

The Concept of Tauhid Education and Its Implementation in The Family



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ABSTRACT: This study aims to describe the concept of monotheistic education in the family, based on the analysis of the Qur'an and Hadith, as well as how its implementation can be applied effectively. Tauhid education as the foundation of faith has an important role in shaping the character of children who have faith, noble character, and can face the challenges of the times. This research focuses on efforts to define the key elements of monotheistic education, its implementation methods, and its influence on children's spiritual development in the family environment.

This research uses the library research method, by examining various literature, including the Qur'an, Hadith, scientific books, academic journals, and other relevant sources. The analysis was carried out in depth to explore the concepts of monotheism, the principles of education in Islam, and the application of monotheistic values in the family environment.

The results of the study show that monotheistic education in the family involves several main elements, such as parental example, worship habits, advice, supervision, and the use of appropriate educational methods, such as prophetic stories and interactive discussions. A supportive and consistent family environment has proven to be an important factor in instilling monotheistic values. This research recommends strengthening the role of parents as the main educators to create a generation of faith and noble character.

KEYWORDS- Family Tauhid Education, Al-Qur'an, Hadith, Example, Character Formation

I. INTRODUCTION

Tauhid education (Hambal, 2020; Rusli et al., 2023) is the core of Islamic teachings which has a central role in shaping the character of individuals who have faith and noble character. However, in this modern era, various challenges have begun to obscure the implementation of monotheistic education in the family (Nikmah, 2023; Triyantha, 2020B, 2020a). Technological developments, the influence of social media, and materialistic lifestyles are often obstacles in the application of monotheistic values. Many families have difficulty in creating a religious environment that supports the formation of children's faith optimally. As a result, there is moral and spiritual degradation (Kristinova, 2022), where children no longer have a deep understanding of monotheism and how to apply it in daily life.

In addition, although many approaches to monotheistic education have been researched, their practical application in the family is still not optimally formulated. Methods such as example, habituation, advice, and supervision are often mentioned, but their implementation is often poorly structured so that they do not have a significant impact on the formation of children's character.

Islam was born with the creed of monotheism, releasing humans from bonds to idols, as well as other objects whose position is only as a creature of Allah SWT (Nugroho, 2014; Sodik, 2016). Monotheism that leads humans to true freedom from whatever exists, leads to submission to Allah SWT. The planting of monotheism was carried out for 13 years by the Prophet PBUH, a long time, but only 40 people were able to release the culture of their ancestors, dare to deny their ancestors, and go to a bright path "*Tauhid Islamiyah*". Meanwhile, the implementation of monotheism is worship. Worship is a consequence of believing in Allah in the *La Ilaha illallah* (there is no God but Allah). The manifestation of the testimony that has been uttered by a Muslim is to carry out worship as a form of devotion to Allah (Muizzuddin, 2017; Nasution, 2018). The purpose of worship is to cleanse and purify the soul by getting to know and get closer to Him and worship Him.

The Qur'an and as-Sunnah are sources of Islamic law that must be upheld by its adherents. The Qur'an as a revelation from Allah contains divine guidelines to guide mankind in interacting with his Lord, with his fellow man, even with the universe, as well as the Prophet's Hadith which is a documentation of the life of the Prophet Muhammad (peace and blessings of Allaah be

The Concept of Tauhid Education and Its Implementation in The Family

upon him) which contains words, deeds, decisions, physical qualities and morals that must be emulated by Muslims (Fitria Ma'rifat dkk, 2023; Retnowati et al., 2023; Turmudi, 2017).

Although the Qur'an and as-sunnah have been agreed as the sources of Islamic law, there are differences among Islamic scholars in the application of the two sources of Islamic law, it is due to different approaches in interpreting the two. In general, there are two frameworks of the ulama, namely the salaf scholars who are very strongly tied to religious texts and the khalaf (rationalists) who are contextual (Khairul Asfiah, 2016). From these two different points of view, a very sharp disagreement arises between the Salafs who are oriented towards language or literal and religious dogmas, and the contextualists who see the postulates in terms of siyaqoh (Context), namely by looking at the social, historical and anthropological sides.

The concept of education in the family based on Surah Luqman verse 13 (Makhshun, 2020; Samsuri, 2021) which means "(Remember) when Luqman said to his son, when he counseled him, "O my son, do not associate with Allah! Indeed, associating (Allah) is indeed a great injustice."

