

PHILOSOPHY 7 LOVES OF *DAARUT TAUHIID* IN CHARACTER EDUCATION BASED ON *TAUHIID* AND MORALS

Elsya Fitriani Nurazizah Utami^{1a*}, Yusuf Tri Herlambang^{2b}, dan Yunus Abidin^{3c}

¹²³Master of Elementary School Teacher Education, Universitas Pendidikan Indonesia, Bandung, West Java, 40625

^aE-mail: elsyafitriani1997@upi.edu

^bE-mail: yusufth@upi.edu

^cE-mail: yunusabidin@upi.edu

(*) Corresponding Author

elsyafitriani1997@upi.edu

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ABSTRACT

The challenges of education in the contemporary era are characterized by a decline in students' character, spiritual awareness, and social awareness. In response to these conditions, *Daarut Tauhiid* Elementary School has developed *Tauhiid*-based character education through the cultural philosophy of *7 Love Daarut Tauhiid*, which includes love for knowledge, the Qur'an, the mosque, charity, fasting, *zikr*, and *qiyamullail*. This study aims to analyze the implementation of *Tauhiid*-based character education, teachers' strategies in internalizing values, and its impact on students' character and behavior. The study employs a qualitative approach using a case study method. Data were collected through in-depth interviews, observations, and document analysis involving teachers, students, school leaders, and parents. Data analysis was conducted using pattern matching, explanation building, and triangulation techniques. The results indicate that the *7 Love Daarut Tauhiid* culture functions as a lived curriculum integrated into the formal curriculum, school culture, worship practices, role modeling, critical reflection, and collaboration between the school and parents. This implementation has a positive impact on strengthening students' spirituality, discipline, social empathy, politeness, responsibility, and self-control.

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INTRODUCTION

The rapid advancement of digital technology has brought significant changes to various aspects of human life, including education. On the one hand, technological innovations have facilitated access to information and expanded learning opportunities. On the other hand, a growing body of research indicates that digital transformation has also introduced new challenges related to the character development of the younger generation, including increased individualistic behavior,

declining social responsibility, limited self-control, and the weakening of the internalization of spiritual values in everyday life (Angga et al., 2023; Febrianti, S., Dewi, D., & Adriansyah, 2024; Mahmuddah, S., 2025; Rahmawati, M., & Tity, 2025). These challenges suggest that the success of education should no longer be evaluated solely based on students' academic achievement but also on its capacity to cultivate individuals with strong character, moral integrity, and a well-developed spiritual foundation.

These challenges underscore the urgent need for an educational approach that integrates cognitive, affective, spiritual, and social dimensions in a balanced and holistic manner. Character education has emerged as one of the key approaches to addressing these challenges. However, a growing body of evidence suggests that its implementation often remains confined to the normative level and has not yet been fully internalized into students' everyday behavior (Robinson, C., Hyde, B., Forlin, C., & Best et al., 2025; Rodriguez, M., 2025). This limitation highlights the need for a stronger foundation of values to ensure that character education extends beyond promoting behavioral compliance and instead fosters deep internal awareness that consistently guides students' attitudes, decisions, and actions.

From the perspective of Islamic education, this foundation of values is rooted in the concept of *Tawhid*. *Tawhid* is understood not merely as the theological belief in the absolute oneness of Allah but also as a comprehensive worldview that guides all aspects of human life, including the educational process. Within this perspective, every educational activity is imbued with spiritual significance by strengthening the relationship between human beings and Allah (*hablum minallah*), fostering harmonious relationships with others (*hablum minannas*), and promoting responsible stewardship of the environment. Accordingly, *Tawhid*-based character education seeks not only to cultivate positive character traits but also to develop students' awareness that every thought, attitude, and action constitutes a moral and spiritual responsibility before Allah.

A growing body of research demonstrates that the internalization of *Tawhid* values contributes significantly to the development of students' religious character, responsibility, discipline, honesty, and social awareness (Hosaini., Subaidi., Hamzah, M., Simbolon, N., & Sutiapermana, 2024; Khoiriyah, N., Makhshun, T., Muthohharoh, N. & Rusydiyah, 2023; Ramli, R., 2025; Tanjung, Y., Sofiansyah, D., Fauzan, M., & Thobela, 2025). These studies further emphasize that *Tawhid* values are most effectively internalized through a process of habituation, in which students are consistently exposed to and engaged with these values in their daily lives. Consequently, the effectiveness of *Tawhid* based character education depends not only on the delivery of religious knowledge but also on the establishment of a supportive school culture that enables students to experience, internalize, and apply these values in authentic contexts.

