

# CONCEPT MAP: TERMINOLOGY OF CREED/THEOLOGY AND THE SCOPE OF STUDY OF MORAL THEOLOGY

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**Abstract:** The creed is the basis, the foundation for building a building. The higher the building to be erected, the stronger the foundation must be. If the foundation is weak the building will quickly collapse. There is no building without a foundation. Akidah is the most fundamental problem in Islamic teachings, because it is the basis of the conception of the whole Islamic teachings. So that whether the deeds of humans or Muslims are accepted or not, in the sight of Allah it really depends on the creed itself. Akidah is a religious teaching about belief or belief in God. All divine religions teach about faith as the basis and principle of monotheism, so that from an early age the material of faith is taught to students. The creed that is deeply ingrained for its adherents cannot be bought or exchanged for any object. Humans cannot escape from belief and belief. Without trust and belief, it is impossible for humans to live. People will not dare to eat and drink until they are sure and believe that these foods and drinks do not harm themselves. Likewise all other human activities related to life and life. Everything is inseparable from the elements of belief and belief.

**Keywords:** Maps, Concepts, Terminology, Akidah Akhlak.

## A. INTRODUCTION

Faith is the foundation upon which a structure is built. The taller the building that is to be erected, the stronger and more robust the foundation must be. If the foundation is weak, the building will quickly collapse. There can be no structure without a foundation. Faith is the most fundamental aspect of Islamic teachings, as it is the basic concept underlying the entirety of Islam's teachings. The acceptance of a person's or a Muslim's deeds by Allah depends heavily on their faith. Faith is the religious teaching concerning belief or trust in God. All Abrahamic religions teach faith as the basis and principle of monotheism, hence, the teachings of faith are imparted to students from an early age.

Faith or belief is a value that is most essential and fundamental for humans, akin to the value of their own existence, and even surpassing it. This is evidenced by the fact that people are willing to die to defend their beliefs. Faith is more valuable than anything else humans possess. This is what we experience and observe in all societies, whether primitive or

modern. Once something has become a belief, it is very difficult for its adherents to abandon it, even if that belief takes the form of superstition or myths.

Faith that has become deeply ingrained in its followers cannot be bought or exchanged for anything. Humans cannot detach themselves from belief and faith. Without belief and faith, it is impossible for humans to live. People will not dare to eat or drink unless they are first convinced and believe that the food and drink will not harm them. Similarly, all other human activities related to life and living are not devoid of the elements of belief and faith.

## B. LITERATURE REVIEW

### 1. Definition of Aqidah

Etymologically, the word *aqidah* originates from Arabic. *'Aqidah* is derived from the root word *'aqada-ya'qidu-'aqdan-'aqidatan*. *'Aqdan* means knot, bond, contract, and firm. When it becomes *'Aqidah*, it means belief.<sup>1</sup> The relevance between the meaning of *'aqdan* and *'aqidah* is that belief is firmly tied in the heart, binding, and involves a contract.<sup>2</sup> Similarly, Mahrus states that the word *'aqidah* is often referred to as *'aqo'id*, which is the plural form of *'aqidah*, meaning knots. Another similar word is *I'tiqod*, which means belief. From these three words, it can be simply understood that *'aqidah* is something firmly held and deeply rooted in the soul.<sup>3</sup> Aqidah is the main foundation of Islamic teachings upon which righteous deeds stand. In the Qur'an, faith (aqidah) and righteous deeds are often mentioned together. This is because the two are like a building: aqidah is the foundation, and righteous deeds are the structure that stands upon it. A strong foundation of faith without righteous deeds is meaningless, just as righteous deeds without faith are.

Sheikh Abu Bakar Al-Jaziri states that aqidah is a collection of clear truths that can be accepted by reason, hearing, and feelings, which are believed by the human heart and praised, whose truth is assured, whose righteousness is established, and which are seen as unquestionably true and eternal. This includes the belief in the existence of the Creator, the belief in His knowledge and power, the belief in the obligation of obedience to Him, and the perfecting of morals. This is what is meant by *aqidah* in Arabic (written as *akidah* in Indonesian).<sup>2</sup>

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<sup>1</sup>Munawir, *Kamus Al-Munawir* (Surabaya : Pustaka Progressif, 1997), h. 953.

<sup>2</sup>Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta : LPPI, 2011), h. 1.

<sup>3</sup>Mahrus, *Aqidah* (Jakarta : Sirektorat Jenderal Pendidikan Islam Departemen Agama RI, 2009), h. 9.

In Islam, *aqidah* is faith or belief whose primary source is the Quran. *Aqidah* is a legacy left by the Prophet Muhammad that remains unchanged regardless of time or place. Additionally, *aqidah* is a belief that is not coercive, easily accepted by reason, and capable of guiding humans towards knowledge and nobility in life.<sup>4</sup> The goodness of a person can be seen from their *aqidah*, as righteous deeds are merely a reflection of perfect *aqidah*. Since *aqidah* is a fundamental issue in human life, it is essential to establish the basic principles of Islamic *aqidah* to save human life both in this world and the hereafter.<sup>5</sup>

*Aqidah* is the belief in the existence of Allah, the One and Only, with no partners. *Aqidah* is the foundation of a person's Islam.<sup>6</sup> The study of Islamic *aqidah* is called *aqa'id*. *Aqa'id* deals with matters of divinity, prophethood, and unseen aspects, such as divine decree (*qadla* and *qadar*), the Day of Judgment, heaven, hell, and so on, discussed based on scriptural evidence (*dalil naqliyah*) from the Quran and Hadith, as well as rational evidence (*dalil aqliyah*) in accordance with human reasoning.<sup>7</sup>

Terminologically, there are several definitions of *aqidah* as follows :

a. According to Ali Anwar Yusuf

*Aqidah* is the belief that motivates a Muslim to implement Sharia. *Aqidah*, as an element of belief, has a dynamic nature. This means that the strength or weakness of *aqidah* depends on the treatment it receives. If it is nurtured well, it will become strong; conversely, if it is neglected, *aqidah* will not be able to sustain a person's Islam.<sup>8</sup>

b. According to Gustave Le Bon in the book by Muhammad Abdul Qadir Ahmad

*Aqidah* is the faith that arises from an imperceptible source, compelling humans to believe in certain decrees without argument.<sup>9</sup>

c. According to Hasan Al-Banna

*Aqidah* consists of matters that the heart must believe in with certainty, bringing peace to the soul, and becoming a conviction free from any doubt.<sup>10</sup>

<sup>4</sup>Sayyid Sabiq, *Aqidah Islam* (Bandung : Diponegoro, 1989), h. 10.

<sup>5</sup>Rosihon Anwar, dkk, *Pengantar Studi Islam* (Bandung : Pustaka Setia, 2009), h. 127.

<sup>6</sup>Baiquni, N.A., I.A. Syawaqi., R.A. Aziz, *Kamus Istilah Agama Islam Lengkap* (Surabaya: Indah, 1996), h. 31.

