

**THE CONCEPT OF TAUHID ON “*DHIYAU*L MURID”
WRITTEN BY SYEIKH DAUD BIN ABDULLAH AL FATHANI
AND IT’S IMPLICATION ON ISLAMIC EDUCATION**



THESIS

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By:
ANJANI MAULA
SN. 1323301061

**DEPARTMENT OF ISLAMIC EDUCATION
FACULTY OF TARBIYA AND TEACHER TRAINING
INSTITUTE COLLEGE ON ISLAMIC STUDIES
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ABSTRACT

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ANJANI MAULA
SN. 1323301061

Islam is the Tauhid Religion which has different from the others which has monotheism or the pure of tauhid, these was clear, can not mix with all kinds of non tauhed or Syirk. This is the excess of Islamic Religion from the others. Thus, the human have to keep their belief in order to stayed on Good way. This thesis is talking about the concept of tauhid on Dhiyaul Murid written by syeikh daud bin abdullah Al fathani, he is the moslem scholar of pattani who has been a famous person because of his knowledge and it caused by many islamic book was wrote by him. He is the first melayu person who has been on mecca to teach islamic religion. He had many students.

The question of the research of this thesis is what does the concept of tauhid on dhiyaul murid written by syeikh daud bin Abdullah al fathani. And what does the implication between the concept of tauhid with islamic education. This research is a library research with using the descriptive analitical method.

The result of this research are, firstly the concept of tauhid on dhiyaul murid written by syeikh daud al fathani are the concept of the One of God it explains that Allah is One and it contains the faith of God. Secondly, the concept of qualification of acknowledge the oneness of God. Thirdly, the concept of the culture to say "*KalimahTauhid*".Fourth, the concept of the most important of tauhid. Then the implication of the tauhid concept of Syeikh Daud bin Abdullah Al fathani is has relation with the purpose and the principles of Islamic education, the material of islamic education and it has advantages on Islamic edcation.

Keywords: Tauhid, Islamic Education, Dhiyaul Murid, Syeikh Daud bin Abdullah Al fathani, Implication.

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CHAPTER 1

INTRODUCTION

A. Background of The Problem

Allah is the Creator of all universe, there are earth, sun, sky, animals, plants and human. They are here because of God's desire. they aren't being it selfs, but they are being here because of Allah. It likes named on Al-qur'an in soorah Ar-Rum: 40 it means that :

“It is Allah who has Created you; further, he has Provided for your sustenance: Then He will cause you to die: and again He wil give you life. Are there Any of your (false) ‘Partners’” who can do any single one of these things? Glory to Him! And High is He above the partners they attribute (to Him)”¹

From the piece of verse above, it implies that human has to believe to Him and they or he has to pray to Him. Remember that Allah has given all need of human. He gives life and die.

So, He commands to all human to obey to Him. It will proof with human to do prayer five times a days, do fasting on ramadhan month, pay zakat and do pilgrimage to Mecca.. He commands to avoid all His prohibition. He command to do good somethings. Those are write down on five *rukun islam*.

He descends teaching by His messenger of God hereditaryly For them. It begins from the First Messenger, Adam pbuh until the last Messenger, He is Prophet Muhammad PBUH. The teaching has given completely by the last

¹ ____, *The Holy Qur'an English Translation*, (Madinah Al Munawaroh, King Fahd Holy Qur'an Printing Complex, 1410 H), page,___.

messenger which it was named Syariat Islam that have gathered in one Book named Al-Qu'an.²

Islam was born to bring Aqidah of oneness of God, to carry out human from the bounds to idolatries, with the other things which the position is only the creature of Allah SWT. Islamic Religion has been agreed by the Islamic thinkers, scholars, and the followers itselfs, they said that Islam is the Tauhid Religion. And the differentiate between Islamic Religion with the other is monotheism or the pure of tauhid, clear can not mix with all kinds of non tauhed or Syirk. This is the excess of Islamic Religion from the others.³

