

## THE CONCEPT OF TAWHID EDUCATION IN THE STORY OF THE PROPHET IBRAHIM (ANALYSIS OF INTERPRETATION OF QS AL-AN'AM 74-83)

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### Abstract

*Tawhid has a big role in human life, but many people follow their desires, they have dismembered religious matters so that many firqabs have been born, namely groups that dispute and quarrel with each other, or have made complete religious teachings into pieces. Therefore, it is necessary to examine the concept of monotheistic education used by the Prophet Abraham and enshrined in the Al-Qur'an. The aim of this research is to analyze the concept of monotheism education in the story of the Prophet Ibrahim through interpretation of the QS Al-An'am 74-83. The method used in this research is library research with a qualitative approach using the Maudhu'i interpretation method. Analysis of this research data uses the description method. The results of this research indicate that the concept of monotheism education in QS Al-An'am 74-83 includes: first, the aim of monotheistic education, namely: to be among those who believe, to receive security and guidance, to have their rank elevated. Second, the material for monotheistic education is: Allah is worthy of worship, Allah's ownership of the universe, carrying out Allah's commands. Third, the methods of monotheistic education, namely: the parable method, the debating method, the targhib wa tarhib method, the scientific method.*

**Keywords:** Tawhid Education, Prophet Ibrahim, QS Al-An'am.

### مستخلص البحث

إن للتوحيد دورا كبيرا في حياة الإنسان، ولكن كثيرا من الناس اتبعوا أهواءهم وشهواتهم، فجزأوا الأمور الدينية حتى نشأت فرق كثيرة وهي الجماعات التي تتنازع وتتخاصم فيما بينها، أو جعلت التعاليم الدينية الكاملة مجزأة. لذا، لا بد من دراسة مفهوم التربية التوحيدية التي استخدمها النبي إبراهيم عليه السلام والتي وردت في القرآن الكريم. والهدف من هذا البحث هو تحليل مفهوم التربية التوحيدية في قصة النبي إبراهيم عليه السلام من خلال تفسير سورة الأنعام ٧٤-٨٣. والمنهج المتبع في هذا البحث هو البحث المكتبي ذو المنهج الكيفي باستخدام منهج التفسير بالمأثور. واستخدم منهج الوصف في تحليل بيانات هذا البحث. تشير نتائج هذا البحث إلى أن مفهوم التربية التوحيدية في سورة الأنعام ٧٤-٨٣. يتضمن: أولا: الهدف من التربية التوحيدية وهو: أن يكون من الذين آمنوا ليحصلوا على الأمن والهداية لترتفع درجاتهم. ثانيا: مادة التربية التوحيدية وهي: استحقاق الله تعالى للعبادة، وملكية الله تعالى للكون، وتنفيذ أوامر الله تعالى. ثالثا: أساليب التربية التوحيدية وهي: أسلوب المثل، أسلوب المناظرة، أسلوب الترغيب والترهيب، الأسلوب العلمي، الأسلوب العلمي.

**الكلمات المفتاحية:** التربية التوحيدية ونبي إبراهيم وسورة الأنعام.



## INTRODUCTION

Tawhid is the core teaching of the Islamic religion which is used as the basis for character formation and human personality development. Tawhid education is all human activities in the field of education that places Allah as the source, because He is God, *Rabb al-Alamin*.<sup>1</sup> Tauhid has a big role in human life, because with monotheism humans can understand the meaning and purpose of their lives. However, culture and traditions that are not in accordance with monotheism can influence the understanding and application of monotheism, for example: the construction of graves in order to excessively glorify saints and righteous people. In this way, the grave becomes a place of glorification for those other than Allah who are worshiped. Various practices are intended for graves in the form of prayer, slaughter, *nadzar* and other things. That is a historical phenomenon in the history of mankind's religious journey up to this era. In recent days, polytheism has hit Muslims so hard. Very few of them understand monotheism and are free from shirk.<sup>2</sup>

According to Quraish Shihab, even though warnings and advice have been repeatedly given, many people follow their desires, they have dismembered religious affairs so that many *firqahs* have been born, namely groups that dispute and quarrel with each other, or make the teachings of a whole religion into pieces, each taking some and leaving others. This is because many people do not understand the concept of monotheism education correctly and in depth. In the future they will know the consequences of their actions, because all these groups, whatever their situation, only to us will return for us to judge and then each of them will receive sanctions and rewards for their efforts.<sup>3</sup>

