

THE CONCEPT OF TAWHID EDUCATION FROM THE PERSPECTIVE OF MBAH KYAI ABDUL KALAM IN THE KITAB AT-TADZKIROH

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Abstrak: Dalam konteks krisis moral dan spiritual umat Islam saat ini, pemahaman tauhid sering kali hanya bersifat teoritis tanpa diiringi pengamalan yang utuh dalam kehidupan. Hal ini menunjukkan lemahnya fondasi tauhid dalam pendidikan. Penelitian ini bertujuan mengkaji konsep pendidikan tauhid dalam perspektif kitab At-Tadzkiroh karya Mbah Kyai Abdul Kalam, sebagai upaya menggali kembali nilai-nilai keislaman yang mendalam. Metode yang digunakan adalah kualitatif dengan pendekatan studi kepustakaan, melalui analisis tekstual dan kontekstual terhadap isi kitab tersebut. Hasil penelitian menunjukkan bahwa Mbah Kyai Abdul Kalam menekankan pentingnya pemurnian akidah dari segala bentuk kemusyrikan, pengenalan secara mendalam terhadap sifat-sifat Allah melalui pendekatan rasional dan spiritual, serta pengamalan nilai-nilai tauhid dalam kehidupan sosial yang konkret. Pendidikan tauhid dalam At-Tadzkiroh bersifat holistik, mencakup penguatan aspek intelektual, pendalaman spiritual, dan pembentukan moral. Implikasi dari temuan ini adalah perlunya integrasi nilai-nilai tauhid klasik ke dalam sistem pendidikan Islam kontemporer, agar peserta didik tidak hanya memahami tauhid secara konseptual, tetapi juga mampu mengaplikasikannya dalam sikap, perilaku, dan kontribusi sosial di tengah tantangan zaman.

Kata Kunci: Pendidikan Tauhid, Kitab At-Tadzkiroh, Kyai Abdul Kalam

Abstract: In the context of the current moral and spiritual crisis among Muslims, understanding of tawhid is often merely theoretical without being accompanied by complete practice in daily life. This indicates the weakness of the foundation of tawhid in education. This study aims to examine the concept of tawhid education in the perspective of the book At-Tadzkiroh by Mbah Kyai Abdul Kalam, as an effort to rediscover deep Islamic values. The method used is qualitative with a literature review approach, through textual and contextual analysis of the book's content. The results of the study indicate that Mbah Kyai Abdul Kalam emphasizes the importance of purifying faith from all forms of polytheism, gaining a deep understanding of Allah's attributes through rational and spiritual approaches, and practicing the values of tawhid in concrete social life. Tawhid education in At-Tadzkiroh is holistic, encompassing the strengthening of intellectual aspects, spiritual deepening, and moral formation. The implications of these findings are the need to integrate classical tawhid values into the contemporary Islamic education system, so that students not only understand tawhid conceptually but are also able to apply it in their attitudes, behavior, and social contributions amid the challenges of the times.

Keywords: Tawhid Education, Kitab At-Tadzkiroh, Kyai Abdul Kalam

INTRODUCTION

Humans, as social beings, live in a complex network of social, cultural, economic, and religious interactions. In the ever-changing dynamics of life, humans are constantly faced with challenges that test their moral and spiritual integrity. Diversity in race, ethnicity, language, and culture forms a unique social mosaic, yet it also harbors the potential for division if not united by universal values rooted in the concept of (Arifah et al., 2024; Busra & Roza, 2024). In this context, belief in the One and Only God or tauhid in Islamic teachings serves as the unifying principle and foundation of all dimensions of life. Tawhid is not merely a theological doctrine but the core of human existence and consciousness as beings with moral and spiritual responsibilities toward their Creator (Aziz, A. & Kurniawan, 2021; Muhaimin, 2021).

In Islamic teachings, tauhid is the primary foundation in shaping human character, morality, and life orientation. It governs the relationship between humans and their Creator (*hablumminallah*), with fellow humans (*hablumminannas*), and with the environment (*hablum minal 'alam*). Therefore, tauhid education is not merely the transfer of knowledge about the oneness of Allah, but also a process of internalizing tauhid values that manifest in attitudes, actions, and worldviews. Tauhid serves as the foundation for the development of all aspects of Islamic education, from creed (*aqidah*), worship (*ibadah*), knowledge, social interactions (*muamalah*), to ethics (*akhlak*) (Lukman et al., 2019).