<sup>7</sup>*Ibid.*, h. 47.

<sup>8</sup>Ali Anwar Yusuf, *Studi Agama Islam* (Bandung : Pustaka Setia, 2003), h. 107.

<sup>9</sup>Muhammad Abdul Qadir Ahmad, *Metodologi Pengajaran Agama Islam*, Terj. H.A. Mustofa (Jakarta : Rineka Cipta, 2008), h. 116.

<sup>10</sup>Hasan Al-Banna, (t.t.), *Majmu 'at al-Rasail* (Beirut : Muassasah al-Risalah. tt), h. 465.

d. According to Abu Bakar Jabir al-Jazairy

Aqidah is a set of truths that can be generally accepted by humans based on reason, revelation, and natural disposition. These truths are firmly established in the heart, believed to be valid and certain, and reject anything that contradicts these truths.<sup>11</sup> Meanwhile, scholars of fiqh define aqidah as follows: Aqidah is something that is firmly believed and held onto, difficult to change. It involves faith based on evidence that aligns with reality, such as belief in Allah SWT, the Angels of Allah, the Books of Allah, the Messengers of Allah, the decree of good and evil, and the existence of the Last Day.<sup>12</sup>

Therefore, true aqidah is the foundation of the structure of religion and a condition for the validity of deeds.<sup>13</sup> As Allah SWT says,

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَجِدْ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدٌ

The meaning is: "Whoever hopes for the meeting with his Lord, let him do righteous deeds and not associate anyone in the worship of his Lord." (Q.S. Al-Kahfi/18:110).<sup>14</sup>

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

The meaning is: "And it has been revealed to you and to those before you: 'If you associate [others with Allah], your deeds will surely become worthless, and you will surely be among the losers.'" (Q.S. Az-Zumar/39:65).<sup>15</sup>

The verses above, and many similar ones, indicate that no deeds are accepted if they are not free from shirk (associating others with Allah). This is why the Prophet Muhammad's (SAW) primary focus was on the correction of aqidah. The first thing that the messengers called their people to was to worship Allah alone and to abandon all other deities besides Him.<sup>16</sup> As Allah SWT says,

<sup>11</sup>Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI) Universitas Muhammadiyah Yogyakarta, 1993), h. 1-2.

<sup>12</sup>Muhammad Abdul Qadir Ahmad, *Metodologi Pengajaran Agama Islam*, terj. H.A. Mustofa, (Jakarta: Rineka Cipta, 2008), h. 116.

<sup>13</sup>Syaikh Shalih bin Fauzan bin Abdullah al-Fauzan, *Kitab Tauhid*, Terj. Agus Hasan Bashori, Jakarta : Darul HAQ, 2015), h. 4.

<sup>14</sup>Departemen Agama RI, *Alquran dan Terjemahannya* (Jakarta : Toha Putra, 1989), h. 304.

<sup>15</sup>*Ibid.*, h. 465

<sup>16</sup>Syaikh Shalih bin Fauzan bin Abdullah al-Fauzan.,, h. 5.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

The meaning is: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut (false gods).'" (Q.S. An-Nahl/16:36).<sup>17</sup>

In conclusion, *aqidah* is a matter that is affirmed by the heart and deeply embedded in the soul, originating from an imperceptible source. It compels humans to believe in certain decrees without argument and cannot be shaken by any storm of doubt.

## 2. Definition of Theology

From a methodological aspect, theology, according to Muhammad Al-Fayyadl, can be divided into two categories: theology as a "system of beliefs" and theology as "study." First, as a system of beliefs, theology refers to a worldview shaped by divine ideals (ideals of divinity) that are intrinsically contained within religious practices themselves. As a belief system, theology is a set of doctrines believed in by a religion and consciously practiced by its adherents.<sup>18</sup>

According to Hasan Al-Banna, a Muslim theologian, *Tawhid* (theology) pertains to matters of belief and conviction in the heart, leading to a state of tranquility and certainty, free from doubt and suspicion, pure and free from all misgivings. It is a strong and firm conviction that permeates all aspects of life and worship, directed towards the one omnipotent entity. Hassan Hanafi views theology not as pure thought existing in historical emptiness but as reflecting socio-political conflicts. Therefore, theological criticism is a legitimate and justified action. As a product of human thought, theology is open to critique.<sup>19</sup>

According to Hanafi, theology is not actually the science of God, as the term etymologically derives from the words *Theos* and *logos*, but rather the science of discourse (*ilm al-kalam*).<sup>20</sup>

The primary sources of Islamic theology are the Qur'an and the Hadiths, which contain numerous explanations about the existence of God, His oneness, His attributes, and other theological issues in Islam. Muslims, with great diligence, strive to understand the Qur'an and

<sup>17</sup>Departemen Agama RI, *Alquran dan Terjemahannya*, h. 271.

<sup>18</sup>Muhamad Al-Fayadl, *Teologi Negatif Ibn Arabi: Kritik Metafisika Ketuhanan* (Yogyakarta: LKis, 2012), h. 63-64.

<sup>19</sup>Hasan Al-Banna, *Al-Aqidah (Alih bahasa Salim Mahud)* (Surabaya: Kalam Ilahi 1981), h. 7.

<sup>20</sup>*Ibid*, h. 275.

the Hadiths of the Prophet related to these issues, explaining and analyzing them. Each group within Islamic theology endeavors to support its views with verses from the Qur'an and the Hadiths.

Rational arguments, enriched by Greek philosophy and other civilizations, also became an important source in the development of Islamic theology. The Arabic language, as a tool for understanding the Qur'an and Hadith (both sources of Islamic theology), is also crucial. Therefore, discussions in Islamic theology are always based on two aspects: *dalil naqli* (the Qur'an and Hadith) and *dalil aqli* (pure reasoning). It is incorrect to claim that Islamic theology is a purely Islamic science like tafsir (Qur'anic exegesis) and hadith studies, because many of its discussions are influenced by non-Islamic sources, at least in methodology. However, it is also incorrect to say that Islamic theology emerged solely from Greek philosophy, as many Qur'anic verses and Hadiths are used as evidence alongside Greek thought. The most accurate statement would be that Islamic theology is a blend of Islamic sciences and Greek philosophy, with a stronger and clearer Islamic identity.<sup>21</sup>

### 3. Definition of Ilmu Kalam

The term *ilmu kalam* consists of two words: *ilmu* (knowledge) and *kalam* (words). According to the Indonesian Dictionary, *ilmu kalam* means knowledge about a field organized systematically according to a particular method.<sup>22</sup> The word *kalam* is Arabic for words. *Ilmu kalam* literally means "the science of words." Although it is called the science of words, it has no connection with linguistics. *Ilmu kalam* uses words to construct the arguments it employs.

