

# The Concept of Islamic Education Curriculum: The Study of Tawhid in Al-Islam Pesantren Lamongan Indonesia

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## Abstract

This research aims to: 1) study the urgency of tawhid as the base of Islamic education; 2) study the concept of tawhid education curriculum in Al-Islam Pesantren; 3) study the role of tawhid education in forming militant Muslim. This research used qualitative research. The results show that, firstly: Islamic education is a conscious effort to guide humans to have a strong faith physically, mentally, and spiritually, as well as intelligent, noble, and have the important and useful skills for themselves, their communities, and environment. Secondly, Islamic education should be based on the concept of tawhid because it includes the doctrinal implications that the goal of human life must be within the framework of worship to Allah. The doctrine is the key of all Islamic teachings. Therefore, from this concept of tawhid the very important standard would emerge in the concept of Islamic education, namely moral standard (value standard) of which the essence is good-bad and right-wrong. The referred value standard must be very clear, namely revelation. What is instructed by Allah must be good and what is forbidden by Allah must be bad. What is true according to Allah, indeed it is true and what is wrong according to Allah indeed it is wrong. Thirdly, Al-Islam Pesantren includes a pesantren, which makes tawhid as an educational base. It is stated in the curriculum and the learning process in pesantren.

## Keywords

Tawhid, Al-Islam Pesantren, Tawhid-Based Education

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## 1. Introduction

Tawhid is a phrase that is familiar to the Muslims. In general, we as Muslims are definitely willing or even have claimed as a tawhid person. However, in reality it is possibly many of us who have not understood the nature and the position of tawhid. Moreover, those who feel to have tawhid, they might be unfamiliar with the intricacies of tawhid clearly yet.

According to Shaikh Muhammad ibn al Uthaymeen, among the surprising cases are that most of the authors in tawhid field in this era is focused on tawhid of rububiyah. As if, they are talking to people who deny the existence of Allah.

Although there are possibly, people who deny the existence of the Creator and the Ruler of the universe, but many Muslims who fall into shirk (al-Uthaymeen, 2003).

Shaikh Muhammad Nasir al-Albani explains, that Nuh (peace be upon him) had settled in the midst of his people for 950 years. He devoted most of his time and attention to conduct da'wah to tawhid. Nevertheless, his people turned away from his invitation. As the words of Allah, "in as much as they said (to their followers), 'Do not ever abandon your gods: abandon neither Wass nor Suwa', and neither Yaghut nor Ya'uq nor Nasr!" (QS. Nuh: 23). Therefore, this shows clearly that the most important matter that should always be considered by educators and Islamic preachers (Da'eah) who

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invited to true Islam is tawhid education. That is the meaning contained in the words of Allah, "So know that there is no god but Allah." (QS. Muhammad: 19). Thus, what was practiced by the Prophet Muhammad (peace and blessings of Allah be upon him) and what he taught (al-Hilali, 1394).

The status of aqidah for the science as well as other deeds is like the foundation of a building, or like a staple of a tree. As a building cannot stand without a foundation and the tree will not be upright without its staples, so the charity and knowledge of a person will not be useful without a straight aqidah. Therefore, the concern to the problem of aqidah must be prioritized than the attention to other problems because aqidah will give a true life to a mu'min, with which his soul will be clean, his charity will be true, the obedience can be accepted, and his position will also be higher in the sight of Allah.

Pesantren is an old educational institution, which has attached in the journey of Indonesian life since hundred years ago, it is the institution that can be categorized as a unique institution and has a distinctive characteristic, so that today shows its brilliant capability through various episodes of age with a polemic plurality faced by. Even in its history, pesantren greatly has shared and given a huge contribution in educating the nation and giving enlightenment to the society.

Pesantren is identical with the institution focused on educating students with Islamic studies and has a very strong passion in spreading aqidah shahihah, providing teaching and advice for humans, warning them from all forms of bid'ah and shirk, and striving to refute those who deviate and the heretical community (Bid'ah).

AL-ISLAM Pesantren at Tenggulun Solokuro Lamongan is one pesantren that makes tawhid as a base of education so that it gives a distinctive effect and character to its students. It becomes the object of this research, namely how is the process of internalization of tawhid education and its influence on AL-ISLAM pesantren at Tenggulun Solokuro Lamongan.

