



Lecturers' strategies in strengthening monotheism in the digital era: A descriptive qualitative design

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Abstract

This article aims to explore the strategies of the four lecturers in strengthening the students' monotheism in the digital era. A descriptive qualitative approach was used to gather the data of three Islamic universities in Sumatera, Indonesia using in-depth semi-structured interviews and thematic analysis through coding process. The Participants were selected by purposive sampling. Findings showed that the lecturers gave an understanding of the nature, meaning, and values of knowing Allah, praying, and fasting. The first is associated with teaching the students to know Allah as a creator, His creation, name and nature. Second, teaching to build praying not only from its readings (*Lafadz*) and movement but also its nature, meaning, and values. Finally, fasting explaining students about the spirituality of fasting to get closer to Allah. This study can provide strategies for lecturers to strengthen the students' monotheism in the digital era.

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Introduction

Monotheism refers to belief that only Allah is the creator, sustainer, and giver of Sustenance and only He has the right to be worshipped (Setiawan, 2017). The Monotheism is divided into three types: *rububiyat*, *uluhiyat* and *asma' wa sifat*. *Rububiyat* is the belief that exists within a person to believe that Allah is the only creator, guardian, regulator of sustenance, and manager of the entire universe. It is associated with one name of Allah, namely, '*Rabb*', which means nurturing, educating, and growing something little by little until it reaches perfection (Afrizal, 2018). Then, *Uluhiyat* is

defined as among other things, peace, calm, protection, love, and worship ('*abada*') (Fanreza, 2021; Lubis, 2019; Rahman, 2013). Beliefs, attitudes, and all human actions are based on the belief to worship Allah. For example, prayer, fasting, hajj, helping people in need, teaching, working, etc. This worship is universally actualized in various aspects of human life. It is emphasized that worship is only for Allah SWT; He who is worshipped because of power, will, and others. As a crude medium, the body is used as a tool to worship His Most Holy and Noble substance (Lubis et al., 2022; Septiyani 2019). Finally, *Asma' wa sifat* attributes faith in Allah SWT's names and His attributes.

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To strengthen monotheism, lecturers are required to teach the students about Allah spirituality in Islamic education classes. Teaching spirituality is an effort to prepare students to live with perfect character, orderly thoughts, polite speech, and an expert in their affairs (Arifin 1991; Saekan, 2017), and essential as a process of filling the soul or spirituality of a Muslim individual (Dzulkifli, 2021). However, it should include three aspects, namely, the cognitive aspect, which includes the development of reason, such as intelligence and thinking power; the affective aspect of the heart, which includes the development of the heart, such as the development of monotheistic beliefs and faith, morals, mental and spiritual; and psychomotor aspects, namely, physical development, such as physical health and skills (Khoirudin, 2018; Sholeh, 2004).

Several studies have been conducted on strengthening tawhid in the digital era, including; a principle of Science Analytical Studies Ismail Raji al Faruqi (Inayah, 2018), Education Monotheism in the Qur'an (Setiawan, 2017), entity of God in the Quran (Marzuqi & Muzakki, 2023), inculcating *Aqidah* and *Tauhid* to children of early age (Lubis, 2019), the role of the teacher in instilling *tauhid*-based education in students in the perspective of the Qur'an Haerul et al. (2023), media literacy in the millennial generation in the digital era (Sari, 2019). However, strategies in strengthening monotheism in the digital era are rare. Therefore, this study was conducted to explore in-depth about the strategies using the question, "What are lecturers' efforts in strengthening student monotheism in the digital era?" This study aims to explore concrete strategies applied by lecturers in strengthening student monotheism in the digital era.

Literature Review

Digital Era

The digital era is a phase of human life that is increasingly accessible through advanced and fast technology that can change manual and land-based habits and patterns to be more practical, fast, and modern (Majlergaard, 2021). This era is a new chapter for Indonesia and a good opportunity to achieve greater profits, because it will present innovations according to what they like, making it easier to get information and various needs. However, we need to realize that all conveniences have unavoidable consequences, which weaken their faith, ethics, morals, mental and spiritual

qualities and even make them feel isolated from God due to the ignoring of His teachings and prioritizing the world (Gani, 2019). This condition will lead to individualistic tendencies, such as online games, fraud, and facilitating prostitution (Haerul et al., 2023; Sari, 2019). In this era, students' attitudes were far from proper values (Qomariah & Nihayah, 2023; Willya et al., 2019).

