

Exploring the Strategies of Teachers to Integrate Tauhid in Teaching Science and History in Selangor, Malaysia

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ABSTRACT

This study examines the teachers' strategies to integrated Tawheed in teaching at Al-Amin Islamic Secondary School, Selangor. The purpose of this study is to explore the teachers' perception of integrating Tawheed in teaching and to examine the strategies that have been practiced by teachers to integrated Tawheed in teaching. The teachers were purposively selected based on their experiences in teaching. This research employed a qualitative design by using the case study. The methodological triangulation was used for collecting the data, and the data was collected from oral interviews and classroom observations. A total of 5 teachers from Al-Amin Islamic Secondary School were selected to be interviewed and observed in the classroom. The data was analyzed using thematic analysis. The data from the interviews and observations were transcribed and the keywords were identified. Then, to start analysing the data, the researchers identified the theme and generated the sub-themes for further exploration. The findings showed that teachers' perceptions in integrating tawheed in teaching were important to increase faith in Allah. Also, the researchers found two strategies which were implemented by the teachers to integratetawheed in teaching namely teaching approaches and teaching methods. In teaching approaches, the teachers used both deductive and inductive approach. Besides, in teaching methods, the teachers applied story-telling, demonstrations and group discussion forintegrating tawheedto the students.

Keywords:

Teachers' Perception; Teaching Approach; Teaching Method; Integrating Tawheed

ABSTRAK

Penelitian ini mengkaji strategi guru dalam memadukan tauhid dalam pengajaran di Sekolah Menengah Islam Al-Amin, Selangor. Tujuan penelitian ini adalah untuk menggali persepsi guru tentang memadukan tauhid dalam pengajaran dan untuk menguji strategi yang telah dipraktikkan oleh guru dalam mengintegrasikan tauhid dalam pengajaran. Para guru dipilih secara sengaja berdasarkan pengalaman

mereka dalam mengajar. Penelitian ini menggunakan desain kualitatif dengan menggunakan studi kasus. Triangulasi metodologi digunakan untuk mengumpulkan data, dan data dikumpulkan dari wawancara lisan dan observasi kelas. Sebanyak 5 guru dari SMP Islam Al-Amin dipilih untuk diwawancarai dan diamati di dalam kelas. Analisis data menggunakan analisis tema. Data dari wawancara dan observasi ditranskripsikan dan kata kunci diidentifikasi. Kemudian untuk mulai menganalisis data, peneliti mengidentifikasi tema dan menghasilkan sub tema untuk eksplorasi lebih lanjut. Hasil penelitian menunjukkan bahwa persepsi guru untuk memadukan tauhid dalam pengajaran adalah penting dan bertujuan untuk meningkatkan keimanan kepada Allah. Ditemukan juga bahwa mereka menerapkan dua strategi dalam pengajaran yaitu pendekatan pengajaran dan metode pengajaran. Untuk pendekatan pengajaran, mereka menggunakan pendekatan deduktif dan induktif. Selanjutnya untuk metode pengajaran, guru menerapkan story-telling, demonstrasi dan diskusi kelompok untuk memadukan tauhid pada peserta didik.

Kata Kunci:

Pandangan Guru; Pendekatan Pengajaran; Metode Pengajaran; Integrasi Tauhid

1. Introduction

Education is very important for every human being, and it is one of the factors that influence culture, social systems, society, thought, and nation (Souad & Ramdane, 2014). During political, economic, and educational colonization, Muslim countries were controlled by Westerners such as Britain. They come to Muslim countries such as Malaysia. However, in that period, both politics and economy were ruled by Britain, and the dualism system was introduced in Malaysia's education system. Dualism in education means there are two different education systems; the Traditional Islamic education system and the Secular education system (Othman & Mohamad, 2011).