## 2. Research Method

This research was qualitative; an approach producing descriptive data, they could be written data / spoken of people and behaviors that could be observed (Moleong, 2000).

This research was used to answer questions about what and how an occurrence and report the results as the way they were. Through this research, it was expected to lift an overview of how the process of internalization of tawhid education and its influence on AL-ISLAM pesantren at Tenggulun Solokuro Lamongan.

In this research, the author chose the subject of the research in AL-ISLAM Pesantren Tenggulun Solokuro Lamongan because it was included in the pesantren, which made tawhid as an educational base so that it produced the militant students who had a strong concern on religion.

This research used two data, primary and secondary data. Primary data in this research were from the principal as a policy maker in pesantren. Secondary data in this research were school documents such as geographical circumstances of pesantren, profiles, work programs, and others.

To acquire clear, accurate and complete information, the author used several methods, namely observation, interviews, and document analysis. Observation method in this research was by direct observation of the learning activities in AL-ISLAM pesantren Tenggulun Solokuro Lamongan. Interview method in this research was conducted to principals, teachers, staff, students, and surrounding communities (students' parents) and some alumni. The method of document analysis was conducted by collecting data on matters related to curriculum, students' activities and teaching learning processes at Al-Islam Pesantren Tenggulun Solokuro Lamongan.

In this research, the researcher described the data that had been obtained either documents or writings which were qualitative. In this case, the researcher became a key factor in acquiring qualitative data, so that the data can be considered methodologically, and in qualitative approach the research process determined the expected results.

The steps undertaken in this research included: (1) collect the data based on observation of natural situation, without being influenced or manipulated; (2) put the object of research, namely how the process of internalization of tawhid education and its influence on AL-ISLAM pesantren Tenggulun Solokuro Lamongan is; (3) put the researcher as a major tool in data collection; (4) perform the analysis from the beginning and throughout the research, to find the patterns that can be developed into a theory.

## 3. Results

### 3.1. The Concept of Islamic Education

The term of Islamic education consists of two words, namely *education* and *Islam*. Therefore, to determine the meaning of the term, it is necessary to know in advance the definition of education according to education experts.

Hasan Langgulang mentions that education can be evaluated from two aspects, namely society and individual. From aspect of society, education means cultural heritage from old generation to young generation in order to the life of society

remains sustainable. Meanwhile, from individual aspect, education means the development of hidden potentials. Therefore, he draws the conclusion that education can also be defined as cultural heritage and the development of potentials (Langgung, 1992).

Qadri Azizy mentions that limitation on the definition of Islamic education is in two things, namely (1) educate students to behave in accordance with Islamic values or morals; 2) educate students to study the materials of Islamic teachings (Azizy, 2000). With these limitations, it can be formulated that the definition of Islamic education is as a conscious effort to provide guidance to students to behave in accordance with Islamic teachings and give lessons with the materials of Islamic studies.

Zakiah Daradjat interprets Islamic education as a process to develop human nature, in accordance with the teachings (outside influences) (Daradjat, 1992). Meanwhile, Naquib al-Attas emphasizes Islamic education as a process to form a Muslim personality (al-Attas, 1979). Then, Yusuf Qaradawi interprets Islamic education as an education of a whole human, intellect and heart, spiritual and physical, moral and skills (al-Qaradawi, 1980).

Hence, it can be concluded that the definition of Islamic education is a conscious effort to guide human to be a person who has a strong faith physically, mentally, and spiritually, as well as intelligent, noble, and have useful skills for himself, society, and environment.

The purpose of education in Islam, indeed it cannot be separated from the purpose of human life because the ideal purpose of education should lead to the establishment of the ideal human. Meanwhile, certainly the ideal human figure is human whose goal of life is in line with the purpose of his creation.

According to Ahmad Janan Asifuddin (Asifuddin, 2010), if it is associated with the purpose of his creation, there are at least four purposes of human life. The first purpose is to serve / worship to Allah, as revealed in the Qur'an, which means: "And I did not create the jinn and mankind except to worship Me." (QS. Al-Dzariyat: 56). The second purpose is to be the caliph of Allah on earth, as He says in the following verse, which means: "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (QS. Al-Baqarah: 30).