*Ilmu kalam* is also referred to as *Ilmu Tauhid*. The word *tauhid* means one or singular. Thus, *ilmu kalam* discusses the fundamental teachings of Islam. These basic teachings concern the existence of Allah, the prophethood of Muhammad, and the Qur'an. Al-Farabi defines *ilmu kalam* as a discipline that discusses the essence and attributes of Allah and the existence of all possible entities, including matters related to the afterlife based on Islamic doctrine. The ultimate aim is to produce theological knowledge in a philosophical manner.

Ibn Khaldun defines Ilmu Kalam as a discipline that encompasses various arguments about the creed of faith (*aqidah imani*) reinforced by rational evidence. Meanwhile,

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<sup>21</sup>Ahmad Hanafi, *theology islam*, h. 16.

<sup>22</sup>M. Yunan Yusuf, *Alam Pikiran Islam Pemikiran Kalam* (Jakarta: Pranadamedia grup, 2014), h.1.

Musthafa Abdul Raziq opines that this science (Ilmu Kalam) relies on rational arguments related to the creed of faith (aqidah imaniyah) or a study of Islamic creed based on reasoning.<sup>23</sup>

#### 4. Definition of Ushuluddin

Ilmu Ushuluddin, also known as Ilmu Kalam, Ilmu Tauhid, Ilmu 'Aqid, Ilmu Sifat Dua Puluh, or Theology, is a field of study with the same aim and purpose regardless of the term used. It is the science that studies the fundamental beliefs of the Islamic faith (iman) and everything related to it, including the obligatory, impossible, and permissible attributes of Allah, and the obligatory, permissible, and impossible attributes of the Prophets, among other things. Etymologically, tauhid is derived from the word *wahada sya'i*, which means to make something singular. It is a verbal noun (masdar), while terminologically in Shari'ah, it means affirming the oneness of Allah SWT in His lordship (rububiyah), divinity (uluhiyah), names, and attributes (asma' and sifat).<sup>24</sup> Scholars have adopted the term tauhid to name a branch of knowledge in Islam, which is the science of Ushuluddin (the science that studies the oneness of Allah SWT). Therefore, it is also referred to as the science of Tauhid.<sup>25</sup>

##### a. Benefits of Studying Ilmu Ushuluddin

According to common sense, delving into any field of knowledge will undoubtedly yield benefits. Similarly, studying Ilmu Ushuluddin provides us with several advantages: *First*, it will result in a deep conviction in Allah SWT, freeing humans from the shackles of materialism that distracts them, such as the worship of power, money, and other material things. It also liberates from misleading beliefs and practices, such as offering sacrifices to spirits. *Second*, with profound conviction, it encourages us to do good deeds and avoid prohibitions. For instance, performing acts of worship because we believe in the Day of Judgment.

Al-Qardhawi explains that Ilmu Ushuluddin must be preserved, strengthened, maintained, and realized in tangible forms so that it radiates and becomes a solution in the

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<sup>23</sup>Abdul Rozak dan Rosihun Anwar, *Ilmu Kalam* (Bandung: Pustaka Setia, 2014), h. 20.

<sup>24</sup>Muhammad Ibn Shaleh al-'Ustaimi, *al-Qaul al-Mufid 'ala Kitab al-Tauhid* (Riyadh: Dar IbnJawziy, 1997), h. 11.

<sup>25</sup>Syaminan Zaini, *Problematikan Syirik di abad Modern* (Jakarta: Kalam Mulia, i993), h. 4-5.

hearts of humans in addressing the problems of life. There are several important aspects of Ilmu Ushuluddin that must be considered, including:

1. Purifying Worship to Allah SWT ,Alone

his means giving the right of divinity (uluhiyah) perfectly, in the form of glorification, love, and absolute submission. This can be achieved through the following steps:

1) To Seek No Other God but Allah SWT. As Allah SWT says in Q.S. Al-An'am: 164 and Ali-Imran: 64.

2) Not to Take Anyone Other than Allah as a Protector (Wali), his means not to love anyone as one should love Allah, as stated in Q.S. Al-An'am: 14, Al-Baqarah: 165, and Al-Baqarah: 167.

3) Not to Seek Any Judge Other than Allah, One should obey no one as they obey Allah. This is mentioned in Q.S. Al-An'am: 114 and Al-Mulk: 14. The right to judge and legislate for His servants in matters of religion and worldly affairs belongs solely to Allah, who knows His creation best, is Most Merciful to them, and knows what leads to their well-being or destruction.<sup>26</sup>

2. Rejecting All Forms of Taghut and Dissociating from Those Who Worship or Show Loyalty to It.

3. This second element aims to detach oneself from those who worship or show loyalty to Taghut. The importance of this element is such that the Qur'an sometimes mentions rejecting Taghut before mentioning faith in Allah SWT. As Allah says:

here shall be no compulsion in [acceptance of] the religion; the right course has become clear from the wrong. So whoever disbelieves in Taghut<sup>27</sup> and believes in Allah has certainly grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." (Q.S. Al-Baqarah: 256)

4. Protecting Oneself from Shirk in All Its Forms and Levels and Closing All Avenues Leading to It.<sup>28</sup>

### **b. Manifestation of Ilmu Ushuluddin in Life**

It is undeniable that Ilmu Ushuluddin, like Ilmu Tauhid, forms the basis of all faith, norms, and values. Tauhid carries a central and fundamental doctrine in Islam, affirming the

<sup>26</sup>Yusuf Qardawi, *Haqiqa*,,h. 62.

<sup>27</sup>Thaghut adalah syaitan dan apa saja yang disembah selain dari Allah Swt. Lihat: Fauzi Saleh, *Menegakkan Pilar-Pilar Tauhid* (Banda Aceh: Ar-Raniry, 2007), h. 22-23.

<sup>28</sup>Yusuf Qardawi, *Haqiqat*,, h.59.

oneness of God, originating from the phrase “La Ilaha Illallah” (there is no god but Allah).<sup>29</sup> Empirically, Ilmu Ushuluddin often appears to be merely a concept that confines people to its doctrine alone. The impression is that Ilmu Ushuluddin is only to be believed in and recited, nothing more. However, the practice exemplified by the Prophet Muhammad was not like that. Ilmu Ushuluddin should not stop at being a doctrine but must be demonstrated through behavior in life. This will lead to happiness and peace in every dimension of life.

### C. METHODOLOGY

In this study, the author employs a type of research known as library research, which involves a series of methods related to the collection of library data or research materials. This study is an examination of texts concerning the conceptual map of several terminologies of aqidah/theology and the scope of the study of aqidah and akhlaq. The research object is explored within the book *Ta'limul Muta'allim Thariq Al-Ta'allum* using a content analysis approach.