However, the reality of Muslim life today presents significant challenges. Amidst advances in science and technology, moral and spiritual degradation is occurring in various aspects of life. Many young people are intellectually gifted, yet they experience spiritual emptiness and a loss of direction in life. Moral and ethical values are being eroded by a culture of pragmatism and hedonism. This phenomenon is not only found among the general public but has also begun to infiltrate Islamic boarding schools—which have long been regarded as bastions of Islamic values and spirituality (Abuddin Nata, 2011; Sulaiman, A., & Rosyid, 2021).

Science and technology, which are supposed to be tools for upholding justice and the common good, are often misused for unworthy purposes. Social media has become a platform for spreading hoaxes, slander, hate speech, and provocation, which damage relationships between individuals and groups. This phenomenon reflects a weak understanding and appreciation of the values of tawhid as the center of orientation in the life of a Muslim (Abudin Nata, 2021). This weakness does not only stem from external factors but also from a lack of attention to the aspect of tawhid in the Islamic education system, both formal and non-formal.

Islamic education should ideally be a process of forming a complete human being—*insan kamil*, who is not only intellectually intelligent but also spiritually strong and noble in character. From an Islamic perspective, education is rooted in the principle of tauhid, which is the basis for

every educational activity. Tawhid education is not merely about conveying teachings about Allah as the One and Only Being, but also about instilling awareness of His presence and power in every aspect of human life. Tawhid shapes the way people think, act, and interact with one another and with the universe (Tambak & Sukenti, 2017).

Tawhid education must be implemented continuously and consistently, as tawhid is the core of faith. Without an understanding and internalization of tawhid, an individual is easily swayed by foreign values that contradict Islam. Therefore, the instillation of tauhid values must be carried out from an early age and continuously strengthened at every level of education, especially within the environment of Islamic boarding schools as traditional Islamic educational institutions that have proven capable of shaping the character of students who are strong, independent, and of good moral character (Mastuki, 2020).

One of the charismatic religious scholars who has made a significant contribution to tauhid education is Mbah Kyai Abdul Kalam. Through his written work titled *At-Tadzkiroh*, he elaborates on the concept of tauhid education in a deep and comprehensive manner. This book is not only a religious document but also an intellectual legacy containing high educational values. In *At-Tadzkiroh*, Mbah Kyai Abdul Kalam not only explains the concept of tauhid normatively but also provides practical guidelines for applying it in social, moral, and educational contexts. Tauhid is positioned as the essence of the entire Islamic educational process.

Against this backdrop, this study aims to examine in depth the concept of tauhid education from the perspective of Mbah Kyai Abdul Kalam as outlined in the book *At-Tadzkiroh*. The main objective of this study is to identify the values of tauhid education contained in the book, as well as to analyze their relevance and application in the context of contemporary Islamic education. This research is important to rediscover the Islamic scholarly heritage of local scholars who are often overlooked in modern academic discourse.

Previous studies have highlighted the importance of integrating tauhid values into the Islamic education system. For example, Arifah, Sinaga, and Pasaribu (2024) emphasize the central role of tauhid and morality as core characteristics that must be instilled in the Islamic education process. This research emphasizes that tauhid serves as the ethical foundation for shaping students' behavior, but it does not specifically link it to classical literature or the works of local scholars. On the other hand, Busra and Roza (2024) in their study on the concept of tauhid-based Islamic education during the time of the Prophet Muhammad explored how tauhid values were directly instilled through the Prophet's exemplary character, but this study did not address the contemporary context or its integration into modern education.

Meanwhile, Abuddin Nata (2021) examines the problems of tauhid in national life and suggests solutions through strengthening tauhid education. However, this study is more conceptual and does not refer to specific educational models or

approaches. In a more pedagogical context, Mastuki (2020) attempts to reactualize the concept of tauhid in Islamic education, but his focus is more on reinterpreting the concept of tauhid in response to global challenges, without delving deeply into the legacy of pesantren thought as a local Islamic treasure trove.

