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Mathematics Learning as a Means of Internalizing Aqidah: A Critical Analysis of Islamic Education Literature

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Abstract: This study aims to critically examine the relationship between mathematics and tawhid (Islamic monotheism) and to explore how fundamental mathematical concepts can serve as a means of internalizing aqidah within the framework of Islamic education. This research employs a qualitative descriptive approach through a systematic literature review. Data sources consist of relevant journal articles, academic books, and conference proceedings published within the last ten years that discuss the integration of mathematics, Islamic values, and tawhid. The collected literature was analyzed thematically to identify patterns, concepts, and theoretical perspectives regarding the relationship between mathematical structures and monotheistic principles. The findings indicate that mathematical concepts such as numbers, patterns, logical consistency, order, and symmetry reflect the principles of divine unity, harmony, and precision inherent in tawhid. These concepts can be interpreted as manifestations of Allah's order (sunnatullah), thereby positioning mathematics as not merely a computational tool but also a medium for strengthening students' spiritual awareness and religious character, including honesty, discipline, and accuracy.

Keywords: Relation; Mathematics; Tauhid.

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Abstrak: Penelitian ini bertujuan untuk mengkaji secara kritis hubungan antara matematika dan *tauhid*, serta mengeksplorasi bagaimana konsep-konsep dasar matematika dapat berfungsi sebagai sarana internalisasi akidah dalam kerangka pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui studi literatur sistematis. Sumber data meliputi artikel jurnal, buku akademik, dan prosiding ilmiah yang relevan, yang dipublikasikan dalam sepuluh tahun terakhir dan membahas integrasi matematika, nilai-nilai Islam, dan *tauhid*. Literatur yang terkumpul dianalisis secara tematik

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untuk mengidentifikasi pola, konsep, dan perspektif teoretis terkait hubungan antara struktur matematika dan prinsip-prinsip ketauhidan. Hasil penelitian menunjukkan bahwa konsep-konsep matematika seperti bilangan, pola, konsistensi logis, keteraturan, dan simetri mencerminkan prinsip kesatuan, keharmonisan, dan ketepatan ilahiah yang melekat dalam *tauhid*. Konsep-konsep tersebut dapat dimaknai sebagai manifestasi keteraturan Allah (*sunnatullah*), sehingga menempatkan matematika tidak hanya sebagai alat komputasi, tetapi juga sebagai media untuk memperkuat kesadaran spiritual dan karakter religius peserta didik, seperti kejujuran, kedisiplinan, dan ketelitian.

Kata Kunci: Relasi; Matematika, Tauhid.

A. Introduction

In contemporary education, mathematics is generally positioned as an exact science that emphasizes logical reasoning, abstraction, precision, and procedural accuracy. This paradigm has led mathematics learning to focus predominantly on cognitive achievement, problem-solving skills, and mastery of algorithms, often detached from moral, spiritual, and value-based dimensions. In this context, research on the relationship between mathematics and tawhid becomes important, as it offers a new perspective that mathematics is not merely an analytical tool but also a medium for shaping faith and character. This study specifically examines how mathematical concepts can be connected to the principles of tawhid and how such integration can strengthen students' spiritual understanding within the learning process. Thus, this study provides a theoretical foundation for building an Islamic educational paradigm that harmonizes intellectual development with faith-based values.

In the development of knowledge, the Qur'an and hadith are positioned as sources of *qawliyyah* verses, while observation, experimentation, and logical reasoning are positioned as sources of *kauniyyah* verses. With such positioning, all branches of knowledge can be traced back to the Qur'an and hadith (Ilfiani, 2021). Quranic verses and hadiths containing elements of numbers, patterns, and regularity are often used as the basis for arguments that there is a strong relationship between mathematical structures and the principles of monotheism. However, in everyday learning practices,

mathematics instruction in various educational institutions—both general and Islamic—still tends to focus on procedural aspects, calculations, and test scores, leaving spiritual aspects and divine awareness underdeveloped. This situation indicates a gap between the ideal of science integration and the reality of ongoing learning.