It is explained in the tafsir of tahlili which discusses the meaning of Q.S Lukamn verse 13 that associating with Allah is said to be wrongful, because the act means putting something out of place, that is, equating something that bestows blessings and gifts with something that is not able to give all that. Equating Allah as a source of favor and bounty with statues that cannot do anything is an act of tyranny. This act is considered a great injustice because what is equated with a being who cannot do anything is Allah the Creator and Ruler of the universe, who should all beings serve and serve Him (Ali & Mustofa, 2024; Rosalinda, 2020).

Then in the Qur'an A An-Nahl verse 78. (TafsirWeb.com, 2021; Tulus Muthofa & Aisyah Amalia Putri, 2022) Which contains the meaning: "Allah brought you out of your mother's womb in ignorance, and He made for you hearing, sight, and conscience for you to be thankful."

In this verse, Allah swt explains the supernatural and miraculous that is very close to humans. They know the phases of fetal growth, but they do not know how the process of fetal development that occurs in the womb so that it reaches perfection from the meeting of sperm cells and eggs to becoming a new human being who carries the characteristics of both parents and ancestors. In the process of this event, there is a hidden secret of life after reaching perfection, Allah took man out of his mother's womb in a state of ignorance. But while still in the womb, God bestows potential, talents, and abilities such as thinking, happiness, senses, and so on to humans. After human beings are born, with the guidance of Allah all potentials and talents develop. His intellect can think about good and evil, right and wrong, and right and wrong (Maghfiroh & Bagus Kurnia PS, 2020; Mujiono & Sutrisno, 2022).

With that developed hearing and vision, man recognizes the world around him, maintains his life, and establishes relationships with fellow humans. With the medium of reason and senses, human experience and knowledge from day to day are increasing and developing, all of which are God's grace and grace to infinite humans. Therefore, they should be grateful to Him, both by believing in the oneness of Allah, and not by uniting Him with others or by using all the blessings of Allah to worship and obey Him.

Based on the background that has been described in the previous section, the focus of this study is the concept of monotheism education in the family "What is the Concept of Monotheism Education in the Family?". The specific goal to be achieved in this study is to describe the concept of monotheistic education in the family.

II. METHOD

This research uses a qualitative approach. Because the source of data and research results in literature research (library research) in the form of a description of words. The data sources in this study are divided into primary sources and secondary sources (Fazal & Chakravarty, 2021). The primary sources in this study are the books that are the object of this research, namely the Qur'an and Hadith. The secondary source in this study is books or other journal articles that study the concept of monotheistic education in the family.

The data analysis used by the author is the analysis of this content to be able to understand the content or content of the book, including the Qur'an and Hadith related to the concept of monotheistic education in the family. All paragraphs must be indented. All paragraphs must be justified.

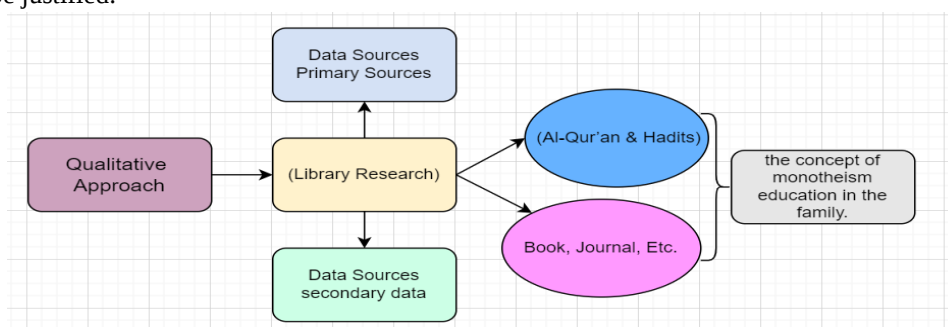


Figure 1. Research

The Concept of Tauhid Education and Its Implementation in The Family

III. RESULT AND DISCUSSION

To find out the concept of monotheistic education in the analysis family of the Qur'an and Hadith, the researcher conducts library research or literature studies using the method of reading books, scientific journals, and newspapers.

a. The Concept of Tauhid Education in the Quran

Basically, humans are pedagogic beings who can be educated and can also be educated. Based on the analysis of the Quran, several verses were found that explain the importance of monotheistic education in the family. These verses are: Q.S Al-Isra Verses 23-24.

This verse commands humans not to worship other than Allah SWT and to do good to their parents. This command shows that Allah SWT highly values the relationship between parents and children. These verses explain that monotheism education in the family must start early and must be done in a wise way.