Traditional Islamic education focuses more on the basic religious dogma and theology of Islam but is less focused on modern knowledge. As for Secular education, it focuses more on modern knowledge and less on religious knowledge (Hamzah, 2011). The issue of dualism is seriously debated among Muslim scholars who have continuously attempted to revive the excellence of the *ummah* (Hashim & Langgulung, 2008). To develop the Islamic system and Islamic society, the education system and curriculum must be planned according to the Islamic world view. Langgulung (2004) mentioned that Islamization of the curriculum is to place the curriculum and its four components i.e. aims and objectives, content, methods of teaching, and method of evaluation within the Islamic worldview. Hence, the integrated Islamic curriculum is proposed to be the best resolution in solving the issue of dualism in Muslim education.

Islamic schools in Malaysia, according to Hayeesama-ae et al (2010), offer a curriculum consisting of religious and modern subjects like languages, history, science, and humanities. Current

modern subjects and religious subjects, whether in Islamic schools or public schools, have been taught separately.

However, there are Islamic schools from preschool until secondary schools' levels in Malaysia that have started to offer modern subjects. Al-Amin Islamic Secondary School is an example that underlines their mission to cultivate *soleh wa musleh* (good and reform) students via an integrated educational system. The system of integration is called with integrated *Tawheed* curriculum. This school has been one of the pioneer schools to integrate *tawheed* in the curriculum (Hayeesama-ae et. al, 2010).

On the other hand, in this school, some teachers have Islamic knowledge backgrounds and modern knowledge backgrounds. However, both different background teachers have to integrate *Tawheed* when they teach in the classroom. Moreover, al-Amin Islamic secondary school follows the syllabus from the Ministry of Education of Malaysia (MOE) and uses all textbooks are supplied by the Malaysian government. In Malaysia's education system, Islamic and modern knowledge are separated. Therefore, there are different textbooks on Islamic and modern knowledge. Thus, teachers in al-Amin school need to understand clearly what is *Tawheed* and how to integrate *Tawheed* in teaching modern knowledge before going to the classroom (Al-Amin Website, 2017).

It was this issue that became the concern of those interested in integrating *Tawheed* in teaching. Teachers need to understand the integration of *Tawheed* in the teaching and learning process. They also have to know and understand what are the strategies needed before coming into the classroom. Hence, this study will focus on teachers' perception of integrating *Tawheed* in teaching. This study also looks at the strategies that have been practiced by teachers in integrating *Tawheed* in teaching in terms of techniques and methods.

2. Method

This qualitative research uses an explanatory case study. According to Yin (1984), an exploratory case study sets to explore any phenomenon in the data which serves as a point of interest to the researcher. In collecting the data from participants, the researchers use a semi-structured interview and observation checklist. The study uses a purposive sampling procedure which allows the researchers to select people who have best understand the phenomenon in focus. According to Patton (2002), purposive sampling is a technique widely used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources.

The participants in this research are 5 teachers at Al-Amin Islamic Secondary School. Researchers want to see how do the five teachers integrate *Tawheed* in teaching lessons to the students. They do not have an Islamic studies background. Additionally, the researchers used anomaly detection to keep the participants' information confidential. The codes were used for participants: participant 1, participant 2, participant 3, participant 4, and participant 5.

On the other hand, in collecting the data, the researchers used a semi-structured interview and observation checklist. However, both reliability and validity of the instrument will be used to test instrument which can help the researchers to answer the research questions. This research has three research questions with different ways to collect the data. All instruments are defined into two groups namely three questions are for interview questions and especially for question two is used also observation checklist. Therefore, in this part, the researcher explains about reliability and validity of the instrument, semi-structured interview, and observation checklist.

The researchers used theme analysis to analyze the data. According to Boyatzis (1998), thematic analysis is a type of qualitative analysis. It is used to analyze classifications and present themes (patterns) that relate to the data. It illustrates the data in detail and deals with diverse subjects via interpretations (Ibrahim et al, 2012).

