

THE VALUES OF MONOTHEISM EDUCATION IN THE CHARACTER OF COMPULSORY TWENTY

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Abstract

This study aims to describe the values of tauhid in the character of compulsory twenty and to reveal and analyze the educational values of tauhid contained in the character of compulsory twenty. The methodology used in this research is a literature study concerning monotheistic books such as Kifāyat Al-Awam and also several articles related to this research. Meanwhile, the data analysis technique used in this research is a content analysis by understanding the meaning of content to obtain related conclusions. The values of tauhid education in the character of compulsory twenty: First, the nature of God's existence indicates that God exists and only God we worship. In this case, we believe that the existence of Allah oversees all our actions, whether it is good or bad, and kaunuhu bashirān. Second, the Oneness of Allah through His Wahdāniyat, Qudrat, Iradāt, and qiyāmuhi binnafsih characteristics. Third, being able to organize oneself and intending to perform worship only to Allah because Allah has the nature of the supreme Aliman, meaning that Allah knows whatever we intend even in our hearts.

Keywords

Values, Tauhid Education, Character of compulsory Twenty.



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INTRODUCTION

Monotheism education is one of education in Islam which believes that by developing personal independence, one can easily achieve goals (Harahap et al., 2022). Currently, tauhid education is needed in Indonesia. This is because many graduates from tertiary institutions are believed to take part in governing the country but have poor morals as evidenced by the existence of corruption, collusion, and nepotism as well as existing legal gaps which are one of the causes of the decline of our country (Handayani, 2009). Even students who are still in school often carry out negative activities such as fights, drugs, fighting teachers and parents, and destroying public facilities (Cahyo, 2017).

Education is an effort that is carried out by someone consciously to develop the potential of students and the norms that exist in them to others in a social environment (Septiyani, 2019). In KBBI (Kamus Besar Bahasa Indonesia) the word education is defined as a process of mental revolution (attitude and behavior) of a person to guide and direct their students in a teaching or training activity (Yumnah, 2020). In another opinion, it was also explained that education is an effort made by the older generation in guiding their students to be able to live a good and independent life (A. Setiawan, 2016).

Tauhid means oneness, namely a belief that God is one, one, single (Purba & Salamuddin, 2016). In terms it can be interpreted as believing that the existence of Allah is One, there is no partner for Allah, both in terms of substance, nature, or actions of Allah, who sent His messengers to give instructions to all humans and nature so that they are on the right path, and who asks accountability for the actions of humans while in the world, whether good or bad (Hafiedh Hasan, 2014; Ulfa et al., 2017). Tawhid is the elimination of equality and likeness of the substance, nature, and deeds of Allah, in the sense that there is no partner for Allah in various matters, both in deity and in matters of worship (Romli, 2012).

Monotheism education is one of education in Islam which believes that by developing personal independence, one can easily achieve goals (Harahap, Hotmasari, et al., 2022). Monotheistic education is the provision of guidance to students so that children have a strong and true monotheistic spirit, this education is not sufficient only by providing material but must be accompanied by a reflection of attitudes and behavior (Ulfa et al., 2017). In other literature, it is explained that monotheistic education is a process of providing guidance, teaching, and training given to students so that children have a strong and firm belief that there is only one God who must

be worshiped and believed in (H. R. Setiawan, 2019).

In literature explained that Tawhid is the education that was first carried out by the Prophet Muhammad SAW to his companions (Saputro, 2016). The purpose of tawhid education is to instill faith in Allah in a comprehensive manner towards students so that children carry out activities that are only directed to Allah alone (Rismawati, 2016). Monotheistic education must be given to children on an ongoing basis so that children have a strong and true faith. In Islam, monotheism is not just giving inner peace or just saving people from going astray, polytheism, but monotheism is also able to form good attitudes and behavior for someone who practices it (Falah, 2014).

Tawhid education is a form of escalating the nature of Muslims toward their faith in Allah. Ideally, Tawhid Education is fulfilled as early as possible. So that the formation of the character of students can be fulfilled as well as possible. The most important education is Monotheism Education because monotheism is a need for the nourishment of the soul of every Muslim. Providing monotheistic education consistently and continuously can keep our faith awake.

With the existence of monotheism education, by the theory, in monotheism education, a process of guidance, coaching, and developing one's potential as a human being who serves Allah SWT will be carried out. This is also contained in the Law on the National Education System (Sisdiknas) Number 20 of 2003, which contains the objectives of National education, namely to develop capabilities and form dignified character and civilization to educate the life of the nation, to develop the potential of students so that become a human being who has faith and is devoted to God Almighty, has a noble character, is physically and spiritually healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.