### D. DISCUSSION

In modern times, it so happens that Muslims in Indonesia constitute the largest population, hence the implementation of the principle of monotheism, which is a part of the science of ushuluddin, is highly demanded from every Muslim to improve the system and empower the people in various aspects of life, whether in politics, economics, culture, and other important aspects of life. This becomes even more crucial when a Muslim holds a significant formal position and authority that influences the interests or livelihood of many people. Muslims collectively and individually are required to be the best examples in practicing life and shaping a righteous social structure, reflecting the principle of monotheism. This is the essence desired in the discourse and perspective of ushuluddin in the study of social monotheism. In its concrete actualization, the demand to implement this discipline in social life, as committed to social monotheism, is certainly not simple and even considered a heavy challenge because it intersects with various interests inherent in humans as social actors and in social structures or systems.<sup>30</sup>

It is not uncommon for individuals to formally adhere to monotheism in the sense of not becoming polytheists, but in their social life, they practice things that contradict the

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<sup>29</sup>Muhamamad Taqi Misbah, *Monotoisme, Tauhid Sebagai Sistem Nilai Dan Aqidah Islam*, (Jakarta: Lantera Basritama, 1996), h.18.

<sup>30</sup>Amin Rais, *Cakrawala Islam* (Bandung: Miza, 1997), h. 18.

essence and meaning of monotheism. This tendency occurs because it is very likely that what is called Thaghut, as a symbol of deities other than Allah, when nested within a person, may take the form of individualistic desires or deviant thoughts. However, when these enter the social structure, they manifest in many faces and forms of jahiliyah systems as an accumulation of countless desires and deviant thoughts of a collective nature. Therefore, as a manifestation or actualization of monotheism, there may be individuals who are righteous on a personal level but not socially righteous. Empirical experience shows that creating a righteous social system is not an easy task. The worst scenario is that many individuals who are not righteous live within an unrighteous social system. The process of liberating humans to build a righteous life, both individually and structurally, which also means rejecting every unrighteous system, will inevitably face the forces of Thaghut. In the profane realm, Thaghut symbolizes tyrannical and arbitrary power that exceeds limits. This tendency to exceed limits is naturally found in humans. As Allah says in Surah Al-‘Alaq: 6-7, "No! Indeed, man transgresses because he sees himself self-sufficient."

This phenomenon accumulates into a destructive force that undermines the noble dignity of human life when it becomes embedded in the social structure or system as a manifestation of massive "collective Thaghut." From a social life perspective, a concrete example can be seen in that every empowerment effort aimed at improving human dignity, which concerns the greatest interests of society, will face cultural obstacles in the status quo of the social elite and structural obstacles in the status quo of the system, which tends to perpetuate itself amidst the forces of change.

### **c. The Role of Ushuluddin Knowledge**

Essentially, knowledge, including the science of ushuluddin, is used to address or solve the problems faced by humanity. As knowledge advances, the level of human well-being will improve. Behind the success achieved in current scientific knowledge, it is not without its challenges. The development of knowledge over the past four decades has been considered by both Western and Eastern philosophers to have become too rationalistic, ultimately depriving humans of religious values.<sup>31</sup>

This is supported by the assertion that objective knowledge is value-free. The crisis that has awakened thinkers, especially in the Eastern world and among Muslim thinkers, has

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<sup>31</sup>Nashori, F., *Membangun Paradigma Psikologi Islami* (Yogyakarta: Sippres, 1996), h. 120.

led them to develop the treasury of ushuluddin knowledge. This step is taken to restore knowledge as a means of solving human problems by emphasizing the human perspective as a bio-psycho-spiritual unity. In his writings, Ancok explains the necessity of the Islamization of knowledge, which means returning to the original sources, namely the Qur'an and Hadith, to prevent the misuse of knowledge. Knowledge, which should emerge as a mercy to all creation (rahmatan lil 'alamin), has instead lost its essence as a salvation for humanity. Another goal of developing ushuluddin knowledge is to establish it as a discipline that is a natural product of the Islamic worldview and civilization. For this purpose, the categories and ideas of Islamization are used to describe the goals, ideals, thoughts, behaviors, issues, and solutions of the Muslim community”<sup>32</sup>

This movement is a tangible manifestation of the resurgence of Islam in the modern century. This idea was pioneered by Ismail Raji al-Faruqi in 1982, who proposed direct action through the Islamization of knowledge. According to al-Faruqi, this Islamization of knowledge can be achieved by synthesizing Islam and modern science.<sup>33</sup> Al-Faruqi argued that Muslims are attempting to solve historical problems with tools, conceptual categories, and analyses that are not appropriate for the situations they face and are simultaneously contrary to Islamic ethics. According to him, this can only be addressed with a systematic plan, spanning generations, that synthesizes the best of Islamic knowledge (ushuluddin) and the best contemporary ideas. Meanwhile, in 1979, Ziauddin Sardar proposed the idea of reconstructing the future of Muslim civilization by first building an Islamic epistemology or worldview.

Another Muslim thinker, Seyyed Hossein Nasr, proposed a connection between knowledge and sacredness, packaged within his philosophy of perennialism. Syed Muhammad Naquib al-Attas emerged in the process of Islamizing knowledge with the idea of reviving the metaphysical system built within the Islamic tradition. He offered practical steps in the form of planning a university with a structure based on the Islamic worldview, serving as a medium for conveying wisdom within the tradition of Islamic knowledge.<sup>34</sup> In his book, *Islam as Knowledge*, Kuntowijoyo explains a model for synthesizing knowledge with the Qur'an and Sunnah, or understanding it from the movement between contexts or vice versa.

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<sup>32</sup>Sardar, Z., *Kembali Ke Mas Depan: Syariat Sebagai Metodologi Pemecahan Masalah* (Jakarta: Serambi Ilmu Semesta, 2005), h. 50.

<sup>33</sup>Nashori, F., h. 128.

<sup>34</sup>Purwadi, A., *Teologi Filsafat Dan Sains* (Malang: UMMPers, 2002), h. 32.

Each has its own implications and efforts to reintegrate knowledge with Islam, especially in terms of monotheism (tawhid).<sup>35</sup>

There are three models presented: decodification, Islamization of knowledge, and demystification. Here, the two models, decodification and demystification, will not be discussed. To facilitate the understanding of the integration of Islam and knowledge by Islamic thinkers, the focus will be on the Islamization of knowledge. Although the other two models are also part of the explanation of the integration of Islam and the science of ushuluddin by Islamic thinkers, they are not unrelated to the process of Islamization of knowledge. However, this is to simplify understanding. The Islamization of knowledge is explained as an effort to return knowledge to monotheism, namely restoring the role of ushuluddin itself. In this way, there will be a strict filtering based on the values of monotheism.

From this monotheism, there are three types of unity: the unity of knowledge, the unity of life, and the unity of history. The unity of knowledge means that knowledge must lead to one truth. The unity of life means the elimination of the distinction between value-laden knowledge and value-free knowledge. Meanwhile, the unity of history means that knowledge must serve the community and humanity. Therefore, it can be concluded that the Islamization of knowledge means returning knowledge to monotheism, or from context to text. Thus, it is very clear that ushuluddin is a discipline capable of addressing life's problems, whether from the perspective of aqidah (faith), mu'amalah (social transactions), syari'ah (Islamic law), or ibadah (worship).

