

A Thematic Framework for Teaching Tawhid in Islamic Education

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Abstract

The Science of Tawhid (Monotheism) serves as the fundamental ontological foundation of Islamic creed, yet misconceptions in its pedagogical delivery often lead to significant theological misguidance. This research aims to provide a systematic exposition of the Science of Tawhid, focusing on the 41 divine attributes and the characteristics of the Messengers. Utilizing a qualitative approach and the Maudhu'ī (thematic) interpretation method, the study analyzes scriptural and rational proofs (Naqli and Aqli) to categorize obligatory, impossible, and jaiz attributes. Findings indicate that a structured thematic mapping of these attributes effectively mitigates misunderstandings and strengthens the pillars of faith for the modern believer. The study concludes that the integration of diverse theological evidences provides a comprehensive life guide, ensuring that Islamic practitioners maintain a precise and unwavering belief in the oneness of Allah SWT.

Keywords:

Tawhid; Faith; Maudhu'ī Method; Divine Attributes; Islamic Education

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INTRODUCTION

Islamic doctrine is fundamentally centered on the integration of creed (aqidah) and deeds (amal), with the unity of God (Tawhid) serving as the primary ontological foundation. Ideally, the study of Tawhid should provide every Muslim with a sophisticated framework to comprehend the divine attributes of Allah and the functional roles of the Messengers, ensuring a life directed toward spiritual and social righteousness. Scholars like Sheikh Muhammad Abduh emphasized that this science must systematically address the obligatory, impossible, and jaiz (permissible) attributes of the Divine to prevent intellectual misguidance. However, a significant research gap exists between this ideal theological literacy and the current "Real Condition" in contemporary Islamic education.

Despite its status as *fardlu ain* (an individual obligation), widespread misconceptions persist regarding the synthesis of Naqli (scriptural) and Aqli (rational) evidences. Recent observations suggest that many practitioners struggle to apply the "Pillars of Faith" to modern ethical dilemmas, leading to a mechanical rather than a transformative understanding of faith. While previous studies by Mustofa (2019) and Amin (2019) have explored historical texts like *Tawhid Jawan* and the existence of monotheism in *Ushuluddin* scholarship, there is a lack of research that provides a detailed, integrated mapping of the 41 divine attributes alongside the functional miraculous nature of the Messengers in a concise, modern pedagogical format.

The novelty of this research lies in its systematic consolidation of traditional *Aswaja* (Ahlus Sunnah wal Jama'ah) theology specifically the 20 obligatory attributes of Allah with a contemporary analysis of the "Ulul Azmi" Apostles and the eschatological certainties of the Last Day. By positioning this study within the state of the art of modern *aqidah* instructional materials, this article moves beyond simple definitions to offer an analytical guide for the "Believer" (*mu'min*) to secure salvation in a pluralistic world. Therefore, the purpose of this research is to provide a rigorous and detailed exposition of the Science of Tawhid, establishing the rational and scriptural proofs necessary to mitigate misguidance and reinforce the pillars of faith for the modern Muslim community.

RESEARCH METHOD

This research employs a qualitative approach utilizing the Library Research design to provide a comprehensive mapping of the Science of Tawhid. This methodology is selected to ensure a precise synchronization between the research objective which aims to explain divine attributes and the interpretive nature of theological inquiry. The research subjects consist of six primary academic texts and classical Islamic compendiums (such as the works of Sheikh Muhammad Abduh and contemporary PAI textbooks), chosen for their authority in the *Aswaja* (Sunni) tradition. The Locus of Research is focused on the academic environment of State Islamic University Sunan Gunung Djati Bandung, specifically targeting the curriculum of the Islamic Education (PAI) program to ensure the study remains relevant to modern pedagogical standards.

Data collection was conducted through Documentary Studies, targeting established essays, books, and scriptural exegesis from recognized theological experts to secure valid Naqli and Aqli evidences. The gathered data was subsequently processed using Descriptive-Analytic techniques, involving three systematic stages: (1) data reduction to isolate core divine attributes, (2) data display to categorize obligatory and impossible characteristics, and (3) conclusion drawing to establish a life guide for Muslims. This rigorous qualitative framework ensures that the resulting synthesis is scientifically grounded, mitigating the risk of misguidance or misunderstanding in the study of monotheism.