Therefore, the Qur'an has highlighted the issue of divinity (*tauhid*). Obedience and loyalty to Allah is very necessary for humans to strengthen their beliefs and focus all their devotion to one single ruler. It is believed that the Qur'an contains guidance for humans. Some are in the form of information, commands, prohibitions and some are modified in the form of stories containing *ibrah*, known as stories from the Qur'an.<sup>4</sup> One of the stories in the Al-Qur'an is the story of the Prophet Ibrahim, this story is spread across several letters in the Al-Qur'an. Prophet Ibrahim gave an example of how humans behave towards God, with his strong faith, patience, trust, and sincerity which are always tested by God. He is also said in the Qur'an to have "discovered" the understanding of God by using his mind. In short, he is a good priest and role model for mankind.

<sup>1</sup> Abd Majid, *Pendidikan Berbasis Ketuhanan: Membangun Manusia Berkarakter* (Bogor: Ghalia Indonesia, 2014), p. 4.

<sup>2</sup> Yohana Mokatangin, "Konsep Pendidikan Tauhid yang Terkandung dalam Surat Al-An'am Ayat 74-83" (Jakarta, Universitas Islam Negeri (UIN) Syarif Hidayatullah, 2015), p. 5.

<sup>3</sup> M. Quraish Shihab, *Tafsir al-Mishbah Pesan-Kesan dan Keserasian Al-Qur'an*, vol. 8 (Jakarta: Lentera Hati, 2002), p. 504.

<sup>4</sup> Muhammad Chirzin, *Al-Qur'an dan Ulum Al-Qur'an* (Yogyakarta: Dana Bhakti Prima Yasa, 2003), p. 117.

The monotheistic education used by the Prophet Abraham is immortalized in the Al-Qur'an which also serves as a symbol to humans who live and are present in this era, that the methods used by this noble Prophet need to be studied in depth. How to act towards polytheists who associate partners with Allah SWT as exemplified by the experience of the Prophet Ibrahim when facing the same problem so that they can be emulated. And it is also explained that the Prophet Abraham discovered and developed his beliefs and those of his people through the spiritual pursuits and experiences he underwent and this is proven in the Qur'an that he discovered the oneness of Allah SWT through the universe.<sup>5</sup> The author chose QS Al-An'am verses 74-83 to be used as a research object because it contains the concept of monotheism education based on the interpretation of *mufassir* which can be applied in the world of education today.

There are several previous studies related to the concept of monotheism education in the story of the Prophet Abraham. As discussed by Hilma Fauzia, there are several methods used by the Prophet Ibrahim in conveying his monotheistic teachings, including: intuitive, rational, *targhib wa tarhib*, *ibrah mau'idhab*, scientific, *hiwar jadali*, demonstration and exemplary methods.<sup>6</sup> Furthermore, research conducted by Moch. Lutfi Dharmawan stated that monotheism education in the story of Prophet Ibrahim according to Quraish Shihab: monotheism education for children and monotheism education for Prophet Ibrahim's people. By using scientific methods, *hiwar jadali*, exemplary and rational.<sup>7</sup> The next research, conducted by Syamsurijal, stated that the analysis of the story of the Prophet Ibrahim in the Al-Qur'an from an educational perspective included methods of dialogue, lectures, advice, *targhib wa tarhib*, and experimental methods.<sup>8</sup> Meanwhile, the novelty of this research lies in the concept of monotheism education which includes the objectives of monotheism education, monotheism education materials and monotheism education methods obtained from analyzing interpretations of various tafsir books of QS Al-An'am 74-83 in the story of the Prophet Ibrahim. Based on the background explained above, the author is interested in compiling and studying in order to understand further the concept of monotheism education in the story of the Prophet Ibrahim (analysis of the interpretation of QS Al-An'am 74-83).

<sup>5</sup> Muhammad Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1996), p. 21.

<sup>6</sup> Hilma Fauzia Ulfa, "Metode Pendidikan Tauhid dalam Kisah Ibrahim As dan Implikasinya terhadap Pembelajaran PAI di Sekolah", *Tarbawi: Indonesian Journal of Islamic Education* 4, no. 2 (2017): p. 80.

