
The Role of the Teacher in Instilling Tauhid-Based Education in Students in the Perspective of the Qur'an

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Abstract: *This paper aims to explore and describe the role of teachers in instilling tawhid-based education in students in the Qur'an. So that educators can provide positive injections about education, especially training and learning in tawhid, to students. This research uses library research, which collects data that refers to books, the Quran, scientific journals, and previous research that is considered relevant as a data source in the study. Tauhid education is education that leads to the knowledge of the oneness of Allah. Tauhid is a fundamental science that Muslims must own because Tauhid is the basis of belief and belief in Tauhid. In instilling Tauhid education, the critical role of an educator in the world of education, which will encourage students to learn about religious knowledge constantly, is needed to develop students' understanding. Teachers provide advice, lectures, and exercises in worshipping Allah, such as prayer, fasting, and other vertical relationships between humans and God. Of course, it must be supported by the persistence of the family who always provides education for their children because parents/family are the first madrasah for children. The cultivation of monotheistic education cannot be separated from the Al-Quran verses and the Prophet Muhammad's arguments as a source of law in Islam. Moreover, that should be the basic principle in providing religious education to students. The kinds of Tauhid that need to be instilled are the Tauhid of Uluhiyah, the Tauhid of Rububiyah, and the Tauhid of Asma' Wa Sifat.*

Keywords: *the role of teachers, tauhid, students, al-Qur'an, Islamic education.*

INTRODUCTION

Education is a place to impart knowledge and skills to students. Both religious/religious knowledge and general knowledge as contained in the national education curriculum, for example, in mathematics, civics education (PKN), history, and other subjects [1]. Schools are inseparable from the national education policy in developing schools to be good; one of the ways that might be implemented in schools to implement this federal policy is to gradually advance the school to become a training centre for Indonesian citizens in the future [2]. Alternatively, in other words, a school as an education centre can reflect an advanced society because of the excellent use of science and technology but still relies on Indonesian

characteristics. Thus education in schools should be balanced and harmonious in touching on aspects of culture, mastery of science, and students having the skills [3].

Judging from Law No. 20 of 2003, educational institutions are vessels that lead a person to an orderly and systematic way of thinking [4]. So academic institutions as a central point for the process of developing and instilling potential, for educators will be in the process of honing and developing their qualities as teachers, as well as for students will process as students who will receive and examine well what has been taught and taught by Teacher [5].

In national education, as seen from the curriculum, many subjects continue to be creatively developed by teachers in their respective fields or different subjects such as those mentioned above [6]. This is for the sake of the intelligence of all students because educating the nation's children is one of the things mandated by the law on the national education system. To create broad-minded students with much knowledge, teachers must have the potential to transform their knowledge in the fields or subjects occupied in education. So the role of the teacher is vital in instilling knowledge in students at school. Teachers must be able to provide enlightenment and explain meaningful life to students [7].

If we look at and examine the life of the nation's children today, it is no wonder that many live as if they do not know religion and do not know education. Associating without being based on knowledge, such as fights everywhere, drugs, being disrespectful to parents, bullying each other, and other actions that violate human existence as created by God on this earth, for example, the case of a student who smokes in class, some even dare to intimidate teachers at school. Of course, all that is a lack of religious knowledge about him. To overcome all that, the role of parents is very urgent in guiding them to a good path.

METHODOLOGY

This study, using library research, collects data referring to books, the Koran, scientific journals, and previous research that is considered relevant to be used as a data source in this study. This research is qualitative. This qualitative research uses activity procedures and the final presentation technique is descriptive. This study seeks to describe the teacher's role in instilling tauhid-based education in students from the perspective of the Koran. These references, researchers quote following the provisions that apply in writing scientific papers without omitting the authors' names and other researchers concerned [8]-[10].

