THE PRACTICE OF TAWHID VALUES IN MANAGEMENT DARUSSAADAH HIGH SCHOOL PANGKALAN SUSU SUBDISTRICT LANGKAT

Mesiono [1], Ahmad Zaki [2], Novita Sari [3]

UIN Sumatera Utara[1], STAI JM Tanjung Pura[2], STAI JM Tanjung Pura[3]

Mesiono@uinsu.ac.id [1], zackyahmad212@gmail.com[2], Novitasarinovi9988@gmail.com[3]

ABSTRACT

The problem of this research is not the maximum management of the value of tawhid in Darussaadah High School, Pangkalan Susu District, Langkat regency so that it is necessary to Managemen the value of tawhid value in Darussaadah High School to form kepribadian and student ketauhitan well by the vision and mission of the school. The purpose of this research is to find out how the management of the value of tawhid in Darussaadah High School. The subjects of this study were all students and teachers of Darussaadah High School. This research method uses descriptive qualitative research method about program As for the analysis in this study using descriptive qualitative analysis looking at the behavior process of the subject by the problems examined data analysis is carried out by interviews, observations and documentation studies, techniques of examination of data validity using credibility criteria or degrees of trust, transferability or alienation, Dependability or dependency, Confirmability. Based on the results of the research obtained the results that: Implementation of the concept of Tauhid-based Education in Darussaadah High School, Pangkalan Susu SubDistrict is carried out with the values of tawhid: a. Al-Alaq as the basis for straightening the Akidah (Shahihul Akidah); b. Al-Qolam as the foundation of morality, c. Al-Muzammil as his spiritual provision, d. Al-Muddatsir as the basis for preaching, e. And Allah is all-mighty, all-important. 2. Internalization Measures of The Values of Tauhid Rububiyyah, Uluhiyyah, and Senior High School" wa Shifat. 3. The process of internalizing the values of tawhid in Darussaadah High School is formally carried out through Islamic faith learning activities. The subject matter is a forum in teaching the values of the points of tawny based on manhaj salafush sholeh such as the values of Tauhid Rububiyyah, Uluhiyyah, and Senior High School, wa Shifat, 4. In practice, the values of tawhid are more fostered in daily relationships in the dormitory environment

Keywords: Tawhid Value Practice, Management

I.   INTRODUCTION

Along with the era of globalization, human life has progressed very rapidly in all fields. Advances in technology, economy, social and culture have resulted in significant changes to the direction of human civilization. In this regard, globalization has also changed the daily life of Islamic societies especially in developing countries and at the same time has created new transnational systems and forces. The era of globalization does have many positive sides and benefits, but if it is not balanced with a wise attitude according to the values of faith, it can become a boomerang that can tear down the building of a nation.

According to Law number 20 of 2003 concerning the National Education System, national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life. National education also aims so that students develop into human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

To achieve the function and purpose of national education, especially in order to achieve human beings who believe and fear God Almighty, it is necessary to launch religious education. In the government regulation of the Republic of Indonesia number 55 of 2007 concerning religious education and religious education, it is emphasized that the contents of each educational unit at all lines, levels, and types of education are obliged to provide religious

education. In it it is explained that religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through religious subjects at all lines, levels and types of education. Religious education functions to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations.

The efforts of religious education as the axis in processing students to have a foundation of faith and piety to God Almighty have not yielded satisfactory results. M. Hasbi explained that there is a more serious problem that has not received much attention from educational actors at this time when developing the concept of religious education, namely strengthening the monotheistic aspect as the most fundamental basis of all needs and the nature of life that exists in the soul of education and students themselves. This is very urgent because the problems that occur in the midst of religious education today are starting to show moral decadence, student brawls, and sexual freedom. Consciously or not and if it is traced to the real root of the problem, namely the lack of strong basic foundations that shape the character and soul of students. The basic foundation in question is none other than religion, and the core of that religion is monotheism. In other words, the above paradigm can be developed further and more critically with a basic understanding of the complete and comprehensive concept of monotheism.