Previous studies have confirmed that the integration of monotheistic values in mathematics learning can strengthen students' faith and increase their motivation to learn through understanding the beauty and order reflected in Allah's creation. (Nasruddin et al., 2021). The results of research conducted by (Ariningsih dan Amalia, 2021) shows that mathematics learning integrated with Islamic values can shape students' character through relevant teaching materials, so that students not only have intellectual intelligence but also spiritual intelligence (Setiawan et al., 2025). Furthermore, other researchers emphasize that the integration of Islamic values in mathematics learning can help students understand the greatness of Allah through mathematical material, improve their understanding of mathematical concepts and Islamic values, and form quality individuals. (Rahayu et al., 2024).

Previous studies have explored the integration of Islamic values in mathematics learning through various pedagogical approaches, including Islamic-themed teaching materials, ethnomathematics, and Realistic Mathematics Education (RME). These studies demonstrate positive effects on students' motivation, attitudes, and character development (Jannah et al., 2021). Conceptual and epistemological studies that interpret mathematical unity, order, and logical consistency as reflections of divine oneness remain limited (Nabila, 2025). This reveals a significant research gap in understanding mathematics not merely as a medium for teaching Islamic values, but as a discipline that inherently embodies *tawhidic* meaning within an Islamic worldview. Therefore, this study seeks to critically analyze the relationship between mathematics and *tawhid* through a thematic literature review, emphasizing its epistemological and theological foundations. The novelty of this research lies in positioning mathematics as a means of internalizing aqidah by interpreting its fundamental concepts as manifestations of divine unity and order. Ultimately, this study seeks to strengthen the discourse on holistic

Islamic education by reaffirming mathematics as a science that can simultaneously cultivate intellectual rigor and spiritual consciousness.

B. Research Method

This research uses a literature study method with a descriptive qualitative design. The literature study was chosen because it allows for an in-depth examination of the relationship between mathematics and monotheism based on relevant written sources, then compiled into a systematic conceptual description. This design was chosen because the topic being studied is theoretical-conceptual in nature and places more emphasis on exploring and developing ideas than on collecting field data. The literature study aims to examine and summarize the results of previous research relevant to the topic of the relationship between mathematics and monotheism. This design involves identifying, collecting, and analyzing related literature to build a comprehensive understanding and identify research gaps that can be developed.(Hamin et al., 2025). According to Creswell, John. W. (2014; 40) states that literature study is a written summary of articles from journals, books and other documents that describe theories and information both past and present, organizing the literature into the topics and documents needed (Habsy et al., 2023). Thus, the research targets literature that can provide a comprehensive and up-to-date picture of the relationship between mathematical concepts and the values of monotheism in academic and applied contexts. This approach is expected to strengthen theoretical understanding while uncovering potential for further development based on the findings of previous studies. (Safari & Putri, 2025).

The population in this study is all literature related to the relationship between mathematics and monotheism, the integration of Islamic values in mathematics learning, and the thoughts of Muslim scholars on the relationship between science and monotheism, particularly those published within the last ten years. The research sample was determined purposively, namely by selecting literature that met the following criteria: (1) relevant to the topic of the integration of mathematics and monotheism or the integration of science and religion, (2) originating from credible sources such as scientific journals, academic books, proceedings, and other scientific documents, and

(3) being up-to-date or contributing to the development of studies on the relationship between mathematics and monotheism.

This study used a data collection technique by searching for literature study materials through various references. This includes collecting data related to the research topic, such as from related articles, scientific journals, and trusted websites that the researcher obtained. According to (Sabrina, 2021), There are four stages in the data collection technique:

1) Data collection. At this stage, the researcher collected data in the form of journals, articles, and other literature to answer the research problem formulation, namely whether the lattice method in multiplication operations has an effect on reducing students' difficulties in solving problems;
2) Identifying data;
3) Describing data, clearly presenting the literature;
4) Summarizing the data, based on all the data obtained.