## 5. Understanding the Science of Tauhid

Tauhid is a fundamental aspect of religious teachings. Etymologically, tauhid means discussing the oneness of God. Talking about the oneness of God means discussing faith. Faith, or belief in God, is the basic principle of being religious. Therefore, practicing tauhid means thoroughly discussing matters of faith in God.

Tauhid, from an etymological perspective, is a noun derived from the verb "wahada, yuwahhidu, tauhīdan," which means affirming the oneness of Allah.<sup>36</sup> Its relation to faith or belief involves discussing what is believed and how it is believed. Thus, in the study of

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<sup>35</sup>Kuntowijoyo, *Islam Sebagai Ilmu : Epsitemologi, Metodologi dan Etika* (Yogyakarta: Tiara Wacana, 2007), h. 63.

<sup>36</sup>Yusran Asmuni, *Ilmu Tauhid* (Jakarta: Raja Grafindo, 1993), h. 1.

tauhid, several criteria are discussed that involve believing or having faith in Allah. According to Abduh's definition, tauhid is the most important aspect of affirming the attribute of "wahdah" (oneness) for Allah in His essence and in His actions of creating the entire universe. It also means that He alone is the ultimate return for all of creation and the final end of all purposes.<sup>37</sup> From this, it can be understood that there is the oneness of essence, the actions of Allah in creation, and that everything returns to Allah.

The above definition indicates that tauhid is an effort to explain human faith in Allah. The issue of faith is not only about literal belief, but it means affirming and being convinced that there is only Allah who creates and to whom we worship and return. The science of tauhid discusses the attributes of Allah SWT and the attributes of His messengers, which include obligatory, permissible, and impossible attributes. Additionally, it explains everything that is possible and acceptable to reason, providing evidence and arguments supported by sam'iyat (transmitted knowledge) to ensure belief in these arguments with certainty and without doubt in the heart. The science of tauhid is also known as the science of ushuluddin (the fundamentals or principles of religion) or the science of kalam (derived from the discussion on the speech of Allah). This is because tauhid is the science that discusses and examines the oneness of Allah SWT. Moreover, tauhid also addresses the fundamentals of religion. Therefore, it is called ushuluddin. It is also referred to as the science of kalam because it discusses the kalamullah (speech of Allah), which has been a topic of debate among many scholars, specifically whether kalamullah is eternal (qadim) or created (hadith).

The scope of tauhid encompasses the essence of Allah and the attributes of His noble messengers, making this knowledge honorable and an obligation for us to study ushuluddin. Generally, tauhid can be classified into three parts: Tauhid Rububiyah, Tauhid Uluhiyah, and Tauhid Asma wa Sifat. Tauhid Rububiyah is the belief that Allah SWT is the Lord of all the heavens and the earth, the creator of everyone and everything within them. He is also the owner of all commands and affairs in the universe; there is no partner for Him in His kingdom, and none can oppose His decrees. He is the sole creator of everything, the provider of sustenance for all living beings, the regulator of all affairs and commands. He alone elevates and lowers, grants and withholds, brings harm and benefit, honors and humiliates. No one and nothing besides Him has the ability to bring benefit or harm, whether to

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<sup>37</sup>Muhammad Abduh, *Risalah Tauhid*, Terj. Firdaus A.N. (Jakarta: Bulan Bintang, 1988), h. 8.

themselves or to others, except by His permission and will.<sup>38</sup> This form of tauhid is not denied except by adherents of materialist-atheist ideologies that deny the existence of Allah SWT, such as the Dahriyyun in the past and communism in the present. **Tauhid Uluhiyah** refers to the oneness of Allah SWT in worship, submission, and absolute obedience. It means that none is worshipped or served besides Allah SWT alone, and no one in the heavens or on earth is associated with Him.<sup>39</sup> An important aspect to understand in this matter is that tauhid, or the science of ushuluddin, in worship is a fundamental aspect agreed upon by all Muslims. Worship represents obedience to Allah SWT by carrying out what He has commanded through the words of His messengers. Worship encompasses universal actions, including every word and deed, both outward and inward, that are loved and approved by Allah SWT.

*Tauhid Asma wa Sifat* is the belief that Allah possesses the most beautiful names and attributes (Asma'ul Husna) that befit His majesty. Muslims recognize the 99 Asma'ul Husna, which are both names and attributes of Allah. As Allah SWT says: "To Allah belong the most beautiful names, so call on Him by them. And keep away from those who abuse His names. They will be punished for what they used to do."

Tauhid forms the foundation of a Muslim's faith in Allah. According to Sheikh Muhammad al-Tamimi, the essence of tauhid is the concrete manifestation of the concept of worship. This is as stated in Surah Adh-Dhariyat, verse 56: "And I did not create the jinn and mankind except to worship Me." The worship referred to here is the servitude of humans to Allah by consistently obeying all His commands and avoiding all His prohibitions.<sup>40</sup> With strong tauhid, a Muslim will be able to carry out all of Allah's commands with strong conviction. The value of Allah's oneness is the foundation of all human obligations towards their Lord. Humans are created on this earth with only one duty: to worship Allah in all forms of worship.

The urgency of tauhid for humans lies in its detailed explanation of the fundamental aspects of human belief in Allah. The fundamental aspect of humanity is that humans are creatures who practice tauhid. Muahhari, quoting Max Mueller, states that ancient humans were monotheistic. The worship or ibadah taught by prophets and others is not the act of

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<sup>38</sup>Yusuf Qardawi, *Haqiqat al-Tawhid*, (terj.) Musyaffa (Jakarta: Rabbani Press, 2000), h. 35.

<sup>39</sup>*Ibid.*, h. 38. Lihat Juga: Abdurahman Hasan Alu Syaikh, *Fath al-Majid*, (terj.) Ibtida'in Hamza, dkk, (Jakarta: Pustaka Azzman, 2000), h. 28.

