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## Tauhid Education in the Qur'an

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**Abstract:** *The type of research that the author uses is a type of qualitative research using a content analysis approach (Content Analysis), or what can be called a content study. This analysis is a research technique for making a conclusion or inference that can be replicated and the correctness of the data by taking into account the context. The object of this research is explored through various information in the form of books, interpretations, and journals. This journal aims to discuss humans who believe that Allah will become strong creatures in worship because worship is the result of monotheism, monotheism is the key to accepting all acts of worship so that they will produce noble humans, get instructions from Allah SWT to be blessed by Him so that included in the servant of Allah and entered into His heaven.*

**Keywords:** *education, monotheism, tauhid, Islamic education, humans.*

### INTRODUCTION

The rise of humans depends on their thoughts about life, the universe, and humans, as well as the relationship between the three of them with something that existed before life and what came after so that an understanding of these three things makes a person think brilliantly. Islam has provided solutions in a way that is by human nature, satisfies the mind, and gives peace of mind [1].

Islam is built on one foundation, namely monotheism which explains that behind the universe, humans, and life there is a creator who created all three [2]. The Creator of all things must have an original and mandatory nature. He is Allah SWT who gives instructions to know that everything that exists was created by Allah SWT as Allah says in surah Ar-Rum verse 22, namely:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ إِذَا فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ

*Meaning: "And among His signs (greatness) is the creation of the heavens and the earth, the difference in your language and the color of your skin. Indeed, in that, there are signs for those who know."*

The Qur'an has also explained that Allah SWT is God, with His words in surah Thoha 20:14 namely:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*Meaning: "Indeed, I am Allah, there is no god but Me, so worship Me and carry out the prayer to remember Me."*

The Qur'an is the word of Allah which was revealed to the Prophet Muhammad Sallallahu 'alaihi wa sallam through the intermediary of the angel Gabriel 'Alaihissalam as a guide for humans who want to achieve happiness and glory in the world and the hereafter and get rewards when reading it [3]. The Qur'an contains lawful and unlawful laws, past and future stories, as well as rules aimed at giving straight instructions to all mankind [4].

Allah Subhanahu wa ta'ala provides an explanation in the Qur'an that a servant is obliged to self-Esakan Himself and teaches that no one has the right to be worshiped except Him and orders each of His messengers to call upon the Oneness of Allah as in Al -Qur'an surah An-Nahl verse 36:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَانظُرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

*Meaning: "And indeed, We have sent a messenger for every nation (to call), "Worship Allah, and stay away from thaghut", then among them, there are those who are guided by Allah and some are still in error. So walk in the earth and see how the end of those who deny (the apostles) ".*

Humans who believe in Allah will become strong creatures in worship because worship is the result of monotheism, so monotheism is the key to accepting all acts of worship so that they will produce noble humans, get instructions from Allah SWT to be blessed by Him so that they are included in the servants of Allah and enter into heaven. As for those who are reluctant to believe in Allah and are arrogant, Allah threatens them with a painful punishment [5]-[7].

## LITERATURE REVIEW

The theme related to this study is about the concept of tawhi education in the story of ashabul ukhdud Surat Al-Buruj a study of the tafsir of Ibn Kathir and Tafsir Al-Azhar leads to the conclusion, that the views of tafsir Ibn Kathir and tafsir Al-Azhar are relatively the same, there is no striking difference in interpreting surah Al-Buruj verses four to sixteen. If you look at the theory of tawhid, then the interpretation in the story of ashabul ukhdud fulfills the theory of tawhid which is divided into three parts, namely tauhid rububiyah, tawhid uluhiyyah and tawhid asma' waalam.

The value of tawhid rububiyah education contained in it such as human nature as the basis for tawhid education, ayat kauniah as a means of tawhid education, Targhib and Tarhib in tawhid education. The value of tawhid uluhiyyah education such as, the role of educators in tawhid education, evaluation in tawhid education and lifelong education. Then the last educational value of tawhid asma' wasifat [8].

Implementation of the educational values of tawhid rububiyah such as developing the potential of tawhid nature, making nature a means of tawhid education and the application of targhib (reward) and tarhib (punishman) methods in tawhid education. The implementation of tawhid uluhiyyah education such as, the concept of the ideal teacher in tawhid education, the application of examinations in the educational process and the application of lifelong education models in tawhid education [9], [10].

