



## Tawhid Education in Nadzam Imrithiy: Value Analytic

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### ABSTRACT

*Pondok pesantren itself is a fairly unique educational institution, not only because of its very long existence, but also because of the methods, culture and networks applied by pesantren. The source of learning used is the yellow book, but the yellow book will not be understood if it has not studied nahwu science. Nadzam Imrithiy by Shaykh Sarafuddin Yahya Al-Imrithiy is one of the books that discusses the science of nahwu containing 254 verses. In nadzam Imrithiy if we examine more deeply it turns out to contain other implied ma'na. The problem that will be discussed this time is the analysis of tawhid education values in nadzam Imrithiy by Syaikh Sarafuddin Yahya Al-Imrithiy. This research is literature with nadzam im rithiy source. The data collected comes from literature, either taken from a book or from a classic yellow book. The values of Tawhid implied in nadzam Imrithiy in the form of believing that there is no god but Allah, only Allah is the place to ask for all things, God can not be seen by the naked eye and always remember God. The value of tawhid education implied in nadzam imrithiy can also be actualized in the education of modern society akhlaq. An example of actualization of no god but Allah is to believe that God governs all that is in this world, so that sustenance, soul mate, lives, fate is arranged by God. His duty is only to strive, as to the fixed outcome of God who decides.*

**Keywords:** Value; Tawhid Education; Nadzam Imrithiy.

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### INTRODUCTION

Pondok pesantren itself is a fairly unique educational institution, not only because of its very long existence, but also because of the methods, cultures and networks applied by the pesantren (Syafe'i, 2017). Almost all pesantren in Indonesia the learning resource used is the yellow book. Yellow book itself is usually printed using yellow paper, using Arabic, Malay, Javanese or Sundanese. The yellow book is known as the "bald book", because in the yellow book there is no harokat or punctuation of any kind. In order to read it must master the fan nahwu shorof. Therefore, a student who studied at the boarding school must learn fan nahwu shorof in order to read the yellow book or the bald book (Rahmawati & Liana, 2021).

Nahwu science is a condition of mutlaq for someone who wants to be able to read the yellow book. Therefore, nahwu science is the main requirement to be able to study religious science through yellow or bald books (Waqfin & Jannah, 2021). One of the popular books in nahwu science is Nadzam Al Imrithiy by Shaykh Syarafuddin Yahya Al Imrithiy based on the book of matn Al Jurumiyah. This book contains 254 Nadzam which discusses the science of nahwu to make it easier for students to memorize and learn it (Dahlan, 2013). However, in Nadzam Imrithiy by Syaikh Syarifuddin Yahya Al Imrithiy it is not just about nahwu (Chotimah & Wulandari, 2021). By studying nadzam imrithiy in depth it also contains other values, especially tawhid in it, so it is expected to increase knowledge for everyone that in nadzam Imrithiy is not only nahwu science that becomes a discussion.

In addition, the values of tawhid education found in this study are very important to learn for educators and learners. The value of tawhid education if applied well by the perpetrators of education in daily life will make him a servant who tawakal.

### METHOD

The type used in this study is a qualitative type of research. Qualitative research means a research that is conducted naturally and reasonably in accordance with the facts in the field without any manipulation. The approach used is the approach of library research or literature, namely research by collecting data and information with the help of books, books or writings that have something to do with

the eradication of this material. In this study using descriptive analysis techniques, which is a technique by collecting data and reordering it then analyzing, interpreting it and presenting the conclusion of the analysis results (Fatkhyyaa Khunainatuz z & Ashoumi, 2020).

## **RESULT AND DISCUSSION**

### **Result**

According to Mulyana, value is a benchmark or reference to determine a decision or choice. Value is something that is desired by a person so that it triggers an action. Spanger's theory explains that in human life there are six values, namely: terrorical value that involves logical considerations, economic value that explains profit loss, Aesthetic value or beauty. The values here are subjective, social values, such as the value of compassion between people, political values or can be called the value of power, religious values, these values are derived from the highest truth (Sukitman, 2016).

According to Fayakun and Joko, education is a learning outcome that is one form of embodiment in dynamic human life and the condition of development (Diani et al., 2018). Whereas tawhid itself can be interpreted by the knowledge that something is one. Shaykh Ibrahim ibn Muhammad al-Bajuri in Tuhfatul Murid 'ala Jawhararit Tauhid mentioned that Tawhid science is a science that is able to establish religious aqidahs obtained from keyaqinan evidences. Tawhid science is also called the science of ushul, aqidah or kalam (Hasan Ali Daroquthni, 2020).

