

Muhammad Bin Abdul Wahab's Thoughts About Monotheistic Education

Sri Dewi Astuti

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Article Info

Article history:

Accepted: 12 Oktober 2024

Published: 21 Oktober 2024

Keywords:

Thoughts on Monotheistic Education

Abstract

Education is very important in the life of every human being. With human education, children, even people are able to develop and have good potential. Therefore, it is important to learn calm tawhid, especially in this discussion of Muhammad bin Abdul Wahhab. The basis of tawhid education is an effort in Islamic education, because with this tawhid education is nothing but an Islamic outlook on life. This research uses qualitative methods, with data collection techniques using library research, where researchers use several library sources as references in this study. The sources used come from journals accessed through Google Scholar using the keywords, Tawhid education, the purpose of Tawhid education, then the data is analyzed and conclusions are drawn to answer research questions.

This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/)



Corresponding Author:

Sri Dewi astuti,

UIN Sunan Kalijaga Yogyakarta

Email: astutitu0@gmail.com

1. INTRODUCTION

In the middle of the 21st century AD with the rapid development of technology that has various popular scientific fields to be studied, one of them that is often discussed and perhaps timeless is to study a thought from figures who brought about changes in the current of life for the new generation. One of the important figures in the renewal of Islamic thought, especially in the field of monotheistic education, is Muhammad Bin Abdul Wahhab.

Muhammad bin Abdul Wahhab was born in 1115 AH (1701 AD) in the village of Uyainnah (Najd) approximately 70 km northwest of the city of Riyadh, the current capital of Saudi Arabia. He grew up and was raised in an educated family. His father was a religious figure in his community. Meanwhile, his older brother was a qadhi (grand mufti), a source of reference in Najd society.

Muhammad bin Abdul Wahhab came from a family known as a family of scholars. In the 11th century Hijri, the most famous scholar in Najd was his direct grandfather, namely Sulaiman bin Ali who served as a Qadhi (religious judge) in Raudah Sudair. After quitting, he moved to Uyainah and served as a Qadhi. Among the students of syar'i knowledge are two of his sons named Abdul Wahhab (father of Muhammad bin Abdul Wahhab) and Ibrahim (his uncle). Later, Abdul Wahhab became a scholar who later held the position of Qadhi in Uyainah, although he was not as knowledgeable as his father (Sheikh Sulaiman).

Muhamad Bin Abdul Wahhab has spent his time for more than 48 years in Dar'iyah. His whole life was filled with activities of writing, teaching, preaching and jihad as well as serving as the Saudi government's minister of information in Arab lands. Muhamammad bin Abdul Wahhab preached until he was 92 years old.

With the teachings he received from his family and teachers, Muhammad bin Abdul Wahhab's thinking had its own style, namely the purification of Islam which was truly based on the Koran and

Sunnah. It is not surprising that some people often consider his thinking to be rigid and textual. Seeing the phenomena that occur regarding groups who are followers of the thoughts of Muhammad bin Abdul Wahhab (Wahhabis) with their arguments which often give rise to debate, makes the author interested in studying further about Islamic renewal, especially in the field of monotheism education which is truly intended. by one of the great scholars born in Najd. That Muhammad Bin Abdul Wahhab is a respected person where he wants to provide guidance to his students so that they have a strong and steady spirit of monotheism and have good and correct monotheism.

The science of tawheed is a science that studies the knowledge of divinity and is related to, as we know, the attributes of Allah. In the essence of monotheism in Islam is to surrender oneself to Allah SWT. (Khaeru Aqbar, Dk 2021)

Tawhid is a science that must be studied first in Islam. Therefore, in the teachings of the Islamic religion, it is very important to teach Islamic knowledge. The science of monotheism is always related to the essence of Allah SWT, the names and characteristics of Allah, and the means to meet Allah. Tauhid is the bond between humans and nature and life, and Allah SWT is the creator of the heavens and the earth, even everything that exists on this earth exists. creation of Allah SWT.

