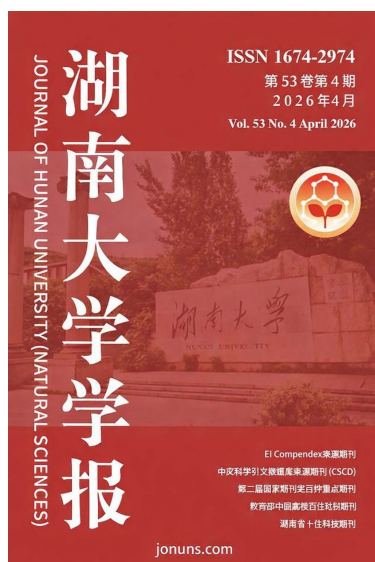




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The Application Of Monotheism To Improve Moral Education Syekh Nawawi Al-Bantani's Thought

Badrudin^{1*}, Achmad Ruslan Afendi², Moh. Yahya Obaid³, Suryo Ediyono⁴, Fadllurrohman⁵

¹ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia,

² UIN Sultan Aji Muhammad Idris (UINSI) Samarinda, Indonesia,

³ IAIN Kendari, Indonesia,

⁴ Universitas Sebelas Maret Surakarta, Indonesia,

⁵ Institut Attaqwa KH. Noer Alie Bekasi, Indonesia,

* Corresponding author: badrudin@uinbanten.ac.id

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Abstract: This study examines Shaykh Nawawi al-Bantani's thought on the role of *tawhid* (Islamic monotheism) as the foundation of moral education. It aims to analyze how the values of *tawhid* shape moral principles within the framework of Islamic educational thought. The study employs a qualitative approach using content analysis of Shaykh Nawawi's major works, including *Tafsir Munir*, *Nashoihul 'Ibad*, *Maraqil 'Ubudiyah*, *Bahjatul Wasa'il*, *Nurudzdzolam*, *Qami'uttughyan*, and *Fathul Majid*. The analysis focuses on identifying key concepts related to *tawhid* and examining their implications for moral education. The findings reveal that *tawhid* serves as the central foundation for moral formation. The internalization of *tawhid* encourages the development of noble character, directs the purpose of learning toward seeking the pleasure of Allah, and fosters sincerity in worship, thereby strengthening spiritual devotion. In addition, *tawhid* cultivates acceptance of divine decree and promotes recognition of the unity of creation, humanity, life guidance, and life purpose. Collectively, these values



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construct a moral identity rooted in the principles of Islamic monotheism. This study highlights the conceptual relationship between *tawhid* and moral education in Shaykh Nawawi al-Bantani's thought and contributes to the development of Islamic moral education by emphasizing *tawhid* as its fundamental ethical and spiritual foundation.

Keywords: Shaykh Nawawi al-Bantani; Tawhid; Moral education; Islamic education; Character education.

谢赫·纳瓦维·班塔尼思想中认主独一对道德教育提升的应用研究

摘要：

本研究考察了谢赫·纳瓦维·班塔尼关于认主独一（*tawhid*，伊斯兰一神论）作为道德教育基础的思想。研究旨在分析认主独一的价值如何在伊斯兰教育思想框架内塑造道德原则。本研究采用定性研究方法，对谢赫·纳瓦维的主要著作进行内容分析，包括《Tafsir Munir》《Nashoihul 'Ibad》《Maraqil 'Ubudiyah》《Bahjatul Wasa' il》《Nuruddzolam》《Qami' uttughyan》和《Fathul Majid》。分析重点在于识别与认主独一相关的核心概念，并考察其对道德教育的启示。研究结果表明，认主独一是道德形成的核心基础。认主独一的內化能够促进高尚品格的发展，引导学习目的指向寻求真主的喜悦，并培养崇拜中的真诚，从而增强精神虔敬。此外，认主独一还培养对真主前定的接受，促进对创造、人类、生活指导和人生目的之统一性的认识。这些价值共同构建了一种植根于伊斯兰一神论原则的道德身份。本研究揭示了谢赫·纳瓦维·班塔尼思想中认主独一与道德教育之间的概念关系，并通过强调认主独一作为伊斯兰道德教育的基本伦理和精神基础，为伊斯兰道德教育的发展作出贡献。

