



Internalization of Tauhid Values in Science

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Abstract

The idea that Tawhid is a concept that contains fundamental values that must be used as a paradigm for Islamic science is a philosophical theological necessity. Because monotheism as an Islamic worldview is the basis or foundation of the building of Islam. Therefore, science must be built on the correct foundation of the monotheistic worldview. Science in the view of monotheism is based on divine (theological) values as a normative ethical basis and human [anthropo-sociological] and natural (cosmological) values as a praxis-operational basis. The relationship between monotheism and science in general can be seen based on an overview of the ideology [monotheism] that underlies the relationship between the two, there are three paradigms. Secular paradigm, the socialist paradigm, the Islamic paradigm, namely the paradigm that views religion as the basis and regulator of life. The paradigm that was brought by the Prophet Muhammad placed Islamic monotheism based on *Lâ ilâ illa Allâh Muhammad Rasulullah* as the basis of science. Tauhid as a foundation for the development of science can be traced to the formation of the genealogy of the conception of God in a specific sense. That God's knowledge of the universe is one of the effects of ilâhi's creative action. Knowledge of the relationship between God and the world, between creator and creation, or between the Divine principle and cosmic manifestations, is the most fundamental basis of the unity between science and spiritual knowledge.

Keywords: *Monotheistic Values, Science*

PRELIMINARY

The foundation of Islamic teachings rests on monotheism, namely an awareness of the "Oneness of God" with "the Prophet Muhammad as God's messenger." This awareness of the oneness of God implies a view of life that the existence of the universe only has its core in God. So the belief in human life must rest on God. Humans must believe that all the motion of the universe occurs because of the existence of God. Without Almighty God, the universe would not exist. God is the essence of reality that makes

reality exist, including humans themselves. Because of this basis of monotheism, it is not surprising that human "denial" of God, in Islam, is positioned as the highest unforgivable sinful attitude. The implication of this testament to monotheism is faith, namely beliefs in the existence of God, angels, books, apostles, doomsday, and destiny. With this faith, it is perfect for every individual to become a Muslim.

Furthermore, the individual will live in Islamic lines that rely on the Koran and Hadith. Here it can be seen that the main role of monotheism is as

an entrance to "Islam" as a theological-humanism religion, namely the creator of rahmatan lil alamin based on the concept of divinity. The two explanations above show that aesthetics is the essence of science while monotheism is the foundation of Islam.

Methods

The method of this article uses library research, namely data collection methods by understanding and studying the theories theory from various literature related to research. According to Zed (2004) there are four stages of literature study, namely preparing the necessary equipment, preparing a work bibliography, organizing time and reading and recording research materials. Data collection by finding sources and constructing from various sources such as books, journals, and existing research. The method of analysis using content analysis and descriptive analysis. Library materials obtained from various references are critically and in-depth analyzed in order to support propositions and ideas.

Research And Discussion

A. The essence of monotheism

The root of the word tauhid comes from the Arabic words "ahad" and "wahid" which means "union" or "oneness". Tauhid is a fraction of the words **وحد**, (wahada), **يُوحِد** (yuwahhidu), and **تَوْحِيدٌ** (monotheism) which means to unite or unite. Uniting means acknowledging the truth about the oneness of something while unification is the merging of several objects or elements into a single unit, in this case everything in the Universe is sourced from one thing, namely Allah SWT. This is clarified in verses of the Koran, such as Qs. Al-Ikhlâs verse 1, Qs. Al-Baqarah verse 163, and Qs. An-Nahl verse 51. Thus, monotheism is the science that discusses the belief in the oneness of Allah SWT, nothing resembles Him in the uluhiah context, confirms that Allah is the ruler of the universe in the rububiyah context, sincere worship only to Him in the ubudiyah context, as well as assigning the names and attributes of perfection for Him in the context of His Names and Attributes.

The essence of the teachings of monotheism is summed up in a sentence "There is no God but Allah". This sentence contains the meaning of rejecting everything and establishing oneness, namely rejecting everything to be made a god and stipulating that Allah is the only one who must be trusted. In

human life, monotheism has a very high position, including the following: 1). The essence of the purpose of the creation of the jinn and humans. "And I did not create jinn and humans except that they (only) worship Me." (QS. Adz Dzariyat: 56) The meaning of the word worship in this verse is monotheism of Allah in all forms of worship. This verse emphatically states that the purpose of creating jinn and humans in this world is only to worship Allah alone. 2). The essence of the purpose of sending the apostles "And indeed We have sent messengers to every nation (to call): Worship Allah (only) and stay away from Toghut (worship besides Allah)." (QS. An Nahl: 36). The meaning of this verse is that the Apostles started from Prophet Noah to the last Prophet our Prophet Muhammad SAW. sent by Allah to invite his people to worship only Allah. 3). Monotheism is the most important commandment of Allah and the first Allah said, "Verily Allah does not forgive the sin of shirk, and Allah forgives sins other than that for those whom He wills." (QS. An Nisaa ': 116).