The role of Monotheism in Digital Era

Monotheism is a strong foundation for facing challenges in the digital era. It teaches the Oneness of God, specifically the belief that only God is worthy of worship (Ogunsola et al., 2020), provides the basis for technological and spiritual harmony, and makes technology as ultimate goals or sources of happiness. Besides, it leads us to use technology wisely and remind us that God is the source of all needs and happiness. Regarding the digital era, monotheism is very important for technological usage, as a tool to achieve self-potential development, and maintain the balance of the digital world with the spiritual, avoid the trap of materialism, technology addiction. Therefore, teaching monotheism in colleges including prayer, and fasting is very important, because possessing substance knowledge of monotheism can protect individuals from various consequences in the digital age.

Lecturer Strategy in Strengthening Monotheism

Strategy is important because it contains various strengths and abilities that are managed and arranged properly to achieve a goal. Afrizal (2018) stated that for safety in this world and the afterlife, it is very important to instill monotheism, therefore lecturers have clear steps in teaching monotheism. The steps are as follows:

Teaching about Allah through Rububiyat, Uluhiyat, and Nature was Asthma

Rububiyat is the belief that exists within a person to believe that God is the only Creator, guardian, regulator of sustenance, and manager of the entire universe. This monotheism is associated with one of God's names, '*Rabb*'. The Arabic word *Rabb* comes from the root *Rabba-yarubbu* which means to organize and manage (Philips, 2005). This means believing that God is the creator and regulator of all that is in nature. Therefore, we pray and hope that God can grant us what we intend (Qur'an/39:6; Qur'an/37:96; Qur'an/8:17; Qur'an/64:11; Qur'an/21 31; Qur'an/32:4; Qur'an/65:12. Allah has explained through the Qur'an that He created, governs,

and preserves all this nature. The Oneness of the Creator teaches that God is the source of life and happiness. Man is a weak creature and depends on Allah as the giver of wealth, the healer of disease, and the true protector. Therefore, *Rububiyat* monotheism teaches that Allah is present in every aspect of human life (Diani, 2019). Nothing was created and happened in nature by chance, it is all because of Allah (Philips, 2005; Siradj, 2014).

Uluhiyat is a monotheism of worship. The word *uluhiyat* is rooted in the word *a-la-ha* (*alif-lam-ha*), which means, among others, peace, tranquility, protection, love, and worship (*'abada*) (Lubis, 2019; Rahman, 2013; Fanreza, 2021). Human beliefs, attitudes, and all actions are based on belief in worshipping Allah SWT, and not only discussing Allah as creator (*Rabb*) but also as the One and Only One, the Most Perfect Being, His attributes and actions that have the right to be worshipped and which should not be associated with anything in worship (Afrizal, 2018). Worship of God can be done in various forms such as helping people in need, teaching, working, and so on. All actions are based on a firm belief in the oneness of God. This worship is universally actualized in various aspects of human life. Allah speaks in the Qur'an (Qur'an/4:36; Qur'an/2:21, and 163; Qur'an/21:25; Qur'an/16:36). It is emphasized that worship is only for Allah SWT (Diani et al., 2019; Philips, 2005). He is worshipped because of strength, will, etc. As a rough medium, the body is used as a tool to worship His Most Holy and Glorious essence (Lubis 2019; Septiyani 2019).

The *al-Asma' wa Sifat* is an attribute of faith in the name of Allah Almighty and His attributes. Those who have faith in Allah by instilling His praiseworthy attributes and His beautiful name (*asma'ul husna*) are incomparable and unique (Philips, 2005). This *Sifat* of Allah can be seen in the Qur'an (Qur'an/59:24; Qur'an/5:17; Qur'an/7:180). The verses of the Qur'an are the basis for explaining that Allah has attributes embodied in His names that must be attributed to Him. three concepts of monotheism *rububiyat*, *uluhiyat*, and *al-asma' wa sifat* trait form the basis of individual beliefs, attitudes, and behaviours toward God in (*hablun min Allah*), fellow humans (*hablun min al-nas*), nature (*hablun min al-'alam*), and themselves (*hablun min al-nafs*). His consciousness is always connected to Allah SWT (Sari, 2021). These three monotheisms must be instilled in university students in the digital age through Islamic education.