关键词： 谢赫·纳瓦维·班塔尼；认主独一；道德教育；伊斯兰教育；品格教育。

1. Introduction

The moral decadence in society is considered a form of failure of educational results. Forms of moral decadence that occur include illegal deforestation, corruption, manipulation, action pornography, pornography, homosexuality-lesbian (LGBT), brawls, murder, and colonialism. Morals guided in the divine shade will birth noble moral values and characters [1]. For this reason, education that leads to moral development needs to be taught and educated, formal, non-formal, and informal, so moral education is urgent and needs to be empowered through the learning process. However, in its development, it turns out that many humans still have not been able to maintain these noble moral values. In this context, how important is moral education based on monotheism-based religion [2]. The above proves that the failure of education is related to educational goals because this is the spearhead of schooling.

The component of educational goals is the dominant thing, as affirmed by Syed Muhammad Naquib al-Attas, who quoted Sassias saying that the purpose of education is to produce good human beings, which includes material and spiritual life [3]. Naquib's formulation of the epistemology of

monotheism is a scientific way of working by uniting sensory, spiritual, intellectual, and intuitive elements in totality to gain knowledge. Moral education should be able to maintain the level of people's ethical thinking ability. However, developing their intellectual, spiritual, and physical potential still needs to be improved. Therefore, in an education system that does not pay attention to the level of thinking of students and aspects of personality that are physical and spiritual, the education system fails to empower the virtue of the community, so it becomes a freeze and a setback for the people [4].

Noble morals empower the virtue of the community so that they do not freeze and retreat. Their personalities need to be empowered with God Almighty's guidance, which is monotheism's symbol [5]. The essence of monotheism is a very important element in the Islamiyah treatise, which is the main manifestation of worship. This manifestation can affect being right, honestly fulfilling trust, keeping promises, *tawadhu'* (humbling), being respectful to parents, connecting friendships, being kind to neighbors, honoring guests, benefactors, and benefactors, being generous and patient, reconciling people, being ashamed to do *ma'siat*, compassion,

acting justly, and maintaining self-purity. This discussion is explained in Shaykh Nawawi's interpretation of moral education, which correlates with monotheistic values. His existence in the community has greatly influenced the study of his works in various Islamic boarding schools in the archipelago and the Arab world.

This study becomes important in the context of contemporary moral challenges because the thoughts of classical Muslim scholars remain relevant for addressing modern educational problems. Shaykh Nawawi al-Bantani, as one of the prominent scholars from the Nusantara, provides a theological and ethical framework that integrates the concept of tawhid with moral education. His works not only discuss theological principles but also offer practical moral guidance that can contribute to strengthening character education in contemporary Islamic educational discourse.

There are several studies on research related to Sheikh Nawawi's thoughts on moral education, including (1) the results of Maragustam's research, which discusses Sheikh Nawawi's Islamic educational thinking, which is limited in the discussion of facing disasters expressed in Islamic Education Thought Of Syekh Nawawi Al-Bantani: The Disaster in The Qur'an [6] (2) An article by Eki Septiasih entitled The Values Of Manner Education Based on Faith According to Syekh Nawawi Al-Bantani (Study of the Analysis Of the Book of Qami' at-Tughyan), this study reveals the values of faith-based moral education in the book Qami'u at-Tughyan [7] (3) in the study of Asma Kounsar quoted by Moser which discusses The Concept of Tauhid in Islam: An Overview of the Perspective of Some Prominent Muslim Scholars in the Journal of Islamic Thought and Civilization which explains the concept of monotheism in the perspective of prominent scholars [8].

Scientific papers that explain educational thought that the author found: First, Munîr Ghadhbân (1415 H). *Min Ma'îni al-Tarbiyah al-Islâmiyah* [9]. Research report of Maktabah al-Haramain Riyâdh. His study shows that our education is influenced by Western ideas that tend to be secular and far from the values of spiritual education; for that, we try to break free from the shackles of Western educational concepts that are widespread and affect the world of education today. This study is useful for education specialists and practitioners dealing with various events today. This paper highlights the essence, basics, and concepts of Islamic education and discusses modern educational thought with an Islamic lens. This study is a serious scientific study of the principles of Islamic education taken from the texts of the Qur'ân and Hadîts Nabawiyy, which leads to library research intended to obtain complete information and determine the actions taken in scientific activities.