The third purpose of human life as Muslim is to win the *ridha* of Allah, as His word. "And the first forerunners [in the faith]

among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. ." (QS. At-taubah: 100).

The fourth purpose is to achieve the happiness of living in the world and hereafter, as stated in Al-Qur'an. "And among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire. "Those will have a share of what they have earned, and Allah is swift in account." (QS. Al-Baqarah: 201-202).

Worship to Allah is the main purpose for Islamic education since this purpose, which determines that whether someone will live happily or miserable in hereafter. Absolutely, "worship" here should be reinterpreted not only limited to *mahdhah* orship only, but also everything is devoted to Allah.

Nonetheless, there is also the opinion that the main purpose of Islamic education is supposed to produce the caliphs of Allah on the earth. Ujair AH. Anaky says that the real Islamic education has had the ideal vision and mission, namely *ahmatan lil alamin*, whose meaning is to build the world life, which is prosperous, democratic, fair, peaceful, law-abiding, dynamic and harmonious. Besides, in fact the philosophical basic concepts of Islamic education is inseparable from task of human's Caliphate, or more properly to prepare a cadres of caliph in building a world life in accordance with the ideal overviews of Al-Qur'an (Sanaky, 2003).

The same opinion was delivered by Ahmad Janan Asifuddin, who proposes that the establishment of caliphs on earth as the main purpose of Islamic education. According to him, this purpose is more relevant to the condition of Muslims today, which is plunged in backwardness. At least, according to Ahmad Janan there are two things need to be considered here. First, most of Muslims mistakenly understand the concept of worship, stated in QS. Al-Dzariyat verse 56 in which it is only limited to the *mahdhah worship*. This misconception is dangerous in the formation of Muslim personality, because it tends to negate the importance of general sciences. As a result, Muslims are falling further behind. They are too busy drowning in "worshipping" him.

Second, today Muslims need the right solution to come out from deterioration. One of the fundamental solutions expected to encourage them to rise is by reorienting the purpose of human life, from before to worship to Allah becomes the orientation of the Caliphate, which requires the mastery of science and technology as a mean to carry out the task of his caliphate on earth. If the conception of the purpose of human life is implemented as the main purpose of Islamic education, it is expected the excellent generation will

be born in world civilization.

Related to this, Ahmad Janan defines the task of caliphate on earth includes: firstly, to make the prosperity of the earth (QS. Hud: 61), become a mercy for all over the world (QS. Al-Ahzab: 107), as well as building a good culture (QS. Al-Baqarah: 195); and secondly to establish the religion (*iqamatuddin*) by developing Islamic education and to do amar makruf nahi munkar (Sutrisno, 2012).

### 3.2. Tawhed as Islamic Education Base

Ismail Raji al-Faruqi, as told by his student, Muhammad Shafiq says that Islamic education should be directed based on the concept of tawhid (Shafiq, 2000). This is due to the importance of tawhid, as a foundation must be built on science and values that will be transferred to the students through the educational process.

Tawhid becomes the important theme in Islamic point of view as this theme talks about Allah, as the center of everything. The concept of tawhid includes further doctrinal implications that the purpose of human life must be within the framework of worship to Allah. This doctrine is the key of all Islamic teachings. Therefore, from the concept of this tawhid it would emerge a very important standard in the concept of Islamic education, namely moral standard (value standard) of which the essence is good-bad and right-wrong.

For mukmin, the referred value standard must be very clear, namely revelation. What are instructed by Allah must be good and what is forbidden by Him is bad. What must be true according to Allah indeed it is true and what is wrong according to Him definitely is wrong. This is the concept of tawhid, which plays a very central role as a unifying mu'mins' point of view. Therefore, Islamic education absolutely must be built on a foundation of tawhid.

The concept of tawhid-based education has been taught by Allah, through an expert of wisdom (Hikmah) whose name is immortalized as one of the names of surah in Qur'an, namely Luqman. Luqman's educational concept makes belief in Allah (tawhid) as the first lesson.