If observed carefully, the meaning of monotheism for Sufis is not just a confession or news that is made accidentally, but is a transformation of the unity between humans and God. (Said A S, 2012)

Tawheed is interpreted as khalik and malik, is the creator of everything who provides sustenance, who guides, gives life and sets rules. Where this belief is established in the rules of monotheism which means there is no god but Allah, and Allah is the one who has the right to be worshiped without associating Him.

Ululiyah monotheism is that Allah is Mabud, which means that he has the right to be worshiped without associating with him. Allah is the best shelter for us, and we must always obey. Humans cannot enslave humans, because everything in nature, the world, and the sky only fear God.

Education is a very important thing in every human being's life. With human education, children and even people are able to develop and have good potential. Therefore, it is important to learn to be calm in monotheism, especially in this discussion of Muhammad bin Abdul Wahhab. The basis of monotheism education is an effort in Islamic education, because the existence of monotheism education is nothing other than an Islamic outlook on life.

2. RESEARCH METHOD

Library sources can be obtained from books, journals, magazines, research results and other appropriate sources. Once relevant literature has been obtained, it will be collected periodically for use in research.

Literature study is a data collection technique by reviewing books, searching for literature, notes and reports related to research. This literature study process is also used for data collection. Later the author will include this data in a scientific work.

This research uses qualitative methods, with data collection techniques using library research, where researchers use several library sources as references in this research. The sources used came from journals accessed via Google Scholar using the keywords, Monotheism education, Objectives of monotheism education, then the data was analyzed and conclusions were drawn to answer the research questions.

Sumardi Suryabrata believes that theories or concepts in research can be found in general reference sources, such as literature in the form of books, texts, encyclopedias.

According to Sugiyono, in his book he explains that this research method is a scientific way to obtain valid data for the purpose of understanding, developing and then proving it in knowledge to solve, understand and anticipate problems in the field of education.

3. RESEARCH RESULTS AND DISCUSSION

Monotheistic education is a planned effort to create a learning atmosphere and learning process so that children and students are able to develop their potential in religious spiritual strength, self-control, personality, intelligence, noble morals, as well as the value of skills that exist within themselves, the community, even the nation. and Country.

In this monotheism education, we must instill in children from a young age to always learn about monotheism, because studying the science of monotheism is our guide, always under the protection of Allah SWT. Monotheism education is providing guidance to students so that they have a strong and stable spirit of monotheism, and also have good and correct monotheism. In monotheism guidance, it is not only done verbally and in writing, but also the most important thing is with attitude, behavior and actions.

The meaning of tawhid in the Islamic religion is the belief that there is no god worthy of worship except Allah alone, which then tawhid is not only conveyed verbally but is also made central to all behavior of Muslims.

As time goes by, education has become one of society's needs to develop its potential, both from a cognitive and affective perspective. To pursue education, you don't need to know your age, social status, gender or ethnicity or religion (Marisa et al., 2021)

Tahid is a science that has an intimate and synergistic relationship within a community, which means that someone has an idea of understanding tawhid which is a reflection and social reality that occurs. In the modern era, previously monotheism was only understood as a person's knowledge in a form related to God, but what is happening is the breadth of knowledge that must be developed. (Ahmad A, 2019)

The most basic basis in monotheistic education is faith in Allah, which is the main foundation that every person who is Muslim must follow. In its scope, this is known as tawhid. Tahid in question is the basis of the Islamic religion where all Muslims recognize that Allah is the one God. That there is no god but Allah.

It was explained that the purpose of studying monotheism is an effort to know Allah and His Messenger through definite postulates. In this case, the science of tawheed also studies the meaning of belief by believing in all the attributes of Allah with all the perfection that Allah has and confirming every message or teaching of his apostle.

Tawhid education is not just about believing in the existence of Allah, but must follow the teachings that Allah has established, by worshiping Him, and carrying out his commands in daily life as well as practicing all of Allah's commands and avoiding all his prohibitions.