Despite these contributions, several important gaps remain in the existing literature. First, most studies on *Tawhid*-based character education primarily focus on the implementation of religious programs or the assessment of students' religious character. Second, limited attention has been given to examining *Tawhid* as the philosophical foundation underpinning character education. Third, few studies have explored how *Tawhid* values are translated into a systematic, structured, and integrated framework of habituation embedded within school culture. Consequently, a significant knowledge gap persists regarding the interplay between *Tawhid* as a philosophical foundation, school-based habituation practices, and the holistic development of students' character.

Within this context, the 7 Loves *Daarut Tauhiid* program represents a distinctive model of character education worthy of scholarly examination. The program is built upon seven core values: Love of Knowledge, Love of the Qur'an, Love of the Mosque, Love of Charity, Love of Fasting, Love of *Dhikr*, and Love of *Qiyamullail*. Rather than being presented merely as normative ideals, these values are systematically internalized through a range of spiritual, social, and academic activities embedded in students' daily school experiences. By integrating *Tawhid* values into everyday educational practices, the program provides a practical framework for fostering holistic character development through the cultivation of sustainable habits and meaningful lived experiences.

Based on the foregoing review of the literature, this study seeks to address the identified knowledge gap by undertaking an in-depth examination of the philosophical foundations and practical implementation of the 7 Loves *Daarut Tauhiid* program as a *Tawhid*- and *akhlak*-based model of character education. In contrast to previous studies, which have predominantly focused on the implementation of religious programs or the assessment of students' character outcomes, this

study conceptualizes the 7 Loves *Daarut Tauhiid* program as an integrated philosophical and pedagogical framework that links *Tawhid* values, the process of value internalization through habituation, and students' holistic character development. Accordingly, this study is expected to contribute theoretically by advancing the conceptual framework of *Tawhid*-based character education and to contribute practically by proposing an implementation model that may serve as a reference for Islamic educational institutions in developing contextual, systematic, and sustainable character education practices.

Based on the foregoing discussion, this study is guided by the following research questions: (1) How is *Tawhid*-based character education implemented through the 7 Loves *Daarut Tauhiid* program in schools? (2) What strategies do teachers employ to facilitate students' internalization of the values embodied in the 7 Loves *Daarut Tauhiid* program? (3) What impact does the implementation of the 7 Loves *Daarut Tauhiid* program have on students' character development and behavior?

METHOD

This study adopted a qualitative approach employing a single-case study design to gain an in-depth understanding of the philosophical foundations and implementation of the 7 Loves *Daarut Tauhiid* program as a *Tawhid*- and *akhlak*-based model of character education at *Daarut Tauhiid* Elementary School, West Bandung Regency, Indonesia. A single-case study design was selected because it enables researchers to investigate complex phenomena comprehensively within their real-life context by drawing on multiple sources of evidence (Yin, 2018).

Participants were selected through purposive sampling based on their direct involvement in the implementation of the 7 Loves *Daarut Tauhiid* program. The inclusion criteria comprised: (1) school administrators responsible for formulating and overseeing character education policies; (2) teachers who had implemented the 7 Loves *Daarut Tauhiid* program for a minimum of one year; (3) students who actively participated in the school's character education program; and (4) parents who supported the reinforcement of character education practices at home. The exclusion criteria included individuals who were not directly involved in the program's implementation or who were unwilling to participate throughout the entire research process. Based on these criteria, a total of 15 participants were recruited, consisting of two school management, five teachers, five students, and three parents.

Data were collected throughout the study using multiple sources of evidence to enhance the credibility and richness of the findings. The data collection methods included: (1) semi-structured, in-depth interviews with all participants to explore their experiences, perceptions, and interpretations of the implementation of the 7 Loves *Daarut Tauhiid* program; (2) participant observation of classroom learning, religious practices, school culture, and interactions between teachers and students; and (3) document analysis of school records, including the curriculum, character education guidelines, habituation programs, and institutional documents related to the implementation of *Tawhid* values.

