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'TAWHID' (MONOTHEISM) TRILOGY EXISTED IN TEACHING MATERIALS OF *AKIDAH AKHLAQ* IN THE 2013-CURRICULUM

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Abstract

This research reveals the idea of the tauhid trilogy theory which roots from Salafis and its existence in the latest 2013 curriculum teaching modules of Akidah Akhlaq from several publishers in various cities which become a reference for teachers and writers for students at the high school level are equivalent, of course from the teaching process from the teacher, from the point of view of education, it will have a real impact, both the impact of theological thinking to character and real attitude in the form of real action. In this study the authors used a qualitative approach, an approach that emphasizes the analysis on the deductive and inductive inference processes as well as on the analysis of the dynamics of the relationship between observed phenomena. From this research, we obtain descriptive data describing the objectives and material, training and evaluation that learning the tauhid trilogy has a tremendous impact on students' beliefs and even becomes the attitude of real action. The data obtained through observation and documentation are then processed into information. The big conclusion from this research will strengthen the views of the moderate Ahlussunnah wal Jama'ah on the tauhid trilogy who have theological problems. This view is strengthened by tracing the genealogy of its roots of thought and the basics of its foundation from the holy texts of Quran and hadits, then discussing it scientifically and concluding it carefully so it can be justified with the considerations of experts from both competent theologians, commentators and legal practitioners. Based on that, this research shows that generally the thought of this tauhid trilogy is a new thing in the realm of Islam, especially in terms of the reasoning of faith which did not exist during the Shalaf Shaleh generation, whose validity is also still debatable, problematic and questionable. In particular, if we investigate further from the development of education, it will have a big impact on society, not only peace in religion, but it can shake religious moderation and lead to anti-tolerant attitudes but to acts of anarchism, radicalism and terrorism that justify the blood flow of fellow believers and same religion, country, and nation.

Keywords: *Tawhid trilogy, teaching materials, Akidah Akhlak, 2013-curriculum*

Introduction

Teaching materials are something important for students and have a strategic function for the teaching and learning process, can also help teachers and students in learning activities, so that teachers become focused and do not present too much

material so that it can provide relief and make it easier for teachers, especially in bringing learning materials. In addition to this, teaching materials can be a substitute for the teacher's role and support individual learning. Of course this will have a good impact and positive value for teachers, because some of the other time can be devoted to providing tutoring for students. While the positive impact for students can reduce dependence on personal teachers and can get used to learning independently. This will later shape the character of students in attitudes, especially in influencing learning styles for advanced levels.

Teaching materials as stipulated include all subjects (subjects) taught by teachers to students in accordance with the provisions determined by the curriculum that is being implemented by either the Ministry of Education and Culture or the Ministry of Islamic Religion for students studying in madrasas, as well as additional subjects that enforced by certain local institutions.

Akidah Akhlak X teaching materials is one of the subjects of Islamic Religious Education which is an improvement of the aqidah and akhlaq that have been previously studied by students at Madrasah Tsanawiyah. The improvement is done by learning and deepening moral beliefs in preparation for continuing to higher education and for living in society and/or entering the world of work. One of the many teaching materials given to students, especially madrasahs.

To investigate further the subjects of faith develop from year to year according to the curriculum according to the provisions of the main theme of the choice of chapters and the main content of the material that refers to the curriculum. Good teaching materials are designed according to instructional principles and according to a predetermined curriculum. In addition, teachers can also write their own ideas and ideas regarding related themes and make them a separate teaching material, either the main one or as a complement to teaching and learning activities which are commonly known by the abbreviation KBM. However, a teacher can use textbooks, materials or other information both online and offline from anywhere that is still related to the theme of the discussion to be packaged or arranged in such a way that it can be used as teaching material for students. Teaching materials are usually also equipped with student and teacher guidelines. Guidelines are useful to make it easier for students and teachers to use teaching materials.