<sup>7</sup> Moch Lutfi Dharmawan, "Pendidikan Tauhid dalam Kisah Nabi Ibrahim Perspektif M. Quraish Shihab dalam Tafsir Al-Misbah", *Jurnal Reflektika* 15, no. 01 (2020): p. 33.

<sup>8</sup> Syamsurijal, "Analisis Kisah Nabi Ibrahim dalam al-Qur'an Perspektif Pendidikan", *Al-Mutharabah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 20, no. 1 (2023): p. 125.

## METHOD

The research method used in this research is library research with a qualitative approach. This research is a study of the Qur'an so the method used also uses the Al-Qur'an method, namely the exegesis method. The interpretation method used in this research is the *Maudhu'i* interpretation method.<sup>9</sup> The instrument of this research is the researcher himself who tries to collect as much data as possible from the primary source, namely the Al-Qur'an and secondary sources, namely several tafsir books from *Maktabah Syamilah*, reference books and other scientific papers that support the discussion of this research.

Discussion of the story of the Prophet Abraham in the Al-Qur'an 69 times in 63 verses and is the name of the 14th letter. Among them, the most mentions are in the Al-Baqarah letter 12 times, the Ali Imron letter 7 times, the Al-An'am letter, the Hud letter, and Al-Anbiya' 4 times, and the Aş-Saffat and Al-Hajj letters 3 times. With this large number of verses, of course the author would have difficulty if he were required to study all of these verses in depth. Therefore, the author selects and limits these verses to only QS Al-An'am 74-83 alone was chosen to be discussed in the writing. Next, the selected verses are studied in depth.

Meanwhile, in analyzing this data, the author uses a description method, namely the author regularly describes the opinions of the commentators regarding the concept of Tawhid education in the Al-Qur'an. Then the author interprets it in accordance with the concept in Tawhid education. The methods for collecting data include; First, carry out a literature review that is appropriate to the material being researched. Second, after the data was obtained, the author carried out analysis using the *Maudhu'i* method.

## RESULTS AND DISCUSSION

### Concept of Tawhid Education in QS Al-An'am 74-83

The concept of monotheism learning contained in QS Al-An'am 74-83, includes: objectives, materials and educational methods. Here's the explanation:

#### Objectives of Tawhid Education

There are three objectives of monotheistic education that the author found, namely in verse 75 which reads "so that He will be among those who believe", then in verse 82 which says "they are the ones who get security and they are the ones who get guidance", and finally in verse 83 which reads "we elevate whom we want by several degrees". First: the aim of monotheism education is contained in QS Al-An'am 75:

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<sup>9</sup> Tulus Yamani, "Memahami Al-Qur'an dengan Metode Tafsir Maudhu'i", *J-PAI* 1, no. 2 (2015): p. 273.

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلِكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلَيَكُوْنُ مِنَ الْمُؤَقِنِيْنَ (٧٥)

*“And thus, we showed Abraham (Our power) in the heavens and the earth, and so that he would be among those who believe.”*

To gain firm belief in Allah SWT, humans must first know and understand who their God is. By knowing and knowing who their God is, humans automatically believe in the greatness and power of Allah over them. So, tawhid education aims to lead people to this belief, for those who do not believe to become believers, and for those who already believe will believe even more, so that their faith and devotion to Allah, the Lord of the worlds, increases. Thus, he is one of those people who are close to Allah and believe that Allah is the Almighty God, the creator of the heavens and the earth and everything in them.<sup>10</sup> Quraish Shihab explained that what was conveyed by the prophet Ibrahim, and what was in his soul and mind resulting in such firm belief was the result of God’s guidance who had shown the prophet Abraham His ownership in the heavens and the earth. It’s very perfect and strong possession directed the soul of the prophet Ibrahim in a direction that led him to realize that all existence originates from Allah SWT.<sup>11</sup>

Second: the aim of monotheism education is contained in QS Al-An’am 82

الَّذِيْنَ اٰمَنُوْا وَّمٰ يَلْبِسُوْا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ هُمُ الْاٰمِنُوْنَ وَهُمْ مُّهْتَدُوْنَ (٨٢)

*“Those who believe and do not mix their faith with shirk, these are the people who feel secure and they receive guidance.”*