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (QS. Luqman: 13).

The above verse affirms tawhid or aqidah as a base of education. Then, in the following verses, Luqman provides moral and religious lessons to their children, such as the instruction to be filial to parents, not to be arrogant, instruction to establish prayer, and so on. In this Luqman's educational concept, tawhid serves as the foundation or base, because it extends other aspects (worship and moral values).

In Al-Qur'an, Allah makes a very beautiful imagery regarding three aspects (aqidah-worship-akhlak).

"Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded." (QS. Ibrahim: 24-25).

In the verse above, aith (aqidah aspect) is like the root of a tree that is very shady, with tawhid as a single root. Stem, branches, and twigs are Islam (aspects of worship), while the fruit is ihsan (moral aspect). This root not only determines the substantiality of a tree, but also a source of life, strength, fertility, and even the quality of the fruit, because it is where the tree receives nutrition. Thus, aqidah determines the quality of worship and the beauty of moral of a Muslim.

Because of the importance of tawhid education in Islam, the Prophet (peace and blessings of Allah be upon him) teaches us to give Adhan into a newborn baby's ear, with the expectation that the first sentence heard and recorded by the baby is the phrase of tawhid. Hence, the Prophet (peace and blessings of Allah be upon him) spent most of his time in conducting da'wah in Mecca to build people's aqidah.

Then if we look further, the number of chapters (Surah) of Makkiyah -which speaks about Aqidah / tawhid- is more than chapters of Madaniyah. Some ulema refer to the number of 94 chapters of Makkiyah and 20 chapters of Madaniyah, others refer to the number of 84 chapters of Makkiyah and 30 chapters of Madaniyah. Some also mention 85 of Makkiyah and 29 of Madaniyah (Sutrisno, 2012).

Certainly, Islam does not limit the teaching to tawhid only, because tawhid is just a foundation for an intact building of Islamic education. However, as said by Ali al-Qadi, precisely because the concept of tawhid is based on Islamic education so it becomes the most complete and perfect concept of education. This is due to not only concerning the aspects of mind and body, but it is also important to consider the spiritual aspect (Mustafa, 2004).

### 3.3. The Role of Education Tawheed

When Tawhid becomes a base of Islamic education, it will provide a strong effect on the formation of students' character. Among the effects are as follow:

1) Having a strong tawhid character

It is because every second and the motion of their life is worth of worship only to Allah, not associating him with anything, and commitment to run the guidance of life from Him. They used to recite tawhid prayers all the time.

If in the morning, they are taught to recite: O Allah, by your

leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.

If in the evening, they are accustomed to recite: O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection (HR. Ahmad, Abu Dawud, Tirmidhi, Nasai and Ibn Majah).

And accustomed to always repeat Sayyidu Istighfar: OAllah! You are my Cherisher. There is no deity except You. You have created me and I am Your servant and as far as possible, I abide by my solemn promise and covenant (which I made to You). I seek Your protection against the consequences of my wrongdoings. I fully acknowledge the grace You have bestowed upon me and I confess my faults. So pardon me my sins as none besides You can pardon sins. (HR. Bukhari).

Such things enable them always live along with Allah, in every second and step always remember Allah, be patient when having the disaster, be grateful when receiving favors, always expect the help of Allah, return to Him, asking for His forgiveness, accepting His fate with full submission, expect the *ridha* from Him, and is ensconced from His wrath.

#### 2) Have an understanding of the Sunnah wal Jama'ah aqidah

Because the books of guidance of Aqidah they learn are from the first level to the final level, both lessons in the classroom or outside the classroom (*sorogan*) are books of Aqidah of *manhaj* ahlu Sunnah wal jamaah, which refer to the understanding of Salaf as-Salih.

The books of Aqidah they learn are: *l-usul ats-tsalatsah*, *al-qowaid al-arba'*, the book *at-tawhid*, *kasyfu ash-syubhat* ritten by Muhammad ibn Abdul Wahab, he book of *ssaysat-tawhid* by al-Shaykh Salih Fauzan, *qoul al-Sharh as-sadid* books ritten by Shaykh t-tawhid l-Sa'dy, *um'atul I'tiqad y Ibn Qudamah*, *wasitiyah aqidah* by Ibn Taymiyyah, and *al-wajiz fi Aqeedah as-Salaf al-Salih* by Abdullah Ibn Abdul Hamid al-Atsari.

