

THE CONCEPT OF TAUHID EDUCATION IN THE FAMILY ENVIRONMENT: STUDY OF HAMKA'S PERSPECTIVE

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Abstract: *This study aims to examine and describe Buya Hamka's concept of aqidah education in the family environment. This research uses qualitative research with literature study with Intellectual biography approach. The techniques are content analysis methods and interpretation methods. The results of the study show that Hamka in thoughts about Tawhid emphasizes that monotheism will make a believer form a strong and steadfast soul, freedom of the soul, personal independence, and loss of fear in facing the difficulties of life, courage to face all difficulties, so that there is no difference between life and death, as long as to seek the pleasure of Allah SWT. For Hamka that Tawhid in fostering a family is the foundation of a Muslim family. Thus the concept of Hamka in building monotheism in the family environment is carried out, namely first, planting monotheism. Second, monitoring beautiful children. Third, love and care for each other.*

Keywords: *Hamka, Tawhid Education, Family.*

INTRODUCTION

Education can be defined as a community or special organization that has a special structure and involves members who have certain functions in achieving goals that have been set[1]. In education, every educator's effort in educating students is specifically regulated by certain rules that have been formulated and formulated in general terms, such as "education for survive"[2]. The formulation of educational goals like that deserves to be approved because education is indeed formed and prepared for students to be able to survive in the middle Public. Therefore, Education cannot be separated from human life[3]. Humans are homo educandum et educability, creatures who can be educated and need education. Education is a human-forming force, for the future, so education relies on the internalization of noble values embedded in students, and education can humanize humans, placing humans at the highest degree[4]. In the view of Sayyed Hossein Nasr, the purpose of education cannot be separated from the purpose of human creation. First, humans were created to serve and worship the God who created them (Surah ad-Dzariyat: 154); second, humans were created to be caliphs (leaders) on earth (Surah Al-Baqarah: 30).[5]

The purpose of education is to form humans as kaffah people, namely intelligent, skilled and noble humans[6]. Education aims to shape humans to have a dignified existence, and know, as a way to get closer to their God[7]. The purpose of education is to know and seek the pleasure of Allah, to build character for a noble character[8]. The purpose of education is towards the realization of the

aspired human being by the values and norms adopted and forming knowledgeable humans, have faith, have noble character and are devoted to God Almighty[9]. The purpose of education will be achieved if it is carried out in educational institutions, both formal, informal and non-formal institutions. Informal institutions are one of the institutions in implementing education because they are the basis and first form of the concept of mankind[10]. The vision of Islamic education to be developed must be built on a paradigm that is spiritually solid, intellectually superior, and morally elegant with the Qur'an as the first and foremost reference. In other words, the education system must be able to unite the power of fikiran and dhikr which in the end will give birth to the figure of ulul albab.[11]

Tawhid education is one of the concepts of education in shaping intelligent, skilled and noble people based on the value of monotheism to God. Tawhid education has a very important role in children's lives because, with the provision of monotheism education, a person can take part in the world at large.[12]. Through monotheism education, children will succeed in solving all the problems of life they face with theological values and then will gain new experiences and knowledge that are useful in the course of their lives[13].

Buya Hamka becomes a character who plays a role important in the world of education in Indonesia and even in world politics in Indonesia[14]. He gave the concept of being an ideal educator[4]. Both parents and teachers in educating children, especially those related to Islamic education with the concept of monotheism[15]. The concept that is instilled in children from childhood so that they are accustomed to carrying out all aspects of their lives is rooted in the eternal aqidah Islamiyah and a deep feeling of faith so that in the community later they will get used to good associations and morals, a mature balance of mind and wise actions..have extraordinary thoughts about the goals, materials and methods of monotheism education in the family environment[16]. So in this study, the interest is to examine how the concept of monotheism education in the family environment.