<sup>40</sup>Muhammad At-Tamami, *Kitab Tauhid; Pemurnian Ibadah Kepada Allah*, Terj. M. Yusuf Harun (Jakarta: Darul Haq, 2011), h. 1-4.

worship itself but rather the proper way to worship. Worship and adoration are what constitute religion. Thus, the core of religion is the matter of tauhid.<sup>41</sup>

More clearly, in tauhid, humans believe and acknowledge that Allah SWT alone is the Lord (Rabb) of all things and their Sovereign. Indeed, He is the Only Creator and the Sole Organizer of the universe. Only He deserves to be worshipped, without any partners. Anything worshipped besides Him is false. Indeed, He SWT possesses all attributes of perfection and is free from all flaws and deficiencies. He SWT has beautiful names and exalted attributes. This is what becomes the point of urgency in understanding tauhid.<sup>42</sup>

The position of tauhid in Islam is very fundamental because it is from the understanding of tauhid that a Muslim's faith begins to grow. The concept of tauhid in Islam is one of the core teachings that cannot be compromised and significantly influences a person's adherence to Islam. If a person's understanding of tauhid is not strong, then the pillars of their Islam will also be weak overall. In other words, tauhid is the soul of Islam and the foundation of all aqidah (creed)<sup>43</sup>

On the other hand, the teaching of tauhid is the main foundation in monotheistic religions. Islam is a monotheistic religion, meaning it believes in only one God, Allah. Islam clearly and simply teaches the oneness of Allah, which is distinct from anthropomorphism and mythologism.<sup>44</sup> Islamic teachings do not only focus on matters of faith but also emphasize tauhid as the foundation of aqidah (creed) and the essence of Islam. This foundation is the belief in Allah, the One who governs and creates the universe, and to whom all will return. According to Yusuf Qardawi, tauhid encompasses i'tikad (belief), qasd (purpose), and iradah (will).<sup>45</sup>

The main issue in Tauhid is about Allah. Why Allah? And how can He be understood? Faris Pari explains that religious experience is an experience of divinity, which is a relational experience with God, and among these experiences is the quest for God's existence. His writings discuss arguments for the evidence of God's existence and counter-arguments

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<sup>41</sup> Murtada Mutahhari, *Tafsir Holistik: Kajian Seputar Relasi Tuhan Manusia dan Alam*, Terj. Ilyas Hasan, (Jakarta: Penerbit Citra, 2012), h. 303 – 304.

<sup>42</sup> Muhammad Bin Abdullah al-Tuwajry, *Tauhid, Keutamaan dan Macam- Macamnya*, Terj. Islam-House, (tt, Islam House, 2007), h. 1.

<sup>43</sup> Yusuf al-Qardawi, *Tauhidullah dan Fenomena Kemusyrikan*, Terj. Rahim Haris, (Surabaya: Pustaka Progresif, 2002), h. 13.

<sup>44</sup> Yunan Yusuf, *Alam Pikiran Islam: Pemikiran Kalam*, (Jakarta: Kencana, 2014), h. 15.

<sup>45</sup> Yusuf Qardlawi, *Tauhidullah*, h. 16.

against the evidence of God's non-existence. Rationalism, empiricism, and science cannot reveal the existence of Allah. For empiricists, Allah cannot be proven because He is metaphysical, while empiricism deals with the material. In rationalism, the approach is limited to using causality to prove Allah's existence but cannot delve into Allah's transcendence. Science cannot prove the existence of Allah using only physical phenomena. The conclusion is that only faith can answer this. In the concept of faith, inherently, no evidence is required. If we are still questioning the evidence, it means we do not or have not yet believed.<sup>46</sup>

Additionally, Yusuf Qardawi explains that the matter of tauhid can be proven with several arguments. First is the argument of fitrah. It is explained that within humans, there is an innate disposition to recognize a supreme power above human and natural forces. Second is the argument of reason, which emphasizes that there is a creator of all things in existence (the universe). Third is the argument of revelation, which involves the transmission of Allah's scriptures and His messengers to all people across nations, calling them to have faith.<sup>47</sup>

The next question is, how does one practice tauhid? This can be understood through an approach called Ilmu Tauhid (the science of tauhid). Ilmu Tauhid is a discipline that examines all religious beliefs using convincing arguments and evidence.<sup>48</sup> According to Teungku Muhammad Hasbi Ash-Shiddieqy, Ilmu Tauhid is the science that discusses the methods of establishing religious beliefs using convincing arguments, whether they are rational arguments (dalil aqli), textual arguments (dalil naqli), or innate arguments (dalil fitrah).<sup>49</sup> On the other hand, issues of aqidah (creed) are the main factors that led to the emergence of an Islamic discipline known as Ilmu Tauhid, which is also referred to as Ilmu Kalam, Ilmu Ushuluddin, Ilmu Aqā'id, and Islamic Theology.<sup>50</sup>

The fundamental aspect of Ilmu Tauhid is the belief in the existence of Allah. This belief leads to faith in the angels, the books of Allah, the prophets and messengers of Allah, and the life after death. It is called Ilmu Tauhid because its main focus is on the oneness of

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<sup>46</sup>Faris Pari, "Pengalaman Rasional", h. 7.

<sup>47</sup>Yusuf Qardlawi, *Tauhidullah*, h. 20 – 26.

<sup>48</sup>Zainudin, *Ilmu Tauhid Lengkap* (Jakarta: Rineka Cipta. 1996), h. 1.

<sup>49</sup>Teungku Muhammad Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Tauhid atau Ilmu Kalam* (Semarang: Pustaka Rizki Putra, 2009), h. 1.

<sup>50</sup>Harun Nasution, *Teologi Islam Aliran – Aliran Sejarah Analisa Perbandingan* (Jakarta : Universitas Indonesia UI-Press, 1986). Atau lihat juga dalam Abdul Aziz Dahlan, *Teologi Islam* (Jakarta: Ushul Press, 2012), h. 1.

Allah and matters related to Allah.<sup>51</sup> This relates to the science of tauhid and its meaning. In terms of language, "mentauhidkan" something means to make it one. In terms of Sharia, tauhid is the oneness of Allah in matters that He Himself has established through His prophets, specifically in terms of Rububiyah (Lordship) and Uluhiyah (Worship).<sup>52</sup>

#### a. Elements of Tauhid

The author focuses on the study of tauhid in Islam, which directs to two main points. First, tauhid that orients towards recognizing Allah as the creator, known as Rububiyah. Second, practicing tauhid by acknowledging and worshipping Allah, to whom all will return, known as Uluhiyyah.

#### b. Tauhid Rububiyah

Tauhid Rububiyah is derived from one of the names of Allah, **al-Rabb**, which has several meanings: caretaker, nurturer, peacemaker, protector, helper, and ruler. In general, tauhid Rububiyah is the belief that Allah is the Lord of the heavens and the earth, the Creator of all creatures, and the ruler of the entire universe.<sup>53</sup> Believing in this tauhid means believing that Allah is the Creator of the heavens and the earth and the Organizer of the universe. Tauhid Rububiyah is the oneness of Allah in all His actions; He is the only one who creates, owns, and regulates everything.

Tauhid Rububiyah is the oneness of Allah in all His actions, with the belief that He alone is the creator of all creatures.<sup>54</sup> In general, it can be interpreted as affirming the oneness of Allah in His actions, such as creating, ruling, providing sustenance, and caring for creatures. Only Allah alone is capable of all these in the entire universe. Everyone believes in the existence of a Rabb who creates and rules, etc. After knowing that our creator is Allah SWT, and that our existence and management are solely in His hands, we must also believe that no one besides Him has the right to command and legislate for us.