The character of compulsory twenty or obligatory attributes for Allah is an attribute that must exist in the Essence of Allah Ta'ala as perfection for Him. So, this study aims to describe the values of tauhid in the character of compulsory twenty and to reveal and analyze the educational values of tauhid contained in the character of compulsory twenty.

METHOD

The research method used is library research (library research), using written data sources as the primary source in writing this article (Harahap, 2020), such as a book by Sheikh Al-Fudholi with the title *Kifāyat Al-Awam* and articles entitled "Sifat Dua Puluh Telaah Pemikiran Al-Fudholi Dalam Kitab Kifāyat Al-Awam" published by Humantech: Indonesian Multi-Disciplinary Scientific

Journal. While the secondary sources in this study were obtained from classic monotheism books such as the book Fathul Majid by Assyafi'I and the book Ad-Durusu Al-Aqāidi Ad-Diniyah by As-Saqof as well as several articles related to monotheism at twenty.

The data collection technique used in this study is by documenting sources that are relevant to this article. Furthermore, this study uses content analysis techniques (Content Analysis) in analyzing the data contained in it which aims to understand the meaning of a container so that conclusions can be drawn from the problems studied. The steps taken in carrying out content analysis techniques are; collecting all data from various sources, selecting the required data, namely regarding the values of monotheistic education in twenty traits, then conducting data checks, rearranging the data obtained systematically, and presenting the data by concluding the researcher.

FINDINGS AND DISCUSSION

Findings

Properties Of Twenty

Allah is the Creator, Allah has the same impossible nature as the creatures He created. Characteristics that are obligatory for Allah mean that Allah is obliged to have several characteristics that point to perfection for Allah. These qualities are believed through reason by referring to the verses of Allah and the hadiths of the Prophet (Akbar et al., 2022). There are twenty compulsory characters or attributes for Allah (Taher, 2017), as follows:

Table 1. Attributes for Allah

No.	The Name of <i>Sifat Wajib</i>	The Meaning
1.	Wujud	There Is
2.	Qidam	Earlier
3.	Baqā'	Eternal
4.	Mukhalafatu Lil-Hawaditsi	Different Creature
5.	Qiyamuhu Binafsih	Stand Alone
6.	Wahdāniyat	One
7.	Qudrat	Power
8.	Irādāt	Will
9.	Ilmu	Know
10.	Hayat	Life
11.	Sama'	Hear
12.	Bashar	See
13.	Kalam	Talk
14.	Kaunuhu Qadiran	His Powerful Condition
15.	Kaunuhu Muridān	Its Willing Condition
16.	Kaunuhu Aliman	His Knowing Condition

17.	Kaunuhu Hayyan	His Living State
18.	Kaunuhu Sami'an	His Hearing Condition
19.	Kaunuhu Bahsiran	The Condition That See
20.	Kaunuhu Mutakalliman	The Condition That Speak

1. Wujud

Being is a mandatory attribute that is the first place in attribute that must exist for Allah (Cut, 2011). According to Imam Assanusi and his followers, existence is a permanent state for matter as long as the substance exists and its condition is not caused by something else, while Imam Asy'ary believes that form is God's substance itself (Al-Fudholi, 2018). The argument regarding the truth of this attribute is Q.S Ibrahim: 14/32-34, which means:

"It is Allah who has created the heavens and the earth, sends down water (rain) from the sky, then with that (rainwater) He issues various fruits as sustenance for you. He has also subdued ships for you to sail the seas by His will. He has subjected rivers to you. He has subjected to you the sun and the moon which are constantly moving (in their orbits) and has also subjected to you the night and the day. He has bestowed upon you all that you asked Him for. If you count the favors of Allah, surely you will not be able to count them. Indeed, humans are truly unjust and very kufr" (Q.S Ibrahim: 14/32-34). Allah mentions the favors that He has bestowed on His creation, that Allah has created layers of heaven as the roof and the earth that He spreads (Addimasyqi, 1999).

2. Qidam

Qidam is the second characteristic that is obligatory for Allah. Qidam means no beginning. This means that God's form is different from humans because God's form does not begin with something else, it does not begin with the absence of God, unlike humans who have a beginning, which begins with a drop of semen (Al-Fudholi, 2018). The truth of this attribute is proven in Q.S Al-Hadid: 57/3 which has the following meanings:

"He is the Most Beginning, the Most Final, the Most Outward, and the Most Inner, He Knows all things" (Q.S Al-Hadid: 57/3).

