journal of Education and Literacy Studies*, 9(2), 90. <https://doi.org/10.7575/aiac.ijels.v.9n.2p.90>
- Feba, N. D., Susila, N. S., & Azzahra, N. (2023). Pentingnya Penanaman Pendidikan Tauhid pada Anak Usia Dini. *Gunung Djati Conference Series Learning Class Tauhid and Akhlak*, 22, 222–233.
- Firmansyah, M. I. (2019). Pendidikan Agama Islam Pengertian Tujuan Dasar Dan Fungsi. *Urnal Pendidikan Agama Islam -Ta'lim*, 17(2), 79–90.
- Hakim, L., & Mustafa, P. S. (2023). *Perkembangan Peserta Didik Dalam Dinamika Pembelajaran* (Issue 1). CV. Pustaka Egaliter.
- Hamdan, M., & Juwita, D. R. (2020). Psikologi Pendidikan Sebagai Dasar Pembelajaran. *El-Wahdah: Jurnal Pendidikan*, 1(1), 71–88.
- Haryadi, R., & Cludia, C. (2021). Pentingnya Psikologi Pendidikan Bagi Guru. *Academy of*

- Education Journal*, 12(2), 275–284. <https://doi.org/10.47200/aoej.v12i2.448>
- Ichsan, M. (2016). Psikologi Pendidikan Dan Ilmu Mengajar. *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 2(1), 60. <https://doi.org/10.22373/je.v2i1.691>
- Idhar. (2021). Konsep Pendidikan Tauhid Pada Anak Usia Dini. *Fashluna: Jurnal Pendidikan Dasar & Keguruan*, 2(1), 30–43.
- Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, 20(1), 13–22. <https://doi.org/10.21093/di.v20i1.2006>
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157–170. <https://doi.org/10.33367/ji.v12i2.2287>
- Kurniawati, E., & Bakhtiar, N. (2018). Manusia Menurut Konsep Al-Qur'an dan Sains. *Journal of Natural Science and Integration*, 1(1), 78–94. <https://doi.org/10.24014/jnsi.v1i1.5198>
- Mansir, F. (2022). *Tantangan Dan Ancaman Anak Indonesia : Potret Pendidikan Nasional Era Digital*. 11(1), 387–399.
- Muhopilah, P., Habibah, R., Resmayanti, M., Karina, Z., Nur, T., & Holifah, I. (2024). Penerapan Konsep Psikologi Pendidikan Dalam Pembelajaran Di Sekolah Islam Terpadu. *Jurnal Pengabdian Sosial*, 1(7), 486–496.
- Muhtadi. (2020). Urgensi Pendidikan Tauhid dalam Keluarga. *Sumbula*, 5(2), 374–398.
- Muzaqi, S. (2018). Tauhid Sebagai Paradigma dalam Pendidikan Islam. *Motoric*, 1(1), 13. <https://doi.org/10.31090/paudmotoric.v1i1.548>
- Nababan, D., Simangunsong, D. P., & Pasaribu, D. S. R. (2023). Strategi Pembelajaran Afektif Terhadap Pembentukan Sikap Pendidikan Karakter Masa Depan Peserta Didik. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 2(2), 10–27.
- Nafiati, D. A. (2021). Revisi Taksonomi Bloom: Kognitif, Afektif, dan Psikomotorik. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21(2), 151–172. <https://doi.org/10.21831/hum.v21i2.29252>.
- Nasution, A. M. (2023). Peranan Pendidikan Agama Islam dalam Memperbaiki Moral Peserta Didik di Sekolah. *Jurnal Ilmu Tarbiyah Dan Keguruan (JITK)*, 1(2), 7–13.
- Nasution, A. T., Rahmanita, B. N., Muzaini, M. C., & Shaleh. (2023). Pengembangan Assesmen Afektif. *Didaktik: Jurnal Ilmiah Pgsd Fkip Universitas Mandiri*, 09(02), 2841–2853.
- Nasution, F., Jannah, W., Hasnan, A., & Luqiana, J. N. (2023). Pengaruh Psikologi Pendidikan Terhadap Kualitas Peserta Didik. *Mudabbir Journal Reserch and Education Studies*, 3(1), 39–48. <https://doi.org/10.56832/mudabbir.v3i1.259>
- Perbowosari, H., Indrawan, I., Wijoyo, H., & Setyaningsih. (2020). Pengantar Psikologi Pendidikan. In I. P. Gelgel (Ed.), -: *Vol.* (Issue, p.). CV. Penerbit Qiara Media.
- Qomaria, E. N. (2023). Urgensi Pendidikan Tauhid pada Anak Usia Dini di Era Generasi Z. *ILJ:*

Islamic Learning Journal (Jurnal Pendidikan Islam), 9(1), 356–363.

