

Tawhid Education in Building Rabbani Character in Islamic Boarding School in Indonesia

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Abstract: Tawhid is the core teachings of the Islamic religion. People who believe in Allah SWT have lived their lives according to the purpose of Allah creating them. Meanwhile, people who deviate from the Shari'ah such as; praying, trusting in other than Allah and believing in other than Allah can bring benefits or harm then this destroys one's monotheism. This research departs from academic anxiety about the importance of monotheistic education according to the understanding of Salafushshaleh ulama. This research was conducted at the Al-Ikhlash Sedayulawas Lamongan Islamic Boarding School because it has a unique focus on monotheistic education which is expected from its graduates with rabbani character who has spiritual piety and social piety. This research is qualitative research with a case study type of research and data collection techniques in the form of documentation, interviews and observation. This research aims to; 1) Describe the values of monotheism that are instilled at the Al-Ikhlash Sedayulawas Islamic Boarding School, 2) Describe monotheism as a superior program at the Al-Ikhlash Sedayulawas Islamic Boarding School, 3) Describe the process of developing Rabbani character for the students of the Al-Ikhlash Sedayulawas Islamic Boarding School. The research results show; First, the Al-Ikhlash Islamic Boarding School provides education on monotheistic values including; 1) The value of faith, namely believing in Allah in His rububiyah, uluhiyah and asma washifat. 2) The value of knowledge, to believe in Allah well you need the right knowledge, 3) The value of practice, new knowledge will be useful and it is said to be knowledgeable if knowledge is put into practice, 4) The value of da'wah fi sabilillah, the goodness that a person has is not enough for himself, but must be passed on to others. 5) The value of patience, the values above will not be realized except with patience. Second, Tawheed is a superior program at the Al-Ikhlash Islamic Boarding School, because tawhid is Allah's creation of humans, by having tawhid humans will feel the peace of life, tawhid is the first obligation that Allah imposes on His servants, deeds of worship are not accepted unless they are based on tawhid, and with Purifying monotheism will make the path to heaven easier. Third, the development of rabbani character for Al-Ikhlash Islamic Boarding School students is carried out using methods of doctrine, understanding and practice that develop quwwatuliman, basthatan fil 'ilm, basthatan fil jism, and good morals such as sincerity, tawakal, ihsan, muraqabah, patience, honesty, trustworthy, forgiving, tafakkur, dzikrullah, and khasyyah.

Keywords: Tauhid education, Building, Rabbani character

1. INTRODUCTION

Tawhid is the core of Islamic teachings. According to Razak (1989), someone who has a monotheistic spirit will be free from fear and sorrow in poverty, because he believes that Allah has guaranteed all the needs of His creatures. He is aware that his obligation is limited to maximizing his efforts and then putting his trust in them, the results are only in the hands of Allah himself.

Thus, based on the argument above, monotheism can be interpreted as freeing humans from worldly dependencies such as ambition for position and power. Because monotheism will be able to make people aware that only Allah SWT can raise and lower someone from glory and honor. So, whoever seeks glory and position must always remember Allah alone. Based on the explanation above, Hawari (2002) explains that practicing monotheism correctly will free humans from feelings of fear of death. Tawheed will make people aware that life and death are only in the hands of Allah SWT and every

soul must experience death. For people who believe in monotheism, death is the true beginning of a new life after humans pass through mortal life. The consequence is to foster a spirit of righteous deeds for everyone, upholding truth and minimizing falsehood. Therefore, a Muslim must have courage, dare to side with truth and justice, dare to live and dare to die if Allah SWT wills.

Apart from the explanation above, monotheism can also be interpreted as freeing people from feelings of complaint, confusion in facing life's problems, and freedom from feelings of despair. So, with true monotheism, a Muslim has a big soul, not a small soul, a noble and calm soul. As monotheism can also give people true happiness in the world, and eternal happiness in the afterlife (Razak, 1989). Therefore, internalizing the values of monotheism among Muslims is very important. Internalization of the meaning of monotheism will help a person to always think positively about various negative conditions or events that are happening to him; the soul remains calm, and the heart becomes steadfast. If this belief in Allah is truly internalized and practiced, it will have great benefits for human mental health, a sense of well-being will be felt not only for individuals, but also for families, communities and the nation as a whole (Hawari, 1999).

Among the beauties of monotheism, if it has been embedded in a person's chest, he will feel calm and comfortable, because he believes in Allah SWT who created the heavens and the earth, the Giver of Fortune and the Educator. For people who believe in monotheism, nothing strange will be found in this world after having faith, because everything in it belongs to Allah. There is nothing in nature that can hinder and limit the feeling of love for Allah. People who believe in monotheism will have a wide view, nothing will narrow it, just as nothing from Allah's possessions will become narrow. This cannot be achieved by someone who adheres to the idea of a God who has numbers, or who considers Allah SWT to have human-like qualities that are deficient and limited, or does not believe in Allah at all. Faith in the sentence of monotheism will give birth to a sense of pride and self-esteem in humans, which cannot be hindered by anything. For people who believe in monotheism, they will believe that Allah SWT is the true owner of all the powers that exist in this world, knowing that there is nothing that brings benefit or harm except Him, knowing that there is nothing that gives life and death except Him, and knowing that there is no who has law, power and sovereignty except Him.

The description above illustrates the importance of monotheism for human life. Therefore, monotheism must be learned and internalized by every Muslim. Monotheism education begins with knowledge about the values of monotheism, this knowledge is obtained through the educational process. According to Alim (2006), internalization of values in Islam is a process of inserting values so that they are fully embedded in the heart so that the spirit and spirit move based on Islamic teachings. Internalization can occur through understanding religious teachings as a whole and continue with awareness of the importance of Islamic religious teachings and the discovery of the possibility of realizing them in real life. Meanwhile, values are something abstract, ideal, and involve issues of belief in what is desired, and give patterns to thought patterns, feelings and behavior. Thus, to track a value, it must be through interpreting the actions, behavior, thought patterns and attitudes of a person or group of people towards a particular object (Nashihin, 2015). The internalization of values must be interpreted as an effort made to insert them into the soul so that they manifest in behavior and real life. According to Thoha (1996), internalization of values is a technique in values education whose target is to achieve the ownership of values that are integrated into a person's personality and behavior. Meanwhile, the internalization of the values of monotheism, which has long been considered the spearhead of Islamic education, is increasingly declining day by day.