Those who do not associate partners with Allah in worshiping Him and make sincere worship for the sake of Allah, then they are the ones who are more entitled to security from His torment, compared to those who associate their worship with idols. They will always feel unease and fear of their torment. As for the life of this world, they are afraid of Allah’s wrath that will befall them, and as for the afterlife, they are sure of Allah’s painful punishment.<sup>12</sup> In the book *Audhob At-Tafasir* it is explained that those who are not idolatrous to Allah, will obtain security from torment in this world and security by being saved from the fire of hell in the afterlife.<sup>13</sup> They are the ones who are guided. If humans do not receive protection and good guidance in their lives, then they will live in unease, they will always be anxious and afraid, then their lives will end in unhappiness. In this way, bad behavior will emerge from him (*sayyi’ab* morals) which is caused by his lack of peace of mind. He didn’t know which path to take in life, because God didn’t give

<sup>10</sup> Abdullah bin Abbas, *Tanwirul Miqbas min Tafsir ibnu ‘Abbas* (Lebanon: Dar Al-Kutub Al-‘Ilmiyah, 1961), p. 113.

<sup>11</sup> M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur’an* (Jakarta: Lentera Hati, 2002), p. 158–59.

<sup>12</sup> Abu Ja’far Ath Thabari, *Jami’ Al-Bayan Fii Ta’wil Al-Qur’an* (Mesir: Muassisah Ar-Risalah, 2000), p. 492.

<sup>13</sup> Muhammad Abdul Lathif Al-Khothib, *Audhob At-Tafasir* (Mesir: Al-Mathba’ah Al-Mishriyyah, 1964), p. 162.

him guidance. This is the goal of monotheism education for humans. Monotheism education will direct humans to always rely on Allah, surrender all matters only to Allah, so that they will be more sincere in living life even though they are faced with many kinds of tests and trials, with this sincerity humans will feel calm, they will feel calm because they have Allah in their life.

Third: the aim of monotheistic education is contained in QS Al-An'am 83:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

*“And that is Our information that We gave to Ibrahim to face his people. We elevate the rank of whom We will. Indeed, your Lord is All-Wise, All-Knowing.”*

Lastly, after humans become confident people with full confidence in Allah, then they will receive peace and guidance from Him. This is where Allah will elevate the status of these people. Man will reach the point where he will feel that the gift that God has given him is truly great. This deep human gratitude elevates his status in the eyes of God. Because with this gratitude, humans will behave in accordance with their nature as the most perfect and special creatures. Muhammad Zen said “the Muslim personality ultimately cannot be separated from three aspects, namely: Faith, Islam and Ihsan”.<sup>14</sup> So, monotheism education is oriented to help humanity achieve these three things.

### Tawhid Education Materials

There are three monotheism educational materials used by Prophet Ibrahim, based on the author's findings, namely: Allah who is worthy of worship in the QS Al-An'am 74, Allah's ownership of the universe in QS Al-An'am 75, carrying out Allah's commands in QS Al-An'am 81, here is the explanation:

First, Allah who is worthy of worship is found in the QS Al-An'am 74:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرْتَنِي أَصْنَمَا اللَّهُ إِيَّاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (٧٤)

*“And (remember) when Ibrahim said to his father Azar, 1 “Is it appropriate for you to make those idols your gods? Indeed, I see you and your people in clear error.”*

In this verse, the Prophet Ibrahim rebuked his uncle for worshipping idols. When Ibrahim (a.s.) said to his father Azar: Do you consider lifeless idols and idols to be gods and worship them instead of Allah, when it is Allah who created them and you, then He is the one who has the right to be worshipped, not them. I see you and your people who worship these idols in real error, namely misguidance, confusion and stupidity. A clearer error than worshipping idols made of stone, tree, or metal, which you carve with your hands, then worship. And purify it.<sup>15</sup> An idol is

<sup>14</sup> Hamdani Ihsan dan Fuad Hasan, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 1998), p. 70.

<sup>15</sup> Wahbah bin Muṣṭafā Az-Zuhaili, *Tafsir Al-Wasith Liḥ-Zuhaili* (Dimasyqa: Dar Al-Kutub, 1422), p. 571.

something that is made and held by humans, so it is impossible for these idols to be deified, just as today, statues of gods, animals that are considered gods, sacred trees, graves of pious people, or holy people are not things that can be asked for anything from them, because they are not God. The most important and most important thing to be discussed in monotheism education is who is the true God who is worthy of worship? Who is the God who can be asked for help, who can bring disaster? The answer is none other than Allah SWT.