Furthermore, the implementation of tawhid asma' wasifat education is reflected in the life of a believer and Islamic society. Based on the results of literature research on the concept of tawhid education in the story of ashabul ukhdud Surat Al-Buruj a review of the tafsir of Ibn Kathir and Tafsir Al-Azhar, the author provides advice to educators, especially tawhid education, parents, Islamic boarding schools, murabbi and the general public [11]-[13].

Tawhid, impressing Allah in rububiyah, uluhiyyah and asma' washifat, must be best protected from everything that can pervert it. Because tawhid is a very basic and fundamental

matter for the life of a Muslim. Tawhid is the determinant of a person both in the life of the world and the hereafter, happy or miserable, safe or wretched [14]–[16].

The next research entitled: The Concept of Islamic Education According to Ahmad Tafsir written by Nadia Ja'far Abdat and Lidia Fuji Rahayu and confirmed that the concept of Islamic education in the thoughts or views of Prof. Dr. Ahmad Tafsir about Islamic education is: 1. Islamic education in Ahmad's view Tafsir is guidance given by a person to someone so that he develops optimally in accordance with Islamic teachings which must contain faith values and morals as the foundation.

More clearly it can be formulated that is a Muslim whose body is healthy and strong, his mind is intelligent and intelligent, and his heart is devout of Allah. If abbreviated, Islamic education is guidance for a person so that he becomes a Muslim as much as possible which is held in the family, community, and school regarding the formation of physical, intellectual, and heart aspects of students.

2. The purpose of Islamic Education according to Ahmad Tafsir is the goal that brings people to become kaffah Muslims or perfect Muslims, namely Muslims whose bodies are healthy and strong, their minds are intelligent and intelligent, and their hearts are filled with faith and piety to Allah SWT.

3. The Islamic education curriculum for Ahmad Tafsir should be prepared based on the objectives of education according to Islam. The purpose of education according to Islam is to make a kaffah man a Muslim whose body is healthy and strong, his intellect is intelligent and intelligent, and his heart is filled with faith in Allah. In its development, it is required that subjects that support the development of these three aspects (physical, spiritual, and intellect) based on faith and the content contains morals, knowledge, or skills and art.

4. Evaluation of Islamic education according to Ahmad Tafsir is an action taken to find out the results of teaching in particular, and the results of education in general. Also for the main consideration in determining class advancement, even for the improvement of educational programs in general. According to him, the evaluation should be aimed at aspects of education commonly called cognitive, affective, and psychomotor aspects. Evaluation should be directed to all areas of coaching [17].

Of course, from the previous research above, there is a fundamental difference with this research, namely on the side of tawhid education from the perspective of the Qur'an and al-Hadith.

## RESEARCH METHODS

The type of research that the authors use is qualitative. Qualitative research is a research method based on the philosophy of postpositivism, used to study the condition of natural objects, where the researcher is the key instrument, and the results of qualitative research place more emphasis on meaning [18].

While the approach used in this study is the content analysis approach (Content Analysis) or also known as content study. This analysis is a research technique for making a conclusion or inference that can be replicated and the correctness of the data by taking into account the context [19]. The object of this research is explored through various information in the form of books, interpretations, and journals [13], [20].

## RESULTS AND DISCUSSION

### Definition of Monotheism Education

Education in the Big Indonesian Dictionary comes from the word learn which when it gets the affix makes it educating, meaning nurturing and giving training. In nurturing and giving training it is necessary to have teachings, guidance, and leadership regarding morality and

intelligence. Education is also interpreted as a process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training efforts [21].

In Law No. 20 of 2003, concerning the national education system, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, personality, noble character, self-control, and intelligence. , as well as the skills needed by himself, the community, the nation, and the State [22].

Meanwhile, Islamic education is a process carried out to create complete servants who have faith and piety to Allah SWT and can realize their existence as obedient servants of Allah in this world, according to the teachings of the Al-Qur'an and Sunnah. In addition, Islamic education forms the object of education to become a perfect human being (human being), by the teachings and personality of Rasulullah SAW to get closer to Allah SWT to achieve happiness in this world and the hereafter [23].