Since the arrival of Islam to Indonesia in the 14th century AD, the decline of monotheistic education began with the influence, teachings and traditions of religions and beliefs other than Islam which gave birth to superstition, heresy and khurofat. Then added to this was the influence of missionaries from certain religions launched by those who came with a mission (gold, glory and gospel), namely seeking wealth, seeking glory and spreading their religion (Gischa, 2020). Therefore, in Azra's (1999) view, the crisis that befell Muslims has the potential to shallow the process of shallowing spiritual life and life values. In such a process, the Islamic religion, which is dominated by sacred and spiritual values, slowly but surely continues to be displaced from various aspects of society's life. Sometimes religion is seen as no longer relevant in life. As a result, as can be seen from the general symptoms of modern society, spiritual life is increasingly dry and shallow. Therefore, it is necessary to internalize the values of monotheism which are able to shape Muslims with the correct character. In cases like this,

Ibn Al-Qayyim (2005) offers a solution to resolve the monotheism crisis in the form of jihad an-nafs which is divided into four levels; (1) seriously study the Islamic religion which focuses on world affairs and the hereafter in a balanced way; (2) really practice the knowledge he has learned; (3) truly preach the knowledge he has learned; and (4) be patient with the severity of trials and endure suffering in carrying out Islamic teachings. These four stages of jihad an-nafs will lead Muslims to enter the rabbaniyun group.

Sarbini (2012) describes that someone with the rabbani character has five characteristics: (1) sincere; confident and devoted to Allah SWT, all his deeds are oriented towards the afterlife, diligent in worship, committed to Islamic teachings, and pray only to Allah. (2) morals: patient, polite, civilized, honest, trustworthy, respectful to teachers and parents, strong in opinion, and maintaining self-respect. (3) scientific: intelligent, critical, studious, creative, innovative, methodologically thinking, and proud of science; (4) social and environmental aspects: charity, reformist spirit, tolerance, and living with the people; and (5) leadership: fair, wise, leadership, responsible, deliberative.

Based on the analysis of the rabbani character above, this research will try to analyze the concept and implementation of monotheism through Islamic boarding school education. Because, as we understand, Islamic boarding school education is an educational institution that focuses specifically on the Islamic religion. Among the specialties of Islamic boarding school education is that it emphasizes tafaquhfiddin, namely learning that focuses on religious sciences theoretically and practically in forming the character of students with good morals (Syafi'i, 2017).

The argument that supports the above analysis is based on the results of research by Supriyanto (2015) that Islamic boarding school education has placed monotheism as the main core of knowledge in Islamic boarding schools which is realized in five activities, namely; (1) study of the yellow books about monotheism using textual, Sufistic and rational approaches; (2) Tariqah studies which are full of character formation processes; (3) affiliated with the Asy'ariyah style of ahlussunnahwa al-jama'ah monotheism such as the book by Imam Sanusi and the Sanusiyah kalam science; (4) the method developed in teaching the science of monotheism in this Islamic boarding school is a literal and semi-rote textual method; and (5) sorogan and bandongan teaching models.

A similar analysis was conveyed by Hermansyah and Suryani (2017), that the internalization of Islamic values is carried out by introducing monotheism, understanding aqidah, shari'ah, and morals which realize divine and human values. Apart from that, in implementing the values of monotheism, the methods of example, training, conditioning and advice are determined. In contrast to Esposito's (2001) opinion, most Islamic boarding schools in Indonesia teach Islamic creeds based on the theological concepts of Abul Hasan Asy'ari. The study of jurisprudence is focused on the Shafi'i school of thought which examines the books of An-Nawawi, Ar-Rafi'i and Ar-Ramli as well as Sufism by Al-Ghozali and Junaid Al-Baghdadi. Therefore, it is natural that Islamic boarding school alumni have not yet demonstrated an Islamic purification movement. Religious practices carried out by Muslims are still mixed with the teachings of Hinduism, Buddhism, animism and dynamism which leads to the practice of superstition, heresy and khurofat and even acts of shirk.

The case of Islamic boarding school education as stated by Wahyudi (2009) states that most Muslims do not adhere to pure monotheism because it is caused by three things, namely: (1) because among Muslims they still like to ask for help from other than Allah, namely from saints and pious people. which is classified as an act of shirk; (2) there are indications of shirk by giving and mentioning titles and honorifics to the Prophet, saint or angel, especially in prayer, for example the words sayyidina, habibuna, or syafi'una; (3) visiting the graves of saints with the motivation not to remember death or pray for the spirits of the saints, but to ask for blessings or intercession which could potentially lead to shirk attitudes.

Based on the two phenomena of Islamic boarding school education above, the basis for purifying the creed must refer to the naqli propositions such as the words of Allah SWT in Surah Ali-Imron Verse 19 which means: "Indeed, the true religion in the sight of Allah is Islam" and Surah Al-Imron. Maidah verse 3 which means; "On this day I perfected for you all your religion, and I perfected My favor upon you, I am pleased with Islam as your religion." Likewise, Imam Malik narrated a hadith from Abu Hurairah that Rasulullah SAW said: "I leave you two things that will not go astray if you all adhere to them, namely the Al-Qur'an and the Sunnah of Rasulullah SAW" (Lee, 2000).