The philosophy of monotheism can be found through observing the Universe, the creation of nature indicates the existence of a creator, nature with only one polar left gives the meaning that life is centered on the One and that nature is absolutely created from belonging to Allah and will return to Him. "Am I not your Lord?" They replied, "True (You are our Lord), we are witnesses." (We do that) so that on the Day of Resurrection you will not say, "Verily, we (Bani Adam) are the ones who are heedless of this (oneness of God)," QS. Al-A'raf verse 176. Thus, since birth humans have been in a state of faith. However, after birth, Allah wants humans to know their god and worship Him not only through the Koran, but through His creation. By using reason, humans can find a knowledge (theory) that leads to the oneness of God.

B. Tawhid Values

Value is a certain quality that has a value that must be appreciated and possessed by humans, both individually and socially. These values are normative, objective and universal, which are the aspirations of both individual and communal life. The values contained in monotheism are intended so that humans can apply them in everyday life with the output of

realizing human beings who have faith and have a rabbani character. Insight into a person's understanding of monotheism, as well as his commitment to this creed, is usually implemented in the form of behavior (suluk), morality (akhlaq), vision (wijhatun-nazhar) and his ittijah in real life.

If contemplated and understood further, there are great monotheistic values. This value is very urgent in human life. This is something that is very principled and is in the human heart. These monotheistic values include:

1. Liberate Humans from Mental Bondage and Worship of All Creatures.

Until now there are still many people, including Muslims tend to follow the traditions and beliefs of their ancestors. Not only that, many of them also give up and simply submit to their leaders, without critical thinking and the courage to criticize. Even though the Koran has warned that people who are not critical of their leaders will be disappointed and complain at the end of the day. Word of Allah SWT in the Qur'an:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ
وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا

It means:

On the day when their faces are turned upside down in hell, they say: "It would be good if we obeyed Allah and (also) obeyed the Messenger." And they said: "O our Lord, indeed we have obeyed our leaders and princes, then they led us astray from the (right) path. (Qs. Al Ahzab: 66-67)

This value is shown in the sentence "LaailaahailAllah" (there is no God but Allah). This sentence is a sentence of liberation for humans. By saying "there is no god but Allah" means that a Muslim has absolute Allah SWT as the Kholiq, then Muslims have the duty to carry out "tahrirunnasi min 'ibadatil 'ibad ila 'ibadatillahi" or liberate humans from worshipping fellow human beings to worship Allah SWT only.

2. Keeping Humans From False Values Based on Lust

A life dedicated to sensual pleasures, power, and the accumulation of wealth can muddy the senses

and deprive them of clear thinking. In fact, the Qur'an has sharply satirized people like this in the Qur'an:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ
يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

It means:

Tell me about the person who makes his lust his god. Then can you be a caretaker for it?, or do you think that most of them hear or understand. They are nothing but like livestock, they even go astray more (than cattle). (Qs. Al-Furqon: 43-44).

3. Frame of Thought in the Development of Science and Technology

The point is that monotheism is a frame of mind in discovering the essence of truth about everything that exists in this universe in its abstract, potential, and concrete aspects. So that humans do not go beyond the limits in understanding a science that makes them negligent and feel right until it finally leads them to arrogance which will surely end in destruction. For example, Hitler with his Nazi soldiers, with his knowledge, Hitler felt that the ideas he had were able to bring humanity towards a more advanced civilization, but because this knowledge was not based on Aqidah, what happened was the destruction of the regime he had.

4. The Foundation of Faith that Ensures the Happiness and Prosperity of All Human Life

When all of his teachings are implemented consistently. By making monotheism a guide in life, and realizing existing orders, an infinite happiness and peace in life will be realized. Because it has been stuck in the heart that no one has power or power other than Divine Rabbi.

5. Allah SWT as the Center for Intellectual Consciousness.

In other words, we believe that all the activities we carry out and the events that occur are the will of Allah SWT, all of which have been perfectly arranged by Him. Because He is the owner of all the contents of this nature, He knows all things that are unseen (abstract) and spiritual, hidden and visible, He is God who deserves to be worshiped and there is no God but Him. In this way, strong and consistent beliefs will be realized, so that they are not

easily swayed by the development of the times and are not affected by misleading beliefs.

With monotheism, humans will not only be free and independent, but will also realize that their position is the same as any other human being. No human is superior or inferior to other humans. Every human being is a servant of Allah who has the same status. If no human being is higher or lower than other human beings before God, then no human collectivity, either as an ethnic group or a nation, is higher or lower than other ethnic or national groups. All are equal before Allah SWT. the difference is the level of piety to Allah SWT.