METHODOLOGY

This research uses qualitative research with literature study[17]. The approach used is Intellectual Biography, namely by tracing the life journey of the character in his intellectual field which includes the career journey of the character in the field of education, as well as internal and external influences that shape his thought. The data sources are primary data and secondary data. primary data is all of Hamka's works, while secondary data is supporting data to complete primary data in the form of books, journals, and so on related to the problem being studied.

The technique used is the analysis technique used, namely the content analysis method and the interpretation method[18]. The content method is a method for expressing the content of the thought of the character being studied or scientific analysis of the message content of communication while the Interpretation method, which is an attempt to reveal or open a message contained in the text under study, explains the thoughts of the character who is the object of research by including external factors that are closely related to the problems studied, by finding a special link between Hamka's thoughts on the concept of monotheism education in the family environment.

RESULTS AND DISCUSSION

Biography of Buya Hamka

Haji Abdul Malik Karim Amrullah, better known as Buya Hamka. He was born in Maninjau, West Sumatra, on February 17, 1908 AD and died on July 24, 1981 AD. He is the first son of Dr. Abdul Karim Amrullah and Shafiah. His father, Abdul Karim, was a well-known cleric on the island of Sumatra. Sheikh Abdulkarim Amrullah (also known as Haji Rasul), was a pioneer figure of the youth Islamic movement in Minangkabau, which started its movement in 1906. one of the systems/methods taken by adherents of the tarekat when they are going to start suluk[19].

In the great age of conflict between young people and old people in Minangkabau 1908 AD or 1325 Hijriah, Abdul Malik (name of Buya Hamka) was born. And, when the youth movement published Al Munir magazine in April 1911, Abdul Malik was only 3 years old at that time. Because he was born in the era of the movement since childhood he was used to hearing heated debates between young people and old people about religious ideas. And in 1918, when Abdul Malik was 10 years old, his father founded a boarding school in Padang Panjang called "Sumatra Thawalib". Since then Abdul Malik has confirmed his father's activities in spreading his understanding and beliefs[20].

In education, Hamka is not very high. Buya Hamka started studying at the People's School and studied for three years. Besides that, Buya Hamka also learned to read the Qur'an with his father at night. And in 1916-1923, Buya Hamka studied at Madrasah Diniyah Padang Panjang and Sumatra Thawalib Parabek near Bukittinggi. And his study period ended when Buya Hamka was 15 years old. However, he was a tenacious autodidact so he became a great scholar in the future and contributed a lot to religion and the state through his writings and lectures[21].

In his struggle, Buya Hamka also led the Community Guidelines magazine in Medan in the East Sumatra Muhammadiyah movement in 1936. Buya Hamka also had a career as an employee of the Ministry of Religion during the KH era. Abdul Wahid Hasyim and was assigned to lecture at several PTAI; PTAIN Yogyakarta, the Islamic University of Jakarta, the Faculty of Law and Philosophy at the Muhammadiyah University of Padang Panjang, the Indonesian Muslim University (UMI) in Makassar, and the Islamic University of North Sumatra (UISU) in Medan. first in 1955. He was nominated by Muhammadiyah to represent the constituency of Masyumi, Central Java. At that time, Muhammadiyah was a special member of Masjumi. In 1958, Hamka became the Indonesian delegate for the Islamic symposium in Lahore. From Lahore he continued to Egypt. On this occasion, he delivered a promotional speech to obtain an Honoris Causa Doctorate from Al-Azhar University Cairo. His speech entitled "The Influence of Muhammad Abduh in Indonesia" describes the rise of Islamic movements in Indonesia: Sumatra Thawalib, Muhammadiyah, Al-Irsyad and Persatuan Islam. He also received the Honoris Causa degree from the National University of Malaysia in 1974. On that occasion, Tun Abdul Razak, Prime Minister of Malaysia said, Hamka does not only belong to the Indonesian people but also the pride of the Southeast Asian nations [22].