Islam is the most religion that have many followers in this world. It was not strange when we heard about islam is the religion brought by the Prophet Muhammad PBUH which was been directing to change humans to being a believe in God's creature any more. Islam is the world civilized dominate reliogion ever, in the periode of Prophet Muhammad Islam have succeed to change jahiliyah peoples life to be better by changing on aqidah, or the belief and believe to Their Gods. Tauhid in Muhammad's period was the main things to be stand the right and the validity. The statement above is like referenced to the said of Prof. H. Mohammad Daud Ali, S.H who said that:

*"Islam is aqidah and syari'ah and akhlak system's one that have regulated human's live and life in all relation."*⁴

Then have been explained also that Islamic Religion compossed the main component structured and it wasn't able to separate each other. The three

² Zakiyah daradjat, *Ilmu Pendidikan Islam*page. 2.

³ Amin Rais, *Tauhid Sosial*, (Bandung; Mizan, 1998), page. 35

⁴ Mohammad Daud Ali, *Pendidikan Agama Islam* (Jakarta, PT Raja Grafindo Persada, 2015), page. 51.

components are aqidah or iman, syari'at and akhlak..⁵ and then, it was stronger with the opinion of Prof Muhamad Daud Ali on his book explained that Islamic teaching is the development of Islamic religion. Islamic religion source of Al-qur'an which contain God's divine and Al-hadist is contained Sunnah Rasullullah. The main component of islamic reliogion or the main things of islamic teachings (aqidah, syari'ah and akhlak) has developed with Rakyu and human's opinion mind which fulfilled the requirement to develop it.

The two source above is containing the component of islamic religion to be the basic frame of islamic religion. Some writter said about their opinion is like endang saifuddin about this, he said following the systematic of islami, iman and ihsan were from Prophet Muhammad can be explained that basic frame of islamic religion consist of Aqidah, Syari'ah and Akhlak.⁶

From the statement above, it was clear that the system of Aqidah or Tauhid wasn't one of things can be changed the human life within variant relationship. Both the relation of human with human or the God. So, to keep the full of the relationship, the human have to have aqidah ora the belief in religious.

Then, since the descending of Islam as the religion base itself on the interesting center to God hereditary. It bases on Tauhid (the unity of God). Islam as the religion which bases on tauhid haven't ever separated between

⁵ Mukni'ah,. *Materi Pendidikan Agama Islam Untuk Perguruan Tinggi*. (Jogjakarta: AR-Ruzz Media. 2011). page. 13.

⁶ Mohammad Daud Ali,. *Pendidikan Agama Islam*.....page. 133.

spirituality, temporal (worldly), religious (something have relation with religion ones), and profane in all of department.⁷

In the holy Qur'an we often meet various ayat which asked human to believe in God. It's like written on Al-Qur'an Surat Luqman for his son above:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿٣١﴾

“And (remember) when Luqman said to his son when he was advising him: O my son! Join not in worship others with Allah. Verily, Joining others in worship with Allah is a great Zulm (wrong) indeed.”⁸

The explanation of tauhid some day later will be better and explicit so, till the top of the coming of Prophet Muhammad Saw. The explanation of Qur'an about Tauhid to Muhammad PBUH society, it begun from the introduction about the characteristics and His attribute. it seemed when the first *wahyu* has descended explicitly:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“Read! In the name of your Lord who has created (all that exist) (1) Has created man from a clot (a piece of thick coagulated blood) (2) Read! And your Lord is the Most Generous (3) Who has taught (the writing) by the pen (4) He has taught man that which he know not (5)”⁹

The ayat above was explaining that Tauhid is the knowledge that have to be the firstly to learn than others. The Life of Tauhid it's mean the life

⁷ Mohammad Daud Ali, *Pendidikan Agama Islam*.....page. 56.

⁸ Alqur'an in word Taufiq Product. Inc.

⁹M. Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung, Penerbit Mizan, 2000), page. 23.

colouring with the acceptance of one's from the something less to more explicit, the acceptance of one's wish which does not valuable to be valuable, the giving all something Fana to eternal, and all something is special to the universal. All the aspect of someone's life who has tauhid always guidance and shape by those understanding. The acceptance of one's in this meaning is the only one tool to everlast and keep the life. The belief and value of life is understanding with tauhid. All of meaning wasn't same it was not only to deny but also to break the something.