Maha first means that Allah existed before everything else existed so that there is nothing that preceded Allah's existence, supreme means that Allah is eternal forever even if everything is destroyed, there is nothing after Allah, maha zahir means knowing everything real (lahiriyah), innermost means knowing what is stored in His creatures (Addimasyqi, 1999).

3. Baqa'

The next characteristic that is obligatory for Allah is the nature of Baqa', in language baqa'

means that there is no end, eternal, eternal, lasting. Baqa' means that God's condition has no end, God is eternal and different from creatures. This is alluded to in Q.S Ar-Rahman: 55/26-30 (Assyafi'i, n.d.). Which means:

"Everything on it (the earth) will perish. (However,) the face (substance) of your Lord which has greatness and glory remains eternal. So, which of the favors of your Lord do you deny (O jinn and humans)? Who is in the heavens and the earth always asks Him. Every day He takes care of affairs. So which of the favors of your Lord do you deny (O jinn and humans)?" (Q.S Ar-Rahman: 55/26-30).

It is explained in an interpretation that Qotadah said that there is no one among Allah's creatures, both in the heavens and on earth, who does not have a desire for Allah. God has the power to give life and death, God has the power to grow the little ones, and set the captives free. Allah is the ultimate goal of pious people and where believers complain (Addimasyqi, 1999).

4. Mukhalafah lilhawadits

In language, mukholafah lilhawadits can be interpreted as being different from the creatures that God created, there are no similarities. Alhawadits means creatures because creatures that have similarities, whatever Allah creates is different from what Allah creates, be it from humans, jinn, or angels. Humans, jinn, and angels are jirim (having space, volume, or content). Allah's nature, deeds, and essence are different from creatures (Al-Fudholi, 2018). The truth of this attribute is aligned with Q.S Al-Ikhlâs: 112/1-4, which means:

"Say (Prophet Muhammad), "He is Allah, the One and Only. God is the place to ask for everything. He neither begotten nor begotten and there is nothing equal to Him" (Q.S Al-Ikhlâs: 112/1-4).

Thus it can be seen that Allah is the one and only God, there is no one worthy of worship besides Allah, the God who is perfect in His behavior, there is nothing equal to Him. God is a dependent place to meet all the needs of his creation, is the goal, and does not eat or drink, God is eternal even after all of His creation has perished (Addimasyqi, 1999).

5. Qiyamuhu binnafsi

Qiyamu binnafsi is the 5th obligatory attribute for Allah, in the language it can be interpreted as standing on His substance. Qiyam stands but does not stand straight, standing is not interpreted by the eyes, and Allah stands alone means Allah is the essence. By means with, but it does not mean holding something with something but the word 'with' here is only as a leaning. That is, God stands on Himself because God is rich, God does not need another substance because God is the essence (Al-Fudholi, 2018). This characteristic is in line with Q.S Fatir: 35/15, which means:

"O people, you are the one who needs God. Only Allah is the Richest, the Most Praised" (Q.S Fatir: 35/15).

From the verse above, it can be seen that all creatures pray to Allah in all states of movement or stillness, while Allah does not need anything from what He has created (Addimasyqi, 1999).

6. Wahdaniyah

Wahdāniyat means One, God is not composed. Oneness is the 6th obligatory attribute of Allah. Allah Wahdāniyat in His nature, deeds, and substance. Meanwhile, his form has components, such as; blood, bones, flesh, and so on. Allah's essence is not arranged in layers, his nature does not change, and his actions have no purpose, and do not use any tools, Allah's actions contain wisdom in them (Al-Fudholi, 2018). In line with the following word of God, which means:

"Indeed, your God is truly One. Lord of the heavens and the earth and what is between them and the Lord of the places where the sun rises" (Q.S Ash-Shaffat: 37/4-5).

Allah SWT there is no God but Him, the Lord of all creatures in the heavens and the earth and between them. Allah is the king who governs all creatures by subduing all the silent and circulating stars, the sun that rises from the east and sets in the west (Addimasyqi, 1999).

7. Qudrat

Qudrat means power (Marzuki, 2006). Allah has the power to create or bring up something from nothing that originally did not exist. This attribute is the 7th obligatory attribute for Allah. qudrat Allah on His substance, qudrat is not a tool for Allah in creating something. This is by the word of God, with the meaning:

"... Indeed, Allah is Almighty over all things" (Q.S Al-Baqarah: 2/20).

According to Ibn Abbas, the meaning is that Allah has power over all things that He wants, for His creation, in the form of forgiveness or punishment that will be given (Addimasyqi, 1999).