It is interesting for Islamic Education Institutions to carry out research to get a picture of ideal Islamic Education whose orientation is to worship Allah SWT (QS. Adz-Dzariyat: 56). Of the many Islamic Education Institutions, researchers chose the Al-Ikhlash Sedayulawas Lamongan Islamic Boarding School to be used as a research location because it has several unique features. The Al-Ikhlash Islamic Boarding School was founded by missionary activists who were warriors for the purification of monotheism, this was motivated by the missionary movement to purify monotheism, Sheikh Muhammad bin Abdul Wahab. In terms of the name of the Islamic boarding school, namely "Al-Ikhlash", it can be understood that the direction of the Al-Ikhlash Islamic Boarding School in providing education to its students is that it revolves around sincerity or monotheism. The caretakers and asatidz started the establishment of the Islamic Boarding School from the point of sincerity and did not expect from their efforts anything but the approval of Allah SWT. The curriculum and materials are adapted to support monotheism education and the main references are Kita Tauhid, UshulTshalatsah and Al-Qowa'id al-Arba'ah by Muhammad bin Abdul Wahab, from this book in particular the students are instilled with the values of monotheism rububiyah, uluhiyah and asthma' washifat.

Based on the background of the research above, it is necessary to formulate a specific research problem to make it easier and assist researchers in conducting targeted research which is limited to the research problem, namely, (1) What are the values of monotheism that are instilled at the Al-Ikhlash Sedayulawas Islamic Boarding School Lamongan? (2) Why is monotheism the flagship program of the Al-Ikhlash Sedayulawas Lamongan Islamic Boarding School? And (3) What is the process of developing rabbani character for students at the Al-Ikhlash Sedayulawas Lamongan Islamic Boarding School?

2. LITERATURE REVIEW

The discussion in this section is intended to avoid similarities in ideas with previous research. The study of Islamic boarding schools with various types and their characteristics attracts a lot of attention for research. Among the research relevant to the title being discussed is:

Zuhriy (2011), conducted research on Islamic boarding school culture and character education at Salaf Islamic boarding schools. Based on research findings, it shows that the main elements of Islamic boarding schools are the existence of kyai, santri, mosques, huts, and yellow book studies. Islamic boarding schools continue to exist and survive amidst the currents of modernization and globalization because they maintain elements of Islamic boarding school. Stakeholders stated that Islamic boarding schools are educational institutions that can act as a model for character education in Indonesia.

Sumardi (2012), researched the portrait of character education at the Salafiyah Islamic Boarding School. The findings of this research indicate that, for the success of character education, it must be continuously taught both in the classroom and outside the classroom. The use of real world examples in learning activities and in everyday life will have an impact on the effectiveness of character education. Character education cannot be forced, but is practiced every day so that it becomes a habit for every student.

Syafe'i (2014), researched the development of a rabbani-based Islamic religious education learning model in forming student character at public universities in Bandar Lampung. Based on the findings of this research, it shows that education that only focuses on cognitive aspects will cause problems related to the function and goals of education. The Rabbani-based learning model includes a learning model based on sincerity, love of the knowledge being learned, compassion in learning, trust, respect for fellow students inside and outside the lecture hall, responsibility in the capacity of educational staff and students, disregard for oneself, others, and the surrounding environment.

Falah (2014), researched the urgency of monotheism education in the family. The findings of this research show that a child's future really depends on the family education created by his parents. Monotheism education is very important in the family because monotheism education in Islam not only provides inner peace and saves people from error and polytheism, but also has a big influence on the formation of a person's daily attitudes and behavior. Monotheism education is not only a recognition that Allah is the only Creator and God, but monotheism must be in line with all the activities of a servant, this belief must be realized through worship, good deeds which are directly addressed to Allah SWT.

Kurniawan (2015), researched character education in Islamic boarding schools in responding to the social crisis. Based on the findings of this research, it shows that education so far has not been successful in overcoming the social crisis because education is too fascinated with academic targets. Islamic boarding school education has long implemented character education in everyday life and this implementation can run effectively because of the 24-hour example of the kyai or asatidz in an integrated environment. Character education must be implemented in all educational institutions to overcome social problems.

Mukmin (2016), researched monotheism and morals as the main characteristics in Islamic education. The findings of this research show that monotheism and morals are the main materials in building a child's character. Monotheism of Allah is the main teaching conveyed by every Prophet and Apostle sent by Allah since the beginning of human history. An educational approach with a moral character based on the ability to believe in God, which is applied in everyday life, will produce people with the character of a caliph fil ardh. Education with moral character and monotheism requires exemplary figures as role models to uphold good values or rules. All parties are required to be actively involved, so there needs to be synergy so that education with moral character and monotheism can continue to be carried out in a sustainable manner.

Shafwan (2017), conducted research on the halaqah tradition in the formation of rabbani character at the Al-Islam Lamongan Islamic Boarding School. The results of this research show that the practice of halaqah at the Al-Islam Lamongan Islamic Boarding School is based on the thoughts of kyai, Islamic boarding school caregivers and Islamic boarding school khithah. The aim is to form a generation of rabbani who are faithful and sincere as a basis for charity, worship, noble character, broad scientific knowledge, and have a healthy physique as a condition for preaching. The halaqah model consists of halaqahtaklim and tarbiyah. The aim of these two halaqaqs is to form graduates who believe and worship correctly, have noble character, and have competence in preaching.

Alfa, et al (2017), researched the method of monotheism education in the story of the Prophet Ibrahim and its implications for PAI learning in schools. Based on the findings of this research, it shows that there were several methods used by the Prophet Ibrahim to convey his monotheistic teachings, including; intuitive method, rational method, targhibwatarhib method, ibrahmaui'zah method, scientific method, hiwarjadali method, demonstration method, and exemplary method. These methods have implications for the development of PAI (Islamic Religious Education) learning in schools and especially monotheism lessons.

Zakariya (2017), researched monotheism education in Islamic boarding schools (study of thinking and implementation of monotheism education at the Al-MukminNgruki Islamic Boarding School, Central Java). The results of this research show that the main goal of education at the Ngruki Islamic Boarding School is to form a generation of pure monotheistic Muslims who color various aspects of life and become the foundation of knowledge. The monotheistic thinking taught at the Ngruki Islamic Boarding School refers to the thoughts of Ibn Taymiyah, Muhammad bin Abdul Wahab, and Sayyid Qutub. The learning method at the Ngruki Islamic Boarding School uses doctrine, understanding and practice methods. The formation of Islamic boarding school graduates is directed at a comprehensive and moderate understanding of monotheism.