After the constituent assembly was disbanded in July 1959 and Masjumi was dissolved in 1960, he focused his activities on Islamic da'wah and became the Imam of the Al-Azhar Grand Mosque in Kebayoran Jakarta while continuing to

serve as the leader of Muhammadiyah at the choice of the congress. Together with KH. Faqih Usman, in July 1959, published the magazine *Pandji Masyarakat* which focuses on issues of culture and knowledge of the Islamic religion[16]. Then on August 17, 1960, this magazine was banned because it contained the essay of Dr. Muhammad Hatta entitled *Our Democracy*, which launched a sharp critique of the concept of Guided Democracy. This magazine only re-published after the fall of the Old Order, where it was in 1967, and Buya Hamka became general leader until the end of his life.²⁴ In 1975, when the Indonesian Ulema Council (MUI) was established, Buya Hamka was elected as the first general chairman and was re-elected for a term of office. second in 1980. And finally, Buya Hamka passed away gracefully on July 24, 1981 on Friday at 10.41 at the age of 73 years, leaving 10 children, 9 daughters-in-law and 22 grandchildren, and was buried in the Tanah Kusir Public Cemetery, Jakarta[19].

Buya Hamka is widely known as a prolific scholar in producing many works write. His works adorn and fill people's lives. In general His works revolve around religious, historical, literary, cultural, social, Sufism and Sufism issues philosophy, written from the age of 17 until the end of his life, circa 1925 until 1975[23].

As for Hamka's work [22], from 1925 to 1950 namely 1) *Khatib al-Ummah*, 3 Volumes, Padang Panjang, 1925; 2) *Si Sabariah* (romance in Minangkabau), Padang Panjang: 1926; 3) *Islam and Customs*, Padang Panjang: Anwar Rasyid, 1929; 4) *Importance of Tabligh*, Padang Panjang: Anwar Rasyid, 1929; 5) *Laila Majnun*, Jakarta: Balai Pustaka, 1932; 6) *Migrate to Deli*, cet. 7, Jakarta: Star Moon, 1977 (written in 1939); 7) *His Own Mistake*, Medan: Smart, 1939; 8) *Divine Justice*, Medan: Intelligent, 1940; 9) *New Force*, Medan: Smart, 1949; 10) *Cahaya Baru*, Jakarta: National Library, 1950; 11) *Waiting for the Beduk to Beep*, Jakarta: Firma Pustaka Antara, 1950; 12) *Tersir*, Jakarta: Firma Pustaka Antara, 1950; 13) *Army Magazine*, number 4, Makassar, 1932; 14) *Al-Mahdi Magazine*, 9 numbers, Makassar, 1932; 15) *Lies in the World*, cet. 1, Terrain: Intelligent, 1939; 16) *Religion and Women*, Medan: Smart, 1939; 17) *Guidelines for Islamic missionaries*, cet. 1, Medan: Bukhandel Islamiah, 1941; 18) *Islamic Spirit Magazine*, 1943; 19) *Menara Magazine*, Padang Panjang, 1946; 20) *Hikmat Isra' Mi'raj*, 1946 (place and publisher unknown); 21) *Islamic State*, 1946 (place and publisher unknown); 22) *Islam and Democracy*, 1946 (place and publisher unknown); 23) *Revolution of the Mind*, 1946 (place and publisher unknown); 24) *Compared to the Community Waves*, 1946 (place and publisher unknown); 25) *Muhammadiyah Through Three Ages*, Padang Panjang: Anwar Rasyid, 1946; 26) *Religious Revolution*, Padang Panjang: Anwar Rasyid, 1946; 27) *After the Renville Manuscript*, 1947 (place and publisher unknown); 28) *Islamic Overview* Ir. Soekarno, Tebing Tinggi, 1949; 29) *Private*, 1950 (place and publisher unknown); 30) *Philosophy of Life*, cet. 3, Jakarta: Pustaka Panji Masyarakat, 1950[16].