8. Iradāt

Iradāt means to wish, Allah wills to determine the circumstances that He creates. This attribute of Iradah is the 8th mandatory attribute for Allah, Allah determines the conditions for things that may be created (As-Saqof, n.d.). This is in line with the Word of Allah SWT which means:

"Verily His decree, if He wills something, He only says to it, "Be it!" So, be that (something)" (Q.S Yasin: 36/82).

Allah only commands something once, there is no need to repeat or reaffirm his orders. If Allah wants something, then Allah says: be it, once said, then it will be (Addimasyqi, 1999).

9. Ilmu

The nature of knowledge is that it does not begin with the essence of Allah, if the human being opens the hijab then humans will be able to witness the nature of knowledge in the essence of Allah, through things that are known to be true all knowledge is revealed without any exceptions by not prioritizing ignorance. The nature of knowledge is one (not arranged in layers, with which Allah knows everything (Al-Fudholi, 2018). This characteristic is by the Word of Allah SWT, which has the following meaning:

"Is (appropriate) the Substance that created it does not know, while He (also) is Subtle, All-Knowing?" (Q.S Al-Mulk: 67/14).

In an interpretation, it is explained that the meaning is whether God, the almighty creator, does not know, then Allah mentions the blessings that He has bestowed upon His creation, through the earth which Allah has subdued and made easy for humans to provide various benefits and places for planting. for agricultural purposes (Addimasyqi, 1999).

10. Hayat

Life in the language is life. This life is an obligatory characteristic for Allah, with this characteristic it is permissible for something that has this characteristic to also have idrok characteristics. Idrok is a trait with which something is found, such as; he has ears which he can hear with those ears (Al-Fudholi, 2018). By the word of God which has the following meaning:

"Allah, there is no god but Him, the Ever-living One who constantly takes care of (His creatures) ..." (Q.S Al-Baqarah: 2/255).

It is a notification that Allah, there is no God other than Him who is the Only for all creatures, He is a substance that lives eternally and does not die forever, continues to take care of other than Him, and all creatures wish for Him, Allah is the richest of all beings (Addimasyqi, 1999).

11. Sama' dan Bashar

Sama' means that Allah hears all existing things, and Bashar means Allah sees all existing things. This attribute is the 11th and 12th attribute that is obligatory for Allah. Namely, the nature of Wuduyat, when the hijab is removed, one can see that nature is in the essence of Allah (Al-Fudholi, 2018). The truth of this attribute is contained in the Qur'an which has the following meaning:

"Allah chose messengers from angels and humans. Indeed, Allah is All-Hearing, All-Seeing" (Q.S Al-Hajj: 22/75).

Allah is all-hearing of all the words of His servants, and all-seeing of them and knows who is most deserving of this task among them (Addimasyqi, 1999).

12. Kalam

Kalam means the attribute of God speaking, that is, the attribute that does not have a beginning in the substance of Allah SWT, neither letters nor sounds, there is no beginning and end, there is no I'rab and its Bina. Kalam that uses letters and sounds cannot be qodim, kalam is not in the form of kalam in the form of noble words which were revealed to Muhammad SAW, but the kalam here is in the form of adjectives, while the Qur'an is a word of words or words that were created (Abbas, 2006). This is alluded to in the word of God which has the following meaning:

"... Allah has truly spoken to Musa (directly)" (Q.S An-Nisa': 4/164).

God gave the ability to Prophet Musa to be the ability to understand the words of God, and because of that Moses is known as Kalimullah (Addimasyqi, 1999).

13. Kaunuhu Qodiran

The state of Allah ta'ala reigns. Qudrat and Qadiran are characteristics that go hand in hand, called the nature of the state, the degree is not being, not adam, but is called a thing (halfway between being and adam). Because modernity is a state or condition while qudrat is a trait, these two characteristics are usually inseparable (Al-Fudholi, 2018). In harmony with the Word of God which has the following meaning:

"... Indeed, Allah is Almighty over all things" (Q.S Al-Baqarah: 20).

14. Kaunuhu Muridan

The condition of Allah SWT wills. By the word of God which has the following meaning: (As-Saqof, n.d.).

"They will remain in it as long as the heavens and the earth remain, unless your Lord wills (another). Verily, your Lord can Carry out what He wills" (Q.S Hud: 11/107).

15. Kaunuhu Aliman

The condition of Allah ta'ala knows. In line with the word of Allah SWT which has the following meaning: (Akbar et al., 2022).

"... Allah knows everything" (Q.S An-Nisa': 4/176).

16. Kaunuhu Hayyan

The condition of Allah SWT is alive. The truth of this attribute is written in the Qur'an which has the following meaning: (As-Saqof, n.d.).