The main thing that underlies the discussion of this monotheism trilogy is when it is found in some contents of faith lessons in some curriculum books 2013 for class X madrasah aliyah that impact on the understanding of students who believe that monotheism is divided into 3 namely Rububiyah, Uluhiyyah Asma 'Wa Shifat, as it happens in some madrasah students, among them is when the learners mention one of the main verses of the content of the Qur'an related to the verse that discusses the faith, and immediately the learners answer with a verse from Surat al-Fatihah;

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"Only You do we worship, and only You do we ask for help".[1]

Meanwhile, when examined further, especially when referring to the opinion of scholars who understand ahlus Sunnah wal jamaah, all commentators agree that the

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[1] QS. Al-Fatikhah (1): 5

verses mentioned above belong to the category of verses about ubudiyyah. As mentioned in Tafsir al-Munir by Shaykh Wahbah az-Zuhaili Kalimat Iyyaka Na'budu means that we dedicate to You (Allah) by worshiping and not worshiping other than You.[2] The same thing was also revealed by Salah Stau Ulama Ahli Tafsir from Egypt who became a Professor of Tafsir Al-Qur'an at Al-Azhar University Cairo, Prof. Dr. Jum'ah Ali Abdul Qadir in his book Ma'alim Suwar Al-Qur'anil Karim Wa Ittihaf Durariri he revealed that Ayat Iyyaka Na'budu contains the command to worship sincerely.[3] Which means that the Qur'an Surat Al-Fatihah verse 5 belongs to the issue of worship, not the other way around that is talking about monotheism or discussion of monotheism.

After referring directly to the original source of teaching materials "akidah morals of class X Curriculum 2013 class X Madrasah Aliyah Ministry of Islamic Religion of the Republic of Indonesia" written Decree of the Minister of Religion of the Republic of Indonesia No. 165 Th. 2014 with publishers Thoha Putra Semarang Karya Thoyyib Sah Saputra and Wahyudin. and the author compares it with several other publishers regarding the theme of the division of faith, including; The book Let's Study the Faith and Morals of Madrasah Aliyah class X 2013 curriculum, publisher Erlangga by Usman and Ida Inayahwati, place and year of publication in Surabaya 2014, also the book PAHAM ILMU KALAM, an enrichment book for class X Madrasah Aliyah, Religious Programs, the 2013 curriculum approach by Nok Ainul Latifah and Abdul Mutholib published by PT. Three Series of Independent Libraries, place and year of publication in Solo 2017, from the three sources, the author found an important point, namely the discussion of various faiths at the point of division of creed in the book.

As far as the author follows, both in literature, discussions and on social media, the issue of this monotheism trilogy has recently emerged and is quite warm among social media discussions, while belief in the monotheism trilogy is familiar among salafi circles and certainly thrives in majlis. recitation of salafi and became the main foundation for students in several institutions that smelled salafi. However, unfortunately, the content of the material is either missed or neglected, in fact it has been contained in the content of teaching materials for Islamic morals for class X Madrasah Aliyah curriculum 2013 and is taught in Islamic education institutions based on madrasah as well as in books of teaching materials in the Aqidah Morals folder from various publishers. which the author mentioned.

From what the author has described above, according to the author it is very interesting if this discussion is studied further as a study material and input for policy stakeholders, especially the team of making student teaching materials specialized for faith materials. And this issue the author will concentrate on the monotheistic trilogy; rububiyyah, uluhiyyah, asma 'wa shifat in the teaching materials of akidah akhlak curriculum 2013 and try to find the red thread or even if you do not understand the differences and set attitudes after digging from the findings of the opinions of the

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[2] Wahbah Zuhaili, *Tafsir Al-Munir* (Damaskus: Dar Fikr Al-Muashir, Cet.II th. 1418), Juz 1, hlm. 56.

[3] Jum'ah Ali Abdul Qadir, Ma'alim Suwar al-Qur'anil Karim Wa Ittihaf Durarihi Nadhrah Jadidah fi Tafsir al-Maudhu'I (Cairo: Maktabah Kuliyah Usuluddin Al-Azhar, Cet. I th. 2004), Jilid 1, hlm. 109.

akidah, and the author took the title "TRILOGY OF TAUHID IN AKIDAH TEACHING MATERIALS MORALS CURRICULUM 2013 (Study on teaching materials Akidah Akhlak Class X Madrasah Aliyah) ".

Research Methods

A method is a method used to achieve a goal. So the method has many kinds of models. And in this section, we will discuss the methods that will be carried out in the implementation process including: Types and research approaches, sources and types of data, data collection techniques and data analysis techniques.

Research itself can be interpreted as a type of study that is carried out carefully, carefully and in depth using the scientific method to solve problems that have been discussed and find something new.[4]

The methods that will be used in this research are as follows:

Research Approach

As an analysis of certain ideological thoughts embedded in the Islamic education curriculum, methodologically this type of research is classified as qualitative research. According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data, namely speech or writing and observable behavior from the people (subjects) themselves. This type of model approach directly shows the setting and the individual in that setting as a whole.[5]

And more specifically, this research is a case study and descriptive analysis, so it is classified as qualitative research, the data obtained such as observations, interviews, photo shoots, field notes, compiled by researchers at the research location are not stated in the form of numbers.[6]

Types of research

This type of research is library research, which is a series of activities related to collection methods based on library data, or materials related to the subject matter, then reading and processing research materials.[7] It can be concluded that the researcher is dealing with a myriad of static or fixed information. That is, whenever and wherever both come and go, the data will never change because it is already dead data stored in a written record.[8] And this library research is intended to obtain complete information to determine the actions to be taken later as an important step in scientific activities.