In addition to the above, there are many other works from 1951 to 1963[3] including 1) *Philosophy of Islamic Ideology*, Jakarta: Pustaka Wijaya, 1951; 2) *The Vessel of Pancasila*, Jakarta: Family, 1951; 3) *Wandering the Nile Valley*, Jakarta: NV. Gapura, 1951; 4) *Islamic Studies*, Jakarta: Star Moon, 1952; 5) *KHA Dahlan*, Jakarta: Sinar Pujangga, 1952; 6) *On the banks of the Dajlah River*, Jakarta: Tintamas, 1953; 7) *Bathing in Light in the Holy Land*, Jakarta: Tintamas, 1953; 8) *Four Months in America*, 2 Volumes, Jakarta: Tintamas, 1954; 9) *The development of tasawwuf from century to century*, cet. 3, Jakarta: Islamic Library,

1957; 10) Under the Protection of the Kaaba, cet. 7, Jakarta: Balai Pustaka, 195; 11) 7My Father (Curricular History Dr. H. Abdul Karim Amrullah and the Struggle), Jakarta: Pustaka Wijaya, 1958; 12) In the Valley of Life (short story collection), Jakarta: Balai Pustaka, 1958; 13) Pribadi, Jakarta: Star Moon, 1959; 14) Muslim View of Life, Jakarta: Star Moon, 1962; 15) Living Institute, cet. 6, Jakarta: Jaya Pure, 1962 (later reprinted in Singapore by Pustaka Nasional in two printings, 1995 and 1999); 16) 1001 Frequently Asked Questions about Islam, Jakarta: CV. Wisdom, 1962; 17) Jealousy, Jakarta: Firma Tekad, 1962; 18) New Generation, Jakarta: Wisdom, 1962. 19) Ideological Expansion, Jakarta: Star Moon, 1963; 20) Minangkabau Customs Facing Revolution, Jakarta: Determination, 1963[15].

His works were also written and published from 1965 to 1973, namely 1) Muhammad Abduh's Influence in Indonesia, Jakarta: Tintamas, 1965 (originally a manuscript he delivered in a scientific oration when he received his Doctorate Honoris Causa from al-Azhar University, Egypt, on January 21 1958); 2) Sayyid Jamaluddin al-Afghani, Jakarta: Star Moon, 1965; 3) Wisdom Institute, cet. 4, Jakarta: Star Moon, 1966; 4) From the Valley of Ideals, cet. 4, Jakarta: Star Moon, 1967; 5) Human Rights from an Islamic Perspective, Jakarta: Bintang Bulan, 1968; 6) Religious Reform Movement (Islam) in Minangkabau, Padang: Minang Permai, 1969; 7) Relationship between Religion and State according to Islam, Jakarta: Pustaka Panjimas, 1970; 8) Islam, Alim Ulama and Development, Jakarta: Center for Islamic Da'wah in Indonesia, 1971; 9) Islam and Kebatinan, Jakarta: Star Moon, 1972; 10) Returning Sufism to its Origin, Jakarta: Pustaka Panjimas, 1973; 11) Some Challenges to Muslims Today, Jakarta: Star Moon, 1973; 12) The Position of Women in Islam, Jakarta: Pustaka Panjimas, 1973.