Akhyar (2018), researched the personality of 'Ibadurahman in the Al-Qur'an (psychological study of Islamic education). Based on the findings of this research, it shows that, 'Ibadurahman's personality and character have the characteristics of tawadu, good manners, accustomed to praying, afraid of hell, simple, sincere in doing good deeds, does not commit murder, does not commit adultery, avoids false witnesses, avoids meaningless actions. , obey Allah, and pray for goodness for your family and descendants. Ibadurahman's personality construction is to form a personality that has noble character, enthusiasm, responsibility, strong beliefs, simplicity, intellect and piety in the family and in society.

Fitriyah, et al. (2018), conducted a study on the existence of Islamic boarding schools in the formation of students' personalities. The findings of this research show that Islamic boarding school education essentially grows and develops based on religious motivation with the aim of broadcasting da'wah and practicing Islamic teachings. The implementation of da'wah is carried out through a process of developing knowledge, attitudes and skills related to religious aspects. Islamic boarding schools must

produce people who are religious experts, transfer knowledge to society and create good individuals, with these activities good morals will be instilled. Through da'wah, good behavior is formed which will become the personality character of the students, where this becomes a benchmark for the success or failure of developing the students' personalities.

Amrah (2018), conducted a study on the rabbani character as a medium for forming spiritual intelligence in the learning process (an empirical analysis at SDIT Palopo city). The results of the study show that the Rabbani character emphasizes the functionalization of divinity in the learning process through spiritual values, honesty, sincerity, compassion, tolerance, discipline, hard work, creativity, independence, democracy, communicative and prioritizing affective aspects. The aim of maximizing rabbani character education in the learning context is to actualize the spiritual potential of students, foster students' religious sensitivity and responsibility through exemplary values, habits, advice, reprimands and punishments. Efforts to implement Rabbani character education in cultivating spiritual intelligence can begin through developing a religious education curriculum, promoting Islamic values, creating a cool and beautiful school environment, and implementing disciplinary values in the learning process.

Khoiruddin (2018), researched monotheism-based social education from the perspective of the Al-Qur'an. Based on the findings of this research, it shows that the main principle in Islamic teachings is monotheism which has implications in the vertical dimension as a depiction of the unity of godhead. The belief in divine unity produces the next concept, namely unity of creation. Tawhid must also be understood in a horizontal dimension, that Islamic education must contribute to creating a harmonious order of social life. In a social-horizontal context, the unity of creation gives a belief in the unity of humanity. Tawhid is not limited to regulating vertical relationships, but the implementation of tawhid also includes horizontal dimensions in the social context in realizing social humanism

Lubis (2019), conducted research on instilling faith and monotheism in early childhood. Based on the findings of this research, it shows that the value of monotheism education is very important in the essence of life starting from as early as possible. Parents are obliged to instill monotheism education so that children acquire the correct faith and are unwavering in their understanding of divinity. For a teacher at school, especially a religious teacher, it is mandatory to instill monotheistic education in students to achieve the Islamic mission of kaffah, and Khalifah fil-ardhi, and to receive guidance and protection from Allah SWT so that they can become human beings who fear Allah SWT.

Setiawan (2019), researched monotheism education in the Al-Qur'an. Based on the findings of this research, it shows that monotheism is the basic education for all Muslim communities, both those with strong faith and those with weak faith. This must also be preached to non-Muslims in order to know who the true creator is. The principle of monotheism is recognizing that Allah SWT is the only One God and only to Him do humans worship, pray and ask. Sarbini and Wahidin (2020), conducted a study on rabbani education to strengthen the character of teenagers. Based on the findings of this research, it shows that the institutions that play a role in rabbani education to strengthen the character of teenagers are parents in the family, teachers at school and the community environment. Regarding the implementation of the roles of the three institutions, they have different roles according to their respective capacities and scope. The three institutions have a partnership pattern so that they are able to overcome various problems of adolescent character that may arise in the future.

Putra (2020), researched the concept of the value of character education from the tadabbur perspective of the Al-Qur'an (Tafsir Analysis of Fauna Verses). This research shows that the character values of bees include hard work, sincerity, discipline, obedience, trustworthiness, independence, not seeking position, respect for leaders, being useful to others, and maintaining cleanliness. The character values of crows consist of intelligence, cooperation and faith. Meanwhile, lion character values include courage, compassion, sincerity, patience and cooperation. The relevance of character to education is to help formulate educational goals, characteristics and content of the curriculum, characteristics of professional teachers, codes of ethics and discipline, rules and approaches to learning, and create conducive education. Tadabbur, the value of the animal character is that students learn useful knowledge, teachers teach knowledge so that students receive guidance from Allah, the policies of religious educational institutions, and the school's contribution in preaching to society so that the fear of Allah is instilled.

Hamzah (2020), conducted research on the Rabbani generation from Jefri Al-Bukhari's preaching message on TV One. Based on the findings of this research, it shows that the rabbani righteousness is a godly and faithful generation who in their lives are able to protect their genitals, be confident, patient and think positively. The message of preaching is to protect one's genitals because sexual deviations are rampant which results in social problems. The message of preaching is about tawakal because many people do not understand the true nature of tawakal. The message of preaching is about patience because patience teaches humans to be persistent in their work and mobilize their abilities to realize their charitable and scientific goals. The preaching message is about positive thinking because positive thinking is closely related to mental health.

Bisri et al (2021), conducted a study on the growth of monotheism-based character through dreams in Tajur Village. Based on the findings of this research, it shows that the Terrace Dream program in cultivating monotheism-based character which lasted for one month has succeeded in improving children's polite attitudes towards parents and manners towards peers. The Terrace Dream program has also succeeded in attracting children's interest in learning the Al-Qur'an and they are even able to memorize 10 short letters in the 30th chapter.

Nasrulloh (2021), conducted research on the implementation of rabbani education in forming character and spiritual intelligence. Based on the findings of this research, it shows that the method of educating by example and habituation alone is not enough to maximize the level of success in character education and spiritual intelligence. The formation of character and spiritual intelligence will be even more optimal if you use NashihUlwan's theory as a whole, namely educating by example, educating by habit, educating by advice, educating by attention, and educating by punishment.