Data source

Sources of data can come from books, especially books for teaching materials for Madrasah Aliyah class 10 2013 curriculum, journals, papers and other scientific

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[4] Pupuh Fathurahman, Metode Penelitian Pendidikan (Bandung: Pustaka Setia, 2011), hlm. 22.

[5] Lexy J.Moleong, Metodologi Penelitian Kualitatif (Bandung: Remaja Rosdakarya, 2010), hlm.4.

[6] Moh. Slamet Untung, *Metodologi Penelitian Teori dan praktik riset pendidikan dan sosial* (Yogyakarta: Litera, 2019), hlm. 247.

[7] Mustika Zeed, Metode Penelitian Kepustakaan (Jakarta: Yayasan Obor Indonesia, 2008), Cet. 2, hlm. 3.

[8] Mustika Zeed, Metode Penelitian Kepustakaan, hlm. 5.

works that are relevant to the topic of discussion which are certainly related and support to provide accurate and reliable information. In this study, researchers used a personal document approach as a source of research data, namely in the form of personal documents in the form of materials for people to pronounce in their own words.[9]

In general, the data sources in this study can be grouped into 2 categories, namely primary data sources and secondary data sources.

a. Primary data sources: namely data sources that directly provide data to data collectors.[10] This source is a source of data that is directly related to the research subject and the research itself. The primary data in this study are books of teaching material for the moral aqidah of Madrasah Aliyah Class 10 2013 curriculum of the ministry of religion from various publishers, as well as primary books of fatwas and books of faith from ibn taimiyah and salafi scholars.

b. Secondary data sources: sources that do not automatically provide data to data collectors.[11] In other words, secondary data sources are data sources that support and complement primary data sources. Secondary data is in the form of books that are related and still relevant to the main issues discussed in this paper, such as; reading the thoughts of Ibn Taimiyah, Muhammad bin Abdul Wahab and other Salafi figures as well as books written by Sunni scholars and intellectual figures that intersect with the issue of the trilogy of faith from classical to contemporary paradigms, and others.

Data Collection Techniques

The data collection technique in this research is in the form of a literature study in the form of documentation, this is because the subject of the discussion raised is in the form of thoughts from the ideology of a certain group of several figures that are widely contained in works in the form of books, books, papers, magazines and various writings on social media. and so forth. So it is not possible to carry out direct observations and interviews. Suharsimi Arikunto argues; The documentation method is to find data about things or variables in the form of notes, transcripts of books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on.[12] So with documentation, researchers can record the works produced by the character so far or the writings of others related to the character.[13]

Data analysis technique

In analyzing the data, the author uses the method of content analysis (content analysis). Content analysis was used to analyze the books of madrasah aliyah teaching materials in the 2013 curriculum and especially the tenth grade creed teaching materials, especially those relating to the discussion of the division of the

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[9] Arief Furchan, *Pengantar Metode Penelitian Kualitatif* (Surabaya: Usaha Nasional, 1992), hlm. 23–24.

[10] Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: CV. Alvabeta, 2008), Cet. 4, hlm. 225.

[11] Sugiono, Metode Penelitian Kuantitatif, Kualitatif dan R & D.

[12] Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan Praktik*, Edisi Revisi (Jakarta: PT. Bhineka Cipta, 2010), hlm. 236.

[13] Arief Furchan dan Agus Maimun, Studi Tokoh: Metode Penelitian Mengenai Tokoh (Yogyakarta: Pustaka Pelajar, 2015), hlm. 54.

creed of Rububiyah, Divineyyah, Asma' Wa Shifat or what is known as the monotheism trilogy in teaching material book. Content analysis according to Klaus Krippendorf, is a research technique to make replicable inferences and data validity by taking into account the context. Citing Barelson, content analysis is a research technique to describe objectively, systematically, and quantitatively the content of visible communication.[14]

This analysis is prepared through research and all findings contained in the style of scientific writing.[15] So in this study, the author is in the form of understanding the methodological model/manhaj creed in the 2013 education curriculum, namely by using the type of library research (library research).