As for monotheism, it comes from Arabic, masdar from the word wahaada-yuwahhidu-tauhiid, and means to make one [24]. As for syara' monotheism, it is the oneness of Allah in creating, managing, controlling everything, worshiping only Him and establishing the Asma'ul Husna and al-'Ulya characteristics for Him, and purifying Him from deficiencies and defects. Tawhid is something that was brought by the prophets and apostles and was first brought by the Prophet Adam 'Alaihissalam. So that monotheism education means the process of guiding, directing, teaching, and training a Muslim so that he has a strong and firm belief in Allah SWT as the only God who has the right to be worshiped [25].

According to Imam Abi Ja'far Ath-thohaawi Al-Hanafi in his book Al-'Aqidah Ath-thohaawiyah regarding the explanation of monotheism and aqidah Ahlu As-sunnah Wal jama'ah, said: we say that in monotheism or the Oneness of Allah with faith or believe in taufiq and Allah's guidance that monotheism has 134 important points including:

1. Verily, Allah is One with no partners (Wahdaniyyah)
2. There is nothing like Him (Mukholafatu li al-hawadits)
3. Nothing can weaken Him (Qudroh)
4. There is no god but Him
5. Qodim in nature, there is no beginning and is fixed, there is no end
6. Incorruptible and imperishable (Baqo')
7. Nothing happens unless something He wills (Iroodah) [26].

Monotheism is a very fundamental foundation or masdar for a servant, like a building, monotheism is the foundation. If a building has a strong foundation then what is built on it will stand firm and not be shaken by anything, and vice versa. Islam as a religion blessed by Allah SWT makes a servant have guidance and guidance in realizing the Oneness of Allah SWT. Allah never wants a servant to be in the slightest error, even Allah wants every human being as caliph on earth to believe and obey Allah SWT [25].

Tawhid has a broader scope than aqidah because monotheism is not just aqeedah, it is even a philosophy of human life. With true monotheism, a human being will have awareness and perfection of the existence of Allah, so that all thoughts, feelings, and regulations are based on what Allah revealed in the form of the Al-Qur'an and Al-Hadith brought by His Majesty the Prophet Muhammad SAW [27].

### **Monotheism Education in the Qur'an**

Islam requires every human being to seek knowledge, especially religious knowledge. Education must start from the family, so in the family there must be education, especially monotheism education. In the Al-Qur'an surah Luqman verse 13, Allah SWT says:

وَأَذَقْنَا لُقْمَانَ إِبْنِيَهُ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Meaning: "And (remember) when Luqman said to his son, when he taught him a lesson, "O my son! Do not associate partners with Allah, in fact associating (Allah) is truly a great injustice."*

This verse explains to us to educate, and advise children in faith and monotheism in Allah SWT as in the book shofwah At-Tafasir by Imam Muhammad Ali Ash-Shobuni explains that Luqman Al-Hakim as a father who gives advice, instructions, and warnings to his children: "O my son! Be a man of reason and do not associate anything with Allah, such as humans, idols or statues, or children, because shirk is ugly and bad and tyranny is clear because it puts something out of place, so whoever equates between Allah and creatures, between Allah with idols, indeed he is as stupid as humans and the person who is farthest from intelligence and wisdom [28].

The advice taught by Luqman Al-Hakim to his son is the education of monotheism in Allah and the prohibition against associating Him with anything because monotheism gives awareness of the existence of a relationship with Allah and His Oneness and negates belief in other than Allah. Allah SWT also said in surah Al-Baqoroh verse 132:

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبَ بَيْنِي إِنْ اللَّهُ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۗ

*Meaning: "And Abraham left (sayings) it to his children, so did Ya'qub. "O, my children. Indeed, Allah has chosen this religion for you, so do not die unless you are a Muslim."*

In this verse, Ibrahim 'Alahissalam, as God's lover, willed his children to follow his religion, namely Islam, because God has chosen Islam as a religion blessed by Him and remains in Islam until death comes and dies in a state of Islam [28]. Imam Abi Ja'far Muhammad bin Jarir Ath-Thobari in his book Jaami'ul Bayan 'An Ta'wil Al-Qur'an explains the meaning of the verse fragments:

فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

The interpretation is to stay in Islam and don't die except in a state of submission to Allah because you don't know when you will sleep forever, night or day, so don't break away from Islam. After all, when you die and you are in a religion that is not approved and chosen by your god, then you die and your god will be angry and angry with you so that you are among the wretched people [29].