His work was also written and published from 1974 to 1995 [24] namely 1) Muhammadiyah in Minangkabau, Jakarta: Nurul Islam, 1974; 2) Islamic Questions and Answers, Volumes I and II cet. 2, Jakarta: Star Moon, 1975; 3) Islamic Studies, Akidah, Syari'ah, Worship, Jakarta: Nurul Iman Foundation, 1976; 4) The Development of Kebatinan in Indonesia, Jakarta: Nurul Islam Foundation, 1976; 5) Memories of Life, 4 Volumes, Jakarta: Star Moon, 1979; 6) Sufism, its Development and Purification, cet. 8, Jakarta: Nurul Islam Foundation, 1980; 7) Passion and Challenges to Islam, Jakarta: Pustaka Panjimas, 1982; 8) Islamic Culture in Indonesia, Jakarta: Pustaka Panjimas, 1982; 9) Budi Institute, cet. 7, Jakarta: Pustaka Panjimas, 1983; 10) Modern Sufism, cet. 9, Jakarta: Pustaka Panjimas, 1983; 11) Islamic Doctrine That Leads to Independence and Courage, Jakarta: Idayu Foundation, 1983; 12) Islam: The Ideological Revolution and Social Justice, Jakarta: Panjimas Library, 1984; 13) Faith and Charity Salih, Jakarta: Pustaka Panjimas, 1984; 14) Islam and Minangkabau Customs, Jakarta: Pustaka Panjimas, 1984; 15) Meditations on Sufism, Jakarta: Pustaka Panjimas, 1985; 16) Philosophy of God, cet. 2, Surabaya: Karunia, 1985; 17) Social Justice in Islam, Jakarta: Pustaka Antara, 1985; 18) Tafsir al-Azhar, Juz I to Juz XXX, Jakarta: Pustaka Panjimas, 1986; 19) Principles and Wisdom of Islamic Da'wah, Jakarta: Pustaka Panjimas, 1990; 20) Guidance for Fasting, Tarawih, and Eid, Jakarta: Panjimas Library, 1995 Jakarta: Pustaka Antara, 1985; 18) Tafsir al-Azhar, Juz I to Juz XXX, Jakarta: Pustaka Panjimas, 1986; 19) Principles and Wisdom of Islamic Da'wah, Jakarta: Pustaka Panjimas, 1990; 20) Guidance for Fasting, Tarawih, and Eid, Jakarta: Panjimas Library, 1995 Jakarta: Pustaka Antara, 1985; 18) Tafsir al-Azhar, Juz I to Juz XXX, Jakarta: Pustaka Panjimas, 1986; 19) Principles and Wisdom of Islamic Da'wah, Jakarta: Pustaka Panjimas,

1990; 20) Guidance for Fasting, Tarawih, and Eid, Jakarta: Panjimas Library, 1995[25].

The Concept of Tawhid in the Family Scope according to Hamka

Family is an important element in society. Therefore attention to him is a necessity. Without attention, it is tantamount to not paying attention to society. Therefore, it is important to provide a foundation for the family to run well. And that foundation is monotheism[13].

Tawhid is the spirit of Islam[26]. He became the center of the slavery of a Muslim and became the unity of the goal of all creatures. Therefore, there should be no place for the soul of a Muslim to stay in servitude and the purpose of his life except to Allah SWT[27]. Clearing the heart for purposes and goals only to Allah, is called monotheism which gives birth to an attitude of not subjecting oneself to other than Allah; There is no place of fear, no place of hope, no place of shame except in Allah SWT[28].

Hamka said: "Tawhid will make a believer form a strong and steadfast soul, freedom of soul, personal independence, and loss of fear in facing life's difficulties, courage to face all difficulties, so that there is no difference between life and death, as long as seeking the pleasure of Allah SWT is former monotheism. So, monotheism is the shaper of the true purpose of life for humans."[10].

That's how monotheism imprints on the Muslim's soul which gives him the strength to navigate the waves of life so as not to make him give up easily in facing various challenges in life, including in managing family life. This is because families are formed by individuals[9]. Thus, a family can't have the stability of monotheism if it does not come from individuals in it who do not have solid monotheism as well.

Tawhid as the Foundation of the Muslim Family

Tawhid is the foundation of the Muslim family. As the spirit of Islam, monotheism is an important part of Islamic teachings[29]. It is central to Muslim servitude[30]. Therefore, for a Muslim, there should be no soul hook except Allah SWT. This soul attached to Allah will give an imprint on the actions and thoughts of a Muslim in living life, both as an individual personally and when part of a family or community[31].

As we know that monotheism is opposed to shirk, so when discussing monotheism as the foundation of a Muslim family, it can be referred to Buya Hamka's explanation when discussing the Qur'an in Surah Luqman verses 13-15.

