

## THE IMPACT OF TARBIYYAH CROSS-CURRICULAR EDUCATION ON TAWHIDIC STUDENT DEVELOPMENT IN PRIVATE ISLAMIC PRIMARY SCHOOLS

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### ABSTRACT

This study investigates the influence of Tarbiyyah cross-curricular education on Tawhidic student development in private Islamic primary schools in Malaysia. In an increasingly competitive educational environment, schools tend to prioritise academic excellence while neglecting moral, ethical, and spiritual development. This imbalance raises concerns about students' character formation, social responsibility, and ethical judgment. Grounded in the Tawhidic paradigm, this study addresses the need for a holistic educational approach that integrates Tarbiyyah across the curriculum to nurture balanced individuals who excel academically while upholding moral and social values. A qualitative research design was employed using Focus Group Discussions (FGDs) to obtain in-depth insights from key stakeholders. A total of 15 respondents participated, comprising 5 parents, 5 teachers, and 5 community leaders, selected from private Islamic primary schools. The FGDs were conducted in multiple sessions lasting between one and one-and-a-half hours and were audio-recorded with informed consent. The data were transcribed verbatim and analysed using thematic analysis to identify recurring patterns and shared perceptions regarding students' moral, ethical, and social development. The findings reveal that the integration of Tarbiyyah across the curriculum influences students' sense of responsibility, ethical behaviour, compassion, and community engagement positively. The study concludes that Tarbiyyah-based cross-curricular education grounded in the Tawhidic paradigm is essential for producing well-rounded students who contribute positively to a harmonious and ethical society.

**Keywords:** *Tarbiyyah, curriculum, social responsibility, student development.*

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## INTRODUCTION

### **Academic Development**

The education environment is getting competitive and dynamic. The competitiveness of the education environment has shaped the education landscape (Gill & Berezina, 2021; Govindarajoo et al., 2022; Subon et al., 2020). In the current highly competitive educational environment, schools frequently give more importance to academic achievement, sometimes neglecting the provision of a thorough moral and ethical education (Bakar, 2023; Bell & Puckett, 2023; Buser et al., 2024). The exclusive concentration on this particular aspect can result in the disregard of *Tarbiyyah*, an educational philosophy that highlights the development of one's character and spiritual advancement (Moten & Razak, 2024; Sahin, 2018; Yaacob & Haron, 2024; Zaman, 2024).

Incorporating *Tarbiyyah* within the curriculum is essential for students to cultivate a strong moral and ethical foundation (Embong et al., 2020; Harahap et al., 2024; Zaman, 2024). This weakness can lead to students displaying risky and immoral behaviour as a result of not receiving proper moral guidance (Moten & Razak, 2024; Sahin, 2018; Zaman, 2024). This behaviour can have negative and dangerous consequences for both the community and the nation (Bell & Puckett, 2023; Govindarajoo et al., 2022; Zaman, 2024). The lack of *Tarbiyyah* results in the failure to cultivate a strong sense of responsibility and the capacity to effectively differentiate between right and wrong (Moten & Razak, 2024; Sahin, 2018; Yaacob & Haron, 2024; Zaman, 2024).

Although the significance of education excellence cannot be denied, placing too much focus on academic success without the inclusion of *Tarbiyyah* might lead to significant repercussions (Embong et al., 2020; Gill & Berezina, 2021; Moten & Razak, 2024). Students may develop a tendency to prioritise their own achievement above the well-being of others, leading to a mindset centred around competitiveness and self-interest (Gill & Berezina, 2021; Govindarajoo et al., 2022; Subon et al., 2020). This setting can foster detrimental conduct, such as academic deceit, harassment, and illicit examination practices, as students relentlessly pursue scholastic achievement regardless of the consequences (Bakar, 2023; Bell & Puckett, 2023; Buser et al., 2024). These behaviours not only disturb the school environment but can also permeate into society, fostering a self-centred and harmful community dynamic (Gill & Berezina, 2021; Govindarajoo et al., 2022). Without the moral direction offered by *Tarbiyyah*, the quest for knowledge can turn into a meaningless endeavour, devoid of the principles of honesty and societal accountability (Sahin, 2018; Yaacob & Haron, 2024).