From this data collection technique, we obtained several research findings discussed in this study, from which we then developed the research instruments we obtained. Although we did not use physical instruments such as questionnaires, instrument validation was conducted through review by experts in the fields of mathematics and monotheism to ensure that the criteria and analysis aspects used were appropriate and adequate. Thus, this literature instrument serves to ensure the quality of the collected data and the relevance of the results of the literature study analysis. (Zayrin et al., 2025)

The data analysis used descriptive qualitative analysis techniques in a literature review. These techniques revealed numerous references relevant to the research topic. The stages of data analysis were as follows:

1) Organizing the collected literature,
2) Content analysis focusing on key findings regarding the relationship between mathematics and monotheism,
3) Classifying and synthesizing concepts from various literature sources,

4) Drawing conclusions regarding the relationship and implications of mathematical theory in the context of monotheism, supported by evidence from the literature from the past 10 years. This technique emphasizes critical and comparative interpretation to find common ground and innovation in the study. (Munib & Wulandari, 2021).

C. Result and Discussion

This section presents the results of a literature review on the relationship between mathematics and monotheism from an Islamic perspective. The analysis was conducted on various scientific sources that discuss the relationship between basic mathematical concepts, such as numbers, patterns, and regularity, with the principles of monotheism and their integration into educational practice. This study also highlights how the values of monotheism can be incorporated into mathematics learning so that the science is understood not only as an exact discipline but also as a means to foster spiritual awareness and strengthen students' faith.

Mathematics is the science that studies the concepts of numbers, spatial forms, patterns, and logical relationships that form order and systematicity in the universe. Muniri (Mutmainnah, 2021) also explains the same diversity, namely, "Mathematics is related to the science of quantities that measure magnitude; also the discussion of relationships; but also includes the explanation of abstract forms so it is also called a deductive science; its discussion is then limited to the logical structures of something. From these various definitions, there are at least three important characteristics of mathematical science. First, its form is an abstraction from reality. Then, second, is its expression in simple symbols (numbers), and its source is a deductive mindset." (Nasruddin et al., 2021).

In general, mathematics is often considered an abstract, precise science, and independent of spiritual aspects or religious values. However, from an Islamic perspective, mathematics has a broader meaning. Mathematics is considered a form of order created by Allah SWT, where everything in the universe runs according to the rules and measurements (qadar) that He has determined. The Qur'an and hadith show many signs of the regularity of the universe which can be explained scientifically and

structured through mathematics. So, studying mathematics in an Islamic context is not only aimed at practical or academic purposes, but also to understand the majesty and order of Allah's creation, as well as to live the values of honesty and justice, which are part of Islamic law in everyday life. Several concepts such as numbers, sets, patterns and symmetry can be a means of understanding natural regularities as well as emphasizing accuracy and truth in science. (Nabila, 2025).

The meaning of tawhid

Tawhid is a fundamental teaching in Islam that explains that Allah is the only God who must be worshipped and followed. Linguistically, tauhid means "to unite" or "to make one," while in terms of its terminology, tauhid is the absolute belief that Allah is one, without any partners in His divinity, the right to be worshipped, and His perfect names and attributes. According to Qarawi (2000), the importance of Aqidah/tauhid in Islam is as, "The pillar of religion and the core of the Divine message and its purpose. It is the axis and support of religion. Muslims need it more than just a necessity. Because the heart will not live, will not find pleasure and happiness except by knowing its Lord and creator." (guru aini). Furthermore, tauhid is not only understood theologically, but also has a deep epistemological dimension. This was put forward by al-Faruqi and a number of other scholars who highlighted that tauhid is the basis for understanding the relationship between knowledge and existence. The concept of monotheism in this framework shows that the unity and oneness of Allah is a reflection of the unity of knowledge and reality, thus building a holistic and sustainable knowledge paradigm (Rijal, 2014).