Tauhid has the big actor for humans, because of Tauhid human able to understand about the meaning and aim of their life. Let's we look our life in this modern era, there are many people who life without had an explicit aim, they work every day and night it was only for getting much wealth to satisfy the lust which never satisfied with what they had, whereas Allah has said in His ayat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).¹⁰

We get tauhid problem as the rare something heard in muslim society life right now. So, we need to grow up the spirit of Tauhid more in the middle of the society. Because tauhid is the right of Allah which must have to carry out by all humans. Because of it, Tauhid is the main something to hold on with and very establish for human's life. It was the base for every work were done

¹⁰ Alqur'an in word Taufiq Product. Inc.

by a servant of God. According to islamic rule only tauhid will bring human to a destination on the good life and real happiness in here after.

Tauhid as the abstract of islamic learning, then it has been the discussion in the middle of moslem's intellectual so grow up to be one of knowledge which explaining about how does the moslem acknowledge the oneness of God have to. The spirit to look for required knowledge by Allah SWT and incited by Rasulullah was born many moslem thinkers that still admire by some people caused their intellectual quality till now.¹¹

In the other sides, human as the pedagogical creature was born to bring the potention could be educated and can educate so, it is able to be the leader in this world who has possibility to grow up and increase, so the skills they had will pass by something away from the physical skills didn't grow up.¹²

However, to stay being keep the Tauhid, so human is able to teach it to the others is needed, to can more believe the God who has Created them. And to teach it so, need an education which it is effort and activity of individual building. The subject, purpose, principles and the procedures, those can be understanding in God guidance which has been said by His Rasool.

Education is the important thing for human's life. By education, humans could more forward and grow up better, was born the positive culture and civilization has brought happpines life for them. It was caused the higher of human's education so the culture and civilization is higher too.¹³

¹¹ Muhammad Imaduddin Abdulrahim, *Kuliah Tauhid* (Jakarta, Gema Insani, 2002), page.

¹² Zakiyah Daradjat, *Ilmu Pendidikan Islam*.....page. 16.

¹³ Zakiyah daradjat, *Ilmu Pendidikan Islam*, (Jakarta, bumi aksara, 2008) page. 1.

Islamic education is the moslem individual establishment. The content of individual moslem is the implementing of God's teachings and His rasool. But the moslem individual will not get it excepting with the teaching and learning. Construct the moslem individual is an obligation because the moslem individual will not create excepting with education and it was an obligation on Islamic views. Education is the process of transferring knowledge between the teachers and students. It was liked doing by one of islamic thinkers from pattani, thailand selatan. He is Syeikh Daud bin Abdullah Al-fathani.

Syeikh Daud bin Abdullah Al-fathani is one of the famous and prolific writer who has been producing creation of madzhab Syafi'i in Nusantara.¹⁴ His figure in writting was admitted by the moslems leader in Melayu. He also gets called name like "*al-'Alim al-'Allamah al-'Arif al-Rabbani*", "*Syeikh Daud Waliullah*", "*Syeikh Daud Keramat*" and "*Syeikh Daud Pengarang Kitab*". It was not many jawi moslems leader/South east of asia who might to call with the tittle "*Ar-Rif Ar-Rabbani*".¹⁵ According to Voorhoeve, Sheikh Daud al-Fatani is the most famous and productive Pattani's figure in this province because there were many creation producted. The famous book Among others are *Bughyah al-Tullab*, *al-Sayd Wa al-Dhaba'ih*, *al-Bahjah al-Saniyyah*, *Munyah al-Musalli*, *Furu' al-Masa'il dan Hidayah al-Muta'allim Wa 'Umdah al-Mu'allim*. These book have copied and published everytime till

¹⁴ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan kepulauan Nusantara Abad XVII dan XVIII (Edisi Perennial)*, (Jakarta: Prenada Media,2004). page. 338.

¹⁵ Look Muhd. Shaghir Abdullah, *Syeikh Daud Bin Abdullah Al-Fathani Penulis Islam Produktif Asia Tenggara*, (Solo, C.V. Ramadhani, 1987), page. 24.

now.¹⁶ Besides that there were more than 20 books again, among is *Dhiyaul Murid*.