3. Results and Discussion

All data from interviews and observations were merged to answer two research questions. **The first research question: What are the Teachers’ Perceptions about Integrating *Tawheed* in Teaching?** Based on the analysis of the data from interviews, the researchers found two themes and six sub-themes for this research question. The first theme was worship to Allah, then followed by the sub-themes such as a tool to believe, and improving the spirit of faith. The second theme showed the importance of integrating *Tawheed* in teaching with the following four sub-themes reported as enhancing skills, thinking actively, improving the spirit of learning, and being responsible. Therefore, it can be seen from table 1.

Table 1. Themes and sub-themes for research question 1

No	Themes	Sub-themes
1	Worship Allah	1. Tool of Believe 2. Improving the Spirit of Faith
2	Importance	1. Enhance of Skill 2. Thinking Actively 3. Improving the Spirit of Learning 4. Be Responsible

3.1. *Worship Allah*

Based on the data, some of the participants mentioned that the integrated *Tawheed* in teaching makes them easily worship Allah. Ismail and Sarif (2011) mentioned that a model of *Tawheed* integration in education has a connection with worship to Allah (‘*ibadah*). Moreover, integrating *Tawheed* in teaching encouraged teachers to believe in Allah and to improve their spirit of faith. This point of view was supported by al-Faruqi (1992) who said that *Tawheed* is believing in Allah as A creator, and *Tawheed* is recognizing Allah as the sole Creator, Lord, and Judge of the World. There is no God but Allah. Through the integration of *Tawheed* in education both teachers and students will believe in Allah as a Creator.

3.1.1. Tool of Believe

Participants 3 and 4 argued that the integration of *Tawheed* in teaching is a model of education that has a positive effect on the teachers and students as a tool to believe in Allah. Participant 3 said:

Science is the study of people, animals, and trees, and the world. Through learning this subject, we can be easier to know Allah because one of the ways to know Allah is A Creator. Okay, in my view, integrating Tawheed in teaching science will make it my students easier to know Allah and to believe Allah as a Creator (Participant 3/DU 15).

Moreover, participant 4 mentioned that everything in the world should be related to Allah. She said:

In my point of view is that every phenomenon in Science must be related to the oneness of God. For example: if we talk about chemical materials. Okay, many kinds of chemical materials inside the earth like gold silver, and iron. Every chemical Material has different functions, but they come from one place. This shows us that the creator of them is more powerful and so great (Participant 4/DU 15).

3.1.2. Improve the Spirit of Faith

Participants 1, 2, and 5 pointed that integrating *Tawheed* in teaching is worship to Allah because the implementation of integrating *Tawheed* in teaching can improve the spirit of faith. Chapra (1992) said that integrating *Tawheed* in teaching is a tool for him to believe in Allah and his *iman* is increasing. Tamuri (2015) argued that the strong belief in Allah and the true understanding of the concept of *Tawheed* should prevent any Muslim from committing any kind of sins or evils since he or she realizes the `punishment and consequence from Allah in the Hereafter. Participant 1 argued:

In my view, integrating Tawheed in the teaching history is very good because, through teaching and learning history, students will see the Qadha' and Qadar of Allah. The mean is that all happening in the world is under the provisions of Allah. As mankind cannot run away from the provisions of Allah. Okay, Qadha and Qadar mean that Allah creates all of creation and Allah is managing their life. Everything that is havening in the world like good, bad, (rizqi), mate, life, and death has been arranged by Allah. For example: When the British came to Malaysia and the British controlled the Malaysian' people. That is under the Qadha' and Qadar of Allah (Participant 1/DU 15).

From the quotation above, participant 1 said that everything that happens in the world was under the *Qadha'* and *Qadar* of Allah. Therefore, the integrating of *Tawheed* is very important to understand and to apply in the education system because everything in life should be related to Allah (Chapra, 1992). Participant 1 also said that integrating *Tawheed* in teaching became a tool to increase Iman. He said:

Of course, yes, my beliefs in Allah will increase when I relate the Tawheed in teaching History (Participant 1/DU25).