RESULTS AND DISCUSSION

Tauhid Education

In the Big Indonesian Dictionary, the word Tauhid is a noun that means the oneness of Allah, the firm belief that God is only one. The word Tauhid comes from Arabic, masdar from the word wahhada (وحد) yuwahhidu (يُوحِد). Etymologically, Tauhid means oneness. That is, the belief that Allah SWT is One, Single, one. This understanding aligns with the meaning of Tauhid in Indonesian, namely "the oneness of Allah"; Tauhid means "acknowledging the oneness of Allah; oneness of Allah." Jubaran Mas'ud wrote that Tauhid means "to believe in Allah, the One God," and is often equated with "لا اله الا الله" "there is no God but Allah." [11]. Then we include Tauhid in the science of education as a statement that Tauhid does not only operate in the scope of religious and spiritual guidance alone. However, Tauhid is in education, both formal and non-formal.

Tauhid-based education teaches and guides students to have a strong and stable soul and mental Tauhid in uniting Allah SWT. Tauhid education aims to provide an understanding of faith in Allah as a whole, which does not turn away from belief in the creator of mercy so that all beliefs will be born only to Allah alone. In her research article, Ustad Felix Y. Siauw expresses this in the book *Beyond The Inspiration* by Fitriyani Rismawati [12]. Moreover, in M. Saleh's view, the purpose of Tauhid education is to instil a sense of love for Allah, gratitude to Allah, knowing the greatness and power of Allah, loving His Apostles, and believing in supernatural things. In another view, as stated by Abdurrahman An-Nahlawi, the

purpose of Tauhid education is to: sincerely worship Allah, know the meaning and purpose of worshipping Allah, stay away from what Allah has forbidden, such as shirk and all things that can divert Tauhid and obscure educational goals [13].

Embedding monotheistic education focuses on formal education and public and private schools that contain Islamic education subjects. However, providing religious awareness is the responsibility of parents and their surroundings. Family or parents are the first madrasahs for children, so the vital role of parents is to instil Islamic values along with Tauhid knowledge to children so that children have an inner understanding to admit that Allah is the only creator of heaven and earth. There is no other god besides him [14]-[16].

Formal education is not much different from family and environmental education in instilling Tauhid education in children because the goal is to instil the concept of Islam in monetizing God. The only difference is the method used by the teacher; teachers in schools use many variations in instilling education in children, including giving questions and exercises to students. From this, we can say that school education is crucial for progress and developing children's potential [17]-[19].

The Urgency of Tauhid Education

Understanding Tauhid is very urgent in a child's life; planting must start from a young age. For parents, the essence of instilling it is fundamental so that children can get and acquire good and true beliefs and cannot be shaken. For a teacher at school, especially an Islamic religion teacher, it is obligatory to instil faith education in students so that they can live in the proper Islamic mission and be men who fear Allah SWT [20].

Every parent wants to save himself and his family from the torment of hellfire and wants to educate his children because it has become natural as parents. However, for parents who believe educating children is not only following instinctive, natural impulses but more than that, namely in the context of carrying out Allah's commands which must be carried out [21]. As Allah says in the Quran: "O you who believe, protect yourselves and your families from the fires of hell whose fuel are humans and stones." (QS. At-Tahrim 6).

The Role of the Teacher in Instilling *Tauhid* Education in Students

The process of giving tauhid education to students through materials related to faith, one of which is faith in Allah SWT and faith in Allah's books. Moreover, instilling the value of Tauhid can be done by holding Al-Qura'an recitation activities at every start of learning; halite is done as a form of faith in the book of Allah. Then in every teaching material, the teacher always turns on strengthening students' faith so that they always prioritize a sense of faith and make Islam a rahmatallil'alam religion. So instilling the value of Tauhid in students is not only done during learning hours, however [22].

Education based on Tauhid provides coaching and guidance. It improves the quality of human self-abilities following their respective talents, levels of competence, and expertise each that originates and leads to God the Creator [11], [12], [23], [24].