The books he wrote is talking about islamic knowledge, it is like Ushuludin, Fiqih, Akhlak and the relation others.¹⁷ The books of Syeikh Daud Al fathani is the famous book to read and learn in islamic peoples in his country. Some of the book has been the references book till now, as soon as *ad-durus stamiin, minhajul abidin, munyatul musalli, and Dhiyaul Murid*.

Dhiyaul Murid is the book written by Syekh Daud bin abdullah Al-fathani which has been written while he visited to Sambas, it wrote in Sultan Muhammad Shafiuddin's house in *Parit dalam* village, sambas. It was explained about Tauhid, As that was explained on *Dhiyaul Murid* that "And I called this book with Dhiyaul Murid Fi ma'rifati Kalimati Tauhid it means to tell about the Kalimah tauhid, it has meaning that is explaining for someone who could know about Tauhid" from the statement above we can conclude that this book will explain about the meaning of Tauhid statement to everyone who want to know it deeply.

Syeikh Daud bin Abdullah Al-fathani wrote the content of the book with divide to five disscussion. The first disscussion is about the meaning (the meaning of Tauhid), secondly it's about the characteristics of tauhid, the third

¹⁶ Ahmad Syarifudin Bin Musthapa, "Kitab Hidayah Al-Muta'allim Wa 'Umdah Al-Mu'allim Karangan Sheikh Daudal-Fatani: Kajian Teks Dan Analisis", https://www.google.co.id/url?sa=t&rct=j&q=&esrc=s&source=web&cd=14&cad=rja&uact=8&ved=0ahUKEwjdlInz-fjTAhVILY8KHTItBREQFghfMA0&url=http%3A%2F%2Fprints.uthm.edu.my%2F4608%2F1%2FAHMAD_SHARIFUDDIN_MUSTAPHA.pdf&usq=AFQjCNHOSYaCYnrNqzacoWgJWxMho1ucdg&sig2=hOnzjzi6_FXBZL5vpeuCiw di akses pada hari kamis, 18 Mei 2017 pada pukul 14:49.

¹⁷ Look at Muhd. Shaghir Abdullah, *Syeikh Daud Bin Abdullah Al-Fathani Penulis Islam Produktif Asia Tenggara*, (Solo, C.V. Ramadhani, 1987). Page.46.

is about the values on talk and speak up about tauhid, the fourth is about the significances of tauhid, and the last is about the name and the benefit.

Dhiyaul Murid is the public book which explaining about aqidah or tauhid. Because it seems from the discussion, it tell itself in some part about the meaning of tauhid statement, besides that it explains about there were characteristical and values in speak up about tauhid statement. So, this book were being one of reference for human who want to study about Tauhid knowledge deeply. It started from the understanding of it until the way to say about tauhid statements and we will know the benefit from tauhid statement itself. After that, hopefully this book can be some learnings and one of islamic references for every people to more knowing about his Creation, He is The God Allah.

The important things for khazanah of islamic education to keep growing up and more forward with one of way by reconstructing the concept of tauhid which appears by Syeikh Daud bin Abdullah Al-fathani, some islamics leader and thinkers so could give helping in keeping the tauhid. If we look into the history life some days ago, there were many islamic thinkers who has been given their idea and giving the solution of the civilized problem. So, to keep staying and increasing about tauhid concept in believing God, so the researcher want to know deeply about the content of dhiyaul murid, entitled “*The Concept Of Tauhid On Dhiyaul Murid Written by Syeikh Daud bin Abdullah Al-fathani and It’s Implication on Islamic Education*”

B. Operational Definition

Some term in operational definition which needed explanation operationally till can give the imagine clearly and realistic about research as soon as:

1. The concept of tauhid

Concept according to “Kamus Besar Bahasa Indonesia” it’s mean a planningnor manuscript copy, idea or the understanding had abstracted from the concret event, mental imagine of an object, process or whatever is on outer of langunge which used to by mind idea to understanding the others thing.¹⁸ While on “Kamus Ilmiah Populer” the concept it’s mean as common idea/ basic planning.¹⁹

At-Tawhid (the union of God) is one of the five basic teachings of the Mu'tazila (al-Ushul Al-Khamsah) and the main principles and essence of mu'tazila teachings. In fact, every theological school in Islam holds this doctrine. However, for the Mu'tazila, monotheism has a specific meaning. God must be cleansed from everything that can diminish the meaning of His unicity. God is the only One, unique and none equal to Him. Therefore, there has been ta'addud al-qudama '(countless Essence).²⁰

Tawheed literally means "to unite" or "put together". As technical term in kalam science, the word “tauheed” is meant as the All mighty

¹⁸ Tim Penyusun Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta, Balai Pustaka, 2007), page. 588.