Participant 2 mentioned that integrating *Tawheed* in teaching a lesson to students can improve her faith. She said:

Of course, yes, when I come to the class, I bring the religion with me and I feel the religion near to me (Participant 2/DU 25).

Also, participant 5 supported that integrating *Tawheed* is a tool for her to believe in Allah because she can apply *Tawheed* in teaching time as well as in daily life. She said:

Of course, yes, because integrating Tawheed affects my mind how to think about Allah. And I can apply the Tawheed in teaching and learning in the classroom especially I can apply in daily life (Participant 5/DU 23).

3.2. The Importance of Integrating Tawheed in Teaching

Basri (1989) mentioned that integration of *Tawheed* in the education system is important to apply and he claims that an integrated knowledge is essential in developing every aspect of human potentials and producing a well-balanced being. For him, the development of mental, physical, emotional, ethical, and aesthetical aspects cannot be enhanced without the process of integration into the educational system.

3.2.1. Enhance of Skill

The data from participants 2 and 4 said that the importance of integrating *Tawheed* in teaching could enhance their teaching skills. According to Embong (2008), the concept of integrated Islamic curriculum is highlighted to stimulate the scholar, critical and innovative thinking of students with the integration of Islamic values. Participant 2 said:

This is very important to integrate Tawheed in teaching History because we can see the importance of history in our lives and we can understand History from an Islamic view (Participant 2/DU 15).

From the answer above, participant 2 believes that using integrating *Tawheed* in teaching History will increase her teaching skill. Besides, participant 4 thinks that integrating *Tawheed* in teaching Science is important to enhance her skill. She said:

In this school, I am teaching Science. In my point of view is that every phenomenon in Science must be related to the oneness of God. For example: if we talk about chemical materials. Okay, many kinds of chemical materials inside the earth like gold silver, and iron. Every chemical Material has different functions, but they come from one place.

This shows us that the creator of them is more powerful and so great (Participant 4/DU 15).

3.2.2. Thinking Actively

According to participant 5 integrating *Tawheed* in teaching is important to teachers and students because through integrating *Tawheed* in teaching, teacher and students will think actively in the classroom. Moreover, the concept of integrated Islamic curriculum is highlighted to stimulate the scholar, critical and innovative thinking of students with the integration of Islamic values (Embong, 2008). So, when the researcher interviews Participants in al-Amin school, participant 5 argues that integrating *Tawheed* in teaching makes teachers and students think actively. She said:

Allah said in Surah Ali Imran verse 191. The meaning is our God, you did not create all Futility. Integrating Tawheed in teaching and learning Science makes students think actively (Participant 5/DU 15).

Furthermore, participant 5 said that the integration of *Tawheed* in teaching is important to teachers and students because they will think actively in the classroom. Embong (2008) argued that the concept of integrated Islamic curriculum is highlighted to stimulate the scholar, critical and innovative thinking of students with the integration of Islamic values. Thus, integrating *Tawheed* in teaching is important because it can encourage teachers and students to think actively.

3.2.3. Improving the Spirit of Learning

From the data, participants 2 and 4 mentioned that integrating *Tawheed* in teaching gave a positive impact on students to increase their spirit of learning. Haque (1992) mentioned that the educational system in Islam seeks to fuse the spiritual and the material aspects of man's growth and imparts training that infuses faith into the whole personality, creating a spiritual or religious attachment to Islam. This enables an individual to follow the Quran and the Sunnah and be governed by the Islamic system of values. Participant 2 said:

Yes, because, the spirit of my students for learning Islamic knowledge is increased. My students want to know Islamic knowledge deeply (Participant 2/ DU 23).

Moreover, participant 2 believed that integrating *Tawheed* in teaching made her students knowing Islamic knowledge deeply. Also, participant 4 supported this statement and she said:

Yes, Tawheed can fill in their curiosity about science during their study and they ask me so many questions. For example, students ask me about gold. Why Allah creates gold is more expensive than silver or iron? I answer: because gold is more valuable than silver or iron in terms of its quality. Thus, when a Muslim is worship and fears Allah, Allah will glorify them (Participant 4/DU21).