Based on this review, it appears that although tauhid education has been the focus of many studies, there has been no study that specifically discusses the concept of tauhid education in the book *At-Tadzkiroh* by Mbah Kyai Abdul Kalam, an influential local scholar in the pesantren environment. The book *At-Tadzkiroh* itself is an important work containing profound thoughts on tauhid education that are not only theoretical but also applicable in social and religious life. Therefore, the distinction of this research lies in its focus on local Islamic thought in the pesantren tradition, by systematically exploring the contents of the book *At-Tadzkiroh* as a primary source that has not been widely touched upon in previous academic studies. This research also serves as an effort by the Faculty of Islamic Studies at the State Islamic University of Yogyakarta to reconstruct the contributions of local scholars to contemporary Islamic education discourse, and to bridge the gap between tradition and the needs of the times through a contextual and relevant approach.

This research is expected to enrich Islamic education literature, particularly in the field of tauhid education. In addition, the results of this study can also be used as a reference in the development of Islamic education curricula, both in Islamic boarding

schools and other formal educational institutions. By exploring the values of tauhid education from the intellectual heritage of local scholars, Islamic education will have strong roots, be relevant to the local context, yet remain in line with universal Islamic values. This research also contributes to efforts to revitalize spiritual education, which is currently being marginalized by the dominance of cognitive and academic approaches alone.

By understanding the thoughts of Mbah Kyai Abdul Kalam in *At-Tadzkiroh*, educators and stakeholders in Islamic education can develop more contextual and effective strategies in instilling tauhid values in students. Such educational strategies are expected to address the challenges of the times while shaping a generation of Muslims who are not only intellectually intelligent but also possess strong spiritual and moral integrity.

METHOD

This study uses a qualitative approach with library research, which is a , aiming to explore and analyze the concept of tauhid education in the perspective of Mbah Kyai Abdul Kalam as described in the book *At-Tadzkiroh*. This approach was chosen because the object of study is a classical text containing religious, moral, and educational thoughts that are normative and reflective in nature. Literature review allows researchers to delve deeply into the intellectual content of the book while tracing its relevance to contemporary Islamic education discourse (Sugiyono, 2019).

The primary data source in this study is the book *At-Tadzkiroh*, which is analyzed textually and contextually. The textual approach is used to identify the narrative structure, key concepts, and terms used by Mbah Kyai Abdul Kalam in explaining the values of tauhid education. Meanwhile, a contextual approach was used to understand the historical, social, and cultural background of the book's writing, as well as how the tauhid concepts contained within it can be interpreted and applied in a contemporary context.

Secondary data sources consist of books, scientific journals, articles, and other academic documents relevant to the themes of tauhid education, local Islamic thought, Islamic boarding schools, and character building in Islam. Some important literature used as references include the works of Arifah et al. (2024), Busra & Roza (2024), Abuddin Nata (2021), and Mastuki (2020). These sources were used to build a theoretical foundation and strengthen the analysis of the main text.

The data analysis technique used in this study is content analysis, which is descriptive and qualitative in nature. The analysis was conducted by examining the content of the *At-Tadzkiroh* book to identify the main themes related to tauhid education (Krippendorff, 2018). The analysis process includes several stages: (1) identification and categorization of relevant data or quotations, (2) grouping of themes based on dimensions of tauhid education such as creed, moral values, and social implementation, (3) interpretation of text meaning based on the context of Islamic boarding schools and

Islamic education, and (4) synthesis of data to formulate significant and contextual research findings. This analysis also considers the connection between the text and the current religious and social reality of the Muslim community.

To ensure the validity of the data, source triangulation was conducted by comparing findings in *At-Tadzkiroh* with the thoughts of experts or other authors discussing tauhid education. Additionally, the principles of contextual hermeneutics were applied, which is an interpretive approach aiming to understand texts comprehensively, considering linguistic, historical, and sociological aspects, so that the meaning of the text can be captured more relevantly to the contemporary context.