The trustworthiness of the data was established through source triangulation and methodological triangulation, complemented by thick description to provide a comprehensive and contextually grounded account of *Tawhid*-based character education practices.

Data analysis drew on Yin's case study techniques, including pattern matching, explanation building, and time-series analysis. Pattern matching was used to compare empirical findings with the 7 Loves *Daarut Tauhiid* conceptual framework. Explanation building was used to construct an explanation of the process of internalizing the values of *Tawhid* and *akhlak* through school culture, teachers' exemplary behavior, and religious practices. Meanwhile, time-series analysis is used to identify the consistency and dynamics of the implementation of the 7 Loves values in shaping students' character during the research period.

RESULT AND DISCUSSION

Result

The findings from the in-depth interviews with teachers, students, and parents indicate that the 7 Loves *Daarut Tauhiid* program is widely perceived and implemented as the principal foundation of *Tawhid*- and *akhlak*-based character



education. The data further reveal that the program's core values are not only integrated into the school curriculum and daily routines but are also internalized through teachers' role modeling, students' spiritual experiences, and active collaboration between the school and parents in reinforcing these values at home. Overall, the findings demonstrate that the program has made a positive contribution to students' character development and behavioral growth. Nevertheless, several challenges remain, particularly in ensuring the consistency and sustainability of value internalization across different social environments and in addressing constraints associated with the implementation of certain character-building practices.

Table 1. Essence of Interview Results

Focus on the 7 Love Daarut Tauhid Culture	Data Source	Essence of Interview Findings
Philosophical Foundation of the 7 Love Daarut Tauhiid	Teacher	The 7 Love DT culture is understood as the primary foundation of character education in schools, aligned with the vision of <i>Daarut Tauhiid</i> and oriented toward the formation of BAKU (Good and Strong) character through <i>Tauhid</i> and <i>Akhlaq</i> values.
Integration into Learning and School Culture	Teacher	The 7 Love values are integrated through DT's distinctive curriculum, teacher role modeling, and daily practices such as morning assemblies, <i>diniyyah</i> activities, congregational prayers, and appropriate etiquette among teachers and students.
Role Models (Uswah Hasanah)	Teacher	Teachers serve as role models by exemplifying worship practices and moral conduct, including dressing in accordance with <i>sharia</i> , performing prayers on time, giving alms, reciting <i>dzikr</i> , observing <i>sunnah</i> fasting, and providing spiritual guidance to students.
Challenges in Implementing the 7 Love Values	Teachers & Parents	The main challenges stem from differences in family backgrounds and the suboptimal practice of certain acts of worship, particularly <i>qiyamullail</i> , due to time constraints and discrepancies between home and school environments. Overall, positive changes have been observed in students, including increased awareness of worship, improved discipline, politeness, patience, responsibility, and enhanced emotional self-control in daily life.
Impact on Students' Behavior and Character	Teachers, Students, Parents	There have been positive changes in students, such as increased awareness of worship, discipline, politeness, patience, responsibility, and the ability to control emotions in daily life.
Spiritual Habituation	Teacher & Students	Habits such as <i>dhuha</i> prayer, <i>tadarus</i> , <i>dzikr</i> , morning prayers, and daily manners gradually and consistently shape students' character, particularly when they are outside the school environment.
Students' Internalization of Values	Students	Students interpret the 7 Loves as a life guideline that fosters inner comfort, enthusiasm for learning, awareness of life's purpose, and motivation to do good and encourage others to do the same.
The Role of the Family Environment	Parents	Parents support the implementation of the 7 Loves by fostering worship practices and good manners at home, despite facing challenges such as time constraints, the influence of digital devices, and limited opportunities to serve as role models due to busy schedules.

Focus on the 7 <i>Love Daarut Tauhid Culture</i>	Data Source	Essence of Interview Findings
Collaboration between Schools and Parents	Teachers & Parents	The success of the 7 <i>Love</i> culture is reinforced through intensive communication between schools and parents, parenting programs, committee meetings, and a shared vision for children's character development.
Sustainability of the 7 <i>Love</i> DT Culture	Teacher	The sustainability of the 7 <i>Love</i> values is maintained through a monitoring system, periodic reflection, and program evaluation, along with recommendations to strengthen supervision and develop programs related to night worship.