Rizaldi, et al (2022), conducted research on technology adoption in Islamic boarding schools towards the Rabbani generation. The findings of this research show that education is a need for every generation, to answer this need educational institutions were established to carry out teaching and learning activities. Islamic boarding schools are educational institutions that have advantages from the ulumuddin aspect. With these advantages, it is hoped that Islamic boarding schools will create a rabbani generation. Although in order to create a superior rabbani generation, Islamic boarding schools are sometimes faced with various challenges, one of which is the increasingly rapid development of technology. Technological developments are increasingly rapid, if they are not responded to wisely then Islamic boarding schools will miss out on information. To develop and improve the quality of education to create a rabbani generation, Islamic boarding schools need to adopt and utilize technology.

Amhar (2022), conducted a study on moral belief education as a means of realizing discipline for the students of Pondok Modern Nurul Hakim Tembung Deli Serdang, North Sumatra. Based on the findings of this research, it shows that, among the learning methods in Islamic boarding schools, namely using lecture, discussion, drama, story, parable, role model, warning and motivation methods. The forms of discipline are: daily discipline, class attendance discipline, worship discipline, extra-curricular discipline, weekly discipline, monthly discipline, and annual discipline. Obstacles in realizing student discipline consist of internal and external. Internal obstacles include student boredom, low human resources of the Asatidz Council, poor relations between Ustadz, and lack of infrastructure. Meanwhile, external obstacles are parents and other related institutions who do not provide enough support.

Suharyat, et al (2022), conducted research on rabbani education in the Al-Qur'an. Based on the findings of this research, it shows that the Al-Qur'an is Kalamullah which is a guide to life for humans. One of the important themes raised in the discussion of the Al-Qur'an is education. Education in the Qur'an ultimately produces humans with divine character (rabbani). The word rabbani is repeated at least three times in the Qur'an, which means Al-Tarbiyah. Education from the perspective of the Qur'an has the aim of ensuring that humans have faith and devotion to Allah and His Messenger, in addition to building good morals in society through social activities so that by nature the goal of human creation is truly achieved, namely to become khalifatullah in the future. The earth with its unique characteristics is able to actualize all of its human potential, so that its existence is recognized for its benefits by society.

Damayanti (2022), conducted research on building an ihsan generation with rabbani character. Based on the research findings, it shows that early childhood is children who are in the age range 0-6 years and are still in the stage of becoming children. Early age is a very appropriate time to add character education to students. Character is closely related to the concept of ihsan. Ihsan is the radiance and fruit of deepening religious and faithful life. Character in the concept of Islamic education directs students to become rabbani people, namely people who love knowledge, love to learn and uphold the commandments of ma'ruf against evil. The Rabbani character emphasizes the functionalization of divine qualities in the learning process through spiritual values, honesty, sincerity, compassion, tolerance, discipline, hard work, creativity, independence, democracy, communicative and prioritizing emphasis on affective aspects.

3. RESEARCH METHODOLOGY

The research method and stages used in this dissertation are explained in this chapter as follows: Research Paradigm. Paradigm can be defined as a set of beliefs or basic beliefs that guide a person in acting or basic beliefs that guide a person in acting in everyday life. Meanwhile, according to Guba and Lincoln, a research paradigm, especially in the social sciences, is a framework of thinking that explains how researchers view the facts of social life and the researcher's treatment of science or theory.

This study uses a qualitative approach that holistically analyzes data about monotheistic education in forming rabbani character to draw new conclusions about the internalization of monotheistic values through an emic perspective and an etic perspective. The data studied in this research was taken empirically and realistically through a triangulation process of both methods and data sources (Silverman and Marvasti, 2008). This research aims to understand a phenomenon that occurs, this research phenomenon is experienced by the research subjects, for example, the resulting behavior, perception, motivation and an action carried out individually and this research uses descriptive methods in the form of neatly arranged words and language. which is good for describing places naturally and by utilizing various natural methods (Creswell, 2014).

This type of research is a case study. A case study is a process of investigation or in-depth examination of a particular event, so that the research results are able to explore the detailed and comprehensive substance behind the facts. This is in accordance with the research objective of the selected case study, namely to examine in detail and in depth about monotheism education in Islamic boarding schools, starting from Islamic boarding school sermons, curriculum, learning design, learning implementation and learning evaluation.

The method used in this research is a case study of individuals, groups, activity programs and other cases of an entity at a certain time that are relevant to the research objectives. Therefore, in order for this research to produce a new theory, the researcher tries to explore the objects observed in depth involving various sources of information in the context of cases related to the research (Creswell, 2014).

Apart from that, so that the research can answer the research objectives, the researcher tries to explain the existence and why this case occurred and not just answer the research question about what, but more thoroughly and comprehensively so that it can answer the research question about how and why.) research objects occur and are formed as cases (Yin, 2011). Thus, the method adopted by the researcher is classified as a research strategy because the researcher tries to carefully investigate a program, event, activity, activity process of a group of individuals who are limited by time and place using various data collection procedures based on predetermined methods (Creswell, 1998).

4. RESEARCH RESULT AND DISCUSSION

In this discussion section, research data analysis will be described using the theoretical basis and methodology set out above, and by attempting to develop the theoretical base that has been set out for comparison. Therefore, this discussion does not only describe the description of data analysis, but there is also a description of the analysis which describes criticism of the thoughts and policies of Islamic boarding schools in implementing the values of monotheism. Meanwhile, the discussion that describes the answers to the research questions is as follows.