Second, Allah's ownership of the universe in QS Al-An'am 75:

وَكَذَلِكَ نُرِيَّ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنٰ مِنَ الْمُؤْمِنِيْنَ (٧٥)

*“And thus, we showed Abraham (Our power) in the heavens and the earth, and so that he would be among those who believe.”*

Regarding Allah's ownership of the universe, that is, we show him Our great power over the heavens and the earth and everything in them,<sup>16</sup> so that Prophet Ibrahim can bring proof (proof) to his people and increase their faith, reflect on all the order and provisions that apply in it, then we will come to the conclusion that the owner of this universe is very great, namely Allah SWT. Moreover, we will be even more grateful because everything in the heavens and on earth is a gift that Allah has provided for us humans. With this knowledge, it will lead humans to surrender and worship only the Almighty.

Third, carry out Allah's commands in the QS Al-An'am 81:

وَكَيْفَ اَخَافُ مَا اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنْكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ ۙ عَلَيْكُمْ سُلْطٰنًا ۗ فَاَيُّ الْفَرِيقَيْنِ اَحَقُّ بِالْاٰمَنِ ۗ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۗ (٨١)

*“How can I be afraid of what you associate (with Allah), even though you are not afraid of what Allah Himself has not revealed to you about associating partners with Him. Which of the two groups is more entitled to security (from disaster), if you only know?”*

Allah explained to them that an acceptable religion is a religion that has strong reasons and acceptable evidence, especially since they only accepted the religion by obeying their ancestors. Such actions are not based on guidance and knowledge. Continuation of belief in the Almighty, or in other words, it can be said that it is not enough to just believe in, believe in the existence of Allah and believe in His power, but it must also be accompanied afterwards by carrying out His commands and avoiding His prohibitions. This is what will make humans become perfect humans or perfect humans. So, it is enough for humans to do everything that Allah wants, and not to do anything that He does not want, humans will achieve perfection in life in this world and in the

<sup>16</sup> Lajnah min Ulama' Al-Azhar, *Al-Muntakhab Fii Tafsir Al-Qur'an Al-Karim* (Mesir: Muassisah Al-Ahram, 1995), p. 184.

afterlife. All the words of the prophet Abraham conveyed to Azar and his people were nothing more than discussing the process of knowing the true God. The problem they are arguing about is confusion about which God is worthy and should be worshiped.

### Educational Methods

Educational methods are found in QS Al-An'am 74-83 is a good rebuke and direction regarding the mistakes of the father and his people in worshiping idols, and in this case, there is a need for justification so that mistakes are not made forever.

#### 1. Imagery Method (Proverbs)

The parable method is found in QS Al-An'am 76-78:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّيَ ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ (٧٦)

*"When the night had become dark, he (Ibrahim) saw a star (then) he said, "This is my Lord." So when the star set he said, "I do not like that which sets."*

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧)

*"Then when he saw the moon rising, he said, "This is my Lord." But when the moon set, he said, "Indeed, if my Lord had not guided me, I would surely have been one of those who went astray."*

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّيَ هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُعْمِدُ رَبِّي بِمَا تَشْرِكُونَ (٧٨)

*"Then when he saw the sun rising, he said, "This is my Lord, this is greater." But when the sun went down, he said, "O my people! Indeed, I disassociate myself from what you partner with."*

In this verse, it is stated that the Prophet Ibrahim used celestial objects in his parables to explain the oneness of Allah SWT, namely the stars, moon and sun. Then he thinks through induction reasoning, namely collecting specific data to find a theory that can be generalized. In this case, Prophet Ibrahim collected premises about the existence of a supernatural power which he called God. In this verse, Prophet Ibrahim began to find his first premise, namely stars which have radiating light, illuminating the dark night, so of course stars are the power he has been looking for all this time. An-Nakhjawani in his book *Al-Fawatih Al-Ilahiyah wa Al-Mafatih Al-Ghaibiyah* stated that at first, Prophet Ibrahim thought that the stars illuminated the night with their light which was produced independently, so that they were worthy of being worshiped as the biggest one, but when he saw their light disappear he concluded through his words "I don't like those who are sinking" that how could he worship something that can sink and change, while those two qualities are identical to something new/something created, not the creator.<sup>17</sup>

<sup>17</sup> Nikmat Allah bin Mahmud An-Nakhjawani, *Al-Fawatih Al-Ilahiyah wa Al-Mafatih Al-Ghaibiyah* (Mesir: Dar Rukabi, 1999), 224.