Parents do play a major role and are responsible for the education and future of their children. The nature of children who are holy and inclined to faith must be formed and developed through a positive family environment and proper education. Parents as the first and main educator of children have the responsibility to forge the true and strong faith of children, teach moral values and good morals, help develop their abilities and potential, and be good examples and examples for children.

Thus, parents can help their children grow into individuals who have faith, morals, and the potential to become a better generation in the future. Therefore, parents play a major role and are responsible for the education and future of their children. Although his nature is a tendency of mauhid (to obey Allah), the state of holy nature in his soul is very dependent on the first environment he knows, namely the environment of his family and parents as his educators.

The concept of Tauhid Education includes the following.

1. Teaching Tauhid from an Early Age: Teaching Tauhid to children from an early age can help them understand the concept of Tauhid and develop good morals.
2. Using the Right Method: Using the right method, such as stories, examples, and discussions, can help children understand the concept of monotheism.
3. Developing Awareness of Allah's Presence: Developing awareness of Allah's presence can help children understand the importance of monotheism and develop good morals.
4. Negative Influences: Avoiding negative influences, such as media that are not in accordance with Islamic values, can help children understand the concept of monotheism and develop good morals.
5. Developing Critical Thinking Skills: Developing critical thinking skills can help children understand the concept of monotheism and develop good morals.

b. The Concept of Tauhid Education in Hadith.

The Prophet PBUH said: "Because he always teaches monotheism to his children before teaching them archery." (H.R Imam Abu Dawud)

The hadith about the Importance of Teaching Tauhid to the Family, namely the Prophet PBUH commands to teach monotheism, commands to maintain the honor of a Muslim, and commands to behave well to the family. (H.R Imam Ahmad). In addition, the Prophet PBUH said: "Whoever dies and does not know Allah, he has perished. And whoever dies and does not teach monotheism to his family, then he has perished." (H.R Imam Ahmad).\

DISCUSSION

The role of parents in monotheistic education includes the formation of faith, the delivery of moral values, and the development of children's abilities and potential. These verses show that monotheistic education must start early and be done wisely, taking into account the psychological and spiritual development of the child. The nature of children who tend to faith needs to be directed in a positive family environment to develop understanding and practice of monotheistic values.

Implementation of Tauhid Education Based on the Quran

The implementation of monotheistic education in the family based on the Qur'an has a systematic approach to ensure that children understand and internalize the essence of the oneness of Allah SWT. The first important step is to teach monotheism from an early age. This education starts from the age of children when they begin to absorb the basic values of life. By instilling the concept of the oneness of Allah from the beginning, children will have a solid spiritual foundation, as recommended in QS. Luqman verse 13, where the importance of instilling the value of faith in Allah is clearly mentioned.

In addition, the use of the right method is very important in conveying monotheistic education. Parents can use the stories about the prophets in the Quran as an effective educational tool. These stories not only attract the attention of children, but also help them understand monotheism in depth. Interactive discussions and real examples in daily life are also effective approaches, so that children not only accept the concept of monotheism in theory but also apply it in their lives.

The Concept of Tauhid Education and Its Implementation in The Family

Developing awareness of God's presence is the next step that parents must take. Teaching children to always feel watched by Allah SWT in their every action will help them grow up with a sense of responsibility for their actions. This approach not only shapes the spiritual character of the child but also strengthens their relationship with Allah SWT.

Avoidance of negative influences is another important aspect in the implementation of monotheistic education. Parents need to protect their children from the influence of the media or the environment that is not in accordance with Islamic values. This is so that the values of monotheism instilled in the family are not disturbed by things that can distort the child's faith.

Finally, developing critical thinking skills is also an important part of monotheistic education. Parents can teach children to understand monotheism logically and critically through an approach that is in accordance with human reason. For example, by providing an explanation of the evidence of the existence of Allah SWT that can be understood by children, they will have a strong basis of faith based on rational arguments.

Tauhid education in the family that is carried out with the above approaches can create a generation that not only has strong faith but is also able to face the challenges of life by upholding the values of monotheism. This consistent and structured implementation will ensure that children grow up to be individuals of faith and noble character.