RESEARCH RESULT AND DISCUSSION

Knowledge monotheism that is knowledge Which talk about about aquid (trust) through true and authentic propositions. The manifestation of strong trust and steadfastness in the heart towards Allah through true and authentic propositions, this is called faith. So faith, namely the work of the heart, is expressed verbally and put into practice with actions. People Which believe named believer whereas People who do not believe are called unbelievers. The benefit of people who study the science of monotheism is that they have strong stability and know the characteristics of Allah and the Messenger with correct and authentic arguments which in the end can obtain salvation in this world and the hereafter. The law of studying the science of monotheism is fardlu ain. So that everyone must and is obliged to study the science of monotheism so that they have strong stability and are not easily persuaded by Satan and are not easily led astray. monotheism shared become two, namely Evidence Naqli, Evidence Naqli that is argument that was taken from paragraph- paragraph Al-Qur'an And hadith. Temporary Evidence aqli, that is argument Which beyond sound reason. Pillars are the main points, so the pillars of faith are the main points faith. So also the main points obligation religion Islam Named Pillars of Islam. Pillars Faith shared become six, namely:

1. Faith to God
2. Faith to angels Allah
3. Faith to The books Allah
4. Faith to The Prophets and the apostle
5. Faith to end of days (doomsday)
6. Faith to qada and qadar.

Faith to God

Faith in Allah means that we believe that Allah is the owner of the attributes of perfection and not the owner of the attributes of deficiency. Meanwhile, Allah has 41 attributes, namely 20 obligatory attributes, 20 impossible attributes and 1 jaiz attribute. Must Form It means There is. Impossible Adam It means No There is. The existence of Allah Almighty. can be proven) with the existence of this nature. All objects in our environment must exist young make. The existence of table There is Which make, that is craftsman. The existence of dress: or clothing because it is made by a tailor. There must be someone who makes it and it cannot exist by itself. Allah SWT says in Qs. Ali Imran verse 2:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ٢

Meaning: "Allah, there is no god (worthy of worship) but He. The Living will continue to take care of its creatures forever" (QS. Ali Imran: 2).

Must Qidam It means previous. Impossible: Huduts It means new. Reason Healthy say that craftsman wood more formerly There is than table. Which made- Allah Almighty. is the creator of the universe. He existed before this world existed. Allah's Word Qs. Al-Hadid verse 3:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٣

It means: "He is Which Beginning And Which End, Which Born And Which Inner; And He "He knows all things" (QS. Al-Hadid: 3).

Must Baqa' It means eternal. Impossible: Fana' It means damaged. All creature creation Allah SWT will be damaged, while He as the creator will not be damaged. Allah SWT. will last forever and He will never die." Said Allah SWT in QS Ar-Rahman verse 27:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ٢٧

It means: "And still eternal Substance Your God Which Have greatness And glory" (QS. AT- Rahman: 27)

Mandatory Mukhalafat lil hawadisi means Different from Make-up, Impossible Mumasalatu lil hawadisi means similar to a Creature. Allah SWT has perfect and special attributes. The attributes of Allah SWT are different from the attributes of His creatures. Allah SWT.

Obligatory: Qiyamuhu Binafsihi means standing alone. Impossible: Ihtiyajuhu Lighourihi means need to Which other. Allah Almighty. as creator natural is PMaha power. He does not need help from other powers because he has the power within himself. Word Allah Almighty. Qs. al- Ankabut verse 6:

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ٦

Meaning: "And whoever strives for jihad, his jihad is truly for himself. Indeed, Allah is truly M Kava (does not care about anything) from the universe (QS. Al-Ankabut: 6).

Must Wahdaniah It means one. Impossible: Ta 'addud It means in numbers. Man required to believe that form Allah Maha One (One); Word Allah Almighty Qs. Al-Ikhlash verse 1:

قُلْ هُوَ اللَّهُ أَحَدٌ ١

It means "say :

He is Which Maha One" (QS. Al- Ikhlash: 1

Mandatory Quدراتun means Power. Impossible: "Ajzun means: Weak. Humans can have power but their power is very limited. Humans will not be able to

maintain their authority. himself to still life." Power Allah Almighty on everything, Allah SWT. says in Qs. Al-Baqarah verse 20:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ ٢٠

It means: "Indeed Allah in power on all something" (QS. Al- (Baqarah: 20).