¹⁹ Pius. A, Purtanto 7 M. Barry, *Kamus Ilmiah Populer*, (surabaya; Arloka, 1994), hlm. 362.

²⁰Rosihon Anwar, dan Abdul Rozak, *Kamus Istilah Teologi Islam*, (Bandung; CV Pustaka Setia, 2002), page. 201-202.

understanding of God more simply can be understood by “Belief in the one and only God” or “monotheism”.²¹

Faith and Tawheed, are two inseparable words. The concept of Tauhed is the central idea of Islamic aqidah (faith) which can be academically used as the basis for explaining various phenomena such as: the creation of nature, man, culture and religion

In the tauhed Tawhid by Isma'il Raji al-faruqi, it was said that the essence of Islam is the crowing of God (Tawheed). In addition, Tauhed is the core of religious experience, historical principles, principles of knowledge, metaphysics, ethics, ummah principles, social order and world order. Tawhid is the foundation of faith.

As a worldview, Tawheed contains three principles: first, duality, namely God and not God. Both are firmly separated. One aspect should not be united with the other aspects. Secondly, ideationality, namely the relationship between the two sets of reality, is ideational. The point of reference is the power of understanding. As organ and container of knowledge, comprehension includes all the functions of gnoseology such as; Memories, memories, imagination, reasoning (reasoning), observation, intuition, awareness and so on. Man is endowed with understanding, therefore who can understand the will of God, either through his word or his creation. Third, theology, namely the nature of nature, aims to serve the purpose of His creation according to His plan.

²¹ Nurcholis Majid, *Islam dan Doktrin Peradaban*, (Jakarta; Yayasan Wakaf Paramadina, 1992), page. 72-73

As a religious experience, then the core belief is God. In the long history of various religions, the affirmation of every person who has called a religion is to recognize the existence of God. This monotheistic principle shows that reality is dual, that is, it consists of the natural level (*makhluq*) and the transcendent level (*khaliq*). Both are absolutely different in form or ontological. It is impossible that the one of God can be disaggregated, inserted, confused or distributed into another forever.

2. The Concept of Islamic Education

The term education originally came from the Greek word "paedagogie" which means guidance given to the child. Then, The term is translated into English with "education" which means development or guidance.²²

Education in Arabic called Tarbiyah is a derivation of the word Rabb as stated in Al-Qur'an Surah al-fathihah ayah 2, Allah as the Lord of the Universe (Rabb al-'alamin), which is God who governs and educates the whole of nature. Education in this context is related to the dynamic, positive, and continuous movement of each individual toward the ideal of human life in order to obtain a commendable value.

Education is a process of improvement, strengthening, and refinement of all human potential and potential. Education can also be interpreted as a human endeavor to foster his personality in accordance with the values and culture that exist in society.

²² Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam*, (Yogyakarta; Teras, 2011), page. 1.

Muhammad Hamid an-Nashr and Kulah Abd al-Qadir dervishes, for example, define Islamic education as the process of directing human development (*ri'ayah*) on the physical, intellectual, linguistic, behavioral, and social and religious sectors directed towards goodness toward perfection. Meanwhile, Omar Muhammad at-Toumi asy-Syaibani as cited by M. Arifin, states that Islamic Education is an attempt to change the behavior of individuals in private life or community life and life in the natural surroundings.²³

From the definition of Islamic education above can be seen that basically education is a business or process of change and human development towards a better and perfect.