Furthermore, a curriculum that neglects *Tarbiyyah* may not successfully instil a sense of civic duty and social cohesion in children. *Tarbiyyah* aims to cultivate persons who possess not only education but also compassion and a sense of social responsibility (Firdaus, 2019; Mandhur, 2003; Salleh, 2009; Sartika, 2022; Sudan, 2017). In the absence of this component, students may become apathetic towards the concerns and welfare of others, resulting in a fragmented and disinterested society (Firdaus, 2019; Sartika, 2022; Sudan, 2017). The absence of social responsibility can lead to detrimental behaviours for the nation, like corruption, violence, and noncompliance with the law, ultimately compromising the stability and advancement of society (Embong et al., 2020; Gill & Berezina, 2021; Moten & Razak, 2024). Therefore, the exclusion of *Tarbiyyah* from the curriculum, along with an undue emphasis on academic success, could result in the development of irresponsible students, devoid of ethical principles, and perhaps represent a threat to both society and the nation (Firdaus, 2019; Moten & Razak, 2024; Sartika, 2022). Integrating *Tarbiyyah* is crucial for cultivating persons who possess a comprehensive education and actively contribute to a civilised and harmonious community.

### **Problem Statement**

The increasingly competitive educational environment has influenced schools to place strong emphasis on academic performance, often without adequately incorporating *Tarbiyyah* into the curriculum (Gill & Berezina, 2021; Govindarajoo et al., 2022; Subon et al., 2020). As a result, students may not be sufficiently equipped with a robust moral and ethical framework. *Tarbiyyah*, which prioritises character formation and spiritual development, plays a vital role in nurturing ethical judgement and responsible behaviour (Firdaus, 2019; Moten & Razak, 2024; Sartika, 2022). In the absence of *Tarbiyyah*, students are more likely to display misbehaviour, recklessness, and unethical conduct (Moten & Razak, 2024; Sartika, 2022). When moral and spiritual education is marginalised in teaching and learning processes, students may fail to develop a sense of responsibility or the

ability to discern right from wrong, leading to behaviours that are detrimental not only to schools but also to the wider society and nation (Gill & Berezina, 2021; Govindarajoo et al., 2022; Moten & Razak, 2024).

While academic excellence should be recognised and celebrated, excellence without the moral and spiritual foundation of *Tarbiyyah* remains inadequate (Daud, 2023; Davids et al., 2016; Lewis, 2006). Without *Tarbiyyah*, students may prioritise individual achievement over collective well-being, fostering excessive competitiveness and self-interest (Al Mursyidi & Darmawan, 2023; Daud, 2023; Sholahuddin, 2024). Such an environment may encourage academic dishonesty, bullying, and unethical practices as students pursue success at all costs (Daud, 2023; Sholahuddin, 2024; Tabroni & Romdhon, 2022). These behaviours not only disrupt the educational setting but may also extend into society, contributing to a self-centred and morally fragile social fabric (Govindarajoo et al., 2022; Moten & Razak, 2024).

Furthermore, a curriculum that disregards *Tarbiyyah* may fail to inculcate civic responsibility and social solidarity among students (Firdaus, 2019; Mandhur, 2003; Salleh, 2009; Sartika, 2022; Sudan, 2017). *Tarbiyyah* aims to develop individuals who are not only knowledgeable but also compassionate and socially responsible (Firdaus, 2019; Moten & Razak, 2024; Sartika, 2022). Without this foundation, students may develop apathy towards the needs and well-being of others, resulting in a fragmented society prone to corruption, violence, and disregard for the rule of law (Firdaus, 2019; Moten & Razak, 2024; Sartika, 2022).