It is all as an effort to ensure they really understand *manhaj* aqidah ahlu sunnah wal Jama'ah and not to be influenced by various other understandings of Aqidah which are deviant as mentioned in the hadith:

From Auf bin Malik, He said: "The Prophet sallallaahu alaihi wa sallam said," The Jews split into 71 sects: one will enter Paradise and 70 will enter Hell. The Christians split into 72 sects: 71 will enter Hell and one will enter Paradise. By Him in Whose hand is my soul, my Ummah will split into 73 sects: one will enter Paradise and 72 will enter Hell.' Someone asked, 'O Messenger of Allah (Peace be upon him), who will they be?' He replied, 'The main body of the Muslims (al-Jama'ah)' (HR. Ibn Majah)

In the narration of At Tirmidzi mentioned: they are *Maa Ana 'alaihi wa Ashaabi* (Are those who follow my path and my Sahaba's path).

#### 3) Having a strong passion for the practice of Islam

Starting from the first level, students are indoctrinated with the essence of tawhid phrase which is not enough to simply recite and memorize it, but they are indoctrinated with the requirements demanded from that tawhid phrase, which means nothing to someone unless those requirements are accomplished. As explained by Imam Wahb ibn Munabbih when there is someone who comes to ask him, "Is not *la ilaha illa Allah* the key to heaven?" He replied, Yes, but none of the keys except those with gears. If you use the keys with gears, then the doors of heaven will open. If not, then it will not open."

Those gears are the requirements of *la ilaha illallah* as follow:

- 1) determine the intended meaning, both disclaimer and determination;
- 2) the faith that can eliminate any doubt. It means people who recite it must really believe in the content of this phrase with strong faith;
- 3) accept the consequences of this phrase by his heart and tongue;
- 4) obligate to what is contained in it;
- 5) honest means not lie. It means he recite it honestly from his heart, his tongue is in line with his heart;
- 6) sincere, which purifies the deeds from various stains of polytheism with a good intention;
- 7) love this phrase, what the consequences are, and its contents, love the people who have, practice, and commit with its requirements, and hate all that can shade it.

These seven requirements understood by the generation of the companions when pronouncing the phrase of tawhid *la ilaha illallah*, so if one of them converts to Islam, then immediately he takes off all his past in the era of *Jahiliyyah* and moves far away from the darkness, towards the wide life, a world filled with the light of Allah.

#### 4) Having a clear wala 'and baro' aqidah

Because *wala 'and baro'* is part of consequences of aqidah tawhid which are the base of Islamic education, which derives from an understanding of the phrase *la ilaha illa* which means no true Gods except Allah. With that, he denies the *Ilahiyah* (divinity) from other than Allah, and set them just for the sake of Allah.

Based on the understanding of the phrase of the Prophet Muhammad (peace and the blessings of Allah be upon him), which means to purify the obedience to the things that are instructed by him (peace and blessings of Allah be upon him), and leave everything prevented and prohibited.

Shaykh al-Islam Ibn Taymiyyah said, "There is no perfect happiness and pleasure for heart except in *mahabbatullah* (love of Allah) and *taqarrub* (self-approach) to Him with the



things He beloved. Mahabbatullah cannot be realized except by turning away from all what is loved beside Him. This is the essence of *la ilaha illa Allah*. It is the religion of Ibrahim al-khalil (peace be upon him) and all the prophets and the apostles of Allah (Ibn Taymiyyah, 1381).

So the phrase *la ilaha illallah* is *baro* 'and the wala' (rejected and set). *Wala* 'to Allah, His religion, His Book, the Sunnah of His Prophet, and His salih servants, and *baro* from every *thaghut* worshiped but Allah, as His words: "So whoever disbelieves in *Taghut* and believes in Allah has grasped the most trustworthy handhold with no break in it." (QS. Al-Baqarah: 256). The *tawhid* phrase is loyalty to the *shari'a* of Allah, as His words: "Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember." (QS. Al-Araf: 3).