Second, Nata Spiritual Education in the Islamic Tradition [10]. Research report of the Visiting Post-Doctorate Program at the Institute of Islamic Studies, McGill University, Montreal, Canada. The results of his study show that all Islamic teachings contain a great, noble, and noble spiritual message that remains relevant to bring Muslims to be the best people and become an example for other people in various fields of life, both in the fields of science, economy, culture, education, social, politics, and so on. However, there is still a gap between the ideal ideals of Muslims and the reality that occurs in the field. Muslims are still far behind other people. This happens because there is no genuine desire to practice wisdom in the form of spiritual education contained in these teachings. Similarly, it has yet to capture the more substantial spiritual message behind the commemoration of Islamic holidays.

Third, Ahmad Rivauzi, *Spiritual-Based Education; An Analysis of the Thought of Spiritual Education 'Abd al-Ra'ûf Singkel in the Book of Tanbîh al-Mâsyi* [11]. Thesis. IAIN Imâm Bonjol Padang Postgraduate Program. The results of his research show that in the context of spiritual-based education, the Qur'ân and Hadith are the sources of spiritual normative and intuitive foothold, and empirical rationality is the instrument. For a Muslim believer, life is a field of worship to Allah. Worship is the value of a Muslim's activities and actions, both spiritual, rational, emotional, and outward actions, as his concrete manipulation in real life. Education should be directed to efforts to help students understand the purpose of their creation as servants of Allah and, at the same time, as the caliph of Allah on the surface of the earth.

This research builds on previous research on moral educators. This research complements previous research that discusses monotheism as a basis in moral education, according to Shaykh Nawawi's view. Meanwhile, previous research explained certain studies discussing morality, spirituality, faith, and monotheism. Meanwhile, the author's analysis focuses on proving that monotheism is the basis for moral education. Developing scientific thinking in *aqidah*-monotheism and morals is urgent and very important in moral education. By paying attention to this, this study answers how the values of monotheism are the basis of moral education from the perspective of Shaykh Nawawi.

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2. Literature Review

Transfer Pricing Regulations and Tax Compliance

Morality is character, morality, morality, and virtue embedded in the human soul [12]. Learning moral beliefs can shape a person's character, which has implications for the internalization of Islamic values in forming positive characters for thoughts, attitudes, and souls so that various changes appear that result in the formation of good character [13]. Faith, with all its branches without morals, is like a tree that cannot be used as a shelter and has no fruit to pluck. Moral education examines the relationship with God, the relationship with teachers, the relationship between students and teachers, the relationship with parents, the relationship with laypeople, and the relationship of friendship. The relationship between students and teachers is closely related to the educational behavior of the teacher's identity, which plays a role in developing learning methods based on moral theology and monotheism. Tawhid is the main binder in the development of behavior based on Divine values from His grace, which are scoped in moral theology and monotheism.

The proof that Tawhid is the main binder is to study moral theology and the teachings of Tawhid, which are part of the Shahada sentence. Meanwhile, the essence is the essence of all foundations in Islamic teachings in the content of the holy book of the Qur'an [14]. Which means that Allah is the One God. The sentence "Lâ ilâha illallâh" is majestic and has a high and noble position in the sight of Allah. This sentence contains the meaning of the oneness of God, a strong belief that God is one. Etymologically, tauhid means to confirm. That is, the belief that Allah SWT is One, Single or One. Meanwhile, in terminology, monotheism means the worship (of Allah) with worship, both in substance, nature, and deeds. This means that monotheism means knowing God as the creator of the universe with all its contents [15].

Likewise, the Prophet recited tahlil with monotheism as evidenced by his pronunciation of labbaika Allâhumma labbaika, labbaika lâ Syarika laka labbaika, the Talbiyah recitation that was chanted at the beginning of the Hajj. Thus, the sentence of monotheism in Sharia talks about ways to determine religious beliefs by using convincing evidence, either aqli evidence, naqli evidence, or

wijdani postulates [14]. This needs the implementation of practice in daily life, which is applied with righteous deeds and commendable morals. These postulates are urgent in human life, and their value of benefits is in the form of the contribution of monotheistic values that are the basis of moral education. This is the essence of the practice of adherents of heavenly religions.