Despite extensive conceptual discussions on *Tarbiyyah* and moral education, there remains a lack of empirical evidence examining how *Tarbiyyah* is implemented in a cross-curricular way within primary school education, and how it contributes to students' moral, ethical, and social development from a *Tawhidic* perspective. This gap necessitates the present study to systematically explore the impact of *Tarbiyyah* cross-curricular education on *Tawhidic* student development in private Islamic primary schools.

### **Research Objectives**

The first research objective is to examine the impact of integrating *Tarbiyyah* into the school curriculum on the development of students' moral and ethical frameworks. This objective aims to investigate how the inclusion of *Tarbiyyah*, which emphasizes character building and spiritual growth, can influence students' behaviour, sense of responsibility, and ability to discern right from wrong. The research will explore the differences in moral and ethical development between students who receive *Tarbiyyah*-based education and those who do not, providing insights into the effectiveness of this approach in fostering responsible and ethical individuals.

The second research objective is to analyse the effects of incorporating *Tarbiyyah* on students' social responsibility and community engagement. This objective seeks to evaluate how a curriculum that includes *Tarbiyyah* influences students' attitudes towards civic responsibility and social cohesion. The research will assess whether students who receive *Tarbiyyah* education are more compassionate, socially responsible, and engaged in community activities compared to those who are educated in a system that prioritizes academic excellence alone. This study aims to highlight the role of *Tarbiyyah* in developing well-rounded individuals who contribute positively to a harmonious and stable society.

## **LITERATURE REVIEW**

### **Tarbiyyah**

Existing studies consistently emphasise *Tarbiyyah* as a foundational educational philosophy that integrates character formation, ethical development, and spiritual growth alongside cognitive learning (Daud, 2023; Moten & Razak, 2024; Sholahuddin, 2024). Classical and contemporary scholars argue that *Tarbiyyah* goes beyond knowledge transmission by shaping learners' moral reasoning, emotional maturity, and sense of responsibility through Islamic values such as honesty, integrity, and empathy (Mandhur, 2003; Salleh, 2009; Sudan, 2017). Empirical and conceptual works suggest that when moral education is embedded within schooling, students demonstrate stronger ethical judgement and socially responsible behaviour (Davids et al., 2016; Lewis, 2006).

Conversely, prior studies warn that education systems that prioritise academic performance without integrating *Tarbiyyah* risk producing students who excel cognitively but lack ethical orientation (Daud, 2023; Lewis, 2006). Such students may possess technical competence yet struggle to apply knowledge for societal benefit, reflecting a disconnect between intellectual achievement and moral accountability (Moten & Razak, 2024; Sholahuddin, 2024). While these studies convincingly establish the importance of *Tarbiyyah*, most remain conceptual or normative in nature and offer limited empirical insight into how *Tarbiyyah* is operationalised within everyday school curricula, particularly at the primary education level.

### **Tawhidic Paradigm**

The integration of the *Tawhidic* paradigm into the *Tarbiyyah* for school curricula enables schools to offer society well-rounded students who can make valuable contributions to society (Anor Salim et al., 2019; Fatimah et al., 2024; Hamdi, 2023; Sanyoto et al., 2023). With the *Tawhidic* paradigm-driven *Tarbiyyah* school curricula, teachers could make efforts to ensure students could excel academically and also develop a strong sense of spiritual and moral responsibility (Anor Salim et al., 2019; Fatimah et al., 2024; Sanyoto et al., 2023).

The *Tawhidic* paradigm provides the philosophical foundation that underpins *Tarbiyyah* by framing education as an integrated process of knowing, believing, and acting in accordance with the oneness of Allah (Anor Salim et al., 2019; Sanyoto et al., 2023). Prior studies highlight that Tawhid-based education nurtures learners' awareness of their dual roles as servants (*'abd*) and vicegerents (*khalifah*), thereby linking moral conduct to accountability before Allah and society (Fatimah et al., 2024; Hamdi, 2023). This paradigm encourages holistic development by connecting spiritual consciousness with ethical action and academic pursuit.