And in discussing the data, the researcher uses the comparative method, which is a method that guides the researcher to compare between one social context or domain compared to another.[16] So, the writer examines certain factors related to the situation or phenomenon under investigation and compares and compares one factor with another.

In this case the first step the researcher will be to evaluate the primary data sources, then look for data sources that are references in the books and essays of the scholars, as well as pay attention and consider other opinions as comparisons and comparisons, after that the authors will try to conclude or even take conclusions. attitude after paying attention and comparing according to the arguments that can be accepted from both naqli and aqli arguments, and the discussion of this theme revolves around the trilogy of the division of monotheism.

Results and Discussion
Trilogy in teaching materials Akidah akhlak curriculum 2013

In KMA No. 165 of 2014 concerning the 2013 Madrasah curriculum guidelines for Islamic religious education subjects and Arabic for class X moral aqidah subjects within the scope of the Islamic Education and Arabic Subject Group at Madrasah Aliyah (Regular) it is explained that: the aspect of aqidah consists of the principles of faith and the method of improvement, al-Asma' al-Husna, the concept of monotheism in Islam, shirk and its implications in life, the meaning and function of the science of kalam and its relationship with other sciences, and the schools in the science of kalam (classical and modern).[17]

Whereas for religious programs that are more specifically deepened and comprehensive in aqidah material, they focus more on discussing the science of kalam, while the scope of the aqidah aspects consists of: the principles of faith and methods of improvement, al-Asma Al-Husna, monotheism with all its dimensions ,

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[14] Klaus Krippendorff, *Analisis Isi: Pengantar Teori dan Metodologi,* Terj. Farid Wajdi (Jakarta: Rajawali Pers, 1993), hlm. 1-16.

[15] Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial* (Jakarta: Salemba Humanika, 2010), hlm. 65.

[16] Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, hlm. 2009.

[17] KMA No. 165 tahun 2014 tentang pedoman kurikulum madrasah 2013 mata pelajaran pendidikan agama islam dan bahasa arab, bab iv revisi lamp. Permenag, hlm: 53

shirk and its implications in life, the meaning and function of the science of kalam and its relationship with other sciences, and the schools in the science of kalam.[18]

From the two scopes of material, both regular and religious programs are not much different, only the difference is in the placement of chapters, namely for regular programs with the material: "the concept of monotheism in Islam" in chapter 2. As for religious programs with the material: "tawhid with all its dimensions" in chapter 3.

In the opinion of the author, while the problem of basic curriculum competencies is not a problem and deserves to be developed into a comprehensive creed learning material because it is still common.

Meanwhile, if we look further in the syllabus, we can find the development of the material in its cognitive aspect in the following table:

Table 1. Cognitive Syllabus Akhlak Regular Program

Basic competencies	Indicator	Principal Material
1.2 Believing in the teachings of monotheism in daily life	–	–
2.2 Get used to monotheism in daily life	–	–
3.2 Understanding the concept of monotheism in Islam 4.2 Show an example of monotheistic behavior in Islam	3.2.1 Explain the meaning of monotheism 3.2.2 Mention the scope of Tawhid 3.2.3 Mention the various types of Tawhid 3.2.4. Explain the meaning of the sentence Tawhid 3.2.5. Mention the wisdom and benefits of monotheism 4.2.1 Students can display the characteristics of a monotheist	a. Definition of Tawhid b. Scope of Tawhid c. Kinds of Tawhid d. Understanding the Meaning of the Word Tauhid e. Wisdom and Benefits of Monotheism f. Characteristics of monotheists

Table 2. Cognitive Syllabus of Akidah Akhlak Programs

Basic competencies	Indicator	Principal Material
1.3 Appreciate the value of	–	–

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[18] KMA No. 165 tahun 2014 tentang pedoman kurikulum madrasah 2013 mata pelajaran pendidikan agama islam dan bahasa arab, bab iv revisi lamp. Permenag, hlm: 60

monotheism correctly		
2.3 Get used to monotheism properly		
3.3. Comparing the meaning of monotheism and related terms. 4.3 Presenting a concept map of the meaning of monotheism and related terms	3.3.1. Explain the meaning of monotheism 3.3.2. Explain the main topics in monotheism 3.3.3. Comparing the various types of monotheism 3.3.4. Classify true monotheism and that which is not in accordance with nash 4.3.1. Presenting the practice of monotheism in life	The meaning of Tawhid in the teachings of Islam

From the description of table no. 8 for the regular program above, we can see that in the basic cognitive competence, namely understanding the concept of monotheism in Islam, it is explained in indicators, one of which is point 3.2.3.