The teaching of monotheism is the central theme of aqidah and faith, therefore aqidah and faith are also identified with the term monotheism. Aqidah is an example of a name that is seen as synonymous with monotheism. Even though they are identical, the word creed has differences with monotheism. Literally, creed comes from Arabic whose basic word is 'a-qa-da' which means bond. Maintaining commitment means maintaining continuity of understanding and continuous appreciation of the substance and expression of a belief (Azhar M, 2022)

According to Hamka tauhid is expressing belief. It is not divided into others, the whole world is organized by one organizer and according to one rule. Everything that exists is subject to the same laws and laws. The human race is one. Both creatures are given reason and mind by God. There is no advantage of a person over others, but with his firm belief and piety to Allah. From the explanation above, the meaning of monotheistic education is the development of human nature to believe in Allah and obey Him. Monotheistic education can also be interpreted as a hard and earnest effort in developing, directing, guiding the mind, soul, heart and soul to the introduction (ma'rifah) and love (mahabbah) to Allah SWT. So, what is meant by monotheistic education is the development of the human nature to believe in God and obey Him.

4. CONCLUSION

In the article above, it can be concluded that monotheism education is very important to teach to our students, where by learning the science of monotheism we will get to know Allah more closely, by always worshipping Allah SWT, and carrying out His commands and then staying away from His prohibitions.

The most basic basis in monotheistic education is faith in Allah, which is the main foundation that every Muslim must follow. In its scope, this is known as tawhid. Tahid in question is the basis of the Islamic religion where all Muslims recognize that Allah is the one God. That there is no god but Allah.

Therefore, it is very important to teach monotheism education to children from an early age, so that they are able to form good behavior in accordance with the teachings of Islam. The importance of monotheistic education is taught from generation to new generation so that it is not neglected, in the sense of living life according to the rules according to the Koran and hadith.

5. ACKNOWLEDGEMENT

The author would like to thank all parties who contributed to this writing until it was completed. And especially to Mr/Mrs Lecturer for their direction and guidance in writing.

6. BIBLIOGRAPHY

- Abdullah ash-Shalih (2011). Al-Utsaimin, Tarikh Al-mamlakah Al-Arabiyyah As- Su'udiyah, juz 1, 65.
- Ahmad Aqib (2019). Penafsiran Tauhid Emansipatoris dalam Al-Qur'an (Perspektif Pemikiran Siti Musdah Mulia), 2 (2), 124.
- Al Fajar. L.M,(2016). Nilai-Nilai Pendidikan Tauhid Dalam Kitab At-Tauhid Lish Shaffil Awwal Al-Aliy (17), 1016.
- Anjarwati S (2022). Pendidikan Tauhid Dalam Kitab Al-Sullam Al-Taufiq Syeikh Abdullah Bin Husein Bin Thahir Dan Relevansinya Pada Pendidikan Islam Di Indonesia
- Azhar M.(2022). Penerapan Tauhid Dalam Diri Untuk Mencapai Ridho Allah. 2 (2), 103-109.
- Khaerul Aqbar, dk. (2021). Prinsip Tauhid Dalam Implementasi Ekonomi Islam, Al-Khiyar : Jurnal Bidang Muamalah dan Ekonomi Islam, 1.
- Marisa Deza Febriyeni,Dkk. (2021). Analisis Pendidikan Tauhid Dalam Perspektif Pemikiran Muhammad Bin Abdul Wahhab dan Relevansinya Dengan Pendidikan Islam Kontemporer, el-Ghiroh. 192.(1), 75.
- Said Aqiel Siradj, (2012) Tauhid Dalam Perspektif Tasawuf, Islamica,5, (1), 5.
- Setiawan A. (2017). Konsep Pendidikan Tauhid Dalam Keluarga Perspektif Pendidikan Islam,9. Ulu M.I (2013). Konsepsi Tauhid Menurut Muhammad Bin Abdul Wahhab Dan Implikasinya Bagi Tujuan Pendidikan Islam 97.