The fundamentals of the heavenly religions revealed by Prophet Muhammad to his people are the teachings conveyed by all prophets to their respective people of all ages, and they boil down to monotheistic values [16]. Suppose that in this universe, it becomes the source of life for beings on the earth and goes around the solar system's planets. In that case, the faith of monotheism is the sun of spiritual life and revolves around it. So many entities cannot escape from monotheism because if it is released, they will perish, like the planets that orbit the solar system when they come out of their orbit. The unity in question includes, among others, the unity of the universe, the unity of life in this world and the hereafter, the unity of natural and supernatural, the unity of knowledge, the unity of heavenly religious sources, the unity of humanity, the unity of human personality, the unity of spiritual and physical, and so on.

The various forms of tawhid described above form the basis for moral education. Tawhid is, therefore, essential for everyone because, according to the Qur'an, whether or not a person is saved in the afterlife is determined by whether or not they practiced monotheism. Likewise, the facts prove that those who are anti-God have a bad influence on their mindset and life. On the other hand, people who adhere to their monotheistic beliefs and practice their beliefs positively influence their social life, which, in the end, their morals become noble and virtuous. This became a reality in the lives of the Prophets, companions, and pious people who always adhered to their monotheism. This monotheism is very important, and monotheism is a core part of the teachings conveyed by the prophets and messengers.

Prophet Ibrahim is often called the "Father of the prophets." From this point on, the importance of the position of Prophet Ibrahim in the Islamic faith system. He is the one who is dubbed the "Father of the Believers" in three religious traditions, namely Judaism, Christianity, and Islam. The prophets have taught knowledge of tawhid as basic moral education. This development has been described in the literature review of Syaikh Nawawi al-Bantani's books. Indonesian Muslims in the history of the world arena have given birth to scholars of international caliber;

this scholar of world caliber is named Shaykh Nawawi Al-Bantani al-Jawi, a Sayyid who is a respected Hijaz scholar. He contributed much of his time to educational activities, teaching, and writing Islamic materials. He is known as a prolific author/writer scholar. His works include monotheism, fiqh, Sufism, Hadith, interpretation of the Qur'an, and morals.

Shaykh Nawawi al-Bantani came from the countryside in the Tanara District, Serang Regency, Banten Province, and pursued a career as a student of knowledge and educator and a scholar and author in Makkah al-Mukarromah. His reputation as a religious scholar and a well-known writer/author has raised Indonesia's image in the world's Islamic scientific development scene [6]. He gave birth to various monumental works, including Tafsir Munir, Nashâihul 'Ibâd, Marâqil 'Ubudiyah, Bahjatul Wasâ'il, Nuruddzolâm, Qami'uttughyân, and Fathul Majid. By paying attention to the above explanation, it is apparent that the contribution of monotheistic values has a positive effect on the practice of moral education taught by the Prophets and scholars who follow it, including those taught by Shaykh Nawawi in his works. This research reveals his thoughts about the values of monotheism as the basis for moral education.

3. Methods

Research Design

This study employs a qualitative approach using content analysis to examine the application of monotheism in moral education based on the thought of Syekh Nawawi Al-Bantani. This method was chosen because the research focuses on understanding the meaning, values, and moral principles in texts rather than quantitative measurement.

Data Sources

The research data were drawn from Syekh Nawawi Al-Bantani's works related to monotheism and moral education, including:

- Al-Tanwir fi Ma'rifah al-Tauhid
- Maktubat Syekh Nawawi

Sources were selected purposively, focusing only on texts relevant to the research theme.

Data Collection Procedure

- Conducting a thorough reading of the texts.
- Extracting passages containing concepts of monotheism, morality, and moral education.
- Compiling these passages into transcripts for further analysis.

Data Analysis

- Open coding: highlighting words, phrases, or statements related to monotheism and moral values.
- Theme categorization: grouping data into themes such as monotheism concepts, application in morality, moral education methods, and social relevance.
- Thematic interpretation: interpreting the meaning of each theme in the context of Syekh Nawawi's thought and its relevance to contemporary moral education.