Based on the data gathered, participants 2 and 4 mentions that integrating *Tawheed* in teaching gave a positive impact on students to increase their spirit of learning. Haque (1992) mentions that in Islam, its educational system “seeks to fuse the spiritual and the material aspects of man’s growth and imparts a training which infuses faith into the whole personality, creating a spiritual or religious attachment to Islam. This enables an individual to follow the Quran and the *Sunnah* and be governed by the Islamic system of values”. According to the participant 4 integrating *Tawheed* in teaching build responsibility to teacher because at the same time teacher who wants to integrate *Tawheed* in teaching time should learn Islamic knowledge.

3.2.4. Making Responsibility

Participant 4 told that integrating *Tawheed* in teaching builds responsibility because at the same time she should learn Islamic knowledge and also, she can confidently worship Allah. She said:

Of course, yes, first, because integrating Tawheed in the teaching of science relates to our biggest responsibility as a teacher. Second, at the same time, I should learn about Islamic knowledge especially the knowledge about Tawheed. And the last, I am more confident that Allah is a God and I worship Allah confidently (Participant 4/DU 23).

Thus, integrating *Tawheed* in education should be applied at Islamic schools or public schools as a tool for teachers and students to believe in Allah and to increase their spirit of faith.in other words, integrating *Tawheed* in teaching is important to enhance the skill, thinking actively, improve the spirit of learning, and taking responsibility.

The second research question: What Strategies are applied by the teachers in Integrating *Tawheed* in Teaching? Based on analysis of the data from observations, the researcher found two themes and five sub-themes for this question. The first theme described the approaches used by the teacher in the classroom followed by two sub-themes such as deductive and inductive approaches. The second theme showed the method of teaching used by the teacher in the classroom in which one sub-theme has reported the content namely story-telling. In addition, and the last theme illustrated the technique of teaching that was used by the teacher in teaching time with followed by two sub-themes were reported such as group discussion and demonstration. Therefore, it can be seen from Table 2.

Table 2. Themes and sub-themes for research question 2

No	Themes	Sub-themes
1	Deductive and Inductive Approaches	1. Deductive approach 2. Inductive approach
2	Method of teaching	1. Storytelling Method 2. Group discussion Method 3. Demonstration Method

3.3. Deductive and Inductive Approaches

Based on the observations in the classroom, the researcher found that approach is one of the teachers' strategies to integrate *Tawheed* in teaching. Teaching approaches are defined into two such inductive and deductive approaches. From the observations in the classroom, the researcher got two sub-themes such deductive and inductive approaches.

3.3.1. Deductive Approach

The deductive approach is a strategy that is used by participants 1 and 3 in integrating *Tawheed* in teaching. Furthermore, according to Thornbury (1999), the deductive approach is defined as a process that proceeds from the presentation of a rule by a teacher to the provision of examples in which the rule is applied. This approach means that teachers explain from the more general to the more specific in a deductive approach called informally a "top-down" approach. However, this approach is more effective for the students at a higher level. When the researcher attended the classroom for participant 1, the researcher found that he used a deductive approach to integrate *Tawheed* in teaching. The illustration from the observation in the classroom of participant 1:

The teacher explained that the spirit of pride that must-have in the heart of every Malaysian citizen. And he said one Hadith: the meaning is:

Love of the homeland (country) is part of faith (*iman*).

Based on the data above, participant 1 encourages the student to love the country, and then, at the same time, he emphasized that students need to love their country from an Islamic point of view through a *hadith*. In addition, in the last meeting, he concluded the contents of the lesson as follows:

As Muslims, we should love our homeland (country) because it is part of faith. Therefore, as students, you should study hard because you are new generations who are the hope of this country. If you love your country, Allah will love you. Insyallah.