"Put your trust in (Allah) the Living One who does not die and glorify Him with praise. Sufficient is that He is All-Knowing of the sins of His servants" (Q.S Furqan: 25/58)

17. Sami'an

The condition of Allah SWT hearing is written in the Qur'an which has the following meaning: (Assyafi'i, n.d.).

"... Allah is All-Hearing, All-Knowing" (Q.S Al-Baqarah: 2/256).

18. Kaunuhu Bashiran

The condition of Allah SWT sees. Humans should feel ashamed of committing sins and negligence before God, who is all-seeing (Adenan et al., 2020). This is in line with the word of God which has the following meaning:

"Indeed, Allah knows what is unseen in the heavens and on the earth. Allah is Seeing of what you do" (Q.S Al-Hujurat: 49/18).

19. Kaunuhu Mutakalliman

The condition of Allah SWT speaking is the 20th attribute that is obligatory for Allah. That way every human being should have the right belief to learn more about the Qur'an properly and correctly (Usman, n.d.). In line with the verses of the Qur'an which have the following meanings:

"... Allah has spoken to Musa (directly) (Q.S An-Nisa': 4/164).

Based on the description above, it is necessary for us as Muslims to be able to know and understand the attributes of Allah to improve and strengthen our spiritual side so that it is even better. The attributes of Allah do not only act as a medium for recognition but as a vessel for cultivating faith within oneself and then practicing it in everyday life. By knowing Allah, it is hoped that Muslims can increase their devotion to Allah as Allah says in Q.S. adz-Dzariat verse 56; "And I did not create jinn and humans except that they serve Me."

Discussion

The Values of Tawhid Education in the Character of Twenty

The concept of monotheism education is stated in Q.S Luqman verse 13 below:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice" (Q.S Luqman: 31/13).

From this verse it is explained that Luqman advised his children not to associate partners with Allah, Luqman taught the most important knowledge to his children, so that their children only worshiped Allah and Luqman also gave warnings that associating with Allah is a very big injustice (Liriwati & Armizi, 2021). The concept of teaching monotheism to someone would be better to start when someone is still a child, with the following concept: (Liriwati & Armizi, 2021)

1. Teach children to love Allah more
2. Teach children not to fear anything but Allah
3. Worship Allah and confirm it
4. Instill gratitude in children for the blessings that God has given.

In other literature it is found that the concept of monotheism education is by combining knowledge material (science) with religious teaching material, namely giving knowledge to students that Allah is the creator of the entire universe and its contents, so students should have faith and believe in who created the universe. along with its contents, and only worship it, it is not permissible to associate it with anything and anyone. The concept of monotheism education is by making efforts to guide the heart and mind to always unite and know God through the knowledge (science) they have (Yumnah, 2020).

The concept of Tawhid Education is the existence of unity and harmony between science and religious knowledge. So that in educational activities must be instilled a love for the creator. So that it makes Muslim students always remember Allah in every activity wherever and whenever. The values of monotheism education in twenty traits are; First, the nature of God's being indicates that God exists and only God we worship. In this case, we always believe that Allah's existence oversees all our actions, be they good or bad.) and kaunuhu bashiran. This means that Allah can see and hear us even though we are limited by walls. That way it makes us individuals who are more careful in behaving wherever we are and always consider the rewards of the actions we have done. Second, the Oneness of Allah through His Wahdāniyat, Qudqat, Iradāt, and qiyāmuhu binnafsih characteristics. That is, Allah is the One over all things by believing that Allah has power and will in creating things and creating the universe and its contents without help from anywhere. Third, being able to organize oneself and intend to carry out worship only to Allah because Allah has the all-knowing nature of Aliman, meaning that Allah knows whatever we intend even in our hearts.

CONCLUSION

By intermediary belief like twenty for Allah can instill the values of monotheism in education itself. The values of monotheism education in twenty traits are; First, the nature of God's being indicates that God exists and only God we worship. In this case, we always believe that Allah's existence oversees all our actions, be they good or bad.) and kaunuhu bashiran. This means that Allah can see and hear us even though we are limited by walls. That way it makes us individuals who are more careful in behaving wherever we are and always consider the rewards of the actions we have done. Second, the Oneness of Allah through His Wahdaniyah, Qudqat, Iradāt, and qiyamuhu binnafsihi characteristics. That is, Allah is the One over all things by believing that Allah has power and will in creating things and creating the universe and its contents without help from anywhere. Third, being able to organize oneself and intending to perform worship only to Allah because Allah has the all-knowing nature of Aliman, meaning that Allah knows whatever we intend even in our hearts. That way it will be easier to achieve the concept of monotheism education, namely by aligning science and religion.

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