Allah tells us not to leave the next generation who are weak, especially weak in terms of their faith as in the following verse,

> "And fear Allah those who if left behind them weak children, who they worry about (their welfare). therefore let them fear Allah and let them speak the truthful words." QS. An-Nisâ": 9.

There are at least two examples that can be learned from the importance of Islamic religious education regarding the cultivation of the creed of monotheism, namely the story of Luqman Al-Hakim when giving advice to his son and the story of the Prophet Yakub alaihissalâm when he had a dialogue with his children before his death. Both stories are immortalized by Allah in the Qur'an as follows,

"And (remember) when Luqman said to his son, when he taught him:" O my son, do not associate partners with God. Indeed, associating partners with (God) is really a great injustice. " QS Luqmân: 13.

The two verses above have the same content on the importance of inculcating the faith of monotheism to the younger generation of Muslims. But the reality in society is that most parents prepare more for what they eat after the death of their parents, or how much property they leave for their grandchildren, instead of preparing "Mâ ta„ budûna min ba „dî" (what you worship after me), but today parents prepare more Mâta „kulûna min ba„ dî "(what you eat after me). From such conditions, it is not surprising that most parents enroll their children more in schools and other educational institutions that are more oriented towards worldly interests alone. In fact, if we want to learn from the method of Rasulullah Shallallâhu „alaihi wasallam when trying to build a new society on the rubble of ignorance in the period of Makkah, Rasulullah Shallallâhu„ alaihi wasallam did not initiate the change from politics, economics, or anything else. But he started it by changing what is in the soul in the form of belief. So with the capital of the monotheistic Islamic faith that caused a very big change in the best generation of Muslims. The

generation of friends who were initially a nation that was degraded and backward then became the best generation and became an example for Muslims to follow in his footsteps.

With regard to the monotheistic material that is included in the school curriculum, Muhaimin once gave a critical analysis of the Formulation of Competency Standards for Graduates of Aspects of Faith that had happened before. He stated that in the context of the Ash "ariyah faith that is often taught in schools such as learning the nature of 20 - form, qidam, baqa" and so on - which although a very good formula, but in fact is still very rationalistic. This is necessary, but basically the faith touches more on the dimension of the heart (qalbu). Therefore, viewed in terms of religion (religiosity) the nature of twenty has less meaning. Compare with the nature of God which in the Qur "an is referred to as aSekolah Menengah Atasul husna. The attributes of God contained in it that can actually have a psychological impact and other implications. Therefore, we need to enrich the subject of faith with the development of aSekolah Menengah Atasul husna, not just used to seek miracles. For the context of monotheism, he also suggested to provide insight on the kinds of monotheism used by Salafis such as Uluhiyyah monotheism, Rububiyyah monotheism, Ash-shifat wa al-af "al monotheism, Rahmaniyah monotheism, Mulkiyah monotheism, inclusive faith insight and its implications in daily life.15 Muhaimin wanted the concept of Salafi monotheistic education to be introduced as a balancer of the concept of Asy "ariyah that has been going on in schools and madrasahs over the years.

Departing from such conditions, the researcher intends to conduct research on Islamic educational institutions that really have a serious concern for monotheism-based education based on the manhaj salaf, namely the method of the Prophet in educating his Companions. In the Langkat district, there is a Darussaadah secondary education institution called Sekolah Menengah Atas Darussaadah Langkat. The researcher's interest to know the concept and practice of the implementation of monotheism-based education is what prompted the researcher to carry the title of Research "Practice of the Values of Monotheism in Darussaadah High School Langkat High School."

II. LITERATURE REVIEW

Pengamalan berasal dari kata amal yang berarti perbuatan atau pekerjaan, mendapan imbuhan yang mempunyai arti hal atau perbuatan yang diamalkan1. Pengamalan adalah proses perbuatan atau pelaksanaan suatu kegiatan, tugas atau kewajiban. Menurut Glock dan Stark ada lima macam strategi keberagamaan yaitu keyakinan (idiologi), dimensi peribadatan atau praktek agama (ritualistik), dimensi penghayatan (eksperimental), dimensi pengetahuan agama (intelektual).