Implementation of *Tauhid*-Based Character Education in Schools

The 7 Loves *Daarut Tauhiid* program comprising Love of Knowledge, Love of Fasting, Love of the Qur'an, Love of Charity, Love of the Mosque, Love of *Dhikr*, and Love of *Qiyam al-Layl* serves as the foundation of character education management at *Daarut Tauhiid* schools, with the overarching goal of nurturing a generation that is intellectually capable and morally upright. These core values are embedded within the school's distinctive curriculum and are consistently reinforced through daily educational and religious practices, particularly at the elementary school level (Fadilah et al., 2018).

Findings from interviews and participant observations indicate that *Tawhid*-based character education is implemented systematically through the 7 Loves *Daarut Tauhiid* program, which is integrated into the school's vision, distinctive curriculum, and everyday educational practices. Teachers perceive the program not merely as a set of religious activities but as the philosophical foundation for cultivating the BAKU (*Baik* is Good and *Kuat* is Strong) character. Within this framework, *Tawhid* functions as the core value that integrates students' spiritual, moral, and social development, transforming the school into a holistic learning environment where character formation is nurtured through the integration of cognitive learning, spiritual experiences, and the cultivation of positive attitudes and behaviors. *"The implementation of Tawhid-based character education at Daarut Tauhiid Elementary School is carried out systematically through the school's 7 Loves Daarut Tauhiid program, which has been fully integrated into the school's distinctive curriculum. This implementation aligns with the school's vision of cultivating BAKU character among students."* (Interview, A1, School Management).

These values are systematically embedded in both classroom instruction and students' daily routines, including morning assemblies, *diniyyah* activities (Qur'an recitation, prayer, and *dhikr*), and congregational prayers. *"Students are encouraged to observe both obligatory and voluntary fasting while developing a deeper understanding of its spiritual significance and its relevance to everyday life. Likewise, teachers are required to participate in the same character-building program, with their religious practices monitored through daily mutaba'ah yaumiyyah (daily self-monitoring records). This process is intended not only to strengthen teachers' spiritual commitment but also to reinforce their role as authentic role models for students."* (Interview, A2, School Management and Teachers). Through this reciprocal process of value internalization, the school functions not merely as a place for the transmission of knowledge but as a holistic educational environment that nurtures students' character through continuous spiritual experiences, exemplary practice, and meaningful daily habituation.

Other activities are internalized through programs designed to stimulate the growth of social awareness and encourage students to engage in good deeds and to remind one another to do good. *"The value of social responsibility is cultivated through a range of school-based programs, including the morning charity initiative, Ramadan Indah Berbagi (Beautiful Ramadan Sharing), assistance for disaster victims, the implementation of the 5S culture (smile, greet, salute, be polite, and be courteous), and P2M (community service) activities centered on mosque development"*. (Interview, A3, Teacher). Collectively, these initiatives function as practical mechanisms for internalizing *Tawhid* values in the development of students' spiritual character and social ethics. Through sustained participation in these activities, students develop empathy,

strengthen the habit of sharing, and cultivate a sense of social responsibility, enabling them to embody acts of kindness as an integral part of their daily lives.

Teachers' Strategies for Internalizing the 7 Loves *Daarut Tauhiid* Values

The internalization of the 7 Loves *Daarut Tauhiid* values is carried out through a transformational rather than merely instructional approach, with teachers serving as the principal agents in cultivating the school's culture of values. Within this process, *uswatun hasanah* (exemplary role modeling) constitutes the primary strategy for fostering students' character development. *"Teachers play a central role as spiritual, pedagogical, and cultural facilitators within the school environment. Through exemplary role modeling, the 7 Loves Daarut Tauhiid culture is consistently demonstrated by all teachers and members of the school community."* (Interview, A4, Teacher).

An important moment observed during the fieldwork was that students felt safe and comfortable within the school environment. One student stated: *"We are happy to be able to learn many things at school. At school, I am involved in various activities, and there are also many activities that help us become closer to God, care for others, and learn many things from small actions. My friends also always remind me to do good."* (Interview, A5, Student). This finding confirms that the school functions not merely as a space for academic learning, but also as a living environment that nurtures a sense of security, spiritual meaning, and moral awareness. Through learning grounded in real experiences and togetherness, the values of *Tauhid* and *Akhlaq* are brought to life in students' daily experiences.