Then he noticed that there was something that eclipsed the starlight, namely the moon. However, when the light slowly disappeared, logic came back to say that it is impossible for God to disappear, disappearing is the nature of beings who are ‘created’, have a beginning and have an end. In this second reasoning, the prophet Abraham began to find a new title for God, namely Al-Hadi (The One who gives guidance). In Tafsir Al-Bahr Al-Madid, it is stated that the prophet Ibrahim began to realize the existence of Taufiq or help from God in the version that he aspired to as a guide to him so that he would not make mistakes in his reasoning again.<sup>18</sup> Then, he saw the Sun, his confidence increased after seeing the intensity of its light which was much different from the stars and the moon, and even had a wider volume, in his words “*Hadza Rabbi Hadza Akbar*”. But again, the object disappeared from his sight. So, Prophet Ibrahim returned to his conclusion that it was not God who disappeared.

Prophet Ibrahim taught monotheism education by himself which he started from the process of searching, paying attention, contemplating and then as a result he found the answer he was looking for. This was all so that his people would imitate what the Prophet Ibrahim had set as an example. This is the way Prophet Ibrahim (AS) preached to build human nature and move their minds. This method can also be used by teachers in teaching. The disclosure is the same as the story method, namely by lecturing or reading text. The advantages of this method include the following: Makes it easier for students to understand abstract concepts; This happens because the parable takes concrete objects. Parables can stimulate an impression of the meaning implied in the text. They are educational so that when using parables, they must be logical, easy to understand. Proverbs from the *Qur’aini* and *Nabawi* provide motivation to the listener to do good deeds and stay away from evil. And clearly this is very important in Islamic education.<sup>19</sup>

## 2. Debating Method

The debate method is found in QS Al-An’am 80:

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ (٨٠)

“And his people denied it. He (Ibrahim) said, “Are you going to argue with me about Allah, even though He has truly guided me? I am not afraid of (disaster from) what you associate with Allah, unless my Lord wills something. My Lord’s knowledge covers everything. Can’t you learn a lesson?”

<sup>18</sup> Abu Al-Abbas Ahmad bin Muhammad Al-Mahdi bin ‘Ajibah, *Al-Babru Al-Madid Fii Tafsir Al-Qur’an Al-Majid* (Kairo: Dar Al-Kutub Al-Alamiyyah, 1423), p. 135.

<sup>19</sup> Ahmad Tafsir, *Ilmu Pendidikan dalam Persepektif Islam* (Bandung: PT. Remaja Persada karya, 2007), p. 142.

The method of debate in this verse, as explained in the Tafsir Ath-Thabari book, is that Prophet Ibrahim debated with his people regarding monotheism and their rejection of idols. The argument of his people was their saying: The gods they worship are better than their gods. Ibrahim said: “Are you arguing with me about God? “Are you arguing with me about the oneness of Allah and my devotion to worship only Allah, nothing else? “And my Lord has given me help to know His oneness, showing me the path of truth until I am convinced that there is nothing worthy of His worship except Allah”.<sup>20</sup>

The debate method is a learning method that directs students to channel their ideas, notions and opinions by means of argumentation, either individually or in groups. Each speaker gave each other their reasons in a logical and acceptable manner. Apart from that, debate is a very appropriate and strategic forum for demonstrating thinking skills and learning to have the courage to speak in public. In the world of education, debate can be a valuable method for improving thinking and reflection, especially if students are expected to be able to express opinions that are basically contradictory to their own.<sup>21</sup> This debate method aims to train students to look for strong arguments in solving a controversial problem and to have a democratic attitude and mutual respect for differences of opinion.<sup>22</sup>

### 3. Targhib wa Tarhib method

The targhib wa tarhib method is found in QS Al-An'am 82:

الَّذِينَ آمَنُوا وَمَ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢)

“Those who believe and do not mix their faith with shirk, these are the people who feel secure and they receive guidance.”