Teaching about Allah through prayer

Prayer is an obligation that must be carried out by every Muslim man and woman because prayer teaches humans to be obedient to Allah SWT. Prayer for every individual believer is a way to remember, get closer to, and know Allah SWT. Lambert mentions that prayer is a common spiritual movement in tradition (Beach, et al., 2008; Lambert et al., 2010). Therefore, prayer must be well known in terms of its purpose, material, and values contained in it. Prayer is not only seen from an external aspect, such as reading and movement, but more than that, it is a goal, a condition of being close to Allah and the values contained in it. People who pray know that they are clean and holy, feel honest and noble, and feel that the characteristics and movements are from Allah SWT. because I feel that no one can move, say words, will anything except from Allah. Besides that, Prayer is a more complex process in developing knowledge, physical and mental (Woodley & Phelps, 2021). Introduction and understanding of prayer completely and in depth can strengthen monotheism to Allah SWT. Prayers like this are more important to teach to students in the digital era.

Teaching about Allah through fasting

Fasting is the self-regulation of the fasting person's intentions, attitudes, and actions of various despicable characteristics. It always adheres to the religious norms that govern it and is referred to as renunciation of physical pleasure (consuming food, drink, and having sex from dawn to sunrise) (Abdullah, 2021; Ismail et al., 2019), but concentrating on achieving spirituality. Every adult Muslim carries out fasting to obtain a level of piety, rearranging what is allowed and what is not allowed to eat and drink and abstaining from various reprehensible qualities that can damage fasting (Haq, 2019). Fasting can also lead to being close to God by giving thanks for His blessings and gifts. Fasting can foster self-discipline and feelings because God watches it, and it refrains from Satan's temptations and desires (Ma'mun, 2016). Fasting can also protect oneself from despicable acts such as lies, vile thoughts, and emotions (Akram, 2016; Khan et al., 2018).

Fasting based on real intentions, proper attitudes, and commendable behavior can foster self-awareness and silence, focusing attention on a spiritual relationship with God (Syaifi, 2019). The greedy passions that bind a person can be controlled and mastered by fasting because fasting returns the soul to walk according to its *fithrah*, which is the path of truth He loves and preaches. Fasting makes a person feel dependent on God

because he is weak and can do nothing if he is not from Him (Safria, 2018). Fasting has a high spiritual value for Muslims, refraining from eating, drinking, and other activities during the fasting period, can create silence, hone patience, foster honesty, and self-control, and increase awareness and dependence on Allah.

Fasting, in addition to a means of maintaining life by depleting bacteria, improving body condition (Ozkul, 2019), improving metabolic homeostasis (Vrdoljak et al., 2022), and improving increased autophagy and sirtuin activity (Tiwari et al., 2022), which is repairing damaged cells, also provides a tangible manifestation of one's piety to Allah, because during fasting a person thinks more deeply about himself, from where, how, for what, and where he wants to go that God created. Fasting can bring this awareness, even realizing that the purpose of life is to worship Him (Qur'an/51:56). This means that fasting gives obedience to live His commandments and abstain from all that He forbids. Therefore, fasting has several values to deepen understanding of the majesty of God (Aryanto, 2022; Syaifi, 2019), and strengthen monotheism in knowing Him, which in turn can create feeling a closer relationship with Him.

Methodology

Research Design

A qualitative descriptive research design was used in this study since it attempts to explore the students' struggle in strengthening monotheism toward negative information to get in-depth data. Qualitative descriptive investigates problems of individuals or groups (Creswell, 2013). The data gathered in this type of research design were then presented in the form of words and scripts (Aziz et al., 2021).

Participants

Permission was given to rectors of three Islamic Universities in Indonesia for involving the students in our research. After getting a response from the rectors,

6 lecturers of Islamic education from three Islamic Universities in Indonesia were selected purposively as the participants. They were chosen as the research participants due to the consideration that they can strengthen monotheism and overcome the influence of the digital era in their lives, especially in education. However, 2 of the 6 refused to participate in the interview because of personal problems, so only four lecturers participated in the interview. To ensure confidentiality of the interview, we used pseudonyms for the four participants as shown in Table 1.