Empirical and theoretical literature suggests that when *Tawhidic* principles are embedded in curriculum design, students tend to demonstrate stronger moral self-regulation, purpose-driven learning, and social responsibility (Anor Salim et al., 2019; Fatimah et al., 2024). However, existing research often focuses on higher education or teacher education contexts, with less attention given to how *Tawhidic* principles shape students' lived experiences in primary schools. Moreover, while studies advocate *Tawhidic* education as a holistic ideal, few empirically examine its outcomes when integrated systematically across subjects rather than taught as isolated religious instruction.

### **Tarbiyyah Cross-Curricular**

*Tarbiyyah*, an Islamic educational concept, stresses the importance of holistic development, which is founded on the principles of Tawhid (the oneness of Allah) (Anor Salim et al., 2019; Fatimah et al., 2024; Sanyoto et al., 2023). The *Tarbiyyah* approach to education encompasses all domains of knowledge with the objective of cultivating individuals who are well-rounded and embody Islamic principles (Firdaus, 2019; Hamdi, 2023; Moten & Razak, 2024; Sartika, 2022).

Indeed, the *Tawhid*-based curriculum unites all branches of knowledge under the guidance of divine guidance, thereby fostering an education system that is consistent with the teachings of the Qur'an and Hadith (Hamdi, 2023; Moten & Razak 2024; Santoyo et al., 2023; Sartika, 2022). Indeed, this approach how it improves students' academic performance while simultaneously fortifying their faith and character.

The *Tarbiyyah* curriculum with *Tawhid* not only influences the development of individual character but also cultivates a sense of global responsibility and ethical engagement with the world (Hamdi, 2023; Moten & Razak, 2024; Santoyo et al., 2023). Nevertheless, the implementation of such a curriculum also presents challenges, as educators must possess a comprehensive understanding of both Islamic teachings and contemporary subjects in order to effectively integrate them (Anor Salim et al., 2019; Fatimah et al., 2024; Hamdi, 2023; Moten & Razak, 2024).

Nevertheless, scholars acknowledge significant implementation challenges, including teachers' limited pedagogical readiness and difficulties in aligning Islamic values with contemporary subject content (Anor Salim et al., 2019; Fatimah et al., 2024). More importantly, while prior literature recognises the potential benefits of *Tarbiyyah* cross-curricular approaches, empirical evidence examining their concrete impact on students' moral,

ethical, and social development, especially from multiple stakeholder perspectives, remains limited. This gap is particularly evident in the context of private Islamic primary schools, where such integration is often assumed rather than systematically studied.

### Summary and Research Gap

In short, the existing literature establishes that *Tarbiyyah* and the *Tawhidic* paradigm are crucial for holistic education, offering strong theoretical justification for integrating moral, spiritual, and academic development. Prior studies also suggest that cross-curricular approaches may enhance students' ethical behaviour and social responsibility. However, much of the existing work remains conceptual, focuses on isolated subjects, or centres on secondary and higher education contexts. There is a notable lack of empirical research examining how *Tarbiyyah* is implemented in a cross-curricular manner in primary school settings and how such integration influences students' moral, ethical, and social development from the perspectives of parents, teachers, and community leaders.

To address this gap, the present study empirically investigates the influence of *Tarbiyyah* cross-curricular education on *Tawhidic* student development in private Islamic primary schools in Malaysia, thereby contributing context-specific and stakeholder-informed insights to the existing body of knowledge.

Based on the discussion, the research postulated a research framework on the impact of *Tarbiyyah* cross-curricular education on *Tawhidic* student development. The context of the research is in private Islamic primary schools in Malaysia. Figure 1 depicts the research framework.