The research steps were carried out systematically as follows: (1) Preliminary study, conducted to trace the background of the issue of and determine the focus of the study, namely the concept of tauhid education in the book *At-Tadzkiroh* by Mbah Kyai Abdul Kalam; (2) Data collection, in the form of documentation and literature review from primary and secondary sources. This stage involves collecting the original text of the book, pesantren tafsir literature, and academic references on tauhid education and Islamic thought; (3) Classification and categorization of data, which involves identifying the important sections of the book *At-Tadzkiroh* that contain the values of tauhid education, then grouping them based on thematic categories such as tauhid uluhiah, rububiyah, asma wa sifat, as well as their practical aspects in education; (4) Data analysis, conducted by applying a

descriptive-qualitative content analysis approach, and integrating the results of the reading with Islamic education theories and previous research findings; (5) Interpretation and conclusion drawing, which is the stage of processing the findings into a coherent and contextual scientific narrative. The findings are then formulated into answers to the research questions and objectives; (6) Final report preparation, conducted by organizing the analysis results into an academic writing structure that includes an introduction, literature review, research methodology, findings and discussion, and conclusions and implications of the research.

With this approach and methodology, this study is expected to present a scientific analysis that not only describes the thoughts of Mbah Kyai Abdul Kalam in the book *At-Tadzkiroh* but also actualizes them as an important reference in the development of Islamic education rooted in authentic and applicable monotheistic values.

RESULTS AND DISCUSSION

Biography of Mbah Kyai Abdul Kalam

Mbah Kyai Abdul Kalam was a charismatic religious leader from Carat Village, Gempol District, Pasuruan Regency, East Java. Geographically, this area is located between important religious centers in East Java, close to the border of Juet, Sidoarjo, which is known as a fertile and dynamic Islamic boarding school area. This geographical context has helped shape the intellectual and spiritual atmosphere that supported the journey of his religious preaching and educational initiatives.

Although formal records of his birth and death dates are not documented in detail, local historians and oral traditions estimate that he lived during the late 19th century to the mid-20th century—a crucial transitional period in the history of Islam in Indonesia, from the colonial era to the era of independence (Kalam, 2023).

As a scholar, Mbah Kyai Abdul Kalam was known not only for his extensive knowledge in the fields of tauhid and tasawuf, but also for his deep spirituality and moderate lifestyle. His model of scholarship reflected the traditional Javanese typology of scholars who combined intellectual depth with spiritual insight (*dzauf*). His teachings place great emphasis on *tashfiyah al-'aqidah* (purification of faith), *ikhlas al-'amal* (sincerity in worship), and *tazkiyatun nafs* (purification of the soul), which form the foundation of tauhid education and Islamic ethics. His humble yet profound approach to *da'wah* (proselytizing) resonated deeply with the hearts of the community, demonstrating the success of the Sufi approach in nurturing the spiritual and social well-being of the community.

The educational background of Mbah Kyai Abdul Kalam is not widely documented in written sources. However, the richness of his scholarly lineage can be traced through the testimonies of his students and the local community. He is said to have studied at various prominent Islamic boarding schools in

East Java and is believed to have an intellectual network connected to prominent scholars across the archipelago and the Middle East. This indicates that his thoughts were not formed exclusively locally, but were shaped through intellectual dialogue with the global Islamic scholarly tradition. Such scholarly lineage serves as an epistemological marker of legitimacy within the pesantren tradition, while also proving that Mbah Kyai Abdul Kalam was not merely a village scholar, but a traditional intellectual with recognized social and spiritual authority.

In the context of educational practice, Mbah Kyai Abdul Kalam founded the pesantren in Carat Village, focusing on nurturing the faith, worship, and moral character of the students. This pesantren is not only a place for seeking knowledge but also a venue for character and spiritual development based on the values of tawhid. The curriculum is based on the study of classical Islamic texts (kitab kuning), with an emphasis on Sufi literature and Islamic theology. This pesantren represents a holistic model of traditional Islamic education, integrating intellectual and transcendental aspects in a balanced manner.

The monumental work of Mbah Kyai Abdul Kalam, which serves as his primary intellectual legacy, is the book *At-Tadzkiroh*. This book is not merely a collection of moral and religious advice but a reflection of an Islamic worldview deeply rooted in the values of tauhid. Through its simple yet profound

language, *At-Tadzkiroh* successfully bridges the gap between theological depth and the need for understanding among the general public. The content of this book covers various fundamental aspects of tauhid education, such as the introduction to the attributes of Allah, the urgency of sincerity, the importance of asceticism, and proper conduct towards others and God. The entire content of the book illustrates a down-to-earth Sufi approach that shapes character as an expression of tauhid.