Data Collection

To obtain the data for the study, in-depth semi-structured interviews are used. Interviews using Zoom meetings were conducted for 45 minutes and 60 minutes for each participant. The participants were asked about the strategies for strengthening the monotheism of students during the digital era. In the interview, I asked, "What is the form of teaching to know Allah?" to ascertain their strategy for introducing Allah to students. Second, how far does praying influence students' monotheism?" to learn the impact of understanding the meaning and value of praying. Finally, "what is the importance of fasting" to understand the meaning and value of fasting spirituality. The interview was administered using Zoom meetings. This was due to the consideration of the COVID-19 pandemic. However, before that, the purpose of the study was explained.

Data Analysis

The interview was analyzed through thematic analysis using a coding process, and then the codes were grouped into the study category. The interview transcript was coded manually by finding relevant words, phrases, and sentences related to research questions which we identified in this process. The interviews were analyzed through thematic analysis using a coding process, and then the codes were grouped into research categories. In doing so, interview transcripts were coded manually by finding relevant words, phrases, and sentences related to the research question. In this process, we identify

Table 1 Participants' Demographic Information

Participants Pseudonym	Major	Degree	Gender	Age
Edo	Islamic education	Master	male	34
Devi	Islamic Law	Master	female	34
Aniar	Guidence and Counseling	Master	female	26
Anggraini	Islamic Education Management	Master	female	28

based on the first cycle, “pre-coding” or open-coding” (Saldana & Omasta, 2018), which establishes the relationship of the data to our research question. We identify questions for participants that show various factors that influence their attitudes and behavior in the digital era. For coding in the second cycle, we adopted pattern coding (Miles et al., 2014). After that, we grouped and compiled the data from the first to the dual coding and adjusted it according to the research questions. We coded the text based on questions and defined themes such as individualistic nature, disgraceful morals, etc. Then the codes are grouped to arrange categories that will be implemented to answer the research questions.

Trustworthiness of the Study

To ensure the reliability of the study, we carried out the method recommended by Tracy (2010), which is one of the triangulation methods and member reflection. This was done by comparing information or data in different ways. We used semi-structured interviews, observations, and surveys to obtain reliable, truthful information and a complete picture of the data studied. For member reflection, we made a copy of the interview transcripts. Participants were invited to re-check their interview results to get the accuracy of the data and information they provided Creswell (2014).

Findings

Teaching to Know Allah

The first theme refers to knowing Allah as the only creator (*Khalik*) of the earth that must be worshiped by all Muslim believers. The worship is not only in the form of rituals but also in the form of knowing His oneness through His creation, Allah is as Creator, worship, asthma’ and His Nature.

From His Creation

Knowing Allah through His creation can be seen through the creation of earth, sky, stars, angels, genies, humans, animals, Plants, Mountains, Seas, and many others. Knowing Allah as creator is the first step that needs to be introduced to the students to grow faith. In this sub-theme, the participants were asked about their strategies for knowing Allah. The participants reflected that they teach students to know Allah by explaining His creation to the students.

“I taught students to know Allah by teaching and showing the evidence of what has been created by Him. For example, the earth, stars, sky, angels, genies, and humans maintain their beliefs.”

(Edo, personal communication, March 2, 2023).

“I gave examples to students about God’s creation both on earth and in the sky so that they will increase their belief in Him.”

(Devi, personal communication, March 6, 2023)

“I gave comprehension to the students in the process of teaching and learning to make them realize that only Allah can help us avoid negative activities.”

(Aniar, personal communication, March 8, 2023).

“The students were given an understanding that everything in the world in the sky is created by Allah.”

(Anggraini, personal communication, March 15, 2023).

The data from the interview above explained that knowing Allah through His creations, such as the earth, the sky, and all the contents, are many and different. Each of them moves according to its position. After being observed and considered, it turns out that it can increase and strengthen monotheism students in the digital era. They realize that everything is inseparable from the power of Allah SWT.

As Creator (Rububiyat)

Recognizing Allah through His *rububiyat* is the belief that Allah is the only Creator, the ruler, the giver of wealth, the giver of guidance, who created life and death. He is the sole ruler and guardian of what he has created. Belief in the *rububiyat* nature of Allah has implications for monotheism. People who believe in it are more obedient and the obedient have strong monotheism. The participants explained:

“Providing students with an understanding that Allah is the only creator who created nature and everything in it. This strategy was given to increase monotheism to Him.”

(Edo, personal communication, March 2, 2023).

"I taught students to know Allah as the only creator, starting from things that are close to me, for example, the creation of the human ancestors Adam and Eve, which could not have been created alone without God creating them."