This tauhid indicates to us that Allah is the one who created the universe and everything in it. This is stated, for example, in Surah Az-Zumar, verse 62, which means: "Allah is the Creator of all things."

In the Qur'an, the term "Rabb" is frequently encountered in various verses.

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<sup>51</sup>Muhammad Ahmad, *Ilmu Kalam*, h. 9.

<sup>52</sup>Shalih Bin Fauzan, *Kitab Tauhid* (Jakarta: Ummul Qura, 2014), h. 13.

<sup>53</sup>Qardlawi, *Tauhidullah*, h. 35.

<sup>54</sup>Shalih Bin Fauzan, *Kitab Tauhid*, h. 13.

Etymologically, the word "Rabb" is derived from the verb "Rabba, Yarubbu." This tauhid is ingrained in the souls of humans; no one deviates from it, whether they are believers or disbelievers.<sup>55</sup> As stated in Surah Luqman, verse 25, which means: "And if you ask them, 'Who created the heavens and the earth?' They will certainly say, 'Allah.' Say, 'All praise is due to Allah'; but most of them do not know".

What is meant by this is that the universe is governed by a single administrator, a sole controller, who is not associated with anyone or anything in His management and governance. He is Allah (Glorified is He), the Administrator of the universe. The administration by angels and all interconnected causes are nothing but His command. This contrasts with the belief of some polytheists who think that Allah SWT is only involved in the initial act of creation, while the management and regulation of all types of creatures and things on earth are entirely handed over to celestial objects, angels, jinn, and spiritual beings represented by the idols they worship. According to them, Allah has no involvement in the administration and management of everything. However, the Qur'an clearly and explicitly states that Allah is the Administrator and Manager (al-Mudabbir) of the universe, and such administration is solely by His permission and command.

Allah SWT says in QS. Al-A'rāf:

إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش  
يعشى الليل النهار يطلبه حثيثا والشمس والقمر والنجوم ميخرت بأمره إلا له  
الخلق والأمر تبارك الله رب العلمين

The meaning is: "Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne. He covers the night with the day, which chases it rapidly; and [He created] the sun, the moon, and the stars, all subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds." (QS. Al-A'raf: 54).

Therefore, anyone who has even a little knowledge of the verses of the Qur'an will know that when Allah SWT attributes many actions or deeds to Himself, while at the same time, in various other verses, He attributes them to others, it does not contain any

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<sup>55</sup>al-Faqih dan Abdus Salam, *Aqidah Muslim; dalam tinjauan al-Qur'an dan as-Sunnah*, Terj. Hammad bin 'amir Abu Mu'awiyah (Bekasi: Maktabah Daar El-Salam, 2009), h. 4.

contradiction. This is because the limitation of all actions to His essence alone is purely "independent." This does not contradict involving others in these actions, meaning they are merely executing His command and will.<sup>56</sup>

In Surah Al-Mu'minun, verses 84-89, it means: "Say: To whom belongs the earth and whoever is in it, if you should know? They will say: 'To Allah.' Say: Then will you not remember (become righteous)? Say: Who is the Lord of the seven heavens and the Lord of the Great Throne? They will say: 'To Allah.' Say: Then will you not fear Him? Say: In whose hand is the realm of all things – and He protects while none can protect against Him – if you should know? They will say: 'To Allah.' Say: Then how are you deluded?"

Additionally, the term **Rabb al-'Alamin** consists of "rabb" and "al-'alamin." In language, "rabb" is used with the meanings of owner (al-Malik), master (al-Sayyid), regulator (al-Mudabbir), nurturer (al-Murabbi), responsible (al-Qayyim), and bestower (al-Mun'im). According to at-Thabari, these meanings are developed from the three main meanings of al-Rabb: master, sustainer (al-Mushlih), and owner. These three core meanings are contained in the term "rabb" for Allah, implying that Allah as "rabb" means: a master with no equal in His power, a sustainer of the existence of His creations by granting unlimited grace, and an owner who creates and manages them.

Al-'Alamin is the plural form of 'alam (world). The world encompasses all entities other than Allah. All these entities are called 'alam (in Arabic, 'alam also means sign) because they become a medium to recognize Allah, their Creator. However, if associated with other terms of the same root (al-Ilm, 'ilm, knowledge), it can be understood that the world was created with knowledge. Such a complex world could not have been created without being based on knowledge.

As an illustration of how Allah becomes Rabb with love and compassion, it can be noted from the beginning of Surah al-A'la, which explains that He creates by perfecting His creations and providing them with potential along with guidance. Such creation can only occur if it is done with love and compassion, resulting in something beautiful, lasting, useful, and non-destructive, including to oneself.

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<sup>56</sup>Ja'far Subhani, *Tauhid dan Syirik* (Bandung: Mizan, 1987), h. 17 -19.

In relation to this, the reflection of Ibrahim is added here. After affirming to his people that Allah, Rabb al-'Alamin, is his Lord, he explains that He is "The One who created me and then guided me; The One who gives me food and drink; and when I am ill, He heals me" (QS. Ash-Shu'ara, 26: 77-80). This form of tauhid is not denied except by adherents of materialist-atheist ideologies who deny the existence of Allah SWT, such as the Dahriyyun in the past and communism in the present.<sup>57</sup>

From here, it is very clear that those who believe in such tauhid are not only believers but also disbelievers (idol worshippers) who believe that Allah is the Creator and the ruler of the universe.

### c. Tauhid Ulūhiah

originates from the word *ilāh* which means God. Thus, tauhid Ulūhiah means affirming the oneness of God as the only entity worthy of worship. Only He is deserving of being recognized as God by mankind. Islam teaches that there is only one God who deserves worship. This returns to the phrase "*Lā ilāha illa Allāh*" (There is no god but Allah).<sup>58</sup> However, according to Qardlawi, the meaning of Ulūhiah is worship. This means to worship Allah by worshipping Him<sup>59</sup>

As for the understanding of tauhid Ulūhiah, the author cites the perspective of Yusuf Qardhawi. According to Qardhawi, tauhid Ulūhiah means to single out in worship, absolute obedience and devotion to Him. It means not subjugating oneself to anyone other than Allah, nor associating anyone with Him<sup>60</sup>. It means that we are obligated to worship or surrender ourselves only to Allah alone, not to anyone else. This is also expressed by Dr. Shalih Bin Fauzan, who defines tauhid Ulūhiah as affirming the Oneness of Allah through actions of His servants based on the intention of seeking closeness (*taqarrub*), such as supplication, vows, sacrificial offerings, hope, fear, reliance, joy, and repentance.<sup>61</sup>

This kind of tauhid is also explained in the Qur'an, for example, in Surah Al 'Araf verses 59, 65, 73, and 85, which mean: "O my people, worship Allah; you have no deity

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<sup>57</sup>Farid Wajdi Ibrahim, "*Ilmu Ushuluddin Menjawab Problematika Umat Islam Dewasa Ini*" dalam "*Ar - Raniry: International Journal of Islamic Studies*" Vol. 1, No.1, Juni 2014. h. 45.