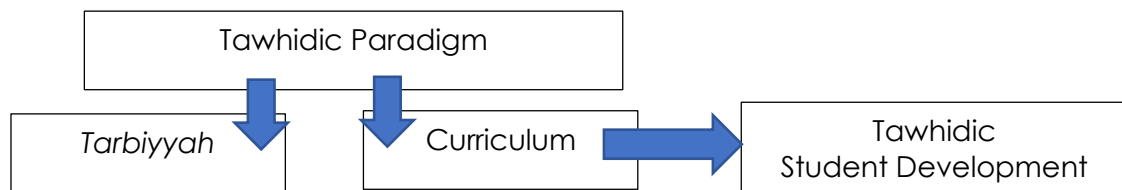


Figure 1. The Research Framework

## METHODOLOGY

This study adopted a qualitative research approach using Focus Group Discussions (FGDs) to obtain in-depth and context-rich insights into the impact of *Tarbiyyah* cross-curricular education on students' moral, ethical, and social development. Qualitative methods are particularly suitable for exploring values-based educational phenomena, as they allow participants to articulate meanings, experiences, and interpretations that cannot be captured through quantitative measures (Merriam & Grenier, 2019; Mishra, 2016; Khoa et al., 2023; Kuckartz & Rädiker, 2023). The use of FGDs enabled interactive discussion, collective reflection, and the emergence of shared perspectives among participants.

### Participant Selection Criteria

A purposive sampling strategy was employed to ensure that participants possessed direct experience and relevant knowledge regarding *Tarbiyyah*-based education. A total of 15 participants were selected, comprising five parents, five teachers, and five community leaders based on specific criteria. For parents, they were selected if they had at least one child enrolled in a private Islamic primary school that explicitly integrates *Tarbiyyah* principles within its curriculum, and had observed their child's behavioural and moral development over a minimum period of one academic year.

Teachers were selected based on their direct involvement in teaching at private Islamic primary schools and their experience in integrating *Tarbiyyah* and Islamic values across academic subjects. As for community leaders, they were selected if they were actively involved in community-based educational, religious, or social initiatives and had regular interaction with students from private Islamic primary schools, enabling them to observe students'

behaviour and social engagement beyond the school environment. These criteria were adopted to ensure information-rich cases, allowing the study to capture multiple perspectives on students' development from the home, school, and community contexts.

#### **Data Collection Procedure**

The FGDs were conducted in separate sessions according to participant group, with each session lasting between one hour and one-and-a-half hours. The discussions aimed to elicit participants' perceptions of the influence of *Tarbiyyah* on students' moral values, ethical behaviour, sense of responsibility, and community engagement. Before each session, participants were informed about the purpose of the study and provided informed consent, including permission for audio recording.

A semi-structured interview guide was used to facilitate systematic yet flexible discussions. This approach allowed participants to respond freely while ensuring alignment with the research objectives.

#### **Data Analysis**

All FGD sessions were audio recorded and transcribed verbatim by a trained transcriber. The data were then analysed using thematic analysis, which involved identifying, analysing, and reporting recurring patterns and themes within the data. This method enabled the researchers to synthesise complex qualitative data into meaningful themes that reflected participants' shared experiences and interpretations regarding the integration of *Tarbiyyah* within the school curriculum.

### **FINDINGS AND DISCUSSION**

#### **Findings**

**Parents.** Findings from parents indicate that the integration of *Tarbiyyah* into the school curriculum has led to observable and meaningful changes in students' behaviour within the home environment. These changes are not merely attitudinal but are reflected in concrete actions that demonstrate increased responsibility, honesty, empathy, and moral reasoning.

For instance, Parent 1's observation that their son voluntarily helped with household chores reflects a shift from passive dependency to internalised responsibility. This suggests that *Tarbiyyah* has begun to shape students' intrinsic motivation to act ethically, rather than relying solely on parental instruction or external enforcement. Similarly, Parent 2's account of her daughter admitting a mistake and offering restitution signifies the development of moral accountability, where ethical values such as honesty and integrity are internalised and translated into action.