It is explained in the Tafsir *At-Tabrir wa At Tanwir* Book that this sentence comes from the story of Ibrahim's words, in accordance with the opinion of the majority of commentators.<sup>23</sup> So the author found that one of the methods used by Prophet Ibrahim to convey his monotheistic teachings to his people was the *Targhib wa Tarhib* method. The steps taken by the prophet Ibrahim in applying the *targhib wa tarhib* method were to reveal the rewards, namely gaining a sense of security and guidance for people who believe and do not mix their faith with polytheism, and they do not worship anyone but Allah,<sup>24</sup> providing motivation to always believe in Allah and not be idolatrous.

<sup>20</sup> Ath Thabari, *Jami' Al-Bayan Fii Ta'wil Al-Qur'an*, p. 488.

<sup>21</sup> Silberman, *Active Learning 101 Strategi Pembelajaran* (Yogyakarta: Pustaka Intan Madani, 2007), p. 141.

<sup>22</sup> Ismail, *Strategi Pembelajaran Agama Islam Berbasis PAIKEM* (Semarang: Rasail Media Group, 2008), p. 81.

<sup>23</sup> Muhammad Ath Thahir, *At-Tabrir wa At Tanwir* (Tunisia: Ad-Dar at Tunisiyah, 1984), p. 331.

<sup>24</sup> Abu Manshur Al-Maturidi, *Tafsir Al-Maturidi* (Lebanon: Dar Al-Kutub Al-'Ilmiyah, 2005), p. 149.

Abdurrahman an-Nahlawi in Sri Minarti defines the *Tarhib* method as threats or intimidation through punishment caused by the commission of a sin, mistake, or act that has been prohibited by Allah SWT. *Tarhib* means Allah's promise of pleasure and enjoyment in the afterlife accompanied by persuasion.<sup>25</sup> In this method, it is exemplified by giving the news of happiness to those who believe and abandon polytheism, they will receive guidance and a sense of security.

When related to education, the use of the reward and punishment method is in line with the *tarhib wa tarhib* method. Both aim to motivate students to improve their good behavior. On the other hand, it also aims to direct or correct bad behavior in students.<sup>26</sup> This method of giving awards is intended as a form of appreciation for good deeds with the aim of making someone more active in improving or increasing the performance achieved.<sup>27</sup> Meanwhile, this method of giving punishment is given to perpetrators who make mistakes so that they are deterred and will not repeat the wrong action.

#### 4. Scientific Method

According to Tafsir,<sup>28</sup> the scientific method is a way of applying logical principles to the discovery, validation and explanation of truth. It can also be interpreted that the scientific method is the pursuit of something to obtain an interrelation. The author found that this scientific method had actually been used long ago by the Prophet Ibrahim As. in conveying his preaching as stated in QS Al-An'am (6): 74-79. According to Shihab,<sup>29</sup> this group of verses describes a glimpse of the Prophet Ibrahim's experience of "finding" Allah SWT, the Almighty God. Quthb<sup>30</sup> also added that in the verses above there is a majestic and amazing panorama, which appeared in the heart of Prophet Ibrahim As., when the editorial of the Koran showed the great experience, he had gone through in these short verses. The scientific steps taken by Prophet Ibrahim as a thought process in finding Allah SWT. are as follows.

##### a. Formulate the problem

Problems faced by Prophet Ibrahim As. in this verse is when he saw the phenomenon that his father and his people were worshiping idols at that time and he declared their error. The Word of Allah SWT in QS Al-An'am 74:

<sup>25</sup> Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoretis-Filosofis & Aplikatif-Normatif* (Jakarta: Amzah, 2013), p. 143.

<sup>26</sup> Ida Aulia Mawaddah dan M Taisir, "Implikasi Penerapan Metode Targhib wa Tarhib Terhadap Motivasi Belajar Siswa MA Putri Al-Ishlahuddiny Kediri," *el-Hikmah* 11, no. 1 (2017): p. 43.

<sup>27</sup> Zaiful Rosyid, *Reward dan Punishment* (Malang: Cv.Literasi Nusantara Abadi, 2018), p. 9.

<sup>28</sup> Ahmad Tafsir, *Filsafat Ilmu* (Bandung: PT. Remaja Rosdakarya., 2009), p. 10.

<sup>29</sup> Shihab, *Tafsir al-Misbbah Pesan-Kesan dan Kesorasian Al-Qur'an*, 8: p. 505.