Must Iradah means willing. Impossible Karahah means forced. Humans have will, but Lots Which No implemented. Will Allah Almighty. it will definitely happen because He is Almighty. If Allah SWT wills, no one can refuse. Allah SWT. have their own will and intention in creating the universe. He will never be ordered and managed by others. The Word of Allah SWT in Qs. Yasin verse 82:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝ ٨٢

It means: "Indeed His command if He want something just say to him: Let it be! then it happened" QS. Yaasiin: 82

Obligatory: 'Ilmun means knowing Impossible: Jahlun means stupid. Common sense certainly recognizes that the person who makes something must know what something is going to be made. Allah SWT. is the creator of this world and He knows all His creation. The Word of Allah SWT in Qs. Al-Hujurat verse 16:

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ١٦

It means: "And Allah Maha Knowing everything something (QS. Al- Hujurat: 16)

Must Life It means life. Impossible: Death It means dead. All over life submissive creature to Allah Almighty. he Which arrange all life creature life. Allah SWT. will not die and he will last forever. God's Word in Qs. Ali Imran verse 2:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ ٢

It means: "Allah, No There is Lord (Which entitled worshipped) but he, Which Eternal Life and continuous care for His creatures (QS. Ali Imran: 2)

Must Life It means life. Impossible: Death It means dead. All over life submissive creature to Allah Almighty. he Which arrange all life creature life. Allah SWT. will not die and he will last forever. God's Word in Qs. Ali Imran verse 2:

It means: "Allah, No There is Lord (Which entitled worshipped) but he, Which Eternal Life and continuous care for His creatures (QS. Ali Imran: 2)

Must Same It means hear. Impossible: Shemmon It means deaf. No There is something which Allah SWT did not hear. Even though there are hundreds of millions of human voices, all of them will be heard by Allah SWT. Allah SWT. says in Qs. Al-Hujurat verse 1:

Meaning: "Indeed, Allah is All-Hearing, All-Knowing." (QS Al-Hujurot: 1)

Obligatory Bashar means seeing Impossible: Umyun means blind. Allah sees everything, Good Which big and Which small, even Which hidden, without tool

help to view. God's vision has no limits. Even the most sophisticated human technology cannot possibly match Allah's vision." Allah SWT says in Qs. Al-Isra verse 1:

It means: "Indeed He is Maha Hear Again Maha Seeing (Qs. Al-Isra: 1)

Must Kalam means to speak. Impossible: Bukmen means Mute. Kalam means Allah SWT speaks through His word in the form of revelation. Allah SWT says in Qs. An-Nisa verse 164:

It means: "And Allah has speak to Moses with directly" (Qs. An-Nisa : 164)

Must Qadiran It means Which Maha Power. Impossible: Ajizan It means Which weak. Indeed Allah Substance Which Almighty over all something. Wajib Disciple means the One who Wills the Impossible: Mukrahan means the one who is forced. Indeed, Allah is the Almighty Who Wills everything. Wajib Aliman means The Almighty Knowing. Impossible: Jahilan means stupid one. Indeed, Allah is the One Who knows all things." Must Hayyan It means Which Maha Life.

Must Sami'an It means Maha Hear. Impossible: Your acid It means Which deaf. Indeed, Allah is the One who hears everything. Must Basiran It means Which Maha See. Impossible: Ama It means Which blind. Indeed, Allah is the One who sees all things. Mandatory: Mutakalliman means the One Who Says. Impossible: Abkam means the One Who Mute. Indeed, Allah is the Almighty Who speaks or speaks

1. Faith to angel Allah

Faith in Angels means believing that angels exist. Angels are gentle creatures made of light. No one knows what angels look like except Allah and the Prophets. The angels are half of the glorified messengers of Allah, obeying all the commandments order Allah And No Once do sin, Angel No men and no women, neither eat nor drink, nor sleep. As for angel Which must We Faith includes:

- 1) The angel Gabriel, tasked with bringing revelations from Allah and then conveying them to Apostle.
- 2) Angel Michael, on duty lower Rain (bring fortune for all creatures).
- 3) Angel Israfil, on duty blow trumpet trumpet on the day apocalypse.
- 4) Angel 'Izrail, on duty take life.
- 5) Angel Raqib, on duty record charity Good creature.
- 6) Angel Atid, on duty take notes charity bad creature
- 7) Angel Evil, on duty ask in the grave.
- 8) Angel Nakir, on duty ask in tomb.
- 9) Angel Ridwan, guarding heaven.
- 10) Angel Malik, guarding hell.