- Qosim, M. (2024). Implementasi Teori Psikologi Humanistik dalam Pengembangan Kurikulum Pendidikan Agama Islam di sekolah/madrasah. *jurnal studi islam dan kemuhammadiyah (Jasika)*, 4(1), 52–64.
- Ridwan, M., AM, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masohi*, 2(1), 42. <https://doi.org/10.36339/jmas.v2i1.427>
- Risda, & Salamuddin. (2023). Penanaman Nilai-Nilai Tauhid Melalui Pembelajaran Bahasa Arab. *Jurnal Reflektika*, 18(1), 1–23.
- Rosadi, K., & Duraesa, M. A. (2023). Analisis Pendidikan Islam dengan Disiplin Ilmu Psikologi Modern Melalui Naluri Beragama. *Azkiya: Jurnal Ilmiah Pengkajian Dan Penelitian Pendidikan Islam*, 6(2622–8424), 49–64.
- Rusli, R., Sugiarto, A., Mudzakir, & Sutikno. (2023). Pendidikan Agama (Tauhid) Anak dalam Keluarga (Studi Kasus di Kelurahan Pondok Benda Pamulang Tangerang Selatan). *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 8(1), 31–48.
- Sales, M. R., Sujarwo, A., Andari, A. A., & Setyaningsih, R. (2024). Peran Pendidikan Tauhid dalam Meningkatkan Karakter Akhlakul Karimah di TK IT Al-Ghaniy. *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan*, 03(05), 595–606.
- Sari, N. Y. (2021). Psikologi Pendidikan Anak (Pentingnya Peran Orangtua dalam Tumbuh Kembang Pendidikan Anak). *Taqorrub: Jurnal Bimbingan Konseling Dan Dakwah*, 2(2), 58–69.
- Sarnoto, A. Z. (2023). Qur'anic Psychology: Menelusuri Konsep Manusia Ideal dalam Al-Qur'an. *Jurnal Pendidikan Tambusai: Fakultas Ilmu Pendidikan Universitas Pahlawan*, 7(1), 3691–3698.
- Setiawan, H. R. (2019). Pendidikan Tauhid dalam Al-Qur'an. *Miskat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 30(2), 51–66.
- Shafwan, M. H., & Abdullah, M. M. (2024). Implementasi Pendidikan Tauhid Dalam Membentuk Karakter Santri Pondok Pesantren Tahfidzul Qur'an Imam an Nawawi Batam. *Jurnal Staika: Jurnal Penelitian Dan Pendidikan*, 7(1), 33–46. <https://doi.org/10.62750/staika.v7i1.85>
- Solehati, T., Rufaida, A., Ramadhan, A. F., Maulud, N. T., Mahendra, O. S., Indah, V. R., Abdul, W., Yanti, R., Kosasih, E., & Mediani, H. S. (2022). Pengetahuan, Sikap, dan Perilaku Orang Tua dalam Mencegah Kekerasan Seksual pada Anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 5342–5372. <https://doi.org/10.31004/obsesi.v6i5.2913>
- Taqwim, T. M. (2021). *Psikologi Pendidikan Bagi Guru Dan Peserta Didik*. 1–6.
- Tarigan, M., Alvindi, A., Wiranda, A., Hamdany, S., & Pardamean, P. (2022). Filsafat Pendidikan

- Ki Hajar Dewantara dan Perkembangan Pendidikan di Indonesia. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar*, 3(1), 149–159. <https://doi.org/10.33487/mgr.v3i1.3922>
- Undang-Undang Republik Indonesia Nomor 20 Tentang Sistem Pendidikan Nasional, 1 (2003). <https://doi.org/10.16309/j.cnki.issn.1007-1776.2003.03.004>
- Wandani, E., Shufi Sufhia, N., Eliawati, N., & Masitoh, I. (2023). Teori Kognitif dan Implikasinya Dalam Proses Pembelajaran Individu. *Madani: Jurnal Ilmiah Multidisiplin*, 1(5), 868–876.
- Wantini. (2023). *Psikologi Pendidikan Agama Islam (Pertama)*. Uad Press.