Thus, briefly tawhid education can be interpreted as a learning process or guidance to strengthen and strengthen the heart as well as develop the knowledge of a Muslim in order to have a tawhid soul more familiar with the oneness of Allah swt (Rismawati, 2016). Nadzam means a sentence composed beautifully and containing knowledge. Imrithiy is the penisbatan of Amrit, a village in Abou Hammad in eastern Egypt. Nadzam Imrithiy is a nahwu discipline adapted from the Jurumiyah matan (Dahlan, 2013), Nadzam Imrithiy contains 254 poems and was completed on 6 Jumadil End of 970 H. Nadzam in is the essay of Shaykh Yahya bin Nuruddin Abi Al-Khoiri ibn Musa Al-Imrithiy Asy-Syafi'i Al-Anshori Al-Azhari or better known as Syaikh Syarafuddin Yahya Al-Imrithiy (Nurhakim, 2020).

In addition to discussing the science of nahwu, it turns out that nadzam Imrithiy also contains the implied meaning of the value of tawhid education there are 6 nadzam contained in muqodimah, examples in the chapter Nida' and khotimah nadzam Imrithiy. The value of tawhid education if it can be applied in daily life will be very useful. In this case, researchers found from the results of the study the implied meaning of the value of tawhid education in nadzam Imrithiy among others:

- There is no god other than Allah (Laailahaillallaah), this meaning is implied in the meaning of the third temple, this is in accordance with the word of God in the Qur'an surah Al-Anbiya verse 22 which means "Had there been gods in the heavens and the earth besides Allah, they would surely have perished. Exalted be He, the Lord of the Throne, above what they attribute to Him." In the book of Na'tul Badayat wa Taushifil Nihayat that ma'na Laailahaillallaah is different according to the classification of each person. For the layman, ma'na Laailahaillallaah is that there is nothing to worship but Allah. For a special person, ma'na Laailahaillallaah is that no one is loved and no one is intended except Allah. Bagi yang lebih khusus, ma'na Laailahaillallaah yaitu tidak ada yang wujud kecuali Allah. Ketika seseorang sudah berada pada tingkatan ketiga, maka orang itu akan tenggelam dalam lautan kesaksian, dia tidak merasakan sesuatu kecuali Allah juga tidak melihat sesuatu yang wujud kecuali Allah (Mamim, 2009). Imam Ghozali explained in Ihya Ulumuddin that tawhid (Laailahaillallaah) is divided into four levels. The first level, one says laailahaillallaah but his heart is negligent and denies it. At this level such as tawhid munafiq who does not benefit except in avoiding slashing also maintain the health, property and soul. Second level, a person who not only utters tahid but also understands ma'na laailahaillallaah because in his heart there is no lie against what he believes. Tawhid at this level can happen among Muslims in general, and this becomes their belief. And at this level a soul will be secure from the punishment of the Hereafter. The third level, believing in the sentence laailahaillallaah by the medium of divine light. At this level one always sees something centered from the One Powerful Dzat, namely Allah swt. Because they believe in everything that happens in this world in essence by the will of God. The third level is a person who always sees something that exists unless it is God. This is the testimony of the Shidiqins who are mortal in tawhid until they forget about themselves and this is the culmination of tawhid (Huda, 2020).
- Ask only Of Allah, this meaning is implied in the 18th, 19th and 248th temples, this is in accordance with the word of Allah in Al-Fatihah verse 5 which means "only to Thee we worship and only to Thee

we seek help". and also ma'na sentence lahoula wala quwwata illa billah that Rosulullah explained to his friend Ibn Mas'ud in the book of siroju al-Qori that a person will not be awake or avoided sin unless he gets protection from Allah swt and also will not be able to do obedience except with the help of Allah swt and explanation of the meaning of taufiq in the book of Fathul Robbil Baroyah Taufiq is a gift of ability by Allah swt to his servants to be able to do obedience and ease to do good (Al-Bajuri, 2000).