In the same case, participant 3 also used a deductive approach on connecting *Tawheed* to the lesson in teaching time. The illustration of the learning session:

The teacher explained in her teaching:

My students, today we learn about the light of the sun. The light of the sun is important in our lives for example the light of the Sun is important because mankind, animals, trees need the light of the sun. The leaves of trees need the light of the sun to cook their food. This is the way when the tree does not have enough light for the sun, it grows slowly. However, as Muslims, we should know that the sun is created by Allah.

Both participants 1 and 3 prefer to use the deductive approach in integrating *Tawheed* in teaching. In the classroom, they explain the contents of the meeting and then they conclude through using the verses of the Qur'an. Then they relate the verses of the Qur'an with the contents. According to Thornbury (1999), the deductive approach is defined as a process that proceeds from the presentation of a rule by a teacher to the provision of examples in which the rule is applied. This approach means that teachers explain from the more general to the more specific in a deductive approach called informally a "top-down" approach.

3.3.2. Inductive Approach

Inductive approach is one of the approaches that applied by teacher in teaching. The inductive approach involves activities like collecting, interpreting, and generalizing the data in drawing up conclusions to form a new set of knowledge (Thornbury, 1999). However, participant 5 used an inductive approach in integrating *Tawheed* in teaching. Thus, the illustration from the classroom of participant 5:

Teacher: *"Students, do you know the nature of light?"*

Students: *"No."*

Teacher: *"The nature of light is a straight reflection. The light also cannot penetrate solid objects. However, Allah is light for both the sky and the world. The light of Allah is hidayah. Hidayah means the good deeds that come from the heart."*

Participant 5 preferred to use the inductive approach in integrating *Tawheed* in teaching. She tried to interpret the light in the world and the light of Allah. She makes a comparison between both. She explained about the light in the world is a straight reflection but the light in the world cannot penetrate solid objects. In contrast, the light of Allah can penetrate solid object as well as to the heart of men and it is called *hidayah*. *Hidayah* will give more benefit to the Muslim Ummah to guide the Muslim Ummah to the right way. Based on Lubis et al (2011). view, the inductive approach would involve activities such as collecting, interpreting and generalizing the data in concluding to form a new set of knowledge.

3.4. Method of Teaching

Method of teaching can help teachers in the classroom to explain the lesson and to transfer their knowledge to the students. According to Langgulung (1988), a method is a way to achieve the goals and to make students understand the lesson (Rustham et al, 2012). There are many kinds of teaching methods such as story-telling and lecture. Teachers can select a method based on the situation of the classroom and students. Also, based on the data from observation in the classrooms, the researchers found three sub-themes such as story-telling, group discussion, and demonstration methods.

3.4.1. *Storytelling Method*

Storytelling is one of the methods of teaching that is usually used by teachers in the classroom. However, based on observation in the classroom, the researcher found that only participant 1 used storytelling to integrate the *Tawheed* into the lesson in the classroom. The illustration of the lesson is as follows:

The teacher said: “*History of Sahabah of Rasulullah (saw). How the spirit of Shahabah in the war of Khanda, they work together to defend the Madinah when the Quraish army came to Madinah to attack the Madinah. In conclusion, he said: you are students and you are young Muslim generations, you should have a spirit like the Sahabah of Rasulullah (saw). You should study hard because if you have a lot of knowledge, you can help the da’wah of Islam with your knowledge.*”

In methods of teaching, based on observation, storytelling was a method that is used by participant 1 in integrating *Tawheed* in teaching. He tried to motivate the students by relating the history happening in Malaysia to the history of the *Sahabah of Rasulullah*. According to Martha and Weiss (2005), storytelling is a form of motivation. Students recognize it to be an authentic activity and a skill that is well worth acquiring.