There are some hadiths explaining the nature of *wala* 'and *baro* that becomes part of the consequences of *tawhid* phrase, among them; Ibn Abi Shaybah narrated with his own *sanad* that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake." Imam Thabrani in *al-Kabir* narrated from Ibn Abbas that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake, love for the sake of Allah and enmity for His sake. "

Ibn Jarir and Muhammad ibn Nasr al-Maruzi narrated from Ibn `Abbas that he said, "Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them in any way "(Ibn Rajab, 1382).

## 4. Discussion

The concept of *tawhid*-based education applied at Al-Islam pesantren as explained above is in accordance with the concept of child education in Islam, because it is the essence of *tawhid* brought by the Apostles of Allah. Prophets and the apostles of Allah instruct only to worship Allah by not associating with anything. The power of *tawhid* becomes the foundation of a Muslim. Children who grow up in the guidance of *tawhid*, become tough kids with a test, not giving up easily, full of sacrifice, and keep strong under any circumstances. No matter how difficult life they face, they remain steadfast in the way of Allah. This is the principal to deal with the development of this age.

This is in line with the statement of the Prophet (peace and blessings of Allah be upon him) to Abdullah ibn Abbas when he was little. He tells, one day I was behind the Prophet. He said, " O young man, I shall teach you some words [of advice] : Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried." (HR. Tirmidzi)

Strengthening the *tawhid* values to children will save them from various moral damages. A child will have a firm principle, not easily carried away and ready to deal with various turmoil and obstacles of life.

## 5. Conclusion

Islamic education is a conscious effort to guide humans to have a strong faith physically, mentally, and spiritually, as well as intelligent, noble, and have the important and useful skills for themselves, their society, and the environment.

The purpose of Islamic education, it certainly cannot be separated from the purpose of human life because the most ideal purpose of education should lead to the establishment of the ideal man. Meanwhile, the ideal human figure indeed is a human whose purpose of life aligned with the purpose of his creation.

There are at least four purposes of human life: 1) serve /worship to Allah; 2) become a caliph of Allah on earth; 3) obtain the *ridha* of Allah; 4) achieve the happiness of life in the world and hereafter. According to Ahmad Janan Asifuddin, that the establishment of a caliph on earth is the main purpose of Islamic education. This purpose is more relevant to the condition of Muslims today, which is plunged in backwardness. At least, there are two things need to consider here. First, most of Muslims mistakenly understand the concept of worship stated in QS.Al-Dzariyat verse 56, namely only limited to the *mahdhah* worships. This misconception is dangerous in the formation of Muslim's personality, because in its turn it tends to negate the importance of general sciences. As a result, Muslims are falling further left behind. They are too busy drowning in "worshipping" Him.

Second, today Muslims need the right solution to come out from deterioration. One of the fundamental solutions

expected to encourage them to rise is by reorienting the purpose of human life, from before to worship Allah become the orientation of the Caliphate, which requires the mastery of science and technology as a mean to carry out the task of his caliphate on earth. If the conception of the purpose of human life is applied as a main purpose of Islamic education, it is expected later the excellent Muslim generation will be born in the world civilization.

However, Islamic education should be directed based on the concept of tawhid. This is due to the importance of tawhid as a foundation must be built on science and values that will be transferred to students through the educational process. Tawhid is a very important theme in the Islamic point of view as the theme talks about Allah, the center of everything. The concept of tawhid contains further doctrinal implications that the purpose of human life must be within the framework of worship to Allah. This doctrine is the key of all Islamic teachings. As a result, from the concept of tawhid it would emerge a very important standard in the concept of Islamic education, namely moral standard (value standard) of which the essence is good-bad and right-wrong.

For mu'min, the referred value standard certainly must be very clear, namely revelation. What are ordered by Allah must be good and what is forbidden by Him must be bad. What must be true according to Allah indeed is true and what is wrong according to Him indeed it is wrong. This is where the concept of tawhid plays a very central role as a unifying of mu'mins' points of view. Therefore, the absolute Islamic education must be built on tawhid as foundation.

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