4.1. Instilling Monotheistic Values at the Al-Ikhlash Sedayula was Lamongan Islamic Boarding School

The aim of providing education at the Al-Ikhlash Islamic Boarding School is to graduate students who have an Islamic personality as a reflection of the values of monotheism. Then, starting from this personality, it is hoped that they will be able to color the lives of their families, communities, nations and countries. To realize this educational goal, 'Ulumuddin is taught as a method for understanding Islamic teachings fundamentally and in depth. For this reason, students in Classes XI and The aim of learning ulumul Qur'an and ushulfiqh is so that students can understand Islamic teachings without blind faith and become ulama cadres in the future. The values of monotheism instilled at the Al-Ikhlash Islamic Boarding School are as follows;

4.1.1. Value of Faith

The monotheism that is instilled in Islamic boarding schools is belief in monotheism rububiyah, monotheism uluhiyah, and monotheism al-asma' wa as-shifat. Tauhid rububiyah, which means faith in Allah as Creator, Manager, Educator and Giver of sustenance, is general and applies to all of His creatures. Tauhid uluhiyah believes in Allah SWT who has the right to be worshiped, and Tauhid al-asma' wa as-shifat believes in and attributes Allah SWT with the qualities He attributes to Himself and also as His Messenger attributes to Himself.

Ulama Ibnu Taimiyah (1995) said that tawhidullah is uniting Allah SWT in all matters that are His specialty. The matters that are special to Allah include His deeds, the right to be worshiped and establishing His good names and beautiful attributes as explained in the Al-Qur'an and Hadith. This understanding is in line with the results of research conducted by Setiawan (2019) on tauhid, namely recognizing that Allah SWT is the only One God and only to Him do humans worship, pray and ask.

Al-Ikhlash Islamic Boarding School in teaching the values of monotheism to its students must be based on the Al-Qur'an and Hadith, as explained by Muhammad bin Abdul Wahab (Al-Jawabirah, 1420 H) that it is the obligation of every Muslim to know his Lord and believe in Him. Believe that Allah is the Creator of the universe, and to know this you must return to the Al-Qur'an and Hadith in accordance with the understanding of earlier generations. This is confirmed by the Hadith of Rasulullah SAW which explains that a person who performs a deed that does not have an example or proof in the Qur'an and Hadith will have his deed rejected. (HR. Bukhari Muslim). The values of faith that the Al-Ikhlash Islamic Boarding School instills in its students are in line with the opinion of Ulwan (2016) that faith education is teaching children about the basics of faith, the pillars of Islam, and the basics of sharia from the time children understand and understand them.

As the value of faith that is instilled in high school learning subjects as stated in box (2) consists of Aqidah, Tahfiz Al-Qur'an, Tafsir Al-Qur'an, Hadith, Fiqh, Nahwu, Sharf, Sirah, Arabic and ulumulQur' an, and ushulfiqh. All of these learning materials show that Tahfiz Al-Qur'an, Tafsir Al-Qur'an, Hadith, and Fiqh are doctrines for understanding monotheism. The Nahwu and Sharf learning subjects include supporting learning subjects for understanding the Al-Qur'an and the Prophet's hadith. Meanwhile, the ulumul Qur'an and ushulfiqh subjects include methods for understanding (tafakkur) the Al-Qur'an and the Hadith of the Prophet. So, by teaching ulumul Qur'an and ushulfiqh, it is hoped that the students will become ulama cadres.

Referring to research data as described above, the concept of monotheism taught in Islamic boarding schools includes monotheism rububiyah, monotheism uluhiyah, and monotheism al-asma' wa as-shifat. The above monotheistic education is as preached by Ibn Taimiyah (Taimiyah, 1995, and Wahab, 1426 H).

So, based on the division of monotheism like this, it shows that the cultivation of faith that is first taught by Islamic Boarding Schools is monotheism rububiyah about Allah as Creator, Manager, Educator and Giver of sustenance. That God is the Creator means humanity's recognition of God who created everything in the heavens and on earth. As for Allah as Administrator, it means humanity's recognition that Allah is the one who takes care of all His creation through sunnatullah or the natural laws that He created. Meanwhile, Allah as an Educator means humanity's recognition that Allah is the one who educates intelligent creatures (al-'alamin) and who facilitates humanity with everything that exists in the universe (al-'awalim). Meanwhile, Allah as the Giver of sustenance means humanity's recognition that Allah is the One who provides sustenance to all His creatures.

Based on the nature of Allah as the Creator of the universe in al-'awalim's understanding, it must be understood that the creation of the universe began with the creation of the heavens and the earth which were once one unit (Al-Anbiya: 30). Then, Allah separated the heavens and the earth until there was air, followed by rain water coming down from the sky until there was life. Arguments like this suggest that humans as intelligent creatures must think about the secrets of the creation of the universe and life.

That the creation of the universe is among God's creations that must be believed as the basis for monotheism rububiyah. The natural terminology in the meaning of al-'awalim includes aspects that must be studied and formulated fundamentally until humans understand the rules contained in the universe as God's creation as explained in His words, that: "Indeed in the creation of the heavens and the earth, and their alternation night and day there are signs for people of understanding, (namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "Our Lord, don't you You created this in vain, Glory be to You, so protect us from the torment of hell." (Ali Imran; 190-191).

Meanwhile, to understand the meaning of life, it must be analyzed from visible life, namely world life. Then, think about whether there is another life before and after this visible life? Questions like this, if understood from a belief perspective, are one of the pillars of faith. Humans are part of nature in the sense of al-'alamin, including creatures of Allah who were deliberately created to prosper the universe.

The next value of monotheism which is closely related to faith is believing that humans as God's creatures previously did not exist (QS. Al-Insan; 1). Therefore, his existence in the world has a purpose, namely to worship Allah alone (Adz-Dzariyat; 56). When this argument was instilled in the students, it was closely related to tawhid uluhiyah or, in other words, tawhid 'ubudiyah. The meaning of 'ubudiyah is basically submission, obedience, humiliation, and no power. So, when humans worship Allah, it is only a form of total submission of a creature to the Creator. Because, everything related to 'ubudiyah must be in accordance with and follow the provisions of Allah and His Messenger. Ibn Taimiyah (1995) tawhid uluhiyah is tawhid which directs a Muslim to worship only Allah and not worship anyone other than Him, or unite Allah with the actions of his servants based on the prescribed taqarrub intentions such as prayer, nadzar, sacrifice, raja', tawakal, piety, worship and inabah.