3.4.2. *Group Discussion Method*

Group discussion is one of the techniques in the teaching and learning process to achieve the goal of the lesson. Discussion technique is useful to manage the time if many topics should discuss in the classroom. From observation in the classroom, the researchers found the three participants (participants 3, 4, and 5) used this technique to integrate *Tawheed* in teaching. This is the illustration of participant 3 in the classroom:

The teacher asks students to make 5 groups namely group a, b, c, d, and e. Every group has a topic for discussion after that they should relate the topic to the Islamic view. Illustration group a: the topic is the importance of light of the sun to the people.

Student: “*Okay, the light of the sun is important to our skins; our skin will be healthy when exposed to the light of the sun.*”

Student: “*A Muslim we should be grateful to Allah that creates the sun and we can get the benefit of the light of the sun.*”

Based on the data above, the participant used group discussion to encourage the students to talk in the classroom. This technique can increase the students’ thinking and then at the end of the discussion, the teacher concluded the discussion by relating the contents of the discussion to Allah as A God. The illustration from participant 4’s class:

The teacher asks the students to make four group discussions (group 1, 2, 3, and 4), and then every group should present about one chemical material and its function. And then they should relate to the Islam perception. For illustration: group 2:

Group 2: *“Iron is one of the chemical materials. Iron is important because many things that make from iron such as a chair, iron fences, and tables.”*

Group 2: *“In conclusion, as Muslims, we should know that Allah creates everything in the world as well as chemical materials like iron.”*

Also, participant 5 used group discussion in teaching time. Illustration:

She asked students to make five groups. And then every group brings a box and candle.

Every group turns on a candle and then puts the box in front of the candle.

After that, she tried to relate the light of a candle to the *hidayah* of Allah.

She said the light of the candle cannot penetrate the object in front of it while the *hidayah* of Allah can penetrate the heart of men.

She asked all students to make 5 groups discussion and every group brings a box and candle. After that, she asked every group to present. The last of the meeting, conclude the lesson and she related the light with *the hidayah* of Allah.

The participants (3, 4, and 5) preferred to use the group discussion method in integrating *Tawheed* in teaching. At the same time, participant 5 uses demonstration in teaching. There are two types of techniques such as traditional and modern. Traditional is referred to the use of textbook and memorization while modern technique method refers to demonstration, discussion, and questioning and answering Lubis et al (2011). Based on the research of Lubis et al (2011). they conducted surveys at Islamic schools in Timbuktu, Gene, Mali, and Nigeria with the number sample is 83 teachers. They found that the majority of teachers from various religious schools preferred to teach using textbook and memorization.

3.4.3. *Demonstration Method*

The demonstration is typically used to introduce a new skill to a whole group. It can apply to individual or small group for their learning. Based on the observation in the classroom, the researchers found that participant 5 used demonstration to integrate *Tawheed* in teaching. She asked every group of students to demonstrate. For illustration:

She asked students to make five groups. And then every group brings a box and candle.

Every group turns on a candle and then puts the box in front of the candle.

After that, she tried to relate the light of the candle to the *hidayah* of Allah.

She said the light of the candle cannot penetrate the object in front of it while the *hidayah* of Allah can penetrate the heart of men.

This research found the teachers who teach history subjects preferred to use a textbook in integrating *Tawheed* in teaching while teachers who teach Science subjects like to use group discussion and demonstration.

3. Conclusions

The results of this study indicate the teachers' perception of integrating *Tawheed* in teaching. researchers find that integrating *Tawheed* in teaching gives a positive impact on both teachers and students. Through integrating *Tawheed* in teaching, both teachers and students feel close to Allah. Some teachers said that integrating *Tawheed* in teaching is a tool to both teachers and students believe in Allah and it can improve the spirit of faith. However, some others said that the integration of *Tawheed* in teaching is important to enhance the skill, thinking actively, improving the spirit of learning, and taking responsibility. Furthermore, some teachers mentioned that the importance of integrating *Tawheed* in teaching is to enhance the teachers' and students' skills. Besides, teachers need to apply teaching methods and teaching approaches in teaching.

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