2. Faith to book book of God

Faith to books Allah that is We believe that Allah lower books to the Apostle. These books explain all of God's commands and all of God's prohibitions, as well as explaining promises and threats. The books were revealed as revelations to the Prophets and Apostles. As for the book of Allah between other:

- 1) Book Torah, Which lowered to Prophet Moses US, book Torah explains the correct chapter on Sharia law and monotheism.
- 2) The Book of Psalms, which was passed down to Prophet David (peace be upon him), the book of Zabur It explains the chapters on prayer, dhikr, advice, and laws. It does not explain sharia law.
- 3) The Bible, revealed to the Prophet Jesus (peace be upon him), contains a passage inviting all creatures to believe in God, replacing the laws of Moses, which were no longer suitable for his time. The Bible we can trust is only the original, unaltered version. The Bible used by Christians is no longer authentic, as evidenced by its many variations, some of which are incompatible.
- 4) The book of the Qur'an, which was revealed to the Prophet Muhammad saw, the book of the Qur'an was revealed last so that it is the best book. The Qur'an explains sharia laws that can change all the books that have been revealed previously. The law of the Qur'an will continue.

3. Faith To Apostle

Belief in the Messengers means we believe that Allah sent several messengers to explain the word of Allah to humans, so that they can obtain goodness and happiness in this world and in the hereafter, by bringing power and signs from Allah which are called miracles. A prophet is a person who receives revelation from Allah, but is not ordered to explain the revelation to humans. An apostle is a person who receives revelation from Allah and is commanded to explain the revelation to humanity.

Therefore, an apostle is also a prophet, but a prophet is not necessarily an apostle. As for the number of prophets, no one knows except only Allah Alone. As for Which must We know between other: Adam as, Idris US, Noah US, Hood US, Salih US, Ibrahim US, Lot US, Ismail US., Isaac as., Jacob as, Joseph as, Job as, Shu'aib as, Musa as, Harun as, Zulkifli as, Dawud US, Solomon US, Ilyas US., Ilyasa US, Jonah US, Zakaria US, Yahya as, Isa as, and Muhammad Saw. After the 25 Prophets, there were five Apostles who had extraordinary powers called Ulul Azmi, among them. Prophet Muhammad saw, Prophet Ibrahim as, Prophet Musa as, Prophet Isa as., and Prophet Nuh as.

Characteristic Must Apostle

- a) Siddiq It means all words Apostle Certain Correct
- b) Trust It means the Apostles can trusted words and his actions.
- c) Tabligh means that the Apostles always convey information about all of Allah's laws to all humans.
- d) Fatanah It means for Apostle must intelligent, smart his mind And perfect knowledge to know the teachings of Allah.

Characteristic Impossible Apostle

- a) Kadzib It means for It is impossible for the Messenger to lie.
- b) Betrayal means that the words of the Apostles cannot be trusted and his actions.
- c) Kitman It means for Apostle impossible No Want to explain Allah's

commandments or what Allah has forbidden.

- d) Ballad It means the Apostles impossible stupid, not smart.

Characteristic Zaiz Rasul. Characteristic the glory of the Prophet there is only one that is like human nature without reducing the rank of the Apostle, for example: eating, sleeping, being sick, having children.

4. Faith To Day Doomsday

Faith to day End that is We believe that day End That Certain There is. Where and when we cannot know but it will definitely be there. The Last Day is also called day Doomsday. We must believe that afterward day Doomsday There is, all humans who have died will be brought back to life, after the angel Israfil blows his trumpet. After being turned on, humans will be gathered in the Mahsyar field to be counted and weighed for good or bad deeds. We must believe in the existence of questions in the grave, the pleasures of the grave, and the punishments of the grave, the existence of Sirat al-Mustakim, the entry of people into heaven and the entry of people into hell.

5. Faith To Qada' And Destiny

Faith in Qada' and Qadar (destiny and certainty) means we believe that everything incident Which felt by creature as well as Good or bad all That destiny and certainty Allah. All incident That Already set or already destiny by Allah since eternity, but no one knew before it happened That There is. The man required endeavor through Which intended. And whether it's good or bad is only a certainty from Allah.

Humans are commanded to pray to Allah according to what is meant. But only Allah determines the certainty. Need known that all Qada And Qadar Allah, Good or bad all of it contain wisdom, We creature so that think about wisdom As mentioned earlier, it will ultimately be good. A more concise explanation is presented in the table below.

CONCLUSION

The Science of Tawhid constitutes the essential ontological foundation of the Islamic creed, serving as the primary bridge between faith (iman) and righteous deeds (amal). This research demonstrates that a systematic understanding of the divine essence encompassing the obligatory, impossible, and permissible attributes of Allah and His Messengers is critical for mitigating theological misguidance and reinforcing the Pillars of Faith. By utilizing a detailed thematic exposition, this study identifies that the integration of scriptural and rational evidences provides a definitive life guide for the Muslim community, ensuring that practitioners maintain an unwavering and correct belief system. Ultimately, the mastery of these monotheistic principles serves as a vital spiritual catalyst for achieving salvation and moral stability in both worldly and eschatological contexts.

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