What is meant by 'ubudiyah must be in accordance with Allah's provisions has several meanings, namely the source of teachings about worship, the purpose of worship, the method of worship, and the means of worship. The discussion of 'ubudiyah relating to the aims, ways and means of worship are all listed and explained by Allah and His Messenger. Thus, humans do not have the authority to make provisions relating to worship.

Then, in determining the goal of worship and what the Islamic boarding school instills in its students is sincerity for the sake of Allah (At-Taubah; 31 and Al-Bayyinah; 5) and there is no goal other than seeking approval from Allah. The purpose of worship like this can be understood as the main purpose or original maqshad. What is expected after worship is to be able to prevent vile and evil deeds (Al-Ankabut; 45) or peace of mind (Ar-Ra'du; 28) and other goals including the goal of accompaniment or maqshidtabi'ah or what is usually called the wisdom of worship. So, if the purpose of worship is directed at someone other than Allah, it is an act of shirk.

Meanwhile, the ways and means of worship include technical guidelines that have been established by Allah and His Messenger. The aim is nothing other than to guarantee legal certainty that does not change. So, in the case of reading and prayer movements, which are included in the method of worship, they must be strictly in accordance with the provisions of Allah and His Messenger. If the way of worship is not in accordance with the provisions of Allah and His Messenger, it is an act of heresy.

Meanwhile, the means of worship such as clothing and places of worship include provisions from Allah and His Messenger which are of substance and priority in worship. So, in the case of the obligation to cover one's private parts when praying, the form of clothing worn can be adjusted to habits while still maintaining ethics in worship. In the case of a place of worship such as a mosque as a means of worshiping Allah, it is closely related to the virtue of worship which contains a lot of

wisdom, such as preaching and cultivating morals in establishing good relations with fellow Muslims when prayers are held in congregation. Because the law of praying in mosques and other than in mosques is considered *ikhtilaf* among the *ulama*.

Among the instilling monotheism in Islamic boarding schools are the noble morals that a Muslim must have when communicating with fellow humans. So, in the case of *Mushrik* people who reject monotheism, *uluhiyah* must be treated as a choice for humanity in religion (Al-Baqarah; 256). Just as Muslims who reject monotheism *uluhiyah* and commit heresy must be responded to with education for lay people which is reflected in monotheism *rububiyah* as explained above. Nurcholis Madjid said that the effect of monotheism and social liberation is a person's ability to free himself from the shackles of forces that come from himself or come from outside, then he adheres to the true truth, then truly he has lived a safe and peaceful life and will not fail and won't be disappointed.

The meaning of monotheism *uluhiyah* as above should not be interpreted in terms of *'ubudiyahmahzah* only. Because, according to the majority of scholars, worship is divided into *mahzah* worship and *mahzahghair*. In this case, the meaning of *ubudiyah* is derived from the term *'na'budu* such as prayer, fasting, *zakat* and *hajj*; and the meaning of *'ubudiyah* which is derived from the term *nasta'in*, such as prayer and the application of Islamic law, other social life, and science must also be based on monotheism.

Al-Ikhlash Islamic Boarding School apart from instilling monotheism *rububiyah* and *uluhiyah* also instills the value of monotheism *asma' washifat*, with this monotheism it is hoped that students will have good personalities such as when worshiping Allah, being considerate of others, and morals when interacting with the environment. Therefore, in interpreting the *asma' washifat* of Allah, there are characteristics of Allah that can be revealed to His servants, such as; loving, gentle and forgiving. Rais (1998) said that monotheism must be translated concretely, into a cultural attitude to develop righteous deeds. A person's faith is empty if it does not produce righteous deeds because righteous deeds are concrete evidence of the good and bad of one's faith. This statement is reinforced by the results of research conducted by Muhammad Khoiruddin (2018) that monotheism must be understood in a horizontal dimension, and Islamic education must contribute to creating a harmonious order of social life. In a social-horizontal context, the unity of creation It provides a belief in the principle of unity of humanity or the unity of humanity.

The cultivation of monotheism *asma' washifat*, namely believing in the name and attributes of Allah as Allah characterizes Himself and as the Messenger of Allah attributes Him. Ibn Taimiyah (Al-Utsaimin, 1441 H) the creed of the *ahlus sunnah waljamaah* in believing in the names of Allah and His attributes is that they believe in the names of Allah and His attributes as Allah SWT names Himself as contained in His book , and as His Messenger explained in his *Sunnah* without denying or distorting its meaning and also not asking how it is or resembles the characteristics of His creatures.

4.1.2. Scientific Value

Referring to research data on the conception of monotheism as explained above, it can be understood that the conception of monotheism understood by Islamic boarding schools currently revolves around the realm of faith, worship and *shari'ah*. Science in Islamic boarding schools is emphasized very much considering the importance of knowledge before doing good deeds, it is even said that someone is not considered charitable if they do good deeds without a basis in knowledge. Ibnu Taimiyah (1995) said: "Knowledge is conclusions that have arguments, while useful knowledge is the knowledge brought by the Prophet Muhammad.

Understanding of the value of science will improve if it is developed and linked to science. Tawhid must be the essence of science, economics, education, politics and other things as an explanation and proof of *rububiyah tawhid*. Such reasoning is based on the existence of nature, life and humans as God's creation which must be understood fundamentally to draw the conclusion that behind nature, life and humans there is a Creator who created nature, life and humans and the provisions that apply to all of His creatures.

4.2. Tawhid as a Flagship Program in Islamic Boarding Schools

Al-Ikhlash Islamic Boarding School is one of the Islamic boarding schools that focuses on teaching *al-ulum ash-Syar'iyah* to its students and specifically the science of monotheism. This can be seen from the Islamic Boarding School's vision and mission andalso the results of interviews with informants. The reasons underlying this program are as follows

4.2.1. Monotheism is the Goal of Allah SWT in Creating Humans

Tauhid is one of Allah's most important commands, just as shirk is one of Allah's greatest prohibitions. Allah emphasizes in His word, Monotheify Allah and do not associate partners with Him (QS. Al-Imran; 36), and in another of His words, the main purpose of Allah SWT in creating the jinn and humans is to monotheify Him (QS. Al- Dzariyat; 56). In line with the explanation of monotheism is God Almighty, and reinforced by the words of Amin Rais (1998) that the core of Islamic teachings is monotheism.