The book *At-Tadzkiroh* has become an important reference in a number of traditional Islamic boarding schools in East Java. Its existence not only enriches the local Islamic literary heritage but also contributes to shaping a practical and contextual paradigm of tauhid education. Amidst the currents of modernization and globalization, the thoughts of Mbah Kyai Abdul Kalam in *At-Tadzkiroh* offer an alternative narrative for Islamic education rooted in spirituality, not merely cognitive intellectualism. This makes the book not just a religious document but also a relevant epistemological source for nurturing generations who are not only intelligent but also morally upright and spiritually meaningful.

Thus, the figure of Mbah Kyai Abdul Kalam and his work *At-Tadzkiroh* are not only important as historical heritage but also strategically significant for revitalization in the development of contemporary Islamic education. His biography demonstrates that the

strength of education is not solely determined by formal institutions or popularity, but by the depth of knowledge, the sincerity of preaching, and the spiritual maturity passed on to his students and community in a sustained manner.

The Values of the Concept of Tawhid Education in the Perspective of the Book At-Tadzkiroh At-Tadzkiroh

فإن قيل لك كيف تؤمن بالقدر و القدر ما قدره الله
تعالى في الأزال خيره والخير ما يحسنه الشرع وشره
والشر ما يقبح الشرع

How can one believe in Allah's destiny? Believing in the destiny of something that is predestined by Allah SWT in the eternal past (), the good destiny is good according to the Sharia if it is with the desired person, and the bad destiny is considered bad by Allah.

The educational value of tawhid in the above verse is believing in Allah's destiny, which has been established since the eternal past, and the necessity of following the Sharia in determining whether an action is good or bad. Thus, Allah has established everything since the eternal past, meaning that everything that happens, whether good or bad, is part of Allah's will. However, good and bad in the human perspective are determined by the Sharia.

In another view, it is stated that:

قالت المعتزلة الخير ما يحسنه العقل الا الشرع والشر ما
يقبحه العقل دون الشرع ويتوقف الشرع بالعقل
ولا يتوقف العقل بالشرع

Another opinion states: good is what is considered good by reason, without requiring sharia; bad is what is considered bad by reason, without depending on sharia; sharia depends on reason, but reason does not depend on sharia.

The value of tawhid education in the above verse is the doctrine of the Mu'tazilah, which strongly emphasizes the role of reason in religion. As what is good is determined by reason without sharia, what is bad is determined by reason without sharia, sharia depends on reason, because it is reason that can prove the truth of sharia. But reason does not depend on sharia in recognizing good and bad values.

The compatibility of the Sharia with good and evil, as evidenced by the following proof:

فان وفقه الشرع في وجهين الخير والشر طلبنا وجنبنا
بما يقبحه الشرع وان لم يفقه الشرع فيما يحسنه ويقبحه
لم نطلب أي ماكتون أبدا لايفنون ولا يخرجون منها
If the Sharia explains two things: good and evil, then we are commanded to do what is good and avoid what is evil as deemed evil by the Sharia. However, if the Sharia does not explain what is considered good or evil, then we are not burdened with commands or prohibitions. This means that humans will remain (in the consequences of their actions), neither perishing nor departing from it.

The value contained in the above verse is that if the Sharia is consistent with both reason and religion, then we as humans will avoid what is considered evil by religion, meaning we can hold firmly to

certain principles such as responsibility in Islam, which depends on the explanation of the Sharia, and also that reason alone is insufficient for imposing obligations without the explanation of the Sharia.

The value of tawhid is also related to Paradise and Hell along with their inhabitants, as evidenced by the following:

ولا يفنى الجنة والنار ولا اهلها لانهما جزئيات في الآخرة
للمطع والمعاص فان الجنة للمطع والنار للمعاصي
والكافر و الأهل

Paradise and Hell will not perish, nor will their inhabitants. Because both are part of the Hereafter, which is the final destination () for the obedient and the disobedient. Paradise is for the obedient, and Hell is for the disobedient, the disbelievers, and (their inhabitants in general).