Likewise with ya'qub 'Alaihissalam who bequeathed his children to worship the god worshiped by their righteous ancestors, which is stated in the Al-Qur'an surah Al-Baqoroh verse 133:

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

*Meaning: "Are you witnesses when death will pick up Ya'qub, when he said to his children "What will you worship after me?". They replied, "We will worship your God and the God of your forefathers, namely Abraham, Ismail, and Isaac, namely Allah, the Almighty God, and we only submit ourselves to Him."*

The question posed by Ya'qub to his children was about monotheistic education, where he asked about the god his children would worship after his death, so they answered: we do not worship except the One God, namely Allah, the Lord of all the worlds, namely the god of the former grandfather. and we for his surrender, obey and obey! The goal is the essence to escape from shirk towards Allah SWT [19].

The Qur'an also provides monotheism education to humans by satisfying reason, as in surah Al-An'am verses 74-79, Allah says:

وَأَذَّ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرُ أَنْتَخِذُ أَصْنَامًا إِلَهَةً لِأَبِيكَ وَفَقَوْمِكَ فِي ضَلَالٍ مُبِينٍ

Meaning: "And (remember) when Abraham said to his father Azar, "Is it appropriate for you to make these idols a god? Verily, I see you and your people in clear error."

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

Meaning: "And (remember) when Abraham said to his father Azar, "Is it appropriate for you to make these idols a god? Verily, I see you and your people in clear error."

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ

Meaning: "When the night was dark, he (Ibrahim) saw a star (then) he said, "This is my Lord." So when the star set he said, "I do not like sunsets."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

Meaning: "Then when he saw the moon rising he said, "This is my Lord." But when the moon set he said, "Indeed, if my Lord had not guided me, I would surely have been among those who went astray."

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُعْمِدُ رَبِّي بِمَا تَشْرِكُونَ

Meaning: "Then when he saw the sun rising, he said, "This is my Lord, this is greater." But when the sun set, he said, "O my people! Truly, I disengage from what you associate."

لِيَّ وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Meaning: "I turn my face to (Allah) who created the heavens and the earth with full submission (following) the true religion, and I am not one of the polytheists."

Surah Al-An'am verses 74-79 explains how the Prophet Ibrahim as Kholilullah tauhid Allah SWT. In the above verse, Prophet Ibrahim makes an argument against the Arab polytheists at that time in their devotion to idols. As for the Prophet Ibrahim, he was truly in the right and straight monotheism as the word of Allah SWT in surah Ali Imran verse 67:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Meaning: "Ibrahim was not a Jew and not (also) a Christian, but he was a straight man, Muslim and he was not among the polytheists."

The state of society at the time of Prophet Abraham worshiped idols, so Prophet Abraham asked his father a question of denial of what he worshiped: Did you make idols as a god that you worship and make them as Rabb other than Allah who has created you and provided sustenance? to you? So you and your people are in error from the truth that is clear, clear, and there is no doubt about it [20], [21].

Then Allah showed Prophet Ibrahim a great and enchanting kingdom to strengthen faith and monotheism, so Allah showed great signs. After Allah revealed His power so that Prophet Ibrahim could meditate and contemplate the sign of Allah's power, Prophet Ibrahim's belief in Allah SWT grew stronger [22].

It was explained that when the night had come with its darkness, Prophet Ibrahim saw the stars shining in the sky, he said:

قَالَ هَذَا رَبِّي

Meaning: "This is my god"

These words are an argument to his people to reject their beliefs and to humiliate them and as a step in informing them of the mistakes and stupidity of those who worship other than Allah SWT. Az-Zamakhsyari said that Prophet Ibrahim's father and his people worshiped idols and stars [23].

He wanted to explain to them their error and guide them to the truth by paying attention to Allah's creation, debating and arguing, and telling them that paying attention and arguing is correct with the intention that none of what they worship is God and that before those idols and stars, there was a creation made. Meanwhile, the Ruler is He who regulates the appearance of the star, its rising, its movement, and its journey [28]. When the star disappeared, Prophet Ibrahim said:

لَا أُحِبُّ الْأَفْلِينَ

*Meaning: "I do not like to sink"*

A star that has disappeared does not deserve to be called a god because a god cannot change, and change places because that is a bodily trait (al-ajroom). So Prophet Ibrahim did not like him. Furthermore, when Prophet Ibrahim saw the moon that appeared and spread its light, he said this is my god. Exactly like the previous star as he concerns for his people that what they worship is corrupt and their minds are stupid [24].