Sedangkan pengertian nilai adalah suatu yang menurut sikap suatu kelompok orang dianggap memiliki harga bagi mereka. Nilai merupakan konsep abstrak di dalam diri manusia atas masyarakat mengenai hal-hal yang dianggap sebagai patokan baik, benar, dan hal-hal yang dianggap buruk dan salah. Nilai bersifat mengarahkan tingkah laku dan kepuasan dalam kehidupan sehari-hari.

Secara falsafati, nilai menurut Rohmat Mulyana dapat ditinjau dari segi ontologi, epistemologi, dan aksiologi. Dalam perspektif ontologi, nilai dikaji dari lingkup hakikat dan struktur nilai. Ditinjau dari perspektif epistemologi, nilai meliputi objek nilai; cara memperoleh nilai; ukuran kebenaran nilai. Ditinjau dari Aksiologi, nilai meliputi Kegunaan pengetahuan nilai; cara pengetahuan nilai menyelesaikan masalah.

Berbicara masalah nilai, sebenarnya adalah melihat sesuatu dari segi kegunaan dan manfaatnya dalam kehidupan yang menyangkut aspek jaSekolah Menengah Atasniah dan rohaniah. Contoh nilai jaSekolah Menengah Atasniah biasanya ada pada benda yang

memiliki kegunaan bagi kehidupan misalnya: buku, alat pertanian dan lain sebagainya. Sedangkan nilai rohaniah meliputi rasa keindahan, kebenaran, etika dan agama. Sebagai contoh misalnya dikatakan bahwa: membantu teman yang kekurangan adalah baik, memcintai sesama makhluk Tuhan adalah perintah Tuhan Yang Maha Esa.

Abdul Manan mengatakan tentang perlunya mewariskan nilai-nilai yang baik kepada generasi selanjutnya dalam penyataannya sebagai berikutnya,

Agar semua nilai yang dianut oleh masyarakat tidak musnah, maka masyarakat harus menularkan apa yang telah menjadi miliknya itu kepada generasi berikutnya. Jalan untuk melaksanakan usaha ini tiada lain adalah pendidikan. Melalui pendidikan inilah masyarakat mengajarkan konsep-konsep dan sikap-sikap dalam pergaulan hidup serta mengajarkan bagaimana cara bertingkah laku dalam hidup bermasyarakat.

Dalam menyelenggarakan sebuah pendidikan, tentunya di dalamnya termuat nilai-nilai rohaniah yang menjadi ruh, spirit dan pedoman penyelenggaraan pendidikan. Sofyan Tsauri mengatakan bahwa nilai-nilai yang mendasari pendidikan umum, mencakup: Nilai agama, kebebasan/kemerdekaan, nasionalisme, kemanusian, kekeluargaan, disiplin dan kebanggaan nasional. Sedangkan menurut Jamal Barzinji mengatakan bahwa nilai-nilai yang mendasari pendidikan Islam diantaranya adalah nilai ilahiyah dan nilai insaniyah.

Tauhid diambil dari kata *wahhada-yuwahhidu-tauhid*, yang diambil dari *isim mufradnya ahadun*, yang artinya satu atau esa. Lalu muncullah ilmu tauhid, yaitu ilmu yang membicarakan tentang cara-cara menetapkan akidah agama dengan mempergunakan dalil-dalil yang meyakinkan. Ilmu ini dinamakan tauhid, karena pembahasannya yang paling menonjol menyangkut ke-Esaan Allah yang merupakan asas pokok agama Islam, sebagaimana yang berlaku terhadap agama yang benar yang telah dibawakan oleh para Rasul yang diutus Allah.