3. The Concept of Tauhid Education

Tauhid Education is a branch of Islamic education. Tauhid's education emphasizes the recognition of God as the Lord of the Worlds. While Islamic education has a wider scope and more depth than tauhid education. Islamic education in schools consists of several kinds of learning, including: Tafsir al-quran, fiqh, aqidah, qur'an and hadith, morals, and history of Islamic culture. Therefore, tauhid education is incorporated into one category, namely Islamic Education.

4. Syekh Daud Bin Abdullah Al-Fathani and "*Dhiyaul Murid*"

Dhiyaul Murid is one of the book was wroten bySyeikh Daud Bin Abdullah Al-fathani which used to *melayu Jawi*. This book is explaining

²³ Moh, Roqib, *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat*, (Yogyakarta; LkiS, 2009), page. 14-18.

about tauhid and the related something. Syeikh Daud Bin Abdullah Al-fathani is one of the productive thinkers in South East Of Asia who were from Pattani. He has written many books, those start from used by arabic until by *melayu jawi*.

C. Problem Statement

Based on the definition above, so the writer make the problem statement is “How does the concept of tauhid on “*dhiyaaul murid*” written by syekh daud bin Abdullah Al-Fathani and it’s implication in islamic education?”

From the definition above, so the writer conclude the problem statements so on:

1. What does the concept of tauhid according to Syekh daud bin Abdullah Al-Fathani based on “Dhiyaaul Murid”?
2. How does the implication of the concept of tauhid by Syekh daud bin Abdullah Al-Fathani on Islamic Education?

D. The Objectives and Significance of the Research

Based on the problem statement above, so the Objectives and Significance of the Research are:

1. The Objectives of the research
 - a. To describe the concept of tauhid based on the perspective of Syeikh daud bin Abdullah Al-fathani in Dhiyaaul Murid.

b. To describe and analysis the relevation of the concept of tauhid of syeikh daud al-fathani in Islamic education.

2. The Significant of the research

Now, the wish significances from this research are

a. To increase concept of knowledge and khazanah scientific in Islamic Education for the readers and writter also.

b. To be reference material for the researcher in the future

c. This research can be used to as the basic, guidance, and orientation for the educational researcher to develop a concept of tauhid and it's implication in islamic education.

E. Literature Review

Literature Review is study result from the research which had a relation with the object of the research has been discussed. The easy way to arranging this thesis, so the writter will compare some research that have a relevation with this thesis. Now, the creation are:

1. The Thesis by Rasyid Alwani (FTIK/PAI, UIN Sunan Kalijaga Yogyakarta) with the theme "Konsep Pendidikan Tauhid dalam Buku Al-matsnawi An-Nuri: Menyibak Misteri Keesaan Ilahi Karya Badiuzzaman Said Nursi Dan Relevansinya Terhadap Pendidikan Agama Islam" it explained about the concept of tauhid education of Said Nursi have the content are 6 rukun iman and 4 tauhid guidance, there were the univers, the Prophet Muhammad Saw, Al-Qur'an and Fitrah or Human's pure.

2. The Thesis Siti Sukrilah (FTIK/PAI, IAIN Salatiga) with the theme “Konsep Pendidikan Tauhid Dalam Keluarga Studi Analisis Qur’an Surat Al Baqarah Ayat 132-133 Dalam Tafsir Ibnu Katsir” it explained that the concept of Tauhdi education in Islam based on Al-qur’an Soorah Al-baqarah ayat 132-133 was the processing of guiding the human to keep believe that Allah is One, and only obedient Him untill Here after. While the concept of tauhid education in Family life based on Ibnu Katsir in Al-qur’an surah albaqarah ayat 132-133 is the way to build human within give one up to God absolutely, continuity till the next generetion in the future, although have different way and method to do it.
3. The Thesis by Saepul Bahri (FITK/PAI, UIN Syarif Hidayatullah Jakarta) with the theme “Konsep Pendidikan Tauhid Dalam Keluarga” it explained that the concept of tauhid education within Family can look from the material and methods. No ones child were born except he was born to keep fitrah. So, the parents is the caused him to be Yahudi, nasrani, or majusi. The material of tauhid was divided to two part there were Tauhid Rububiyah and Tauhid Uluhiyah.