Validity and Replicability

- Triangulation across different works** to ensure consistency of findings.
- Each step is systematically documented to allow replication by other researchers.

4. Results and Discussion

Impact of Transfer Pricing Regulations on Tax Compliance

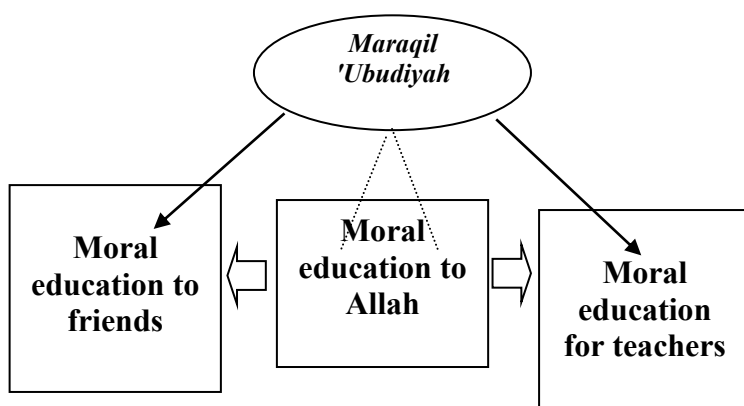
Shaykh Muhammad Nawawi al-Bantani, mentioned in Marâqil 'Ubudiyah, emphasizes the importance of civility to Allah and moral education for educators and students. Implied in the book Qami'uttughyân [17], Shaykh Muhammad Nawawi states that educating the ummah is a worship that the prophets have exemplified because every prophet must preach the information of revelation from Allah, who is sent to humans to guide them and perfect it for the salvation of this world and the hereafter. In the following study, it is explained. The value of monotheism and moral education needs to be understood, as well as the value of moral-based monotheism for the seekers of knowledge and the values of monotheism based on moral education from the perspective of Shaykh Nawawi.

Tawhid and Moral Education

Tawhid, the basis of moral education, includes moral education to Allah, moral education to teachers, and moral education to friends [18]. Moral education to Allah in the book Syarah Murâqil 'Ubudiyyah 'alâ matan Bidâyah al-Hidâyah Shaykh Nawawi al-Bantani states that morality to Allah when dhikr should bow one's head, close one's eyes, unite one's attention and feelings, often be silent and calm one's body, hurry to do His commands, stay away from His prohibitions, not turn away from Him and always remember Him. In principle, moral education to Allah is pleased with Allah's decision or destiny. Morals students can understand and realize Allah's

decisions by being prejudiced against Allah over all His destiny. Then, he attaches his love to Allah SWT with his sincerity in birth and mind.

Moral education to teachers, Shaykh Nawawi al-Bantani explained that there are 13 manners of students to teachers in the book *Marâqî al-'Ubudiyah* namely: (1) Giving greetings and asking for permission to enter the ceremony; (2) Speak a little in front of him; (3) Do not speak as long as the teacher does not ask you; (4) Not asking anything before asking permission from the teacher; (5) Do not refute the teacher with the words of the fulan that are different from what you say or the like; (6) Do not refute the teacher's opinion if it differs from you, thus lowering his dignity and reducing his blessings; (7) Do not ask questions of your friends at his ceremony and do not laugh when you talk to him; (8) Do not turn your head to the right and left, but sit with your eyes down calmly and politely as if you were in a state of prayer; (9) Not asking many questions when the teacher is tired or sad; (10) If the teacher stands, then the disciple also stands to respect him; (11) Not following the teacher by talking and questioning him; (12) Do not ask questions on the road, but wait until he arrives at his house or in his seat; (13) Do not have bad feelings about the teacher about his actions. In dzohir, it is wrong, even though the teacher knows more about the secrets (remember the story of the Prophet Moses AS with the Prophet Prophet Khidir AS named Balya bin Mulkan).