C. Nature of Science

The nature of science or what is known as the Nature of Science (NOS) is the essence of knowledge which is a complex concept involving philosophy, sociology, and history of knowledge. The National Research Council or the American National Research Agency (1996) states that "science distinguishes itself from other bodies of knowledge through the use of empirical standards, logical arguments, and skepticism, as scientists strive for the best possible explanation about the natural world". This statement implies that the hallmark of science is the existence of empirical standards, logical arguments, and skepticism to provide the most probable explanation of the natural world. The uniqueness of science is that it has certain standards and criteria that must be met in producing ideas that can explain phenomena and natural phenomena. It is the skeptical nature of scientists who then gives rise to new findings in the form of concepts, theories, laws and principles that break previous findings. The standards used in science are able to distinguish science from myths, personal beliefs, religious values and superstitions that develop in a custom. Several indicators related to the characteristics of science include:

1. Science is a process, a way of observing the world
2. Science studies natural phenomena,
3. Science is a collection of everyday knowledge that is reasonable and reasonable,
4. Science is a collection of knowledge obtained through the interaction of the senses with the world,

5. Science is a series of interconnected understandings as a result of repeated experimentation,

6. Science is knowledge acquired through regular and rational study,

From these various indicators, Benyamin defines science as a mode of inquiry, namely a way of studying the world without separating methods from products and attitudes as a scientist. Thus science is not merely knowledge but also includes attitudes and skills, so that science can be used to solve problems (which contain empirical facts) and influencing factors will depend on basic and logical laws (language logic, mathematics) and displayed quantitatively.

Opinion of Sund (1975) quoted by Moh Amin, stated that science is an integration between scientific attitudes, scientific processes and scientific products. All three are united in the sense of science, so that science only examines facts and not facts, if one of these components is not present then it is not science. The scientific is defined as a scientific attitude, including attitudes, values, ideas, opinions, objective, careful, honest, humble, polite, determination, and so on. scientific processes or scientific methods are scientific methods. The scientific method is a special way of solving problems. For example starting with tracing the background and the problem chain, limiting the scope studied, formulating the problem, reviewing the relevant literature, formulating hypotheses, designing data collection instruments, collecting data, analyzing data, drawing conclusions and establishing generalizations. Scientific product is a scientific product, in the form of facts, data, concepts, theories, laws, principles and so on.

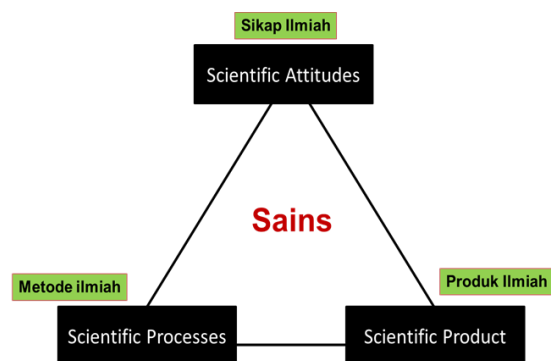


Figure Itself Science According to Sund (1975).

The above statement gives a description of science which is not merely knowledge, but also involves attitudes and scientific methods. On the other hand, Chiappeta & Koballa (2010) put forward the opinion that in essence science consists of four dimensions which can be referred to as scientific literacy, namely (1) science as a way of thinking, (2) science as a way of investigating, (3) science as a body of knowledge and (4) science and its interaction with technology and society. According to McComas, the nature of science has several aspects, namely: (a) Empirical evidence is required, (b) Science shares methods (induction, deduction, etc.), (c) Law/theory distinction, (d) Science is distinct from technology and engineering, (e) Science is tentative but durable, (f) Science cannot address all questions, (g) Creativity is vital in science, (h) Subjectivity is a frequent element in science, (i) Social and cultural elements impact science.

Khalick, Bell, & Lederman, 1998), (Jiang & McComas, 2014), (Sumranwanich & Yuenyong, 2014), (Settlege & Southerland, 2012), (Temel, Şen, & Özcan, 2017), (Chen, 2006), and (Giancoli, 2014) also views science from its essence. Based on the explanations of some of these theorists, it can be concluded that the nature of science has aspects, namely: (a) Empirical based, scientific knowledge based on data/evidence obtained from observation with the five senses and/or experiments; (b) Tentative, scientific knowledge is not something that is absolutely correct and without error, but can be changed (refined) with new observational evidence and with reinterpretations of existing observations; (c) Theories and law, the law describes the relationship, observation, perception of natural phenomena which are usually accompanied by mathematical formulas, while theory is an explanation for natural phenomena and the mechanism of the relationship between natural phenomena. (d) Sociocultural embeddedness, knowledge is the result of human effort, so that the process of obtaining it can be influenced by the society and culture where it is practiced, then the value system and culture will influence what and how knowledge is carried out, interpreted, and accepted; (e) Creativity, scientific knowledge is created from human imagination, creativity and logical reasoning so that it will continue to grow, the creation of

scientific knowledge is based on creative planning, observation and conclusions; (f) Scientific method, there is no scientific method that is certain and universally applicable, scientists are free to use any method as long as it can be accounted for; and (g) Subjective; Personal subjectivity is unavoidable in science, factors such as personal values, beliefs, personal agendas, and previous experiences will influence what and how a scientist does his work.