Muhammad bin Abdullah At Tuwaijry menjelaskan bahwa urgensi dari tauhid yaitu seorang hamba meyakini dan mengakui bahwa Allah *Ta"ala* semata, *Rabb* (Tuhan) segala sesuatu dan rajanya. Sesungguhnya hanya Dia Yang Maha Pencipta, Maha Pengatur alam semesta. Hanya Dia-lah yang berhak disembah, tiada sekutu bagi-Nya. Dan setiap yang disembah selain-Nya adalah batil. Sesungguhnya Dia *Ta"ala* bersifat dengan segala sifat kesempurnaan, Maha Suci dari segala aib dan kekurangan. Dia mempunyai nama-nama yang Maha Indah dan sifat-sifat yang Maha Tinggi.

Tauhid sebagai inti keimanan merupakan pokok dan pondasi yang di atasnya berdiri syariat Islam. Kemudian dari pokok itu keluarlah cabang-cabangnya. Perbuatan merupakan syariat yang dianggap sebagai buah dari keimanan itu. Keimanan. disebut juga akidah, dan amal disebut juga dengan syariah. Keduanya saling bertalian dan berhubungan, tidak bisa dipisahkan satu dengan lainnya. Karena itu, dalam Al-Qur"an, penyebutan iman sering di gandengkan atau diikuti dengan penyebutan amal sholeh. Amal soleh sendiri terbagi lagi menjadi dua perkara yaitu perkara yang berhubungan dengan Allah yang disebut Ibadah dan perkara yang berhubungan dengan sesama manusia dan alam seluruhnya yang disebut dengan Muamalah. Maka bisa disimpulkan tauhid berimplikasi erat dengan ibadah dan muamalah dalam pergaulan sehari-hari.

Berikut ini beberapa dalil dalam Al-Qur"an dan As-Sunnah yang menunjukkan keterkaitan/implikasi antara tauhid dengan urusan ibadah dan muamalah:

"Sesungguhnya aku ini adalah Allah, tidak ada Tuhan (yang haq) selain Aku, Maka sembahlah aku dan dirikanlah shalat untuk mengingat aku." QS. Thâhâ: 14

Tauhid dapat dijadikan sebagai tumpuhan dalam mengaruhi kehidupan dunia agar tercapai tujuan hidup yang hakiki. Adapun diantara tujuan mengerti tentang tauhid antara lain adalah:

1. Untuk memperoleh kepuasan batin, keselamatan dan kebahagiaan hidup di dunia dan di akhirat sebagaimana dicita-citakan.

Untuk menghindarkan diri dari pengaruh kepercayaan atau akidah yang menyesatkan, dan paham-paham yang dasarnya hanya teori kebendaan semata seperti kapitalisme, komunisme, sosialisme, materialisme, kolonialisme, dan sebagainya, yang bertujuan hanya untuk mencari keuntungan material duniawi semata

III. RESEARCH METHODOLOGY

This study uses a descriptive-qualitative paradigm approach, Robert C Bogdan and Knopp Biklen Third edition defines "Qualitative Methodology" as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (subjects). According to them, this approach is directed at the background and the individual as a whole. So, in this case it is not permissible to isolate individuals or organizations into variables or hypotheses, but it is necessary to view them as part of a whole. 28

Meanwhile, according to Abdurrahman, qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other means of quantification (measurement). According to Sarjono, the type of qualitative research (field) is research in which data collection is carried out in the field.29

In this research, the researcher will take the location at Darussaadah Senior High School, Darussaadah Islamic Boarding School which is located at Jl. Pesantren Dusun IV Pangkalan Susu District, Langkat Regency.

Data are all facts and figures that can be used as material for compiling information. While the data source is the subject from which the data is obtained. If the researcher uses observation techniques, the source of the data can be moving objects or the process of something.

The analysis in this study used a qualitative descriptive analysis. Qualitative descriptive analysis is data analysis that describes narratively a process of subject behavior in accordance with the problems studied. This analysis was used because the data obtained were descriptive data in the form of written and spoken words from people and observed behavior.