Tawhid is not only the primary foundation of faith and influences all aspects of a Muslim's life, but also the concept of education. The purpose of this concept of tauhid-based education was actually taught by Allah, through a wise man whose name is immortalized as a surah in the Quran, namely Luqman. Luqman's educational concept makes faith in Allah (tawhid) the first lesson, found in Surah Luqman: 13. The above verse emphasizes tauhid or faith as the basis of education. (Hambal, 2020). Furthermore, it concerns how we view science, nature, and ourselves. The concept of monotheism is not limited to mere belief but also influences spiritual, social, and

intellectual life, thus guiding humans to continually be grateful and recognize God's greatness in all of His creation (Adnan, 2007; Fernandez, 2024).

The Relationship Between Mathematics and Tawhid

The relationship between mathematics and monotheism is a meeting point where the values of the oneness and greatness of God Almighty can be reflected through the beauty and order of mathematics. Mathematics, as an exact science that contains the concepts of order, the law of cause and effect, logic, and consistency, is a reflection of God's greatness as a Creator who is very orderly and there is no contradiction in His creation. In the concept of monotheism, God is the only Almighty God who governs the entire universe with fixed and consistent laws and rules. Therefore, the order found in mathematical patterns in nature is inseparable from divine order, which signifies God's wisdom and power. This order is not merely the result of human observation, but a tangible sign of the existence and precision of God's creation that perfectly regulates the universe. (Majid et al., 2025).

This aligns with the findings of (Zaenuri & Irfan, 2024), who emphasize that all scientific constructs—including mathematics—must ultimately lead to the acknowledgment of the oneness of God. According to their view, knowledge devoid of spiritual value loses its ethical and moral significance. In a symbolic sense, the number one (1), as the foundation of all numbers, carries not only numerical meaning but also represents the oneness of Allah as described in Surah Al-Ikhlas (Hidayati, 2025). states that the symbolism of numbers and numerical order can be used to instill the values of *tawhid* in mathematics education because every mathematical concept is essentially a reflection of the divine order established by Allah. The consistency of logic and the deductive system in mathematics also represent *tawhidic* values, as there is no contradiction within a correct mathematical system, just as there is no contradiction in the attributes and laws of Allah SWT. Mathematics learning integrated with Islamic values can therefore help students understand that consistency and order in science reflect *sunnatullah*, the immutable laws Allah has established in the universe(Elida, 2023).

Furthermore, the unity of logical systems and the consistency found in mathematics symbolize the oneness of Allah, who is free from any contradiction. Within Islamic educational settings, this is often interpreted as the embodiment of the *tawhidic* principle that emphasizes unity and harmony. Symmetry and harmony frequently observed in geometric patterns also serve as visual representations of balance in nature, reflecting the beauty of Allah's creation. These patterns demonstrate that everything in the universe is interconnected and functions in harmony, affirming *tawhid* as ultimate truth. Through this understanding, learning mathematics in Islam is not merely the act of performing calculations or mastering formulas; it becomes a means of recognizing the greatness of God, reflected in the order of the universe as a manifestation of His Perfect Attributes(Nurhikmah et al., 2024).

Compared to previous studies that focus primarily on instructional design and classroom practice, this study contributes a deeper theoretical analysis by emphasizing the intrinsic theological meaning of mathematical concepts. While pedagogical studies demonstrate *how* Islamic values can be integrated into mathematics learning, this research explains *why* such integration is epistemologically and theologically justified. This distinction represents a significant contribution to the literature on Islamic education and the integration of knowledge. Furthermore, interpreting mathematics through a *tawhidic* lens enables learners to perceive mathematical reasoning as a form of intellectual worship (*'ibadah 'aqliyyah*). Logical consistency, accuracy, and truth-seeking in mathematics mirror ethical values emphasized in Islam, such as honesty, responsibility, and discipline. Consequently, mathematics learning becomes a transformative process that shapes both intellectual competence and moral consciousness. In addition, studies examining the relationship between the number one in mathematics and the essence of *tawhid* argue that "one" is not merely a symbol but refers to the singular reality of Allah as the only Absolute Being. This approach departs from secular mathematical perspectives that separate exact sciences from spirituality. The novelty of this research lies in its contribution to reaffirm mathematics not only as a computational tool but also as a medium for strengthening faith through logical and systematic understanding of *tawhid*. This perspective enriches existing literature by