From the thesis above, those have the same disscussion is same to inspecting and analyzing about tauhid and the concept of tauhid education. While the differenciate is placed on the focus of research. The focus of research in this thesis is more to explain and disscuss about the concept of tauhid in Dhiyaul murid Syeikh Daud bin Abdullah Al-fathani then it’s implication of the concept on islamic education.

F. Research Method

1. The Type of Research

The kind of this research is Library research, is the activity which related with the collecting data technique and bibliography, read write and, mix the data of research.²⁴

2. Source of data

The source data of this research as soon as:

a. Primary source

The primary source or the first hand data is the soucre data has gotten from the subject research directly used the size tool or data take tool as the subject, as the look for direct references.²⁵ the primary source of this research is the book written by syekh daud bin Abdullah Al-Fathani named *Dhiyaul Murid* translated by mr. Wan Mohd. Shaghir Abdullah named *Dhiyaul Murid Syekh Daud Al-Fathani Pedoman Zikir Menuju Ilahi*.

b. Secondary Source

Secondary Source is the usefull research of another source undirectly ana as a document based on reseacher needed.²⁶ The secondary source of this thesis are the Book that have relation with the disscussion, it was liked the book by yunahar Ilyas entitled *Kuliah*

²⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), page. 3.

²⁵ Sugiyono, *Metode Penelitian Pendekatan Kuantitatif Kualitataif dan R&D*, Bandung; Alfabetha, 2010), page. 308.

²⁶ Sugiyono, *Metode Penelitian Pendekatan Kuantitatif Kualitataif dan R&D.....*, page. 308.

Aqidah, Moh. Roqib entitled *Ilmu Pendidikan Islam; Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat*, the book by Muhammad Imaduddin Abdullrahman entitled *Kuliah tauhid*, Arba'in Nawawi by Imam Yahya bin Syarifuddin an Nawawi and so on.

3. Technique of Collecting data

Technique of collecting data in this research is using documentation technique, it's looking for data such as, the theories, the concepts, and the proportions which might on Book, magazine, internet, video and the others.²⁷ It was liked according by Sugiono on his book which said that the documentation method is looking for data about the somethings or variables is like note, transkrip, book, news paper, magazine, meetings writer, legger, agenda and others.

4. Technique of Analyzing data

Analyzing data is doing with organizing data, divining to the units, doing syntesis, and arranging within to pattern, choose the important name and will be learnt, and making the conclusion can be tell to others.

The data analysis of this research is used the descriptical analytic. it was related to the theme researched to submit and classified then explain about the data end the conclude with inductive and deductive method.

²⁷ Suharsimi arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2013), page. 172.

Deductive method is what look right on some events in one class or kind, it be in effect in right something on all condition that consist in the class or kinds. It was some of thinking process from the general knowledge and came from the knowldege one, it can take some special knowledge.²⁸ This methods purposed to know the movement from the general thinking pattern on the take of special thinking pattern. This method is used by the writer to analysis data about education.

While the inductive method os the method comes from the special facts, concrete conditions, then from it will be take to generalization that has general character.²⁹ This methods is purposed to know the special facts and conditions then it will take the conclusion to be general. This method, the writer used to analyze the data about the concept of tauhid according to Syeikh Daud bin Abdullah Al-fathani which is on *Dhiyaul Murid*.

G. Structure of the Study

In this research, in order to the step of research is easier to understand by the readers, so the writter will explain about the structure of the study as soon as:

The first part will mention about the tittle page, Original statement, the aggrement page, motto, and dedication page, abstract, and Discussion List page.

²⁸ Sutrisno Hadi, *Metodeologi Research*, Jilid 1, Cet ke 31(Yogyakarta: Andi Yogyakarta, 2001), page. 36.

²⁹ Sutrisno Hadi, *Metodologi Research.....*hlm. 42.

The second part will explain about the research which consists of five chapters, that are:

Chapter I is explaining about the introduction, It is about the basic problem, Operational definition, problem structure, the objectives and significance of research, research method, Literature review, and the structure of study.

Chapter II is explaining and studying about the Basic Theory is used in this research and then explains about the definition from the theory which used in this research process. It is consist of the theoretical basic of The concept of Tauhid and the concept of Islamic education.