<sup>30</sup> Sayyid Quthb, *Tafsir Fi Zbilalil Qur'an dibanab Naungan Al-Qur'an*, vol. 4 (Jakarta: Gema Insani Press, 2002), p. 145.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرْتَنِي إِتَّخِذُ أَصْنَامًا اللَّهُمَّ إِنِّي آرَأَيْتَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (٧٤)

*“(Remember) when Ibrahim said to his father, Azar, “Is it (appropriate) for you to make those idols your gods? Indeed, I see you and your people in clear error.”*

b. Gather information

After experiencing inner turmoil between his soul and mind, finally Allah SWT. opened the eyes of Prophet Ibrahim As. to see the secrets hidden in the universe which ultimately led him to clues to the truth. As Allah SWT says in QS Al-An’am 75:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ الْمُؤْمِنِينَ (٧٥)

*“Thus, we showed Abraham (Our power) in the heavens and the earth and so that he would be among those who believe.”*

c. Develop and test hypotheses

After Prophet Ibrahim received instructions from Allah SWT regarding His Uluhiyyah and Rububiyah, Allah showed His ownership of the earth and sky as a proof for the polytheists. Then Prophet Ibrahim (through the guidance of Allah SWT) took a gradual approach to his people regarding their usual habits. This is as stated in QS Al-An’am (6): 76-78.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ (٧٦)

*“When the night had become dark, he (Ibrahim) saw a star (then) he said, “This is my Lord.” So, when the star set, he said, “I do not like that which sets.”*

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧)

*“Then when he saw the moon rising, he said, “This is my Lord.” But when the moon set, he said, “Indeed, if my Lord had not guided me, I would surely have been one of those who went astray.”*

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّيَ هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُعْقِمُ إِلَهِي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٧٨)

*“Then when he saw the sun rising, he said, “This is my Lord, this is greater.” But when the sun went down, he said, “O my people! Indeed, I disassociate myself from what you partner with.”*

d. Draw a conclusion

Drawing conclusions is the result of scientific method research that answers the research focus based on the results of data analysis. Conclusions are presented in the form of descriptive research objects guided by research studies<sup>31</sup> (in this case, studies of divinity). Thus, verse by verse, the Prophet Ibrahim argued with his people regarding the planets they had used as worship during this time. He detailed the planets starting from the smallest in light, namely the stars, to the largest in light, namely the moon, as

<sup>31</sup> Imam Gunawan, *Metode Penelitian Kualitatif Teori & Praktek* (Jakarta: PT Bumi Aksara, 2013), p. 211.

a hypothesis for finding the true God whom they must worship. Until finally he found the truth about his god, QS Al-An'am 79 namely:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩)

"I turn my face to (Allah) who created the heavens and the earth with full submission (following) the true religion, and I am not one of the polytheists."

I direct my face in worship to the essence who created the heavens and the earth, who is Eternal and incorruptible, who gives life and causes death, not to the essence which perishes and is impermanent, which disappears and does not last long, and does not cause harm or benefit. Prophet Ibrahim concluded that Allah must be worshipped, when the truth became clear to him and he knew it, and he became a witness to the truth.<sup>32</sup>

## CONCLUSION

Based on the results of this research, the researcher concluded that the concept of monotheism education in the story of the Prophet Ibrahim (analysis of the interpretation of QS Al-An'am 74-83) contained the goal of monotheism education, monotheism education materials and monotheism education methods. There are three aims of monotheism education, including: the aim is to include people who believe in Allah QS Al-An'am 75, get security and QS guidance. Al-An'am 82, and his rank was elevated QS Al-An'am 83. There are three materials in monotheism education, namely Allah who must be worshiped in the QS Al-An'am 74, the universe belongs to Allah QS Al-An'am 75, as well as carrying out the commands of Allah QS Al-An'am 81. Meanwhile, monotheism education methods include: the *Amts'al* (parable) QS method. Al-An'am 76-78, QS debating method. Al-An'am 80, *targhib wa tarhib* QS method. Al-An'am 82, as well as the scientific method among the steps: formulating the QS problem. Al-An'am 74, collects information from QS Al-An'am 75, tests the QS hypothesis. Al-An'am 76-78, draws conclusions from QS Al-An'am 79.

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<sup>32</sup> Ath Thabari, *Jami' Al-Bayan Fii Ta'wil Al-Qur'an*, p. 487.

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