Moral education for friends has been explained by Sheikh Nawawi al-Bantani in *Kitab Marâqî 'Ubudiyah*, including (1) looking for smart friends, having good morals, not wicked, and not greedy for the world; (2) helping when in trouble; (3) calling his friend by the name he likes best; (4) forgiving his mistakes when he does wrong; (5) keeping secrets or disgrace; and (6) vacating seats during ceremonies. In addition to morals in demanding knowledge, learning to demand knowledge must be *istiqamah* until it is

completed. After completion, knowledge claimants must switch to other sciences so that knowledge claimants have a comprehensive basic science specification. Moral education for friends requires tolerance and norms that govern human interaction. Similarly, relationships with the environment must be seen as principles that govern and guide the practice of noble morals between friends and the environment. This is the basis of the *takhallaqu bi akhlaqillah* principle (acting with Allah's morals) [19].

Moral-Based Tawhid Values for Science Students

Noble morals are a fundamental component of Islamic teachings, serving as the primary expression of worship. When seeking knowledge, he must be accompanied and nurtured with a sense of love for Allah, who is All-Understanding and Convenient. When Allah loves his servants, Allah will facilitate all his affairs, including seeking knowledge. Morality requires knowledge in learning to study science, which must be its *Iqamah* until it is complete; after it is completed, they move on to other sciences so that students of knowledge have in-depth basic science specifications.

The study of monotheism for students of moral-based knowledge is found in al-Qurân Q.S. Al-Mujâdalâh verse 11, Q.S. Al-Kahfi verse 60, Q.S. Al-Kahfi verse 69, Q.S. Al-Kahfi verse 70, Q.S. Al-Kahfi verse 73, Q.S. Al-Kahfi verse 75, Q.S. Al-Kahfi verse 78, Q.S. An-Nahl verse 43, Q.S. Al-Ankabut verse 69, and Q.S. Luqman verse 18 which is explained in Tafsir Munir volume II [20]. The interpretation of Q.S. Al-Mujâdalâh verse 11 states that the relationship between this verse and the morality of seeking knowledge shows that every student of knowledge must have morals when in the assembly of knowledge, namely having an open chest in the assembly and giving seats to other students of knowledge. In Q.S. Al-Kahfi verse 60, the spirit in pursuing knowledge must be ready to travel long and strong enough to bear all difficulties like the Prophet Moses (as), who was willing to walk long distances to meet the Prophet Khidir (as) to study.

The relationship between Q.S. Al-Kahfi verse 69 and the morality of seeking knowledge is that students of knowledge must obey the orders and rules of their teachers, as long as they are not commanded to commit immorality to Allah SWT, such as the Prophet Musa (AS) who received strict regulations when studying knowledge from the Prophet Khidir AS; namely it is not permissible to ask about what the Prophet Khidir (AS) did until the Prophet Khidir (AS) himself will explain it. The connection of Q.S. Al-

Kahfi verse 70 with the morality of seeking knowledge is to please the teacher, one of which is that a student of knowledge does not ask too many questions that will trouble the teacher or asks intending to degrade the teacher [20]. The analysis of Q.S. Al-Kahfi verse 73 about the relationship between this verse and the morality of seeking knowledge is learning to be patient; a person seeking knowledge must practice his patience. If you do not understand something while learning, you must be patient and seek clarity until the teacher allows you to ask about the ambiguity.

The correlation of Q.S. Al-Kahfi verse 75 with moral education to demand knowledge is patience in obeying the teacher's rules [20]. Patience in obeying the teacher is the key to blessing knowledge as long as the teacher does not command to commit immorality to Allah. The impatience of the Prophet Moses (as) made him fail to seek knowledge from the Prophet Khidir (as). The analysis of the relationship between Q.S. Al-Kahfi verse 78 and the morality of seeking knowledge is that students of knowledge must accept decisions or reprimands from teachers because of the mistakes made and try to correct them in the future. The connection between Q.S. An-Nahl's verse 43 and the morality of seeking knowledge is the ethics of asking people who understand knowledge. Asking teachers questions must be accompanied by good manners, including saying greetings, using clear, short, concise sentences, never asking something that already knows the answer, and not asking anything to degrade the teacher [21]. Q.S. Al-Ankabut verse 69 hints at seeking knowledge as part of jihad in the way of Allah [20]. Jihad can be done through thinking, namely seeking knowledge earnestly and intending to seek the pleasure of Allah with a sincere heart to gain helpful knowledge [22]. This shows that the purpose of acquiring knowledge is only aimed at obtaining the pleasure of Allah.