The findings indicate that at *Daarut Tauhiid* Elementary School, learning is student-centered and aims to support students' growth through various programs based on real-life experiences that actively involve learners. Another noteworthy aspect is the 3SA slogan (*"I am safe for you, I am fun for you, I am useful for you"*) in the implementation of the 7 Love culture, which is internalized through reflection and direct dialogue between teachers and students. *"Critical reflection and dialogue, in addition to carrying out activities in a tangible manner, give meaning to values, which is one of the most important elements in perfecting habits. In this process, meaning is conveyed through reflective dialogue."* (Interview, A6, Teacher). This finding confirms that the 7 Loves *Daarut Tauhiid* culture, implemented through reflection and dialogue grounded in the 3SA values, fosters a safe and trusting educational relationship. As a result, students feel encouraged to express their thoughts, feelings, and difficulties to teachers as an integral part of the character-building process.

Another equally important strategy identified in this study is sustained collaboration between the school and parents to ensure that the internalization of *Tawhid*-based values continues beyond the school environment. *"We strive to be actively involved in supporting the school's programs through regular communication with teachers, participation in parenting activities, and the reinforcement of the same values at home, so that Tawhid-based character education does not end at school."* (Interview, A7, Parent).

The findings further reveal that continuous monitoring, periodic reflection, and systematic program evaluation collectively reinforce the sustainability of the 7 Loves *Daarut Tauhiid* program as a dynamic ecosystem of character education. Within this ecosystem, teachers' exemplary role modeling, supportive teacher-student relationships, and strong school-parent partnerships function synergistically to facilitate the internalization of *Tawhid* values. This collaborative process is further strengthened through the consistent reinforcement of *qiyam al-layl* and other voluntary acts of worship, which contribute to the deepening of students' spiritual awareness and the holistic development of their character.

The Impact of the 7 Loves *Daarut Tauhiid* Program on Students' Character Development and Behavior

Parents' feedback indicates that they feel supported by the variety of spiritual activities, 7 Love cultural projects involving many students, and the ongoing collaboration between the school and parents, all of which have contributed to positive changes in their children. *"I see positive changes in my child. He has become more disciplined in worship, more polite in speech, and shows a greater sense of responsibility and concern for the environment. These changes occur naturally and develop gradually in daily life at home."* (Interview, A8, Parent). This parental testimony confirms that the established collaboration not only strengthens school programs but also leads to real and tangible transformations in children's character, rooted in their everyday behavior within the family environment.

Interviews with teachers, students, and parents indicate that the implementation of the 7 Love *Daarut Tauhiid* culture has a positive impact on students' behavior and character. Teachers and parents have observed increased awareness of

worship among students, as reflected in their discipline in performing prayers, their habitual engagement in prayer, and their active participation in spiritual activities both at school and at home. In addition, students have shown improvement in politeness, patience, and responsibility in their daily interactions. *“The tangible changes in students’ character and behavior after participating in the 7 Love program include the strengthening of spirituality, as students demonstrate self-awareness in performing religious activities, such as prayer, Qur’an recitation, and remembrance without being prompted. There is also increased social awareness, reflected in empathy, willingness to share, sincerity in giving, and prioritizing doing good as a form of social responsibility. Furthermore, students exhibit more disciplined behavior in managing time and activities, greater responsibility for the decisions they make, and the development of polite and courteous character.”* (Interview, A9, Teacher and Parent). This finding confirms that the 7 Cinta Daarut Tauhiid culture not only shapes students’ worship habits but also transforms their inner consciousness, fostering discipline, social empathy, and noble character that are clearly reflected in their daily behavior.

Another positive impact is evident in students’ ability to regulate their emotions and remain calm in social situations. Teachers reported in interviews that: *“Students are able to remind friends who make mistakes using polite language and a spirit of mutual advice, which reflects a more mature internalization of social moral values, as well as a reduction in interpersonal conflicts and impulsive behavior among students.”* (Interview, A10, Teacher). These findings indicate that the 7 Loves Daarut Tauhiid culture contributes to the development of students’ emotional and social skills, enabling them to respond to differences with calmness, politeness, and a commitment to mutual moral guidance.