asserting that mathematical understanding can enhance one's religious consciousness—an aspect rarely highlighted in prior studies.

The development of learning models that integrate *tawhidic* values into mathematics content represents an important innovation in education. Recent research claims that meaningful mathematics learning can be achieved through the integration of Islamic values—especially *tawhid*—in accordance with the principle of unity between knowledge and religion. This contrasts with conventional learning models that focus solely on cognitive aspects without touching the spiritual dimension. Through an integrative approach, synergy between knowledge and faith is created, which, as a novel contribution, positively affects students' character development and widens the scope of mathematics learning beyond academic outcomes toward moral formation.

Theoretically, mathematical concepts and *tawhid* are mutually reinforcing because principles of unity and order in mathematics reflect the doctrine of *tawhid*, the core of Islamic teaching. Thinkers such as Nasr, who connect divine unity with the mathematical symbol of one, demonstrate that no dichotomy exists between science and religion. This supports earlier findings showing that mathematical phenomena can deepen spiritual understanding and religious awareness. Meanwhile, research that integrates mathematics with Qur'anic verses—such as Surah Al-Ikhlas—adds a new dimension to spiritually oriented mathematical studies, an area still rarely explored in depth.

Through this integration, mathematics becomes not only an exact science but also a tool for instilling spiritual and moral values in students, strengthening their faith and character. This shows that mathematics learning infused with *tawhidic* values can create a meaningful learning experience where students cognitively understand mathematical concepts while internalizing spiritual values that reinforce their faith and moral disposition. Such integration elevates mathematics from a science of numbers to a medium for reflecting upon Allah's oneness and the order of His creation (Diputera et al., 2024; Nabila et al., 2025).

Perspectives of Contemporary Muslim Scholars

1. Syed Hossein Nasr

Syed Hossein Nasr is an Islamic thinker who strongly emphasizes restoring the spiritual foundations of modern knowledge. According to Nasr, modern science—shaped by Western civilization—has lost its spiritual dimension because of its reductionist nature and tendency to detach humans from their Creator. He argues that modern science faces a profound crisis of meaning since knowledge without spirituality becomes a mechanistic tool devoid of higher purpose. Therefore, Nasr advocates reconstructing all forms of knowledge, including mathematics, based on the principle of *tawhid*—the oneness of God as the source of all cosmic order and harmony. He views the mathematical foundations of order, balance, and harmony as reflections of the divine cosmos created by Allah SWT. Thus, learning mathematics becomes not merely an intellectual endeavor but also a contemplative practice that nurtures awareness of divine signs(Akhmad Mamba'ul Ulum et al., 2024). In this view, mathematics education should awaken spiritual consciousness so that learners appreciate knowledge as a pathway to recognizing the Creator.

2. Ismail Raji al-Faruqi

Ismail Raji al-Faruqi highlights the centrality of *tawhid* as the foundational principle of all knowledge. His concept of the "Islamization of knowledge" is rooted in criticism of the dichotomy between religious and secular sciences. According to al-Faruqi, such separation disrupts the epistemological unity of the Islamic worldview. He introduces five principles of unity that should underlie all sciences: the unity of God, the unity of creation, the unity of truth and knowledge, the unity of humanity, and the unity of life. In mathematics education, al-Faruqi's framework implies that every mathematical concept should be understood as a manifestation of the order Allah established in the universe(Ahsan et al., 2013).