D. Internalization of Tawheed Values in Science

Etymologically, internalization describes a process. In Indonesian language rules, words that end in "ization" have the meaning of process. Therefore, internalization is defined as a process (Ardiansyah, 2011: 40). In line with this, according to the large Indonesian dictionary, internalization is defined as appreciation, deepening, in-depth mastery that takes place through coaching, guidance and so on (Big Indonesian Dictionary, 1989). Meanwhile, in the Oxford dictionary. "internal" means "of or in the inside" (Hornby et al, 1986) which means the inside.

P & K (2004) states that internalization is a process that occurs by a person throughout his life, in terms of accepting and making part of himself, various attitudes, ways of expressing feelings or emotions, fulfillment of desires, desires, passions or beliefs, norms and values as possessed by other individuals in the group.

Internalization occurs through various stages or various methods. Many experts define that internalization is the basis of the world's potential, namely attitudes, character, behavior, emotions, interests, and values contained in individuals that occur after going through the stages of acceptance, understanding, responding and assessing. Muhaimin in (Ardiansyah, 2011: 57), there are three stages of internalization, namely as follows:

1. The value transformation stage, this stage is part of the process that must be carried out by educators in informing good values and bad values. At this stage only verbal communication occurs between educators and students
2. The value transaction stage, which is a stage of education by means of two-way communication,

namely the interaction between students and educators, or this interaction is reciprocal interaction

3. The transinternalization stage, at this stage is much deeper than the transaction stage. In this third stage, not only verbal communication is carried out, but also mental attitude and personality. We can clearly know that in thapa this is communion because personality plays a very active role.

In addition to the stages described above, here are also internalization methods or strategies that can be carried out. Murdiono (2010) states that strategies for internalizing religious values in learning include exemplary, problems that are currently happening or are being hotly discussed in society, planting educational values contextually, and strengthening moral values. In line with this statement, Fu'ad (in Jamaluddin, 2010) states that the internalization of monotheistic values can be done in several ways, among these ways are: analogy, wisdom, through stories and through dialogue through a logical approach.

Based on the references that have been described, it can be concluded that internalization is a process of instilling values in depth and consistently so as to shape personality, become the basis of philosophy, strong beliefs and become the basis for perspectives, thinking, behaving and acting. Internalization occurs through many stages and can be done in many ways or with many approaches. With the internalization of the values of monotheism in science, it is hoped that it will lead to beliefs about everything that Allah has created. With this internalization it is also hoped that the faith of a servant will increase because of course he will become more convinced that God exists. With this, of course, humans can learn about beliefs about submission, characteristics and regularity of the layout of objects that Allah created (Sunnatullah). And also to foster a positive attitude, an attitude of awe/awe of God's greatness, power and love, and the most important thing is to increase gratitude, faith and piety to God Almighty as stated in the goals of national education.

As with the explanation regarding water, when explaining the topic of water, it is not enough to explain that water is a chemical compound with the

molecular formula H₂O, but it is also explained that water is a gift given by God to humans to be used as a source of life for all His creatures, both humans and humans. , plants and animals and also explained about the process of management and processing. This kind of presentation will have a very positive impact on student learning outcomes so that students have the desire to see water as an economic resource (business) and even allow students to appreciate water in the sense of maintaining and preserving it. This attitude is good enough to remind students about who bestowed the water. Thus it is hoped that humans through this integrated education will get good in the world and the hereafter in accordance with the noble goals of national education. The key is that science cannot be separated from religion.

Presenting a religious perspective on topics related to water through the internalization of the values of monotheism, will produce students who have a positive attitude, among them they will be more amazed and amazed at God's creation and more grateful and not arrogant. From this attitude it is hoped that students will also seek the pleasure of Allah with the knowledge they have.

Conclusion

Internalizing the values of monotheism in science means embedding the values of monotheism in science material, so that science which is initially scientific in nature only develops cognitive potential, becomes science which is religious in nature and can develop affective potential (conscience). Not only transfer of knowledge but also must be able to transfer of value. Many things can be done to reveal or prove everything that is scientific to be seen from a religious point of view. This can create a feeling of the greatness of God and awe that God is all-merciful by providing all the things that are needed to humans through nature by inserting signs of His greatness.

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