Further evidence of this is reflected in students’ statements, such as the following: *“For us, the 7 Love culture is like a guide for life at school that makes our hearts feel calm, increases our enthusiasm for learning, helps us understand what is good, and reminds us to become better individuals together with our friends.”* (Interview, A11, Student). This statement demonstrates that the 7 Love culture is not merely a slogan but a guiding principle that supports students’ growth with inner peace, strong motivation to learn, and the capacity to encourage one another in becoming better individuals within their peer community.

Collectively, these findings indicate that the implementation of the 7 Loves Daarut Tauhiid program has contributed to the holistic development of students’ character. Beyond strengthening religious discipline, the program fosters self-awareness, empathy, moral integrity, and social-emotional competence through the sustained internalization of *Tawhid*- and *akhlak*-based values across both school and home environments

Discussion

Tawhid as the Lived Experience of Education

The findings demonstrate that *Tawhid*-based character education at Daarut Tauhiid Elementary School is not positioned as an additional subject but rather as a lived curriculum that permeates the entire educational process. This finding reinforces the view that *Tawhid* serves as the foundational value system integrating the spiritual, moral, and pedagogical dimensions of education into a coherent whole (Toha, D., Puroman, E., & Setiawati, 2025). Than functioning solely as a theological doctrine, *Tawhid* operates as a guiding educational philosophy that shapes students’ daily experiences, interactions, and decision-making processes.

The findings further reveal that *Tawhid* values are internalized through the consistent integration of religious practices, learning activities, and the school’s everyday culture (Fadli, 2025). This process enables students to experience these values as an inseparable part of their daily lives rather than merely acquiring them as abstract religious knowledge. Consequently, the character developed through this educational approach emerges from sustained spiritual experiences and meaningful habituation instead of doctrinal instruction or moral indoctrination (Alfiyah, S., & Hariyadi, 2022). These findings support the argument that character formation is more likely to be sustainable when moral and spiritual values are continuously experienced, practiced, and reflected upon within authentic educational contexts.

Each of the seven dimensions of the 7 Loves Daarut Tauhiid framework is grounded in Islamic teachings and serves as a foundation for students’ holistic character development. Love of Knowledge reflects the Qur’anic command to seek knowledge, as emphasized in *Surah Al-‘Alaq*, highlighting the central role of learning in Islamic education (Alfiyah, S., & Hariyadi, 2022). Love of Fasting reinforces self-discipline, self-control, and spiritual awareness through the practice of one

of the fundamental pillars of Islam (Miftah, Z. Burhanuddin, H., & Lastutik, 2023; Supriyanti, T., & Sanusi, 2024). Love of the Qur'an encourages students to engage with the Qur'an through recitation, memorization, and reflection, thereby strengthening their awareness of their responsibilities as Allah's vicegerents (*khalifah*) on earth (Khairi, M., 2024). Love of Charity cultivates gratitude, generosity, and social responsibility by encouraging acts of giving in both material and non-material forms, including simple acts of kindness such as smiling (Fakhrurrozi., & Hamzah, 2024). Love of the Mosque fosters a strong attachment to communal worship by positioning the mosque as a center for spiritual growth and moral development (Khairi, M., 2024). Love of Dhikr nurtures spiritual consciousness while promoting inner peace and emotional well-being through the remembrance of Allah (Amal, M., & Ningsih, 2025). Finally, Love of *Qiyam al-Layl* strengthens spirituality, piety, and moral integrity through the consistent practice of voluntary night prayer (Dzulraidi, D., Sin & Jalil, 2025).

The findings further indicate that the character education model implemented at *Daarut Tauhiid* Elementary School is firmly rooted in the teachings and exemplary practices (*Sunnah*) of the Prophet Muhammad. This finding is consistent with studies on prophetic education, which emphasize that character formation is inseparable from spiritual development. Within this perspective, moral excellence is viewed as a reflection of one's relationship with Allah, suggesting that the stronger an individual's spiritual commitment, the more likely they are to demonstrate noble character in everyday life (Ismail, 2024; Marlina, Y., Herlambang, Y., & Muhtar, 2025; Tarigan, M., Maulana, S., & Lubis, 2024). The 7 Loves *Daarut Tauhiid* framework extends beyond promoting religious observance by integrating spiritual values with ethical conduct, thereby fostering holistic character development grounded in the principles of *Tawhid* and *akhlak*.