أَظْلَمُ الشِّرْكَ إِنَّ اللَّهَ لَا لِابْنِهِ لُقْمَنُ إِذَالَ

"And (remember) when Lukman said to his son, when he taught him, "O my son! Do not associate partners with Allah, indeed associating partners with (Allah) is a great injustice."(Surah Luqman [21]: 13)

This verse explains God's message about the prohibition of shirk, which means it is important to hold on to monotheism which was conveyed to Luqman which was then conveyed and also taught by Luqman to his son: "...as the main guideline in life. O, my son! Do not associate other Gods with Allah SWT because there is no god but Allah SWT anything other than Allah is only nature, Allah's creation alone." And associating partners with Allah is an act of persecution.

Therefore, said Hamka: "Let the human relationship with God be direct. A soul filled with monotheism is a free soul." [32] And on the other hand, a shirk soul connects the heart with other than Allah [33].

الْمَصِيرُ إِلَيَّ لِوَالِدَيْكَ لِي أَشْكُرُ أَنْ عَامِنَ وَفِصَالَهُ لِي أُمُّهُ لَأَنَّ الدِّيَةَ الْإِنْسَانَ

"And We have commanded man (to do good) to his parents. His mother had conceived him in a state of increasing weakness and weaned him at the age of two. Be grateful to Me and your parents. Only to Me will you return." (Surah Luqman [21]: 14)

This verse conveys the message that Allah commands humans to obey their parents. Because it was his parents who gave birth to him into the world. Mothers who have been pregnant with increasing pain. Since the first month of pregnancy, there have been difficulties. As the month of pregnancy increases, the more difficult or difficult it is felt. Even after birth, both parents look after, protect from harm, breastfeed, earn a living and feed the child. For this reason, humans must respect and be grateful to both parents and be grateful for the gift of Allah which is explained at the end of the verse "... Be grateful to Me and your parents. Only to me will you return [32]. In this context Hamka said:

"At the end of this verse (Surah Luqman verse 14) to Me is the return. Imagine at the end of this verse the must that must be taken. That is, sooner or later the mother and father will be called by Allah SWT and the child left behind will also be tasked with establishing a household, looking for a life partner and having children and grandchildren; for all of them finally go home to Allah SWT [32]

However, the great service of parents to their children and there is an order to respect them, the child must not follow the orders of parents are contrary to monotheism [15]. This is explained by Hamka by referring to the Al-Quran Surah Luqman verse 15.

تَعْمَلُونَ فَأَنْتُمْ إِلَيَّ إِلَيَّ أَنَابَ لَ اتَّبِعْ ا ادْنِي اجْبُهُمَا ا لَأَمْ لَكَ لَيْسَ ا أَنْ لِي إِذَا هَذَا

"And if both force you to associate with Me with something that you do not know of, then do not obey them, and associate them well in the world, and follow the path of those who return to Me. Then only to Me is your return, then I will tell you what you have done." (Surat Luqman [21]: 15)

That how important it is to instill monotheism/not shirk the family, to the extent that Allah discussed Luqman's will to his son. According to Hamka, this story is an affirmation of how important it is to convey a message to children as part of the family to stay away from shirking as a manifestation of monotheism in the family [20]. Even if one day a parent urges their child to commit an act of shirk, a child may not obey the parent's insistence, even though respect for both is a necessity. "And if both force you to associate partners with me with something that you do not know of, then do not obey them, and have good relations with both of them in the world..." "At the end of this verse (Surah Luqman verse 14) to Me is the return. Imagine at the end of this verse the must that must be taken. That is, sooner or later the mother and father will be called by Allah SWT and the child left behind will also be tasked with establishing a household, looking for a life

partner and having children and grandchildren; for all of them finally go home to Allah SWT[32]

Characteristics of a Tawhid Family

From the previous explanation, it can be stated that among the characteristics of a monotheistic family are: First, reviving the teachings of monotheism which are indicated by delivering a special message about the message of implementing monotheism for family members. As explained by Hamka when parsing the letter Lukmat verse 13[19]. Second, reminding each other, in this context for children to perform worship, which starts from the age of 7 years and is more assertive at the age of 10 years. Third, build an atmosphere of mutual love and respect between family members, which can be seen in respect for the elders and love for the younger ones[34].