While in table no. 9 for religious programs found in the basic competence "Comparing the meaning of monotheism with related terms" described in indicator 3.3.3 comparing the various types of monotheism and becoming the main material for the understanding of monotheism in Islamic teachings and in the book Understanding Science Kalam published by Nok Aenul latifah and Abdul Mutholib the meter becomes "Tawhid and its Kinds"[19]

From the data that the author has presented, it is clear that various textbooks for teaching moral beliefs class X which contain material on the division of monotheism into monotheism rububiyah, uluhiyyah, asma wa shifat are derived from the main theme and the indicators are various kinds of monotheism.

In fact, if examined more in the theme of various monotheism, monotheism and the like or the division of monotheism is not found among the discussion of ahlussunnah scholars. They ahlussunnah scholars in terms of faith or theology do not divide to monotheism but more to the aspect of divinity (Ilahiyyat) which God has the nature of obligatory 20 and impossible 20, the aspect of prophethood (an-

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[19] Nok Aenul Latifah Abdul Mutolib, *Paham Ilmu Kalam* (solo: Tiga serangkai pustaka mandiri, 2017), hlm: 41.

Nubuwwat); the prophet has the obligatory nature 4 and the impossible 4, as well as the aspect of belief in the unseen (al-Ghaibiyyat).[20] or in some others add the aspect of the entity (al-Kauniyah).[21]

Second; material content of various beliefs or division of beliefs into tauhid rububiyah, uluhiyah asma 'wa shifat derived from the formulation of the syllabus made by the drafting team or personal according to the author's opinion is only negligence or lack of care in determining the subject of choice of material so less attention further the impact of the content of the material on the ediology, character and attitudes embedded in learners.

There is also the possibility of familiarity with the subject matter of the division of the monotheism trilogy in the media or word of mouth based on its significant development without further researching the sources and references from the Wahhabi salafi background, as some notes that the author found, namely frequently citing the expressions of salafi scholars such as sheikhs. ustaimin who is clearly from the salafi wahhabi circle of this century. As contained in the Book of Akidah Akhlak by Thoyib Sah Saputra and Wahyudin, printed by Thoha Putra, Semarang, which quotes Sheikh Utsaimin as saying:

> "According to Shaykh Muhammad al-Uthaymeen, monotheism asthma 'was-shifat includes two things: 1). Determination, means that man must determine all the asthma 'and attributes for God, as prescribed for Himself in His book or the sunnah of His Prophet. 2). The rejection of the parable, that man does not make anything resembling Allah in His asthma and nature, as His words in the QS. As-Syura (42): 11, which means: "… There is nothing similar to Him. And He is the All -Hearing, the All -Seeing ".[22]

And the worst possibility is the intentional element of certain elements by riding and looking for opportunities to spread the notion they profess to be salafi in order to become an intake of students and further become an ideology like them. But even though this possibility is small, of course it should be watched out for together.

Third; if you look at the impact that can be caused from understanding this monotheistic trilogy as the author will explain later at the end of this chapter, of course, this is contrary to the spirit of the spirit and the purpose of learning moral beliefs for learners, namely moral beliefs emphasizes the ability to understand Islamic faith and belief. strong belief and able to maintain his belief/faith as well as appreciate and practice the values of al-Asma 'al-Husna. Morality emphasizes on the habit to apply and adorn oneself praiseworthy morals (mahmudah) and stay away and avoid reprehensible morals (mazmumah) in daily life.[23]

Similarly, it contradicts the purpose of the subject of Akidah-Akhlak, namely to:

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[20] Thohir Al-Jaza'iriy, *al-Jawahir al-kalamiyah Fi lidho al-Aqidah al-Islamiyah*, (Kudus: Menara Qudus, ttd.) hlm: 5., Muhammad Amin Kurdi, *Tanwirul Qulub Fi Muamalati Allamul Ghuyub*, (Kediri: Ma'had Islam As-Salafi, tt.), hlm: 9.

[21] Ramadhan al-Bouti, *Kubra al-Yaqiniyyat al-Kauniyah* (Damaskus: Dar Fikr, 1997), hlm 25-27

[22] Thoyib sah saputro wahyudin, Buku bahan ajar akidah akhlak kelas X (Semarang: Thaha Putra 2014), hlm. 60

[23] Lampiran KMA 165 Tahun 2014, hlm: 38.

1. To develop the faith through the giving, nurturing, and development of knowledge, appreciation, practice, habituation, and experience of learners about the Islamic faith to become Muslims who continue to grow their faith and piety to Allah swt.