The value contained in the above verse is the doctrine of Ahlus Sunnah, particularly in the field of Islamic theology, which can be interpreted as follows: Paradise and Hell are eternal beings created by God and will never perish. Additionally, their inhabitants will not perish; the inhabitants of Paradise will dwell eternally in Paradise with uninterrupted bliss, while the inhabitants of Hell, specifically the unbelievers, will remain eternally in Hell. However, Muslims who commit sins may enter Hell temporarily before being released. Paradise is for the obedient, those who believe in Allah and obey Him, who will receive Paradise as a reward for their deeds. Hell is for sinners and unbelievers. From this, it can be said that Hell is an eternal place for unbelievers, while

sinners among Muslims may be punished in Hell but their punishment is not eternal.

Furthermore, the concept of tawhid also discusses the existence of Paradise and Hell as follows:

من اهلها تقدم ذكرهما فأما الجنة ففي السماء وأما
النار ففي الأشهر من معتمد الأقوال الوقف فيه
ولكنهما مخلوقتان موجودان الآن

It has been mentioned earlier regarding their inhabitants (Paradise and Hell). As for Paradise, it is in the heavens, and Hell (its location) according to the strongest opinion is not definitively determined (positioned as 'tawqif'—stopping without determining). However, both (Paradise and Hell) have been created and currently exist (exist now).

The value contained in the above verse is that the existence of Paradise is above the heavens, as explained in many verses and hadiths, for example, *Paradise is near Sidrat al-Muntaha* (QS. an-Najm: 14-15) Regarding Hell, some scholars do not know its exact location (adopting the tawqif approach – leaving it to Allah), although there are opinions that Hell is inside the Earth or inside the Sea. This indicates that there are differing opinions, but the most cautious approach is not to determine the location without definitive evidence (*dalil qath'i*).

The Relevance of the Concept of Tawhid Education from the Perspective of Mbah Kyai Abdul Kalam to Contemporary Islamic Education

A thorough study of the monumental work *At-Tadzkiroh* written by Mbah Kyai Abdul Kalam reveals that his thoughts on

tauhid education reflect an integration between theological rigor and an applied approach to life. The concept of tauhid education in this book does not stop at the normative-conceptual aspects but also touches on the practical and transformative aspects in shaping the behavior and identity of a true Muslim. The tauhid education proposed encompasses several key elements: educational objectives, instructional content, strategies or methods of delivery, and its influence on the formation of individual character and social dynamics (Arifah et al., 2024; Setiawan, 2017) .

1. Educational Objectives of Tawhid

In the book *At-Tadzkiroh*, Mbah Kyai Abdul Kalam clearly states that the core of tauhid education is the strengthening of pure belief in Allah, or *tahqīq al-‘aqīdah al-ṣaḥīḥah*. This fundamental objective leads to the creation of spiritual awareness that only Allah alone is worthy of worship, while all forms of polytheism or dependence on other than Him are deviations from the essence of tauhid. This education does not only aim to form a rational understanding of divinity, but also to educate students to be able to instill the values of tauhid in their inner dimensions and outward behavior. According to him, tauhid education must be able to produce individuals who are spiritually and morally strong. A strong faith is believed to be the foundation for the formation of good character. Those who understand and practice tauhid correctly will grow into individuals who feel constantly watched by Allah, thereby avoiding deviant behavior and maintaining personal and social

piety (Muthoifin & Fahrurozi, 2018; Shofiyah et al., 2021) .

2. Tauhid Education Materials

The educational material on tawhid in *At-Tadzkiroh* is comprehensive yet systematic, covering: an introduction to the existence and attributes of Allah (*ma‘rifatullah*), strengthening faith through the pillars of faith, and protecting oneself from polytheism, superstition, polytheistic practices, and innovation (*bid‘ah*). The essential attributes of Allah, such as existence, eternity, perpetuity, distinctness from creation, self-sufficiency, and others, are explained in depth as theological foundations that every Muslim must master. Furthermore, the educational content in this book also emphasizes the importance of purging religious practices of mystical and superstitious elements that deviate from the teachings of Islam (Al-Qardhawi, 2004; Sulaiman, A., & Rosyid, 2021). Mbah Kyai Abdul Kalam criticized the practice of worshiping objects, people considered powerful, and belief in supernatural forces other than Allah. Rejection of these deviant forms is an integral part of authentic tauhid education (Kalam, 2023) .