Family Profile with Sturdy Tawhid

Tawhid is the message of all the prophets and apostles that Allah sent, from the Prophet Adam to the Prophet Muhammad[27]. Ibrahim and his family are a prominent family with the story of monotheism. Personally, Ibrahim's journey confirms the pillars of monotheism. For example, since childhood when Ibrahim was looking for God. This critical attitude is seen in the question of who is the real ruler and creator of the universe. Starting from the stars, then about the moon, then about the sun and finally to the creator of all that[13].

As a family with a solid implementation of monotheism, it was also seen in the trials that repeatedly hit Prophet Ibrahim and his family. From the test that Allah gave, Ibrahim and his family were able to pass it. One of the trials is narrated in the Qur'an, where Abraham, who had been waiting for a long time to have a child, was only granted this wish by Allah after Ibrahim was old. Even though he has been tested with patience in getting a baby, it turns out that Allah SWT has tested him again by asking him to be slaughtered. However, because of his complete obedience to Allah's command, he still fulfilled Allah's command even though it ended up being replaced with a large kibas/goat[20]. And the child who was about to be sacrificed was Prophet Ismail AS who was willing to be slaughtered because he believed that it was God's command. The wife of Nabiyullah Ibrahim, Siti Hajar with a strong monotheistic basis she is *sami'na wa atha'na* (obedient) and willingly is willing to part with Ibrahim who is on the task of preaching from Allah SWT in the middle of a barren uninhabited desert Siti Hajar and little Ismail just the two of us without any other humans let alone relatives. Therefore, Ibrahim and his family deserve to be role models in family life. And the main source of that example is monotheism.¹.

The Challenge of Tawheed in Fostering a Family

As a Muslim, you need to know the challenges in implementing monotheism for your family[35]. Because with that knowledge, you will be able to anticipate any possibilities that will be faced to build a family, the following steps may need to be prepared if the challenge arises. On the other hand, ignorance of the challenges will result in a lack of information and no steps in dealing with the existing challenges[21].

¹Usuf Romli, Model of Tawhid Education in Religious Families, At-Tarbawi Journal, UPI Bandung, No.1 Vol.1 March 2012

Therefore, in implementing monotheism in the family with various challenges, both internal and external, it is necessary to have information, knowledge, and various anticipatory steps[36]. This is not only because the family is an important element in building a community, but also because the presence of information, knowledge and various anticipatory steps can minimize the negative possibilities of the presence of challenges in family life[7]. More than that the importance of taking care of the family is the message of the Koran, among others:

لَوْ أَنَّ أَمْرَهُمُ اللَّهُ لَا إِدَّ لَاظُّ لَيْكَةً لِيَهَا الْحَجَارَةُ النَّاسِ اِرَا أَهْلِيكُمْ أَنْفُسَكُمْ ا امْنُوا أَيُّهَا الَّذِينَ يُؤْمَرُونَ مَا

"O you who believe! Protect yourselves and your families from the hellfire whose fuel is man and stone; guardians of the angels who are harsh, and stern, who do not disobey Allah in what He commands them and always do what they are commanded."(Surat At-Tahrim [66]: 6)

When explaining this verse, Hamka emphasized: "... people should keep themselves and their household safe from the fire of hell"[37]. This is because Hamka continued: "...from the household it was started to instill faith and cultivate Islam. Because of the household that will form the people. And it is in that ummah that the Islamic community will be established."[37]

The challenge of monotheism in fostering a family according to Hamka is a challenge from within oneself and the family. That's why in fostering a family or household, Hamka emphasizes the importance of paying attention to increasing faith for oneself first, after that faith building in the family which includes wife and children[23]. Hamka's view is in line with the learning model initiated by KH. Ahmad Dahlan uses the five-way method in understanding the Qur'an, namely: 1). Regarding the meaning; 2). Understand the interpretation and its meaning; 3). If you get a prohibition in the Qur'an, ask yourself whether the prohibition has been abandoned; 4). If you get a warning or an order for action in the Qur'an, ask yourself whether the commandment or command has been practiced; 5). If the commandment or command has not been practiced, do not read another verse.[38]