(Devi, personal communication, March 6, 2023).

"The knowledge of Allah as the powerful creator was taught to students by explaining that He can create anything he wants."

(Aniar, personal communication, March 8, 2023).

"I teach students this trait to declare that Allah is the only one who has the power to create everything on earth and in the heavens."

(Angraini, personal communication, March 15, 2023).

Based on the results of interviews with the participants above, they stated that understanding, belief, and awareness of the nature of *rububiyat* Allah SWT is an obligation that must be understood because this trait shows Allah the Almighty Creator, regulator, guardian, life, the deadly, the nature He is Almighty over everything. There is nothing he does not know, so he is his ruler. Awareness and understanding of all of this provide strengthening of monotheism for the students in the digital era.

From Names and Nature (Asma' wa Sifat)

Knowing the name and nature of Allah SWT is an effort to strengthen monotheism in Him. *Asma'* and trait is a good name as mentioned in *al Asmaul Husna* (99 names), and its inherent traits. Participants explained that he also learned about understanding the names of Allah and their inherent nature that are not separate. There is a nature in all names that shows the One Allah in many names. The participant explained that:

"I felt it is important to teach about the nature of Allah because it has a strong relationship with monotheism. The nature of names contains attributes according to each name which are inseparable from His substance because Allah encompasses everything in His names and attributes."

(Edo, personal communication, March 2, 2023).

"I needed to teach this attribute to students to know Allah. for example, al-Rahman, al-Raheem, al-Aziiz, al-Jabbar, and others. All the attributes are different according to the name, but the difference is still like God. So all these names and characteristics are a form of the oneness and oneness of Allah."

(Devi, personal communication, March 6, 2023).

"I taught Name of Allah to show students that He includes every attribute and name even though the names are different. The essence of His essence remains within him. Teaching the nature of asthma can help students learn about God."

(Aniar, personal communication, March 8, 2023).

"I taught students by explaining the names that contain the character of Allah, such as teaching the names of Allah such as al-Jabbar, ar-Rahim, al-Qudus, al-Maliki, etc. In each name there are attributes of Allah."

(Anggraini, personal communication, March 15, 2023).

From the information of the interview results above, it is explained that *asma' wa sifat* (the names and nature) nature is an inseparable part of the oneness and oneness of God. Participants learn how to recognize and understand these names and traits. In his belief, every name and Nature connects with Allah SWT.

Teaching the Meaning of Prayer

Islam places Allah Almighty as the goal of monotheism. Therefore, the prayers established are directed to Him. The participant explained that prayer is not only a matter of ritual, birth, how to improve movement, birth aspects, what is real and what is done in prayer, but also a matter of purpose, benefits, and wisdom that is the purpose of prayer itself, namely, to remember and be close to Allah SWT. The participant explained, namely:

"I gave the students an understanding of how to perform prayer after teaching Asma' wa Sifat. Performing prayer can help them avoid evil and strengthen monotheism."

(Edo, personal communication, March 2, 2023).

"I explained to students about the correct prayer. I mean, prayer is not only established but must be followed by understanding its intent and meaning, because true prayer and a deeper understanding can make us feel as if we are meeting God."

(Devi, personal communication, March 6, 2023).

"I assured them that someone who prays correctly will have a pure and clean heart, as well as good attitudes and actions because his heart is protected from being unclean."

(Aniar, personal communication, March 8, 2023).

"I explained the students that prayer is not only seen in terms of reciting lafadz and physical movement but more than that. I mean they must know the reason for performing the prayer, the nature and behaviour of the person praying. People who pray are people who have an intense relationship with Allah SWT."

(Anggraini, personal communication, March 15, 2023).

From the results of the interview above, explain that understanding, and believing in prayer more perfectly is not only understanding *lafadz* readings and prayer movements but also knowing the Nature of prayer, how awareness is present with Allah when praying, recognizing, understanding, and believing in the values of prayer that can be practiced in life. So those who have established prayers correctly, understand and understand *lafadz* and its movements and, in essence, can promote monotheism higher. The participants sought and found efforts to strengthen monotheism through discussion and learning about the whole prayer.

Teaching the Meaning of Fasting

Fasting is one of the five pillars of Islam that must be carried out by every Muslim after fulfilling the requirements and harmony. It is not abstaining from eating, drinking, having intercourse, and so on during the day, but also trying to avoid doing bad things that are forbidden by Allah. The participant explained that:

"Convinced students about the importance of fasting during Ramadan by explaining the purpose, conditions, pillars, and values of monotheism as a means of increasing self-purity."