ANALYSIS OF THE CONCEPT OF TAUHID EDUCATION BASED ON HADITH

- A.** The hadith of the Prophet PBUH provides direct guidance on the importance of monotheistic education in the family. One of the hadiths emphasizes the need to teach monotheism to children before providing other education, such as life skills. This shows that faith is the main foundation that a Muslim must have. For example, in the narration of Imam Abu Dawud, it is stated that the Prophet PBUH prioritized the teaching of monotheism before teaching children archery.
- B.** Another hadith from the narration of Imam Ahmad states that the Prophet PBUH ordered parents to teach monotheism to their families. This message affirms the moral responsibility of parents as the first and foremost educator in the family. Monotheistic education is not only about theoretical teaching, but also the application of these values in daily life.

Implementation of Tauhid Education Based on Hadith

Tauhid education in the family can be implemented through various effective approaches, one of which is the example of parents. The Prophet PBUH is the main example in teaching monotheism through concrete actions, which can be followed by parents as role models. The example of parents can be seen from their behavior that reflects a strong belief in Allah SWT, such as practicing honesty, showing patience in facing tests, and obedience in carrying out worship. These attitudes become direct learning that has a big impact on building an understanding of monotheism in their children.

In addition, parents also have the responsibility to provide good advice and supervision to children. Advice that contains an invitation to the goodness and values of monotheism must be delivered in appropriate and easy-to-understand language. In addition, supervision is important to ensure that the development of children's faith runs well and avoids environmental influences that can damage their faith. Through this supervision, parents can monitor and direct their children to the correct path of monotheistic education.

Teaching with compassion is also an important element in monotheistic education. The Prophet PBUH emphasized that education must be carried out in a gentle and wise way, so that children can accept the values of monotheism with an open heart. This compassionate approach helps to create a deep emotional connection between parents and children, so that messages of faith are easier for children to receive and live by.

Finally, parents must get their children used to carrying out worship based on monotheism, such as prayer, prayer, and reading the Quran. This habit not only forms a spiritual routine, but also strengthens children's understanding of their relationship with Allah SWT. By involving children in daily worship activities, parents provide opportunities for children to learn and experience firsthand the values of monotheism in their lives. This implementation will help shape the character of children who are not only faithful but also have noble character, in accordance with the purpose of monotheistic education in the family.

The Concept of Tauhid Education in the Family

The concept of monotheistic education in the family includes a number of key elements that must be applied consistently to form a solid foundation of faith in children. Tauhid education as a priority is the main element, because monotheism is the most fundamental foundation of faith in Islam. Parents play an important role in instilling monotheistic values in children from an early age, so that they can form a strong faith and guide them to understand the oneness of Allah SWT as the center of their lives.

In addition, the implementation of monotheistic education requires the right method that is adjusted to the age and ability of the child. Methods such as telling the story of the prophet, discussing the greatness of Allah, and giving examples in daily life are effective ways to teach the values of monotheism. With a relevant and creative approach, children can more easily understand the concept of monotheism in depth and applicatively.

The family environment must also be an environment that supports the spiritual development of children. Parents can create a religious atmosphere at home by holding family recitations, setting aside special time for worship together, or simply discussing

The Concept of Tauhid Education and Its Implementation in The Family

religious values in daily conversations. This environment full of religious nuances will help children feel comfortable and inspired to practice monotheism in their lives.

Setting an example by parents is another important component. Parents' behavior that reflects a strong belief in Allah SWT, such as carrying out worship consistently, showing honesty, patience, and other noble qualities, has a significant impact on the development of children's faith. Children tend to imitate what they see rather than just listen to advice, so this example is the most effective way to inculcate monotheistic values.

Finally, monotheistic education must also focus on shaping children's character. This education not only teaches religious concepts but also internalizes the values of monotheism into children's characters so that they are able to apply them in their daily lives. By building a personality rooted in monotheism, children not only grow up to be believing individuals but also become part of a generation that has noble character and brings benefits to society. With consistent application, the concept of monotheistic education in the family is able to become a solid foundation in producing a generation of spiritually and morally resilient Muslims

CONCLUSIONS

From the analysis of the Qur'an and Hadith, it can be concluded that monotheistic education in the family is the main responsibility of parents. This education not only provides a theoretical understanding of the oneness of Allah SWT but also shapes children's morals and character based on monotheism. By applying the right methods, setting an example, and creating a supportive family environment, monotheistic values can be instilled from an early age.

The application of monotheistic education in the family is an important step in forming a generation that not only has a firm faith, but is also able to face the challenges of the times by upholding the teachings of Islam. Therefore, the concept of monotheistic education in the family must continue to be developed and adjusted to the needs of modern society to create a harmonious and blessed Muslim family.

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The Concept of Tauhid Education and Its Implementation in The Family

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