Steps in Building a Tawhid-Based Family

As previously stated, as an element of society, the family has an important role in building the goodness of life in a wider area. If you expect goodness in society, then it can be started by paying attention to the family, and attention to the family must begin with paying attention to the elements that exist in the family. The following is in building a monotheistic family according to Hamka:

1. Doing Tawhid Planting.

Paying attention to family beliefs is important. This is explained by Hamka when interpreting the letter Luqman verse 13[32]. That at the time of the parent's life will end/die. As an important message, parents should convey a message to their children to hold monotheism and otherwise stay away from shirk[35].

Even if there is an act of shirk on the parents though, then a child needs to remind parents to stay away from that unjust act. Hamka said this when he told the life journey of the Prophets, especially when discussing Prophet Ibrahim who reminded his father who became an idol worshipper[33]. This story is conveyed by Allah in the Qur'an Surah Al-An'am verse 74. *"And (remember) when Ibrahim said to his father, Azar;*

"Shouldn't you make idols as gods? Verily I see you and your people in clear error." Likewise in Surah Al-Anbiya verse 52: *"(remember), when Ibrahim said to his father and his people: "What are these idols that you worship diligently?"*

2. Monitoring Children's Worship

Monitoring children's worship is important in the manifestation of monotheism. As you know that worship is a manifestation of monotheism[23]. This is because the relationship between faith and worship, according to the first Hamka, is the foundation of the Islamic religion. Second, that *aqidah* or faith must be realized in the form of surrender as a form of obedience through worship, namely through prayer, zakat, fasting, and pilgrimage[39]. For this reason, monitoring the development of children's worship is important as an embodiment of the monotheism of a servant. That's why Hamka also recommends for parents set an example for their children in upholding prayer as part of worship:

"A father who is firm and holds his discipline, obedient to worship, even though he doesn't say much will undoubtedly affect his son. In Islam, a child starting from the age of 7 years, should be taught to pray five times a day....."[40]

"...at the age of 10, it's a little hard to leave. If you need to hit! Until he grows up, the scars of worship will stick in his heart. Even though later when he grows up, he will never neglect worship, the scars have remained in his "inner mind" Our little Dri has planted the foundation on which he stands and the fortress where he returns. Fulfill your inner mind with good memories"[21].

3. Love and care for each other

Mutual love and affection are a sign of a Muslim's faith. Including love in the family[12]. One form of love in the family is to provide education to children. And compassion is a mirror of faith. Hamka said: "Faith in Allah must grow love. Hate cannot be accompanied by faith. Faith is cultivating love; faith knows no vengeance!"[32]

Regarding the love for this child, Hamka also said: "Because by the grace and grace of Allah, both parents have poured love on their children, educated and nurtured them. Especially when he is not yet an adult, the child will not be able to live in this world if it is not for the love given by God to the father and mother. "And also to close relatives." Namely brothers, uncles, father's brothers and mother's brothers, grandmothers and grandmothers, in short, all who are related by blood. Under the protection of Allah, a child has lived in the care of parents, in a happy household. And the household is related to other families, so a large family arose, in the form of tribes, tribes and peoples. So a person can't live alone and live only with parents or with only children and wives. Everything is related. That is what makes up a large society, in the form of a country and a state[39].

CONCLUSION

Hamka in thoughts about Tawhid emphasizes that monotheism will make a believer form a strong and steadfast soul, freedom of the soul, personal independence, and loss of fear in facing the difficulties of life, and courage to face

all difficulties, so that there is no difference between life and death, as long as to seek the pleasure of Allah SWT. For Hamka that tawhid in fostering a family is the foundation of a Muslim family. Thus, Hamka's concept in building monotheism in the family environment is: first, planting monotheism. Second, monitoring beautiful children. Third, love and care for each other.

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