Teachers' Strategies for Internalizing the 7 Loves *Daarut Tauhiid* Values

The findings indicate that the internalization of the 7 Loves *Daarut Tauhiid* values is facilitated through four complementary strategies that collectively support the development of students' *Tawhid*-based character. First, exemplary role modeling (*uswah hasanah*) serves as the primary mechanism for value internalization. Teachers consistently demonstrate the attitudes and behaviors expected of students, reinforcing previous findings that children are more likely to develop positive character by observing and imitating meaningful role models (Endang, R., Herlambang, Y., & Muhtar, 2024; Wardati, A., & Ridha, 2024). This finding is consistent with social learning theory, which emphasizes that observational learning is a fundamental process through which values and behaviors are acquired.

Second, experiential learning provides students with authentic opportunities to practice the values embodied in the 7 Loves *Daarut Tauhiid* program. Through active participation in religious, social, and educational activities, students transform abstract moral principles into lived experiences, thereby strengthening empathy, social responsibility, and moral commitment (Sofiah, R., Lisnawaty, S., & Ramlah, 2025).

Third, critical reflection and reflective dialogue function as essential mechanisms for deepening value internalization. The findings suggest that repetitive practices alone are insufficient to cultivate enduring character unless accompanied by opportunities for students to reflect on the meaning, purpose, and implications of their experiences. Through reflective dialogue, teachers encourage students to critically examine their thoughts and actions, enabling *Tawhid* values to be internalized consciously rather than mechanically (Azzahra, A., Ratnaningrum, I., Citra, D., Alhusna, R., & Sari, 2025).

Fourth, collaboration among the school, parents, and the wider community reinforces the continuity of character education across multiple learning environments. The findings demonstrate that the internalization of *Tawhid*-based values becomes more sustainable when consistent messages and practices are maintained at school, at home, and within the community. This result supports previous studies highlighting that holistic partnerships among educational stakeholders strengthen students' moral development and facilitate the consistent application of character values in everyday life (Lessu, Y., Salamor, L., & Ritauw, 2024; Pratomo, I. C., & Herlambang, 2021).

Collectively, these four strategies illustrate that the effectiveness of the 7 Loves *Daarut Tauhiid* program depends not on isolated instructional activities but on the integration of exemplary role modeling, experiential learning, reflective practice, and collaborative partnerships. Together, these elements create a coherent educational ecosystem that supports the sustainable internalization of *Tawhid* values and promotes students' holistic character development.

These four strategies are implemented holistically and consistently through the school's daily educational practices, forming an integrated framework for *Tawhid*-based character education. Among these strategies, teachers' exemplary role modeling (*uswah hasanah*) emerges as the most influential factor in facilitating students' character development. Its effectiveness is further reinforced by experiential learning, critical reflection, and sustained collaboration among the school, families, and the wider community, thereby creating a supportive ecosystem for the continuous internalization of character values (Anggriani, 2024; Saiful, M., & Anwar, 2024).

The Impact of the 7 Loves *Daarut Tauhiid* Program on Students' Character Development and Behavior

The findings demonstrate that the implementation of the 7 Loves *Daarut Tauhiid* program extends beyond a series of routine educational activities, functioning instead as a comprehensive process of moral and spiritual transformation that contributes significantly to students' holistic character development. Through the systematic internalization of *Tawhid* values in everyday school life, students gradually develop positive dispositions, including greater religious commitment, self-discipline, empathy, responsibility, and social awareness. These findings are consistent with previous studies suggesting that the sustained integration of *Tawhid* values and *akhlak* into school practices promotes meaningful and enduring positive changes in students' attitudes and behavior (Marlina, E., Sutiana, D., Zakiyah, S. & Aminuddin, 2025).

These findings indicate that the implementation of the 7 Loves *Daarut Tauhiid* program contributes to students' character development across multiple dimensions. First, the program strengthens students' spiritual and moral character, as reflected in increased responsibility, self-discipline, spiritual awareness, and moral integrity (Mustabsyirah, Santosa, A., 2025). These attributes emerge through the continuous integration of *Tawhid*-based values into students' daily educational experiences.

Second, the program enhances social awareness by encouraging active participation in charitable and community-oriented activities that cultivate empathy, generosity, and a sustained commitment to helping others (Noorhanah, N., & Gufron, 2025). Such experiences enable students to translate religious values into meaningful social action.