The experiences shared by Parent 3 further indicate that *Tarbiyyah* strengthens students' moral autonomy. The child's refusal to participate in truancy despite peer pressure demonstrates an enhanced ability to discern right from wrong and to act consistently with moral convictions. This finding is significant as it highlights *Tarbiyyah*'s role in empowering students to make ethical decisions independently, rather than conforming to negative social influences.

Parents 4 and 5 emphasised the growth of empathy, compassion, and ethical reflection among their children. Initiatives such as organising charity drives and resolving conflicts peacefully suggest that *Tarbiyyah* extends beyond personal morality to include concern for others' well-being. Collectively, these findings indicate that *Tarbiyyah*-based education is reflected in daily family practices, reinforcing moral values through lived experience rather than abstract instruction. This demonstrates that *Tarbiyyah* effectively bridges school-based learning and home-based moral socialisation.

**Teachers.** Teachers' feedback reinforces parents' observations by demonstrating how *Tarbiyyah* is enacted within classroom practices and school culture. Teachers reported noticeable improvements in students' respect, empathy, and sense of accountability, indicating that moral development occurs alongside academic instruction when *Tarbiyyah* is intentionally integrated.

Teacher 1's observation of improved interpersonal respect highlights how *Tarbiyyah* reshapes classroom interactions, creating a more ethical and compassionate learning environment. This is significant because it suggests that *Tarbiyyah* contributes to a positive school climate, which is essential for holistic student development. Teacher 2's practice of embedding moral reflection at the beginning of lessons illustrates how *Tarbiyyah* is operationalised pedagogically, enabling students to connect academic content with ethical meaning.

Teacher 3's reflection on time constraints reveals a pragmatic response to curricular limitations by integrating *Tarbiyyah* within existing subjects rather than treating it as a separate component. This finding is important as it demonstrates that *Tarbiyyah*-based education is feasible even within structured academic systems, provided that teachers adopt integrative strategies. Teacher 4's collaboration with religious leaders and community members further shows that *Tarbiyyah* is reinforced through school–community partnerships, enriching students' exposure to ethical role models and real-world moral applications.

Teacher 5's observation that students increasingly admit mistakes and resolve conflicts independently signifies the internalisation of moral responsibility. This behavioural shift reflects the success of *Tarbiyyah* in cultivating self-regulation and ethical accountability, key indicators of moral maturity. Overall, teachers' accounts confirm that *Tarbiyyah* is not only taught but practised, shaping students' daily conduct and decision-making processes within the school environment.

**Community Leaders.** Community leaders' perspectives provide external validation of the impact of *Tarbiyyah* beyond the home and school settings. Their observations indicate that students who undergo *Tarbiyyah*-based education demonstrate ethical conduct and social responsibility within the wider community, suggesting sustained behavioural transfer across contexts.

Community Leader 1's emphasis on students' respect and integrity highlights *Tarbiyyah's* role in nurturing socially responsible citizens. This finding is significant as it shows that moral education does not remain confined to personal virtue but contributes to social cohesion and mutual respect. Community Leader 2's account of student-led clean-up initiatives reflects how *Tarbiyyah* fosters environmental and civic responsibility, translating moral values into collective action.

The involvement of students in food distribution programmes and fundraising activities, as described by Community Leaders 3 and 4, illustrates the practical application of ethical values such as *amanah* (trustworthiness), cooperation, and service. These activities demonstrate that *Tarbiyyah* equips students with both moral motivation and organisational skills, enabling them to contribute meaningfully to community initiatives.

Community Leader 5's observation of improved cooperation during collaborative projects further underscores *Tarbiyyah's* role in strengthening social bonds. By fostering teamwork, mutual respect, and unity, *Tarbiyyah* supports the development of socially engaged individuals who actively contribute to a harmonious and stable society. Collectively, these findings affirm that *Tarbiyyah*-based education has a tangible societal impact, reinforcing its relevance beyond formal schooling.