3. Syed Muhammad Naquib al-Attas

In line with al-Faruqi, Syed Muhammad Naquib al-Attas also views the need to restore knowledge to its Islamic spiritual roots through the concept known as the Islamisation of Knowledge. According to al-Attas, knowledge in modern Western tradition has undergone "desacralization," namely the separation between fact and value, resulting in the loss of its moral and transcendent dimensions. In al-Attas's

perspective, Islamizing knowledge does not mean rejecting modern science but filtering and reorganizing it so that it aligns with the Islamic worldview grounded in monotheism. He emphasizes that Islamic education should not only highlight intellectual aspects but also adab and morality. Knowledge should function to produce a cultured human being (insan adabi), a person who recognizes their proper place, God, and the universe. In the context of mathematics, al-Attas's idea guides that learning should not stop at logical-rational understanding but also bring students to spiritual awareness that the laws of numbers and geometric order are reflections of Allah's immutable sunnatullah (Zainuddin et al., 2025).

4. Kuntowijoyo

In Indonesia, the idea of integrating science and religion is also developed by Kuntowijoyo through the concept of "Islamization of science." Kuntowijoyo criticizes the trend of modern science that tends to be secular and ignores ethical and spiritual dimensions. He offers an integrative approach in which science is not positioned as value-free but is oriented toward revealing Islamic meanings and values in social reality. His concept of Islamization of science carries the spirit of making knowledge an instrument of social and spiritual transformation. Thus, mathematics learning according to Kuntowijoyo should not only focus on calculations and abstract theory but also develop moral-religious awareness and scientific attitudes oriented toward the well-being of society (Mulyono, 2025).

5. Nata

Contemporary Islamic education scholar such as Nata also contributes significantly to developing the concept of integrating worldly knowledge and religion in Indonesia. He emphasizes that Islamic education must remain relevant to contemporary developments without losing its spiritual essence. Nata argues that worldly sciences, including mathematics, can serve as a means of cultivating faith, character, and personality if taught using an approach that integrates Islamic values. Ideal education is one that unites intellectual, emotional, and spiritual intelligence so that it produces balanced and virtuous individuals. This approach demands learning models that do not only focus on cognitive and technical aspects but also build students' character and

personality based on Islamic values. Through this integration, mathematics—which is inherently conceptual and systematic—can be seen as a medium for teaching discipline, orderliness, honesty, and patience, which are character values aligned with religious teachings. Such education is expected to produce individuals who are intellectually smart and spiritually mature, capable of facing global dynamics without losing their Islamic identity. The integration concept developed by Nata shows that Islamic education does not have to be conservative or closed, but must be adaptive to global social and cultural changes. By placing the spiritual value of monotheism as the main foundation, mathematics and other worldly sciences can become media for instilling faith while preparing competitive human resources. This model bridges science and religion which have long been perceived as contradictory, thus creating holistic education that is intellectually and morally sound and oriented toward balanced worldly and spiritual life.

Implications for Education and Knowledge Development

Literature research shows that the integration of Islamic values into mathematics learning can support the achievement of mathematics learning objectives as well as positive character formation: thus, mathematics is not only a calculation tool but a medium for building awareness of cosmic order, gratitude, responsibility, justice, and honesty. For example, teachers in arithmetic or geometry themes can show how number patterns or symmetry are proof of the order of nature created by Allah. In the study of Jannah, Subaidi & Towafi (2021), it was found that the internalization of Islamic values in learning through the Realistic Mathematics Education (RME) model for sequences and series material positively affects students' learning activities and outcomes. Through this approach, students feel that mathematics is "relevant" to their spiritual lives and not merely number exercises (Jannah et al., 2021). In addition, the integration of Islamic values into mathematics also influences students' affective and spiritual aspects. A study titled *Developing Students' Character Through the Integration of Islamic Values in Mathematics Learning* shows that the application of values such as honesty, justice, responsibility, hard work, and awareness of Allah's greatness in mathematics learning not only improves academic understanding but also strengthens