2. Realizing Indonesian people who have noble character and avoid despicable morals in everyday life, both in individual and social life, as a manifestation of the teachings and values of the Islamic faith.[24]

Criticism of the Tauhid Trilogy in Akidah Akhlak teaching materials

The theological problem of the monotheistic trilogy of the Salafis in the view of Ahlus Sunnah scholars according to the author can be summarized briefly as follows;

1. For the scholars of Ahlussunnah Wal Jamaah stated that tauhid uluhiyah and rububiyah are one unity. It is a synonymous word, rububiyah is the same as uluhiyah and vice versa. In the view of aswaja, an infidel who utters two sentences of shahadah orally and believes inwardly, then automatically becomes a Muslim. Imam Nawawi in Raudhah At-Thalibin stated: "The selected madhhab established by the majority of scholars is that two sentences of creed become a must to convert to Islam".[25] This is in line with the view of Imam Shafi'i where he said: "When an infidel comes by saying two sentences of creed, then he becomes a Muslim".[26] The opinion of the scholars of other schools is also not much different, al-Imam al-Buhuti in his book Kasyful al-Qina 'An Matnil Iqna' stated; "The repentance of an apostate is to say two sentences of creed. With this, the Islam of the infidels remains as well as the Islam of the apostates ".[27] According to the author, this view of Ahlus Sunnah is a view that God willing is true because it is in accordance with the Qur'an and hadith and this attitude is the attitude of the generation of Shalaf Sholeh, and also this attitude is also the guideline and attitude of the majority of Muslims.

2. From the very beginning of its existence the theory of monotheism trilogy itself. This monotheism was first made in the 8th century hijriyah, that means from a sharia perspective. The concept of the trilogy of monotheism is heresy because it did not exist at the time of the Prophet Muhammad. and the generation of pious Shalaf. While the Salafis think that all forms of heresy are heretical, then the division of monotheism into a trilogy of monotheism is not correct, because it is tantamount to heresy and misleading oneself. Moreover, this bid'ah act was carried out in relation to the issue of faith which incidentally is the subject of religion (usuluddin).

3. In the concept of tauhid asma 'wa shifat trilogy, Ahlus Sunnah states that the concept of tauhid asma wa shifat of the Salafis has a number of errors, because their theory will immediately get stuck in the view of the mujassimah despite the

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[24] Lampiran KMA 165, tahun 2014, hlm. 50

[25] Nawawi, *Raudhah at-Thalibin wa Umdatul al-Muftin*, (Bairut: Maktabah al-Islami, 1405), jilid 3, hlm.205. Teks asal:

المذهب الذي قطع به الجمهور أن كلمتي الشهادتين لابد منهما ولايحصل الإسلام إلا بهما

[26] Nawawi, *Raudhah at-Thalibin wa Umdatul al-Muftin,* jilid 3, hlm.205. Teks asal:

إذا أتي بالشهادتين صار مسلما

[27] Mansur bin Yunus bin idris al-Buhuti, *Kasyfu al-Qina' An Matnil Iqna'* (Bairut: Dar al-Fikr, 1402), jild 6, hlm.179. Teks asal:

وتوبة المرتد إسلامه بأن يشهد أن لا إله إلا الله وأن محمد رسول الله .. وهذا يثبت به إسلام الكافر الأصلي فكذا المرتد.

fact that they refuse to tajsim. Especially related to the name and nature of God who has in common with his creatures. For example, in interpreting the "hand" of God. When interpreted literally, not figuratively, then the hand of Allah means His hand. It does not mean giving as understood by aswaja scholars. In this case, many Aswaja scholars from among the mufassirs and theologians discuss at length and address the verses of nature or mutasyabihat correctly, that is, either with the method of tafwidh (handing over the meaning completely to Allah) or ta'wil (turning the meaning away from dhahir lafadz to another meaning that is more appropriate due to the presence of qarinah barrier to use the meaning of dhahir), So according to the author's frugal view of Ahlussunnah is more accurate and safe.