Furthermore, their knowledge and expertise are applied in life as a concrete realization of their devotion and obedience to Allah. Efforts in this direction begin with instilling the values of akhlaqul-karimah (character, manners, according to our local terminology in Indonesia) in each student and then implementing them later through the role of the caliphate as a prosperous and sustainer of life in this world because the ultimate goal of education according to Islam is (1) the formation of perfect human beings (universal human beings, conscience) with a Quranic face, (2) the creation of kaffah people who have religious, cultural and scientific dimensions, (3) awareness of human existence as `abd (servant), caliph, heir to the struggle of the treatises of the prophets or apostles of Allah swt.[22].

The role of the teacher in instilling Tauhid in students needs to be sharpened by always providing training and implementing the knowledge of Tauhid in everyday life because

Tauhid has the most profound meaning as the basis for the strength of Muslims in religion. Several verses of the Al-Quran can be referred to by anyone in instilling religious education, namely as follows:

First, Islam teaches in its holy book not to associate partners with Allah with other gods; for example, what has been mentioned in the Al-Quran sura Luqman" And (remember) when Luqman said to his son when he was teaching him, 'O my son, do not associate partners with Allah, in fact associating (Allah) is truly a great injustice.'"(QS. Luqman 13).

In this verse of the Qur'an, it is clear that Allah has told how Luqman guided his child to a good path, the path of Tauhid, so that his child would not associate, and that as one of the educational sciences that can be taken and used by anyone in today's life in educating their children. Especially the teachers who teach about Tauhid in the oneness of Allah SWT. To advise students in understanding Islam, especially in the science of Tauhid [\[20\]](#), [\[21\]](#), [\[25\]](#).

Second, Al-Quran verses about the science of divinity are found in Surah Luqman, as described by the author above. Tauhid education is also found in other verses. For example, Tauhid's education in the story of Prophet Ibrahim is contained in QS. Al-An'Aam 74-83, namely as follows: "And (remember) when Abraham said to his father, Aazar, "is it appropriate for you to make idols as gods? Verily, I see you and your people in a clear error" (QS. Al-An'Aam 74)

"And thus We showed Ibrahim the power (We are) in the heavens and the earth, and so that he would be among those who are sure" (QS. Al-An'Aam 75).

"When the night was dark, he (Ibrahim) saw a star (then) he said, "Is this my Lord?" So when the star set, he said, "I do not like the setting" (QS. Al-An'Aam 76).

"Then, when he saw the moon rising, he said, "Is this my Lord?" However, when the moon set, he said, "Indeed, if my Lord had not guided me, I would have been among those who went astray" (QS. Al-An'Aam 77).

"Then when he saw the sun rising, he said, "Is this my Lord?", This is bigger." However, when the sun set, he said, "O my people! Indeed, I separate myself from what you associate" (QS. Al-An'Aam 78).

"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" (QS. Al-An'Aam 79).

"And his people denied it. He (Ibrahim) said, "Are you going to argue with me about Allah, even though He has guided me?" I am not afraid of (the calamity of) what you associate with Allah unless my Lord wills something. My Lord's knowledge encompasses everything. Can't you take a lesson?" (QS. Al-An'Aam 80).

"How can I be afraid of what you associate (with Allah) when you are not afraid (of Allah) because you have associated associating with Allah with something that He has not revealed to you? Which of the two groups is more deserving of security (from calamity), if you know?" (QS. Al-An'Aam 81).

"Those who believe and do not confuse their faith with tyranny (shirk), they are the ones who get a sense of security, and they are guided" (QS. Al-An'Aam 82).

"And that is Our statement which We gave to Abraham against his people. We raise the degree of whom We will. Verily, your Lord is All-Wise, All-Knowing" (QS. Al-An'Aam 83).

The verses of the Koran referred to above can be used as a basis for educators to instil monotheistic education in children. Whether it is planting done by parents, family, and social environment, as well as by educators in the world of formal education in schools, starting from childhood education to higher education. Moreover, it does not rule out that many other verses discuss Tauhid in the framework of the oneness of Allah SWT. Various kinds of Tauhid need to be instilled in children, namely the following: Tauhid rubbish, Tauhid aliyah, and Tauhid Asma wa adjective [\[26\]](#)-[\[28\]](#).