3. Methods of Tawhid Education

In terms of teaching methods, *At-Tadzkiroh* emphasizes a classical approach that remains effective when applied contextually in the modern era. The *talaqqi* method is the primary approach, where knowledge is transferred directly between teacher and student in an atmosphere of etiquette and spiritual closeness. Through this method, not only knowledge is transmitted, but also the spirit and values of tauhid. Other

methods include memorization (*tahfīz*) to reinforce the basic concepts of tauhid, repetition (*tikrār*) to deepen understanding, and scientific dialogue (*munaẓarah*) aimed at stimulating students' critical thinking skills in addressing various issues of faith. The tadabbur method, which involves reflecting on the content of Quranic verses related to monotheism, also holds an important position. Through tadabbur, students do not merely read the text but also engage in deep reflection to grasp its spiritual essence.

4. The Impact of Tauhid Education in Life

One of the strengths of the tauhid education approach according to At-Tadzkiroh is its emphasis on practical application in real life (Al-Alwani, 2006; Rohman, 2022). Mbah Kyai Abdul Kalam emphasizes that true tauhid does not stop at theoretical aspects but must manifest in actions and social interactions. A person who practices tauhid correctly will exhibit characteristics such as humility, honesty, fairness, and moral responsibility in every aspect of their life. Effective tauhid education, according to him, produces individuals who are not only pious in their personal lives but also active in social life. The awareness that life is a trust from Allah motivates one to contribute positively to society, avoid exclusive or fanatical attitudes, and become a role model in ethical social behavior. In the context of the current Islamic education system, where the dominance of cognitive approaches often neglects spiritual and moral dimensions, the tauhid education model from At-Tadzkiroh offers a much-needed balance. It is able to integrate intellectual, spiritual, and ethical elements into

a comprehensive educational process (Al-Attas, 1990; Mastuki, 2020).

5. Contextualizing the Values of Tawhid in the Modern Era

Although written within the framework of the pesantren tradition, the values of tauhid taught in At-Tadzkiroh remain relevant in addressing the challenges of the times. Identity crises, moral degradation, and the dominance of materialism in modern society are evidence that humanity needs a strong spiritual foundation. The teachings of Mbah Kyai Abdul Kalam demonstrate that by instilling true tauhid, Muslims will gain inner strength and a proper orientation in life. Thus, tauhid education is not merely a religious discipline but also a long-term strategy in shaping a civilized, moral, and divine-oriented civilization.

CONCLUSIONS

The book At-Tadzkiroh by Mbah Kyai Abdul Kalam is an authentic representation of the intellectual heritage of Islam in the Indonesian archipelago, emphasizing the urgency of tauhid education as the core of forming a true Muslim personality. Through a moderate and transformative Sufi approach, Mbah Kyai Abdul Kalam not only conveys doctrinal beliefs but also builds an educational framework rooted in spiritual dimensions and practical life. In his view, tauhid education is not merely theological discourse, but a process of forming pure faith, strong morals, and a responsible awareness of life before Allah. The values contained in this book explicitly reject extreme rationalistic views such as Mu'tazilah, while emphasizing the importance of belief in *qadha* and *qadar*, obedience to sharia, and an

internalized eschatological consciousness that is through an understanding of heaven and hell. These teachings are crucial in strengthening the firmness of faith and shaping a life orientation centered on true submission. Tawhid education in At-Tadzkiroh encompasses four main pillars: the goal of cultivating faith and morality, instructional material that reinforces the pillars of faith and rejects polytheism, classical teaching methods such as talaqqi and tadabbur that effectively nurture spirituality, and practical applications in shaping the perfect human being who is righteous both personally and socially. This structure makes At-Tadzkiroh not merely a spiritual text but also a comprehensive pedagogical framework. In the context of contemporary Islamic education, the concept of tauhid education offered by Mbah Kyai Abdul Kalam is highly relevant as a response to moral crises, waves of secularism, and the spiritual void among the younger generation. This book serves as an important reference for building an Islamic education paradigm that does not merely emphasize cognitive aspects but also deeply touches the affective and spiritual dimensions. Thus, At-Tadzkiroh deserves to be positioned as an inspirational source in the development of an Islamic education curriculum based on tauhid values and local pesantren wisdom.

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