(Edo, personal communication, March 2, 2023).

"I explained the essence of fasting about chastity to students in the teaching and learning process. I mean, I give an understanding that people who fast must be pure and clean, and stay away from everything that is forbidden by Allah even the smallest bad deeds."

(Devi, personal communication, March 6, 2023).

"Students were taught about the implementation of fasting which has monotheistic values based on what was taught by the Prophet Muhammad."

(Aniar, personal communication, March 8, 2023).

"I explained the essence of fasting is to manage, maintain, and feel a relationship with Allah. Observing fasting can accommodate discarding, abandoning, and refraining from all reprehensible traits, attitudes, and behaviours. We fill ourselves with goodness and glory. This condition of fasting can strengthen Monotheism."

(Anggraini, personal communication, March 15, 2023).

From the data presented above, it can be understood that participants not only carry out fasting *shar'i* but often learn its meaning, purpose, and values. Strengthening understanding and confidence in fasting is crucial because it can increase confidence in Allah SWT. Fasting becomes a testament to purify oneself and being close to God. This certainly strengthens Monotheism.

Discussion

This study described the strategies used by Islamic education lecturers in strengthening students' monotheism in the digital era. The findings of the study showed that lecturers lead the students to know Allah, the meaning of prayer, and the meaning of fasting in the process of teaching and learning in the classroom. About the teaching of knowing God through His creation, it was found that the participants were introduced to the earth and the sky and their contents that were created by God. The creation of the universe is a method of knowing Allah. Second, it gives comprehension that only Allah is creator (*Rububiyat*). The universe is created with a reason (Laming, 2006). Therefore, Allah is the true God, who created the universe that must be worshiped (Haerul et al., 2023). Third, knowing from names and Nature (*Asma' wa Sifat*) by explaining the oneness of Allah. This is consistent with the study finding because there is no god but him (Marzuqi & Muzakki, 2023).

Concerning teaching the meaning of prayer, it was indicated that participants not only teach about the meaning and understanding of the lafadz and movement but also explain how to feel that Allah is present in the prayer. The study carried out by Tabroni et al., (2023) noted that the rule of prayer must be followed by understanding its' spiritual meaning. A Muslim must admit his weakness as a servant and the omnipotence of Allah by asking for his help wholeheartedly without hesitation (Makarrim, 2022). This means that understanding the meaning is important when performing prayer (Woolley & Phelps, 2001).

Finally, the findings showed the lecturers teach the meaning of fasting. Participants taught the students about the nature of fasting. It is in line with Hossain (2012), fasting is the way to purify hearts and souls from evil deeds and a path to apologize to Allah, a training to develop the Muslim social awareness (Ma'mun, 2016). A study conducted by Khan et al. (2018) pointed out that fasting can increase an individual's level of piety to avoid total abstinence from social evils, sex, lies, and evil thoughts (Khan et al., 2018). However, no understanding of fasting means people do not know its values and spirituality (Walker et al., 2006).

Conclusions

Having analyzed the strategies of the four lecturers in strengthening student monotheism in the digital era, it can be concluded that the lecturers succeeded in providing a comprehensive understanding of the nature, meaning, and values of knowing God, praying, and fasting to students. The first is related the teaching to know Allah as creator (*rububiyat*), Allah worshiped (*uluhiyat*), His name and attributes (*al-asma' wa sifat*). Teaching about prayer includes explanations of *lafadz*, movements, and the presence of Allah in prayer. Third, the students are introduced to and given explanation about fasting to protect heart and soul.

This study has several limitations. It was carried out in three Islamic universities in Sumatra, Indonesia. The qualitative descriptive approach was implemented for gathering the data. Finally, four lecturers from three Islamic universities were recruited as the research participants. Therefore, further qualitative research is hoped to involve a large number of participants. Regarding implications for university stakeholders and lecturers, for stakeholders, the findings of this study can be as a basis for universities to provide specific classes for strengthening monotheism among students.

Lecturers can teach students how to strengthen monotheism by knowing Allah, understanding the meaning and value of prayer, and fasting to avoid everything that is prohibited by Him. This study also has several implications. Four lecturers from three universities were the research participants.

Conflict of Interest

The author declares that there is no conflict of interest.

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