Meanwhile, the correlation of Q.S. Luqman verse 18 with the morality of seeking knowledge is that a student of knowledge should not be arrogant and proud of himself because it will cause the uselessness of the knowledge obtained. To get the blessing of knowledge, we must do good to the person who teaches us knowledge because how can we get knowledge if we do not love the owner of the knowledge? These morals are urgent, reviving monotheism's spirit because this is upstream in every educational activity [23].

Tafsir Munir Nawawi reveals that monotheism is the foundation of moral education (Q.S. Al-Bayyinah verse [20]). The belief in monotheism will give rise to noble morals because whoever believes that Allah

SWT pays attention and always watches over him so that he will always try to do good and avoid bad things [18]. According to Shaykh Nawawi, the purpose of acquiring knowledge is to gain the pleasure of Allah, eradicate ignorance, advance Islam, preserve Islam with the principles of knowledge, and manifest gratitude for having been given a healthy mind and body. In his view, several examples of monotheism as the basis for moral education taught by Shaykh Nawawi al-Bantani through the book *Tafsir Munir*, 1) cultivating a sense of love for Allah SWT and His Messenger, 2) Getting used to worshipping Allah SWT with sincerity and love, 3) Be kind to human beings (both Muslims and infidels), 4) Protect ourselves from sin and *ma'siat*. It provides information on the value of monotheism, stating that all worship carried out sincerely will lead to love for Allah.

Values of Tawhid Based on Moral Education in the Perspective of Shaykh Nawawi

Life activities are centered on the value of monotheism, and monotheism affects the basis of moral education and other activities. This shows that carrying out pure monotheism will give rise to noble morals because monotheism is the main root of providing positive energy to all lines of life. Tawhid is the core part that is the basis for character formation and human personality development [24]. As mentioned, tauhidillah, as the basis of moral education, is related to two things: 1) Willingness with what Allah decides with His destiny for creatures. So that they can understand and realize Allah's decisions, with a positive attitude of prejudice against Allah for all their destiny; 2) cultivate by always loving Allah SWT [25]. This link informs the value of monotheism, which is that by monotheism, one will be willing to accept the decision of Allah, which is His destiny.

The values of monotheism are based on moral education in the book *Nashâihul 'Ibâd*, a collection of advice sourced from the Qur'an, the Prophet's Hadith, and *atsar*. This book is very relevant by applying character education knowledge to educational units as a provision for educators and students facing future challenges. Moral education values that can be used in education include morality towards Allah SWT, oneself, and his environment. Two things cannot exceed its virtue: faith in Allah and the benefit of Muslims. Its implementation is by applying religious values in character education. This is applied through the principles of example and good examples [26]. The formation of character education through

personality cultivation and habituation so that its influence is inherent in the personal soul [27].

The concept of faith is in the text of Bahjatul Wasa'il. The meaning is to believe absolutely and pledge everything that comes to the Prophet Muhammad (revelation) in your heart and to practice it by carrying out his commandments and abandoning anything included in his prohibitions. The faith of monotheism is inseparable from the pious deeds of noble morals [28]. Faith is guidance from Allah, and guidance can lead a servant to the path of Allah. Whoever denies the existence of it has apostatized because his Islam has a disability. Faith is a depiction of monotheism. The Kalam scholars equate faith with monotheism. Tawhid believes that Allah is One, and faith is believing and pledging what comes to the Prophet PBUH. So, the common thread is the word *tayyibah* or the sentence of *tauḥid Lâ ilâha illallâh* because it contains denial and affirmation [29].

The essence of holiness is noble morals, which are a very important part of the teachings of monotheism [17]. The book *Qami'uttughyân Akhlak* covers two important themes; the first is a person's attitude towards Allah SWT and His Messenger, namely by carrying out His commands, staying away from His prohibitions, and carrying out the *sunnah* of His Messenger [17]. Second, morals are also a person's attitude in community life, namely having a gentle heart, full of affection, being kind to neighbors, honoring guests, and living in harmony in society. Every branch of faith is something that must be in a *mu'min*. If the 77 works are completed, then one's faith is perfect. By establishing monotheism and rejecting *shirk* (condemning Allah), the book *Fathul Majid* applied the idea of monotheism to the foundation for moral instruction.