Across parents, teachers, and community leaders, the findings consistently indicate that *Tarbiyyah*-based education produces observable behavioural change characterised by responsibility, ethical reasoning, empathy, and social engagement. These outcomes are significant because they demonstrate that *Tarbiyyah* is not merely a philosophical ideal but a practical educational approach with real-world implications. The findings also show that moral and spiritual development can coexist with academic learning when *Tarbiyyah* is integrated meaningfully across curricula and reinforced through family, school, and community practices.

### **Discussion**

The findings of this study demonstrate that the integration of *Tarbiyyah* within the school curriculum produces observable improvements in students' moral conduct, ethical reasoning, and social responsibility. These findings are consistent with earlier studies, which argue that moral and spiritual education is essential for shaping

students' character alongside academic achievement (Daud, 2023; Davids et al., 2016; Lewis, 2006; Moten & Razak, 2024). Parents' observations of increased responsibility, honesty, empathy, and ethical decision-making support prior research showing that *Tarbiyyah* nurtures internal moral regulation rather than externally imposed discipline (Firdaus, 2019; Sartika, 2022; Sholahuddin, 2024).

The present findings extend the work of Tabroni and Romdhon (2022) and Al Mursyidi and Darmawan (2023), who found that Islamic religious education positively influences student morality by demonstrating that *Tarbiyyah* is most effective when embedded across daily learning experiences rather than confined to formal religious subjects. Unlike studies that focus primarily on moral instruction outcomes, this study highlights behavioural transfer across home, school, and community contexts, indicating deeper internalisation of ethical values.

Teachers' accounts of improved respect, empathy, and accountability align with earlier studies suggesting that value-based education enhances school climate and student self-regulation (Bell & Puckett, 2023; Mt & Mustaffa, 2019). Importantly, this study shows how *Tarbiyyah* is enacted in practice (through reflective lesson openings, cross-subject integration, and collaboration with community actors), thus addressing a gap in the literature that has largely remained conceptual (Embong et al., 2020; Sahin, 2018). These findings support the argument that moral education need not compete with academic goals but can be meaningfully integrated despite curricular constraints (Bakar, 2023; Gill & Berezina, 2021).

Community leaders' observations further reinforce prior assertions that *Tarbiyyah* promotes civic responsibility, cooperation, and ethical engagement beyond formal schooling (Harahap et al., 2024; Sudan, 2017). Students' involvement in community service, environmental initiatives, and charitable programmes reflects the *Tawhidic* paradigm's emphasis on human responsibility as vicegerents of Allah (*khalifah*), as discussed by Anor Salim et al. (2019), Hamdi (2023), and Fatimah et al. (2024). This societal manifestation of *Tarbiyyah* extends existing literature by empirically demonstrating how Tawhid-based education contributes to social cohesion and collective well-being.

Contrary to concerns that competitive academic environments foster excessive individualism and unethical behaviour (Buser et al., 2024; Govindarajoo et al., 2022), the findings of this study indicate that *Tarbiyyah*-based education mitigates such risks by reorienting achievement towards ethical purpose and social accountability. This supports Moten and Razak's (2024) argument that soulful education is necessary to counter the moral erosion associated with secularised and performance-driven educational systems.

### **Implications**

**Theoretical Implications.** Theoretically, this study contributes to Islamic education literature by empirically validating the *Tawhidic* paradigm as an operational framework for holistic student development. While previous studies have articulated Tawhid-based education philosophically (Anor Salim et al., 2019; Hamdi, 2023; Yaacob & Haron, 2024), this research demonstrates how *Tawhidic* principles materialise through *Tarbiyyah* cross-curricular practices. The findings suggest that *Tarbiyyah* functions as a mediating mechanism linking academic learning with moral agency, thereby extending theories of Islamic education beyond normative discourse into lived educational practice.