Al-Ikhlash Islamic Boarding School basically teaches a lot of material to its students, however, the material on monotheism is the superior program because monotheism is the main purpose for which humans were created and the function of all the messengers sent. Allah SWT explains in His Word, that Allah sent a messenger to each people to invite their people to believe in Allah and abandon deities other than Him (QS. Al-Nahl; 36). Explaining the verse above that the message brought by all the apostles was to invite their people to monotheify Allah SWT and abandon taghut.

Materials other than monotheism such as; Arabic, siroh, fiqh, tafsir, worship and so on are only complements, because they have no value before Allah SWT if they are empty of monotheism or their monotheism is broken. Allah SWT explains in His words in Surah Az-Zumar verse 65 that people who commit acts of shirk will have all their good deeds forfeited and in the hereafter they will be the ones who suffer losses.

According to Subhani (2000), Muslims agree that the core teachings of Islam are to worship only Allah SWT, so whoever worships with the intention of someone other than Allah will fall into shirk, however, mistakes occur among them such as; visiting graves, praying and praying to them. Does this matter include worshiping someone other than Allah SWT which causes the perpetrator to be considered a polytheist and leave Islam or is it limited to glorification and ta'dhim on things that are considered sacred? To strengthen students' monotheism, Al-Ikhlash Islamic Boarding School holds various kinds of coaching programs such as; weekly tausiyah program at the mosque, study program at the dormitory, morning assembly, muhasabahlailiyah and so on. The essence of the program is the cultivation of monotheistic values.

Another activity is reading adzkarshobah (morning dhikr) and adzkar masa (evening dhikr). This program is a means of habituating students from morning to evening to remember Allah, admitting that it is because of His grace that they can enter the morning and evening hours, ask Allah and rely on Him alone for all their affairs. Students rely on Allah not only when they want to do activities, but even when they want to rest at night, they surrender themselves only to Allah SWT. This is in line with the research results of Falah (2014) that monotheism education is not limited to the recognition that Allah SWT is the only creator, but monotheism must be in line with all the activities of a servant, this belief must be realized through worship, and pious deeds are only intended to hope for His blessing.

Implementation of this program if a disaster occurs such as; illness or news of death from their family, students are accustomed to returning all of the above matters to Allah, because only Allah SWT can provide benefit or harm. Congratulations and surrender to what Allah has ordained for His servants. This attitude is expected of every student.

4.3. Rabbani Character Development in Islamic Boarding Schools

One of the objectives of learning monotheism at the Al-Ikhlash Islamic Boarding School is to graduate students with rabbani character, a character that is reflected in the good qualities of Allah, such as loving, merciful, generous, forgiving, giving, gentle, wise, fair and so on. , in accordance with Shafwan's (2017) research, monotheism education through the halaqah model will form a generation of rabbani who are faithful and sincere as the basis for doing good deeds, worship, noble character, broad scientific insight, and having a healthy physique as a condition for preaching and correct religious beliefs and worship, have noble character, and have competence in preaching. According to research results by Amrah (2018), the Rabbani character emphasizes the functionalization of God in the learning process through spiritual values, honesty, sincerity, compassion, tolerance, discipline, hard work, creative, independent, democratic, communicative and prioritizing affective aspects.

The rabbani character has a positive impact on students both before Allah SWT and before humans. According to Sarbini (2012), the Rabbani personality has the following characters: (a) faith, namely obedience and trust in Allah, obedience or commitment to religious teachings and sincerity in worship (b) morals, namely patience, politeness, civility, honesty, trustworthiness, respect for teachers and parents, (c) scientific, namely intelligent, critical, studious, creative, innovative, think methodologically, and have pride in science; (d) social and environmental issues, namely giving charity, having a reformist spirit, being considerate, and living with the people; and (e) leadership, namely love of justice, full of wisdom, good at organizing and managing, responsible, and good at deliberation.

5. CONCLUSION

Starting from the research results as analyzed and described in the previous chapter, the research conclusions that can be explained are as follows. Al-Ikhlash Islamic Boarding School in realizing its vision, namely producing students with rabbani character, the Islamic Boarding School organizes a monotheism education program for its students, and among the monotheistic values that are instilled are; 1) The value of faith, namely believing in Allah SWT in His rububiyah, that Allah is the Creator, Owner, Ruler of the universe, Giver of sustenance. Believing that Allah is the one who has the right to be worshiped and believing in all the attributes that Allah attributes to Himself as mentioned in the Al-Qur'an and the Hadith of the Prophet. 2) The value of knowledge, to believe in Allah SWT properly, correct knowledge is needed, 3) The value of practice, that new knowledge will be useful and is said to be knowledgeable if the knowledge is put into practice. 4) The value of da'wah fi sabilillah, the goodness a person has is not enough for himself, but must be spread to the people around him by means of da'wah fi sabilillah. 5) The value of patience, all deeds will not succeed unless you have patience, so the values above will not be realized unless you have patience.

Tawhid is the flagship program of the Al-IkhlashSedayulawasLamongan Islamic Boarding School, because of this tawhid, Allah SWT created humans, that is, so that humans can only worship Him alone, by having true tawhid, humans will feel the tranquility of life in this world and the hereafter, tawhid is the first of many obligations. There are many obligations that Allah imposes on His servants, a servant's deeds of worship will not be accepted by Allah SWT unless the deeds are based on monotheism, and by purifying monotheism the path to heaven will be made easier for him.

Rabbani character development for students of the Al-IkhlashSedayulawasLamongan Islamic Boarding School is carried out using several methods, namely; doctrine, understanding, and practice that develops quwwatuliman, basthatan fil 'ilm, basthatan fil jism, and good morals such as sincerity, tawakal, firmness, ihsan, muraqabah, patience, honesty, trustworthiness, forgiveness, tafakkur, dzikrullah, and khasyyah.

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