Chapter III, is explaining the data which has been gotten by the writer it consists of the Biografi of Syeikh Daud Bin Abdullah Al-fathani and his curriculum of life, his teachers and students, and some explanation about “dhiyaul murid”

Chapter IV, is explain about the concept of tauhid on *Dhiyaaul Murid* written by syeikh daud bin abdullah al-fathani and it's relevation on islamic education.

Chapter V is the closing. It consist of conclusion and recomendation.

CHAPTER V

CONCLUSION

A. Conclusion

From the study above based on the discussion on this thesis, so, the writer able to take some conclusion according to the problem statement that the concept of tauhid on *Dhiyaul Murid* by a Syeikh Daud bin Abdullah Al-Fathani there were five points, are:

1. The one of God, The one of God explained that Allah is one, this is the real meaning of tauhid that, Allah is one. And then the One of God explained with the explanation of Kalimah *Laa ilaha illallah*.
2. The qualification of acknowledge the oneness of God. The qualification of acknowledge the oneness of God on *Dhiyaul Murid* are baligh, 'Aqil, Saying two sentence of syahadat, knowing the meaning of Syahadatain, systematic, Continuity, Iz'an, Attention with the willing, If become *kafir* so, back to say syahadat and being Moslem
3. The culture to Say "*Kalimah Tauhid*". On this Concept Syeikh daud bin abdullah al fathani was more emphasize on dzikir, dzikir on this content was about saying La ilaha illallah for the most. it was done to close to God (Allah). Here, syeikh daud bin abdullah al fathani explained that dzikir it meant mention and remember of Allah both by oral and by heart. Dzikir is one of from the point of *Iman* the explicetely explanation about the culture to do Dzikir prayer. Syeikh daud Al Fathani explain that the behaviour of

zikir has three ways to do, firstly, the etiquette before we do dzikir prayer, etiquette when we are doing dzikir prayer and the third is etiquette after we do dzikir prayer.

4. The most important of *Tauhid*. Tauhid was important for human, especially for human life, it will be a guidance to do everything. According to Zainuddin, the purpose of Tauhid Education can be formulated that: *firstly*, In order for human get to inner satisfaction, salvation and happiness of life in the world and in the Hereafter, as aspired. With the ingrown of monotheism in the human psyche will be able to follow God's infallible guidance so that the purpose of seeking happiness will be achieved. *Secondly*, So those humans can be avoiding the influence of aqidah's misleading, which is actually only the result of thought or culture alone. *Thirdly*, In order to avoid the influence of ideology which is basically only material (material) theory. For example capitalism, communism, materialism, colonialism, and so forth

The Implication of tauhid concept of syekh daud bin Abdullah Al fathani on Islamic education are:

1. The Implication with the purpose and the principles of islamic education
The relevation between the concept of Tauhid with Islamic education is being human for come closer to God continuity, to called His name. On *Dhiyaul Murid* has explained the way that have to do someone to do dzikir commands. Then with know the advantages of dzikir so someone will more spirit to do the praying.

2. The Implication with the material of islamic education

The tauhid material on *Dhiyaul Murid* among are faith to God, the existance of God, the one God, the most important of Tauhid. Both from those discussion will be a good material to apply on islamic education because as known now there were many basic definition about tauhid that have to understand by human being, so by dhiyaul murid will give easy ways to understand about tauhid.

Therefore, to know the implication of the concept of tauhid on Dhiyaul Murid on Islamic Education is it was have many relation on Islamic education especially on the purpose and the principles of islamic education. And then the concept of tauhid on Dhiyaul Murid also has an advantages on Islamic education. So those concept will add an Islamic education reference to change some of teaching on Islamic education.

B. Suggestion

1. For the other researchers and theoretician, can analyze and give thought contribution to the Islamic Education progress and development.
2. For the educational practitioners can take positive sides from the Islamic Education and concept of tauhid education on Dhiyaul Murid, and can give the alternatives of teaching method by using method of giving reward and punishment.

C. Closing

All praises be to Allah who has been giving mercies and blessings so this thesis has finished completely. Thanks for everyone who has help the writer to do this. I hpe this thesis will useful for the reader. Aamiin.



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