**Practical Implications.** From a practical perspective, the findings provide important implications for educators, school leaders, and policymakers. Schools should move beyond treating *Tarbiyyah* as a standalone component and instead embed moral and spiritual values across subjects through reflective pedagogy and contextualised learning. Teacher training programmes should equip educators with strategies to integrate ethical discussions within academic content, addressing time and curriculum constraints identified in prior research (Bakar, 2023; Gill & Berezina, 2021).

Furthermore, the positive role of community engagement observed in this study suggests that partnerships with parents, religious leaders, and community organisations should be institutionalised to reinforce value education

beyond the classroom. Policymakers may also consider strengthening curriculum frameworks to explicitly support *Tarbiyyah*-based integration as a means of addressing behavioural issues, social fragmentation, and ethical decline highlighted in contemporary educational challenges (Moten & Razak, 2024; Zaman, 2024).

Overall, this study affirms that *Tarbiyyah* grounded in the *Tawhidic* paradigm is not only compatible with academic excellence but is essential for producing balanced students who demonstrate ethical integrity, social responsibility, and meaningful contribution to society and the nation.

## CONCLUSION

The incorporation of *Tarbiyyah* into the school curriculum has demonstrated clear and meaningful benefits for children's moral, ethical, and social development, as consistently observed by parents, teachers, and community leaders. Parents reported tangible behavioural changes, including heightened accountability, honesty, empathy, and compassion, evidenced through everyday practices such as voluntarily assisting with household responsibilities and openly acknowledging mistakes. Teachers corroborated these observations within the school context, highlighting improved respect, benevolence, self-discipline, and moral awareness among students. Importantly, teachers also shared practical strategies for embedding *Tarbiyyah* principles across subjects, demonstrating that moral education can be sustained even amid constraints related to time, curriculum demands, and limited resources. Beyond the school environment, community leaders observed students' active engagement in community service, charity initiatives, and collaborative programmes, indicating that *Tarbiyyah*-based education fosters socially responsible behaviour that extends into wider society.

This study makes several important contributions to the literature on Islamic and values-based education. First, it provides empirical evidence (from multiple stakeholder perspectives) supporting the effectiveness of *Tarbiyyah* implemented in a cross-curricular manner within primary education, an area that has been largely underexplored in prior research. Second, the study advances theoretical understanding by demonstrating how *Tarbiyyah*, grounded in the *Tawhidic* paradigm, operates not merely as a philosophical ideal but as a lived educational practice that shapes students' moral agency, ethical reasoning, and social engagement. Third, the findings contribute practically by illustrating how *Tarbiyyah* can be meaningfully integrated into daily teaching, family life, and community participation, thereby reinforcing the argument that academic excellence and moral development are complementary rather than competing goals.

While the findings are promising, they also open several avenues for future research. Subsequent studies may adopt longitudinal designs to examine the sustainability of *Tarbiyyah's* impact over time, particularly as students transition into secondary education and adolescence. Future researchers could also employ mixed-methods approaches to triangulate qualitative insights with quantitative measures of moral reasoning, behavioural outcomes, or social responsibility.

Further research may expand the scope of participants to include school leaders, policymakers, and students themselves, thereby enriching understanding of institutional, pedagogical, and learner-level dynamics. Comparative studies between public and private Islamic schools, or across different cultural and national contexts, would also help assess the transferability and contextual sensitivity of *Tarbiyyah*-based cross-curricular models. In addition, future work could explore teacher training and professional development as a mediating factor in successful *Tarbiyyah* integration, as well as investigate specific curricular tools or pedagogical frameworks that strengthen implementation fidelity.

In conclusion, by foregrounding *Tarbiyyah* as a holistic and integrative educational approach, this study lays a strong foundation for future research to further refine, extend, and strengthen values-based education models that nurture ethically grounded, socially responsible, and spiritually conscious individuals who contribute positively to society and nation-building.

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