- Allah cannot be seen by the naked eye, this meaning is implied in the nadzam of the second verse, this is in accordance with the word of God in sura Al-An'am verse 103 which means "He is the All-subtle, the All-knowing." and nadzam Aqidatul Awam by Syaikh Ahmad Marzuki (Marzuki, 2004). This also shows that Allah is not the same as His creature (Mukholafatu lilhawaditsi) (Hasan Ali Daroquthni, 2020), in the book of Nuru Dzalim it was explained that a servant is not able to define seeing God because there is no limit to Him (Nawawi, 1997).
- Always remember God, this meaning is implied in the 231st verse of Nadzam Imrithiy, this is in accordance with the hadith of the prophet listed in the book of Al-Adzar that the one who remembers his Lord with the one who does not remember his God as well as the living with the dead (Al-Nawawi, 2005).

The value of tawhid education implied in nadzam imrithiy can also be actualized in the education of modern society akhlaq. This actualization can be applied in daily life. An example of actualization of no god but Allah is to believe that God governs all that is in this world, so that sustenance, soul mates, lives, fate is arranged by God. His duty is only to strive, as to the fixed outcome of God who decides.

## **Discussion**

As a reference in conducting this research, the authors used literature studies such as the previous thesis so that there are no similarities in the research. Some of these studies include:

First, a journal compiled by Izza Fatkhiyaa Khunainatuz Z and Hilyah Ashoumi from K.H. A. Wahab Hasbullah Jombang University in 2020 entitled "Analysis of Islamic Educational Values contained in the Implied Meaning of Nadzam Alfiyah Ibn Malik and Its Actualization in the Context of Modern Islamic Educators". The results of the study stated that in nadzam Alfiyah Ibn Malik there are 33 nadzam in some chapters that have implied ma'na such as Bab Muftada, Bab Isim 'Alam, Bab Isim Nakiroh and others. In the journal it is explained that the grouping of islamic education values into two parts, namely the value of Islamic education in general and the value of education in detail (tawhid, worship and morality) (Fatkhiyaa Khunainatuz z & Ashoumi, 2020).

Second, a journal compiled by M. Iqbal Rosyada, Rohichin Mansur and Ibnu Jazari from The Islamic University of Malang in 2020 entitled "The Values of Tawhid Education contained in the Book of Aqidatul Awam By Sayyid Ahmad Marzuqi". The results of the study stated that in the book of Aqidatul Awam contained lessons to better know Allah and Rosulnya so that people are more faithful and have a sense of responsibility. In this book can also be taken divine value and humanity value, which can be used as a provision to face the present life.(Iqbal Rosyada et al., 2020)

Third, a journal compiled by Mustoifin and Fahrurrozi from Muhammadiyah University of Surakarta in 2018 entitled "The Value of Tawhid Education in the Story of Ashabul Ukhdud Surat Al-Buruj Perspektif ibn Katsir and Hamka". The results of the study stated that the views of ibn Kasir's interpretation and Al-Azhar's interpretation are almost the same, there is no difference so striking in terms of interpreting the letter al-hastily verses four to sixteen. And in the letter of al-Ishma'a fulfilled the three theories of tawhid, tawhid rubaniyah, tawhid uluhiyah and tawhid asma' wasifat (Muthoifin & Fahrurrozi, 2018).

Based on the library review above, it can be concluded that the research that will be conducted is different from previous research. The first researcher, analyzed and actualized the value of Islamic education in nadzam Alfiyah Ibn Malik. The second researcher, examined the values of tawhid in nadzam Aqidatul Awam. While the third researcher examined about the value of tawhid education in the story of Ashabul Ukhdud Surat Al-Buruj Perspektif ibn Katsir and Hamka. The first researchers focused on the book of nadzam Alfiyah Ibn Malik, while the second and third researchers both discussed the value of Tawhid education but the focal point is different. It's the same with the research the authors will make. In this study will be focused on the value of tawhid education in nadzam Imrithiy.

## **CONCLUSIONS**

Nadzam Imrithiy who famously discussed ikmu nahwunya, it also contains other implied ma'na including the value of tawhid education. Based on the analysis of the value of tawhid education contained

in nadzam Imrithiy there are four points that can be analyzed. Four points are in the six nadzam Imrithiy, namely: Believing that there is no god but Allah (meaning of sentence laailahailallah / sentence tahid), asking God for everything (He does not associate anything with Him), God cannot be seen by the naked eye (*mukholafatu lihawaditsi*), And remember Allah (dzikrullah). The value of tawhid education implied in nadzam imrithiy can also be actualized in the education of modern society akhlaq. This actualization can be applied in daily life. An example of actualization of no god but Allah is to believe that God governs all that is in this world, so that sustenance, soul mates, lives, fate is arranged by God. His duty is only to strive, as to the fixed outcome of God who decides.

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