When he saw the sun which was bigger than the stars and the moon, Prophet Ibrahim again said "this is my god"!, but when the sun was gone and gone he said to his people:

إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

*Meaning: "Indeed I am apart from what you associate."*

When the sun disappeared and went Prophet Ibrahim said to his people: "I free myself from your shirk and your idols. Abu Haiyan said: "as Prophet Ibrahim explained to them that the stars he saw were not fit to be called Rabb, ascended to the moon which was brighter and more radiant than before, then ascended again to the sun which was brighter and brighter and bigger and more useful. He also explained hujjah to them that these three things are the characteristics of al-hudust creatures [33]–[35].

Imam Ibn Kathir said: "And indeed the Prophet Ibrahim 'Alaihi As-Salam on this matter and this debated with his people and explained that his people were in falsehood towards something they worshiped, namely idols, circulating stars, and what higher light that is the moon and the sun [36].

Then Prophet Ibrahim gave a solution to the problems that occurred to his people. After he freed himself from the polytheism of his people by explaining his monotheism, which is pure monotheism as Allah says:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ

*Meaning: "I turn my face to (Allah) who created the heavens and the earth with full submission (following) the true religion, and I am not one of the polytheists."*

Monotheism means the worship of Allah and the Oneness of Allah who started the universe and created the heavens and the earth [25].

Based on the description above, the writer concludes that what is described in these verses is the sayings of Prophet Ibrahim to his parents and his people regarding monotheism and rejection of shirk, namely making something other than Allah SWT as God. As is known in the previous verse, namely verse 78, after he observed the sun and realized that the sun was not God worthy of worship, he concluded that he was free from worshiping the stars, the moon, or the sun and what his father and people worshiped, which they had associating with God. The Almighty, the true God [38], [39].

This verse also contains the teachings of the Prophet Abraham to his father and his people as well as to humans today namely Hanif which means "straight" or "inclined towards something" meaning not to worship and worship other than Allah, the God who created the heavens and the earth including things that worshiped by his people [27].

### **The Purpose and Outcomes of Monotheism Education in the Qur'an**

The purpose of monotheism education in the Qur'an is to introduce people to God who created them, namely Allah SWT, and then equate Him and not associate Him with anything. All of that will emerge with brilliant thoughts about what is behind the universe and human life that is related and related to what came before and after [28]. So that you understand the purpose of creation, namely as the word of Allah in surah Az-Zariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*Meaning: "I did not create jinn and humans except that they worship Me."*

Meanwhile, Imam Abi Ja'far Ath-Thohawi Al-Hanafi said that monotheism will produce strength of faith in Allah and protect oneself from different desires and opinions, from bad and misguided thoughts [28]. A human being will be said to be successful when he returns to Rahmatullah in a state of being pleased and blessed by Allah. As Surah Al-Fajr verse 28, Allah says:

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً

*Meaning: "Return to your Lord with a heart that pleases and pleases Him."*

There are several objectives of the results of monotheism education, namely first so that humans obtain soul satisfaction, safety, and happiness in life as desired by every human being both in this world and the hereafter. With true monotheism in the human soul, it will be able to follow God's instructions which can never be wrong so that the goal of seeking happiness can be achieved [29].

Second, humans avoid the influence of misleading beliefs or beliefs (mushriks), which only come from the minds of creatures or cultures alone. Third, to avoid the influence of understanding which is based on material theory (materialism). For example capitalism, communism, materialism, colonialism, and so on [30].

### **CONCLUSION**

The Qur'an provides answers to all the problems of this world and the hereafter. Whoever wants to be happy in this world and the hereafter must make the Qur'an his guide in life. The Qur'an also provides unlimited education. In this case, the Qur'an explains various extraordinary stories and contains a lot of education, especially monotheism education. Humans who believe in Allah will become strong creatures in worship because worship is the result of monotheism, so monotheism is the key to accepting all acts of worship so that they will produce noble humans, get instructions from Allah SWT to be blessed by Him so that they are included in God's servants and enter into heaven. As for those who are reluctant to believe in Allah and are arrogant, Allah threatens them with a painful punishment. The purpose of monotheistic education in the Qur'an is to introduce people to God who created them, namely Allah SWT, and then equate Him and not associate Him with anything. All of that will emerge with brilliant thoughts about what is behind the universe and human life that is related and related to what came before and after. Monotheism will produce strength of faith in Allah and protect oneself from desires and different opinions, from bad and misguided thoughts.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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