Uluhiyah Tauhid Education

Tauhid Uluhiyah is Tauhid which gives an illustration for Muslims to only worship and prostrate to Allah alone and not to others, or to unite Allah with the actions of servants based on the intention of taqarrub which has been prescribed such as prayer, vows, sacrifices, kings', tawakkal, taqwa, worship and inâbah (return/repentance). This Tauhid is contained within the first Tauhid, so every uluhiyah Tauhid is rububiyah Tauhid and not vice versa. With provisions like this, if someone has recited the Tauhid la ilaha illallah sentence, he may not associate partners with Allah with others in worship, and he should carry out religious teachings only for Allah [24], [29]–[31].

Uluhiyah is a form of Tauhid of worship that directs humans to prostrate only to Allah alone, and the opposite of Tauhid is shirk. The meaning of shirk is associating partners with Allah by doing deeds or deeds that should be directed at Allah but directed at others besides Him, taking God other than Allah, worshipping him, obeying him, asking him for help, and loving him, or doing other acts like that which nothing can be done except to Allah alone. That is called major shirk, which results in his good deeds not being accepted or in vain. That is because the primary condition for receiving charity is done with sincere intentions to Allah [29].

Uluhiyah Tauhid education as well, as contained in Al-An'Aam verse 74, which explained that the father and people of the prophet Abraham. They made the idol they made as a god. Furthermore, verse 79, namely, the sincerity of Prophet Ibrahim as to surrender to Allah SWT and not follow his people to associate partners with Allah by worshipping stars, moon, and idols they made themselves. Because the idols they make are equal to those who created them [32], [33].

Rububiyah Tauhid Education

Rahmad Fauzi Lubis quote Tauhid Rububiyah in the writings of Shaykh Abu Bakar Al-Jaziri, translated by Asmuni Solihan Zamakhsyari, 2002. Namely, Rububiyah comes from the word Rabb, which is used in essential use and can also be used for other magazines or idhafi, not for others. Moreover, because Allah is the true god of the universe, only Him must be worshipped; it is obligatory to unite it in divinity and not accept any belief in others; strictly speaking, divine nature cannot exist in other than its creatures [20], [34], [35].

Education of Tauhid Asma' Wa Sifat

Asma wa sifat that unites Allah (in terms of His names and attributes), namely the certainty that Allah has names and attributes that are noble and perfect, who have no flaws at all, as has been conveyed by Allah himself. In His book and by the Prophet in his Hadiths. Tauhid Asma Wa Sifat Attributes are the oneness of Allah in terms of His names and attributes [36].

The process of instilling the value of Tauhid is carried out by implementing learning process activities through the pillars of faith, for example, in faith in and belief in God and his book. Instilling monotheistic education can also be done through tadarus activities at each start of learning as a form of faith in God. Then in the materials presented, educators must always teach strengthening students' faith to continue believing in Allah and make Islam a rahmatallil'alamin religion [22], [37], [38].

Educators need to instil the science of Tauhid in students following what already exists in the propositions in Islam because that is one of the legitimacy of one's Islam; from the kinds of Tauhid mentioned above, it must be attached to the people of Islam [39]–[41].

CONCLUSION

Tauhid education is education that leads to the knowledge of the oneness of Allah. Tauhid is a fundamental science that Muslims must own because Tauhid is the basis of belief and belief in Tauhid. In instilling Tauhid education, the critical role of an educator in the world of education, which will encourage students to learn about religious knowledge constantly, is needed to develop students' understanding. Teachers provide advice, lectures, and exercises in worshipping Allah, such as prayer, fasting, and other vertical relationships between humans and God. Of course, it must be supported by the persistence of the family who always provides education for their children because parents/family are the first madrasah for children.

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Conflicts of Interest

All authors declare no conflict of interest.

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