In the book *Nuruddzolam* mentions monotheism and morals and several interesting stories related to the family of the Prophet PBUH that must be known to Muslims [30]. His explanation discusses human behavior in socializing with fellow creatures, the importance of praising the blessings of Allah SWT, and ethics in carrying out Islamic *shari'a* under the guidance of the Prophet PBUH [31]. It was also discussed that the improvement of faith consists of faith in Allah, the Angels, the books of Allah, the Messengers, the last day, and *qadha* and *qadar*. It emphasized the value of monotheistic education closely related to Allah SWT, oneself, and fellow humans. He will know himself by knowing God's attributes and vice versa. "Man 'Arafa nafsah, faqad 'arafa Rabbah," (Whoever knows himself, he will know His Lord). By knowing His Lord, he will always obey holily, namely, carrying out Allah's

commandments and avoiding all His prohibitions [32].

The meaning of *husnulkhuluq* (good morals) is the cleanliness of the heart, such as easily carrying out the commands of Allah SWT and staying away from His prohibitions without feeling constrained to liking *sunnah* things, and in socializing with fellow human beings is generous [33]. In *Qami'uttughyân* states that the *husnulkhuluq* part is a lot of shame (refraining from sin) as a form of caution from reprehensible deeds, staying away from things that hurt someone, spreading kindness, being honest in speech, talking a lot, doing a lot of deeds, few mistakes, not being suspicious, generous, continuing friendships, being wise, patient, always grateful, *ridha*, gracious, loving, virtuous (clean heart), whole of affection, does not like to curse, does not scold, does not like to pit sheep, does not behave, is not in a hurry, is not spiteful, not miserly, does not *hasud*, has a radiant face (sweet face), likes and hates something because of Allah SWT and is pleased with His *taqdir* [17].

The value of monotheism as the basis for universal moral education is to realize maturity in being responsible for attitudes, ways of thinking and behaving, both to oneself and society (horizontal relationships) and to Allah SWT (vertical relationships). Every act of education is part of every process that is expected to lead to a goal of personal integrity and perfection; education brings about change, both rapidly and gradually, and thus serves as a source of hope, as hope is rooted in the very purpose of education. Includes physical, intellectual, and emotional integrity [34]. Therefore, the purpose of education as a pedagogical ideal is formulated with social values, morals, and religious values. This pedagogical principle has the value of monotheism by recognizing the unity of creation, the unity of humanity, the unity of life guidance, and the unity of life purpose.

The term *tauḥid* has many forms [35], including *tauḥid*, which develops the functions of peace of mind balance [36]. *Tawḥid* is also helpful for spiritual, mental health, and moral education. In strengthening the values of monotheistic education, the main goal is to have faith and fear in Allah Almighty by prioritizing the increase of faith and piety [37]. As the basis of moral education, *Tawḥid* guides the rules on interacting in harmony between the individual and his God and between the individual and his environment. Moral character, based on monotheism's values and per the principles of Qur'ani morality, will form a noble character for the people's fame. This proves that the values of

monotheism are the essence of knowledge that provides an identity that binds all elements of moral-based educational values.

5. Conclusion

This study demonstrates that in the thought of Shaykh Nawawi al-Bantani, tawhid (monotheism) serves as the fundamental basis of moral education. The internalization of tawhid encourages the development of noble character, directs learning toward seeking the pleasure of Allah, and fosters sincerity in worship and acceptance of divine decree. In this framework, moral education encompasses ethical relationships with Allah, teachers, and fellow human beings, forming a holistic model of moral development.

The findings highlight that tawhid not only functions as a theological principle but also as an ethical foundation that shapes human character and guides educational practices. By emphasizing the unity of creation, humanity, life guidance, and life purpose, the concept of tawhid provides a comprehensive framework for strengthening moral identity within Islamic education.

This study contributes to the discourse on Islamic moral education by demonstrating the relevance of Shaykh Nawawi al-Bantani's thought in integrating theological principles with moral formation. Future research is recommended to further explore the relationship between tawhid-based education and contemporary character education in broader educational contexts.

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