The impact of learning the monotheism trilogy on students

Some of the impacts of the ideological thought of this monotheism trilogy, along with the facts from the field according to the analysis of several experts:

1) As a tool to disbelieve and polytheize fellow Muslims

According to Dr. Shaykh Salim Alwan al-Husainy, in addition to the heresy of munkarah, the division of monotheism into a trilogy of monotheism is also dangerous because it can be used as a tool to disbelieve fellow Muslims who do not follow this theory. And that is the fact that is happening today. In fact, disbelieving fellow Muslims is a great sin. Or polytheism of people who pray to the Prophet and the saints or righteous people. Dr. Salim states:

> ومراد المشبه من هذه البدعة أن يكفروا المسلم الذي يوحدوا الله إذا توسل بالرسول أو بوليّ من الأولياء فهم يزعمون أنه لا يكون وحد الله توحيد الألوهية ويريدون بذلك أيضا أن يكفروا من أول الآيات المتشابهة لصرفها عن المعنى الظاهر الذي يتبادر منه معنى لا يليق بالله, فثبت من هذا الحديث المتواتر أن تقسيمهم التوحيد إلى ثلاثة باطل وأنهم هم المبتدعة ولو زعموا أنهم يحاربون البدعة.

> That is; "The purpose of the suspicion of this heretical theory of monotheism is to disbelieve other Muslims who are monotheistic in Allah when they perform tawassul Rasulullah or Wali Allah. They think that the perpetrator of tawassul does not have tauhid uluhiyah. They also disbelieve the scholars who recite the verse of mutasyabihat because it is interpreted out of its outward meaning which is not appropriate for Allah. From the hadith mutawatir above, it is clear that their division of monotheism into three is false. They are heretics (actually) even though they think they are fighting heresy.[28]

From this it can be concluded that: a). the theory of tauhid rububiyah which is different from tauhid uluhiyah is a theory that is not valid as the assumption that infidels have tauhid rububiyah is invalid, b). Muslims who have tauhid rububiyah automatically have tauhid uluhiyyah, and vice versa. Because, these two terms are synonymous as many are explicitly mentioned in the Qur'an and Sunnah.

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[28] Dr. Syaikh Salim Alwan al-Husainy, *Ma Qaulu Ahlissunnah wal jama'ah fiiman addada tauhid wa Qassamahu ila Stalastati Aqsam,* www.darulfatwa.org.au.

2) The root of radical thinking to legalize the blood of fellow Muslims.

Tauhid uluhiyah is specifically not only used as a tool to disbelieve or polytheize Muslims who commit acts that they think are contrary to their concept of uluhiyah such as various aswaja practices such as tawassul, tabarruk, istighatsah and asking for intercession to the Prophet, but more than that the basis of thought leads to anarchist and even radical action is to legalize the blood of fellow Muslims, this is as Muhammad ibn Abdul Wahab, the pioneer of the Wahhabi movement who gave a special assertion that praying by way of tawassul violates tauhid uluhiyah. The perpetrators are considered polytheists and infidels whose blood and property are halal. He states this explicitly in his book Kasyfu as-Subhat:

وتحققت أن رسول الله صلى الله عليه وسلم إنما قاتلهم ليكون الدعاء كله لله والنذر كله لله والذبح كله لله والاستغاثة كلها لله وجميع أنواع العبادة كلها لله وعرفت أن إقرارهم هم بتوحيد الربوبية لم يدخلهم فى الإسلام وأن قصدهم الملائكة والأولياء يريدون شفاعتهم والتقرب إلى الله بذلك هو الذي أحل دمائهم وأموالهم عرفت حينئذ التوحيد الذي دعت إليه الرسل وأبي عن الإقرار به المشركون.

Meaning: "After you make sure that the Messenger of Allah fought the polytheists to pray only to God, vow only to God, slaughter only to God, ask for help only to God, and all worship only to God and you have known that their confession with monotheism rububiyah is not including them in the religion of Islam and their purpose to the Angels and the Aulia is to ask for their intercession and approach oneself to Allah in such a way is a matter that legalizes their blood and property. You can know then the monotheism that was invited by the Apostles and refused to be recognized by the polytheists ".[29]

There are two statements of Muhammad bin Abdul Wahab above that later make the followers of this teaching become radical: 1). That reciting the two sentences of the creed is not enough to become a Muslim, and 2). Only Muslims who are monotheistic rububiyah are considered polytheists and their blood is halal. These two points make Salafi followers intolerant of their fellow Muslim brothers from outside their group.

With this belief, the theology of takfiri, which is to disbelieve fellow Muslims, emerged, and the theology of tasyriki, which is to consider all Muslims as polytheists except himself. These two radical theologies are then used by Muslim terrorists as a basis to justify or justify their acts of terror in killing other Muslims.[30] Therefore, it is not excessive when KH. Aqil Siraj, Chairman of PBNU, stated that "All Islamic terrorists are Wahhabis".[31] Although, not all Salafi Wahhabis are terrorists, of course.