<sup>58</sup>Yunan Yusuf, *Alam Pikiran Islam: Pemikiran Kalam Dari Khawarij ke Buya Hamka Hingga Hasan Hanafi* (Jakarta: Kencana, 2014), h. 24.

<sup>59</sup>Shalih Bin Fauzan, *Kitab Tauhid*, h. 39.

<sup>60</sup>Qardhawi, *Tauhidullah*, h. 37.

<sup>61</sup>*Ibid*, h. 39.

other than Him." To affirm the Oneness of Allah means that humans are commanded to worship, submit, and obey Him unconditionally, not to worship or devote themselves to anyone other than Allah SWT. There is no partner in worship with Him, neither in the heavens nor on the earth. Tauhid Ulūhiah is about affirming Allah's Oneness in worship. Therefore, no person is worthy of raising any partner with Allah to be worshiped, praised, or relied upon, or made the focus of one's heart and approach.<sup>62</sup>

Rasyid Rida explains that affirming the Oneness of Allah means worshipping only Allah and not associating partners with Him. If any aspect of worship is directed towards other than Allah, it is called shirk. The concept of worship includes anything that Allah likes, whether in words or actions. This tauhid is the greatest commandment imposed by Allah on all mankind. Sheikh Muhammad At-Tamimi said, "The greatest matter commanded by Allah is tauhid, which is to single out worship solely for Allah." This tauhid is what the polytheists, fought by the Prophet (peace be upon him), did not possess. This is why he allowed their blood to be shed, their wealth, land, and homes to be taken. He also permitted their wives and children to be captured. Tauhid Ulūhiah is based on the recognition of the unity of Allah encapsulated in the phrase "There is no god but Allah." This recognition aligns with Allah's statement in the Quran: "And I did not create the jinn and mankind except to worship Me."<sup>63</sup> Tauhid Ulūhiah is the belief that the attributes of divinity belong solely to Allah, affirmed by bearing witness that there is no god but Allah through the declaration of the pure phrase "Lā Ilāha Illahllāh". It entails dedicating acts of worship exclusively to Him; when faced with adversity, one seeks refuge, complains, and surrenders only to Him. When performing deeds, the primary intention is solely for Him. In essence, it is the belief that Allah, who created the universe, is the only God worthy of worship and devotion.

Tauhid is the core of the prophets' message (dakwah) because it is the principle and foundation upon which all deeds are built. Without realizing it, all acts of worship would not be accepted. In its absence, its opposite, which is shirk, emerges.<sup>64</sup> This is as Allah has stated regarding their statement, "Why does he make those gods gods but one

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<sup>62</sup>Mulyono dan Bashori, *Studi Ilmu Tauhid atau Kalam*, (Malang, UIN-MALIKI, 2010), h. 16.

<sup>63</sup>Mustafa bin Abdullah dan Ahmad Zaki bin Ibrahim, "Tawhid Ulūhiah, Rububiyah Dan Al-Asma' Wa Alsifat Menurut Tafsiran Muhammad Rasyid Rida Dalam Tafsir Al-Manar" dalam *Jurnal Ushuluddin*, 20.07. 2011, h. 52.

<sup>64</sup>Shalih Bin Fauzan, *Kitab Tauhid*, h. 90-91.

god?" Indeed, this is truly something that is very surprising. In this verse, the polytheistic Quraish denied the purpose of their various forms of worship being directed only to Allah. Therefore, because of this denial, they were declared disbelievers by Allah and His Messenger even though they acknowledged that Allah is the only Creator of the universe.<sup>65</sup>

In essence, by affirming Allah's Oneness in His Lordship (Rubūbiah) as the Creator of everything, humans should acknowledge that only Allah deserves to receive worship. In other words, Allah is the Creator of all things, and to Him all things return. The act of worshiping Allah means that no one is invoked in prayer besides Him. No one is sought for help except Allah. And only Allah is relied upon and sought for assistance.<sup>66</sup>

## 6. The Scope of Creed

As for the scope of creed according to the systematics of Hasan Al-Banna, it is as follows :

- a. *Ilahiyyat (Divinity)*, which is the discussion concerning everything related to Ilah (God, Allah) in terms of the existence of Allah, the names of Allah, the attributes of Allah, the actions of Allah, and others. It also includes everything that must be believed by the servants regarding their Lord.
- b. *Nubuwwat (Prophethood)*, which is the discussion concerning everything related to the Prophets and Messengers regarding their attributes, infallibility, duties, and the need for their guidance. It is connected with matters related to saints, miracles (mukjizat), extraordinary acts of saints (karamah), and heavenly books.
- c. *Ruhaniyyat (Spirituality)*, which is the discussion concerning everything related to the metaphysical realm, such as angels, jinn, demons, Satan, and spirits.<sup>67</sup>
- d. *Sam'iyat (Audible Matters)*, which pertains to discussions related to life in the grave (barzakh), life in the Hereafter, the state of the grave (ba'ts), gathering place (mahsyar), accountability (hisab), and recompense (jaza').<sup>68</sup>

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<sup>65</sup>*Ibid*, h. 95.

<sup>66</sup>*Ibid*, h. 35.

<sup>67</sup>Taufik Rahman, *Tauhid Ilmu Kalam* (Bandung : Pustaka Setia, 2013), h. 14.

<sup>68</sup>Hasan al-Banna, *Aqidah Islam*, terj. M. Hasan Baidaei (Bandung : Al-Ma'arif, 1980), h. 14.



## E. CONCLUSION

Etymologically, the word "akidah" originates from Arabic. 'Akidah' is rooted in the verb 'aqada-ya'qidu-'aqdan-'aqidatan. 'Aqdan means knot, bond, agreement, and firm. When formed into 'akidah', it signifies belief. The relevance between the meanings of 'aqdan' and 'akidah' lies in the belief being firmly knotted within the heart, binding, and involving an agreement. Similarly, Mahrus mentions that the term 'akidah' is often referred to as 'aqo'id', the plural form (jama') of 'akidah', which means knots. Theology encompasses matters related to beliefs and convictions within the heart, ensuring tranquility, free from doubt, hesitation, and suspicion, and pure from all misgivings. Ilm al-Kalam is the discipline that involves various arguments concerning matters of faith bolstered by rational proofs.

Tauhid is the effort to elucidate the issue of human faith in Allah. The issue of faith is not merely about literal belief but entails affirming and believing that Allah alone is the Creator, whom we worship and return to.

The scope of creed according to the systematics of Hasan Al-Banna is as follows :

1. *Ilahiyyat* (Divinity).
2. *Nubuwwat* (Prophethood)
3. *Ruhaniyyat* (Spirituality).
4. *Sam'iyat* (Audible Matters)

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