students' moral and spiritual aspects (Setiawan et al., 2025). Implementation in the curriculum is crucial. Literature research indicates that integrating Islamic values into mathematics requires teaching materials, questions, and modules that contextually link mathematical concepts with Islamic values, as well as teachers trained specifically to connect these two dimensions. One study states: "Integrating Islamic values in math learning by designing teaching materials with Islamic values can build students' character who has religious-spiritual values and noble character." Such a curriculum allows mathematics learning not only to "solve problems" but to "understand meaning" and "live values."

However, challenges remain: limited learning time, low teacher competence in value integration, and the absence of a systematic model widely implemented. Literature studies reveal that "there are challenges in implementation, such as limited time, lack of teacher training, and the absence of a systematic learning model." Therefore, the development and implementation of mathematics learning models based on Islamic values require serious attention from policymakers, academics, and education practitioners (Setiawan et al., 2025).

Thus, the relationship between mathematics and monotheism through the integration of Islamic values into mathematics learning opens opportunities to form learners who are not only mathematically competent but also spiritually aware, ethical, and socially responsible. Mathematics becomes a medium for strengthening aqidah (faith), akhlaq (character), and knowledge in an interconnected way—a holistic and integrated science-religion education.

D. Conclusion

This article affirms that the relationship between mathematics and *tawhid* is an important approach in Islamic thought that seeks to combine scientific knowledge with religious values in a balanced manner. Basic mathematical concepts such as numbers, sets, relations, patterns, and order not only function as tools for logical and analytical thinking, but can also be considered as reflections of the principle of *tawhid* which emphasizes the oneness of Allah in creating, managing, and sustaining the universe.

The consistency and predictability of mathematical laws reflect the order in His creation, so that the process of mathematical reasoning can essentially be directed as a form of *tadabbur* of the signs of Allah's greatness. In the context of learning, this approach adds a spiritual dimension to the process of learning mathematics so that it is not only oriented toward understanding formulas and procedures, but also toward developing awareness of God, gratitude, honesty, accuracy, and responsibility among students.

More specifically, the results of the literature review show that integrating *tawhid* values into mathematics learning has the potential to strengthen students' curiosity and enthusiasm for learning, improve their attitudes toward mathematics, and reinforce character formation in accordance with Islamic teachings as reflected in their daily behavior. Students no longer view mathematics as a dry field of study separate from life, but as a means to understand the greatness of Allah through the order of numbers, patterns, and logical structures they study. By connecting mathematical material with the *Asmaul Husna* and relevant verses of the Qur'an, learning becomes more meaningful because students are encouraged to link intellectual activity with worship and the strengthening of faith. This also helps to overcome the separation between general sciences and religious sciences that still often occurs in educational practice, and offers the perspective that mathematics can serve as a path toward strengthening one's faith.

This study combines thought on the integration of knowledge, Islamic educational theory, and mathematical concepts, thus providing a more comprehensive perspective on the role of mathematics in Islamic education. However, this study still has limitations because it is a literature review and has not directly tested the effectiveness of integrating *tawhid* values into mathematics learning in the classroom. In addition, this study has not explored differences in educational levels or school contexts that may influence the implementation of this approach.

Based on the findings and limitations that have been reviewed, further research is needed in the form of developing and directly testing mathematics learning models that are *tawhid*-oriented, applicable, and innovative at various educational

levels. Future research may focus on the development of learning tools, teaching materials, and instructional media that combine mathematical concepts with Qur'anic verses, *hadith*, and the *Asmaul Husna*, while also assessing their impact on conceptual understanding, learning motivation, and character formation of students. Thus, mathematics education in Indonesia, especially in Islamic educational institutions, is expected to develop optimally and contribute to the formation of a generation that is not only intellectually intelligent, but also strong in faith, noble in character, and capable of understanding knowledge as part of devotion to Allah.

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