The fact that the takfiri ideology is the cause of ISIS terrorism is also acknowledged by Adil al-Kalbani, one of Saudi Arabia's Wahhabi Salafi leaders and

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[29] Khalid bin Abdullah bin Muhamamd al-Muslih, Syarah Kasyfu as-Syubhat (ttp. T.p.. t.t), hlm. 14; lihat di www.almosleh.com atau di download di link: http://islamhouse.com/ar/books/305088

[30] KH. Hasyim Muzadi "Ideologi Takfiri Akar terorisme" dalam acara ILC TV One. Lihat: https://www.youtube.com/watch?v=GV48zQWwA_U

[31] KH. Aqil Siraj, "Semua teroris di indonesia", Harian Duta Masyarakat, edisi 2 September 2016.

has been the Imam of the Grand Mosque in Mecca.[32] He said: "ISIS is the fruit of the Salafi movement, its ideology of thought comes from the Salafis".[33] Prior to that, in his personal Twitter account, he wrote: "ISIS is the fruit of the Salafi ideology, a fact that we must face openly".[34] So from the information above, it is enough to be a guide and caution in the life of the community, nation and state because it sees the impact of learning this trilogy of monotheism which is so great.

Conclusion

Tauhid trilogy which contains tauhid rububiyah, uluhiyah, asma 'aa shifat is a new theory of tauhid initiated by Imam Ibn Taymiyyah in the 8th century AH and continued by his students and became widespread to Indonesia to become the teaching material of moral beliefs curriculum 2013 which is circulating from various publishers, it turns out that this monotheistic trilogy is a load of teaching materials for students of the moral faith of madrasah aliyah. After exploring the source of the development of basic competencies described in the indicators and main material in the syllabus, it may be pure forgetfulness or negligence of the drafting team or it may be a vehicle ride to be able to broadcast Salafi ideology, which the author found contradictory to the spirit of purpose. and moral beliefs guidelines in the 2013 curriculum.

Among the criticisms of the understanding of monotheism in this trilogy is the critique of the division of monotheism tauhid uluhiyah and rububiyah is not appropriate because the implications of this division are largely contradictory because they are all one inseparable synonymous unity. Rububiyah is the same as uluhiyah and vice versa. Similarly, the newness of its existence because it did not exist in the time of the prophet, it also contradicts the understanding of those who like to heresy new things. Similarly, in the concept of tauhid asma 'wa shifat, the Ahlus Sunnah state that the concept of tauhid asma wa shifat of the Salafis has a number of errors, because their theory will immediately get stuck in the view of the mujassimah despite the fact that they refuse to tajsim. Especially related to the name and nature of God who has in common with his creatures.

The impact of teaching and learning this monotheistic trilogy for learners directly may not be felt in real terms, because it is an ideology of belief in the brains and hearts of learners, but if you look further and look at the long term, in addition to being an incorrect belief, also The thought of this monotheistic trilogy can be dangerous not only to create chaos and shake the peace in the practice of religious amaliah in society, as happened in some cases where parents complain that their children have blamed the practices of their parents, but also polytheism and disbelief

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[32] Adil bin Salim bin Said al-Kalbani atau Abu Abdil Ilah adalah Imam dan Khatib Masjid Jami' Malik Khalid Riyadh, pernah menjadi Imam Shalat Tarawih bulan Ramadhan di Masjid Haram makkah pada tahun 1429 H.

[33] Pernyataan al-Kalbani dalam wawancara dengan TV MBC pada 22 Januari 2016, lihat videonya: https://goo.gl/6DKgYf atau di link youtube: https://www.youtube.com/watch?v=8SKhABa8bDY

[34] Ditulis di akun Twitter resmi pribadinya @abuabdelela pada 15 Agustus 2014, lihat https://twitter.com/abuabdelelah/status/500242333846077440 . Teks asal:
داعش نبتة (سلفية) حقيقة يجب أن نواجهها بكل شفافية

of those who have done practices in society such as tahlilan, yasinan, manqiban, istighostah, grave pilgrimage, tawassul, tabarruk and others as considered shirk and its practitioners are considered out of Islam, because they do not have tauhid uluhiyyah which is the core of tauhid and only tauhid rubibiyah as his belief is like the monotheism of the ignorant polytheists. Even looking far behind the impact is very dangerous for the students of the future generation of our nation that can have radical attitudes, easy to blame, takfiri (disbelief) and tasyriki (polytheism) among fellow Muslims. In fact, it can be a trigger for anarchist and radical actions so that the root of his thinking can be the legitimacy of actions to shed the blood of fellow believers and shake the peace and integrity of the nation.

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