Third, the findings demonstrate the development of social and emotional maturity. Students increasingly demonstrate the ability to provide constructive feedback to their peers using respectful language while embracing a culture of mutual encouragement and moral accountability (Pratiwi, A. J. S., Widayati, S., & Puspitasari, 2025). This reflects not only improved interpersonal communication but also the internalization of *akhlak* in everyday social interactions.

Fourth, the consistent implementation of the 7 Loves *Daarut Tauhiid* program fosters greater discipline and personal responsibility through sustained habituation, confirming that regular and meaningful practice is a critical factor in character formation (Fauziyah, Z., Indawati, N., 2024). Likewise, respectful behavior and mature self-regulation are reinforced through daily routines and the continuous partnership between the school and parents, ensuring that character education is consistently supported across learning environments (Octaviasari, S., Rigianti, A., & Kurniawati, 2023).

Finally, the findings suggest that spiritual practices such as *dhikr* and *qiyam al-layl* play a pivotal role in strengthening students' self-regulation and emotional resilience. These practices encourage self-reflection, enhance spiritual awareness, and contribute to reducing interpersonal conflicts and impulsive behavior, thereby supporting students' holistic character development (Harahap, M. Y., Lubis, S., Agustia, N. R., & Sulaiman, 2024).

Nevertheless, the findings also suggest that the effectiveness of the 7 Loves *Daarut Tauhiid* program depends not merely on the implementation of its activities but on the extent to which students meaningfully internalize the underlying *Tawhid* values. When these values are practiced without adequate understanding and reflection, they are unlikely to produce lasting character transformation and may instead reduce character education to a set of routine or ceremonial activities (Al-razi, 2025). This finding underscores that sustainable character development requires students to comprehend not only *what* they do but also *why* they do it.

Accordingly, sustained collaboration among schools, parents, and the wider community is essential for reinforcing the internalization of *Tawhid*-based values across different learning environments. Consistent support from these educational stakeholders ensures that the values cultivated at school are continuously practiced and strengthened in students' everyday lives, thereby promoting the development of character, ethics, morality, and spiritual awareness.

Overall, the 7 Loves *Daarut Tauhiid* program demonstrates considerable potential as a holistic model of *Tawhid*- and *akhlak*-based character education. Its effectiveness, however, depends on the quality of teacher–student interactions, the depth of students’ reflection on their lived experiences, and the continuity of support provided by families and the broader community. These findings reinforce previous studies suggesting that character education programs emphasizing the quantity of activities without fostering meaningful reflection and value internalization are at risk of producing ritualistic or ceremonial practices rather than enduring character dispositions (Anam, S., Rozi, M. F., & Hanayanti, 2024; Asasiah, S., Haryanto, S., & Muntah, 2025; Patimah, L., & Herlambang, 2021). Consequently, the sustainability of *Tawhid*-based character education should be evaluated not by the frequency of activities alone but by the extent to which its values become deeply embedded in students’ attitudes, behaviors, and everyday decision-making.

CONCLUSION

This study shows that *Tawhid*-based character education, enacted through the 7 Loves *Daarut Tauhiid* philosophy, functions as a lived curriculum that weaves faith, morality, and social concern into every part of school life, rather than treating *Tawhid* as an abstract theological concept. Through habituation, exemplary role modeling, reflection, and sustained school–parent collaboration, the program visibly strengthens students’ spirituality, empathy, discipline, politeness, and self-control both at school and at home. Its central contribution is to position *Tawhid* not merely as a moral value but as an ontological and pedagogical principle underlying a holistic character-education ecosystem, supported methodologically by an interpretive, pattern-matching case-study approach rather than mere description.

These findings, however, are bounded by the single-school case-study design and the limited data-collection period, which restrict generalizability and leave the long-term durability of value internalization unexamined. Theoretically, the study reinforces *Tawhid* as an ontological foundation for holistic character formation; practically, it shows that character strengthening requires systemic curriculum integration, consistent teacher role modeling, and active family collaboration rather than added religious activities alone. Islamic schools are thus encouraged to treat the 7 Loves values as a lived culture rather than an incidental program, sustaining teacher exemplarity and school–parent partnership, while future research should examine the model across other levels and contexts and track its long-term impact on students’ character and identity.

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