Researcher subjectivity is the dominant thing in qualitative research, considering that in qualitative research, researchers are research instruments, plus the main data collection techniques for qualitative research are interviews and observations which are considered to have many weaknesses when carried out openly and especially without control. To overcome this, an examination of the validity of the data was carried out. Aunu Rafiq Djaelani stated that to determine the validity of the data, an examination technique was needed on four criteria: Credibility or degree of trust, Transferability or transferability, Dependability or dependence, Confirmability.

IV. RESULT AND DISCUSSION
1. The Practice of Practicing the Value of Tawhid in Schools

Based on the Darussaadah Senior High School curriculum document, it is known that Islamic Akidah lessons are taught at the X and XI and XII grades. The Islamic Aqeedah Learning Model at Darussaadah Senior High School is different from schools in general. In Islamic faith lessons, the focus is on studying the contents of the book of monotheism by Shaykh Shalih bin Fauzan as the main reference. There are two volumes of the Tawhid book that is taught. Volume I for grade 10, volume II for grade 11. The portion of the lessons in the book touches more on the dimension of faith. This book is a translation of the original title At-Tawhid Li Ash-Shaff Al-Awwal al-Ali.

The contents of the book taught to students are in the form of the points of monotheism as taught by the salafus sholih generation (manhaj Salaf). The salaf manhaj is indeed considered to be a manhaj who is so concerned with the affairs of monotheism as the tarbiyah of the Prophet and his previous companions. Manhaj Salaf or also known as Manhaj Ahl al-Hadith implies the purification of religion from all its deviations such as superstition, heresy and khurofat. Aden Rosyadi said that the foundation for the principles of the Salafiyah manhaj came from Imam Ahmad bin Hanbal. The salafiyah view evolved and developed until the time of Ibn Taimiyah, a follower of the Hanbali school, faqih and theologian. His approach focuses on affirming monotheism, proving the compatibility between revelation and reason, and refuting the theological arguments of schools of theology that are believed to be influenced by Greek philosophy and terminology.

The purpose of this monotheistic learning is so that students have the correct faith in accordance with the Manhaj Salafiyah Ahlus Sunnah Wal Jamaah. Shaykh Sholih bin Fauzan Al Fauzan said in his Tawhid book that the source of faith in the Salaf manhaj is tauqifiyah. That is, it cannot be determined except with syar'i arguments, there is no field of ijtihad and opinion in it, everything is limited to what is in the Qur'an and As-Sunnah. For no one knows more about God than God himself. And there is no one after Allah who knows more about Allah than the Messenger of Allah.

In presenting the material for monotheism, it is based on the concept of dividing three types of monotheism, including the monotheism of Rububiyyah, Uluhiyyah, and Wa Shifat High School and various other creed matters. Studying the faith intensively, especially supported by teaching materials in the form of credible and adequate books of Manhaj Salafush Shalih, will certainly gain a correct understanding of the Islamic faith. It seems that the insights about monotheism of Uluhiyyah, Rububiyyah and Al AS wa shifat High School taught at Darussaadah Senior High School are similar to the national curriculum of Madrasah Aliyah. In the tenth grade Akhlak Akidah Akhlak textbook for MA, it is mentioned about the various types of monotheism. The difference is in the explanation in the Akidah Akhlak book that it is divided into four types, by adding one more type of monotheism called Tawhid Mulkiyah. Although it is not specifically mentioned the names of the various types of monotheism, but looking at the given definition, it contains the meaning of the three types of monotheism.

From the above definition, it seems that the above meaning is similar to that used by the Salaf bermanhaj. The first monotheism is the definition of the monotheism of Ibadah/Uluhiyyah, the second monotheism is the monotheism of Rububiyyah and the third is the monotheism of Upper Secondary School "wa Shifat. The presentation and introduction of the material in Madrasah Aliyah is limited to introduction, but in the teaching materials in Darussaadah High School, the discussion of the three kinds of monotheism and its implications are discussed in

detail because they run with the book. The teaching of these three monotheistic values in the curriculum at Darussaadah High School is in line with the input of Muhaimin, Professor of Islamic Education UIN Malang that the competency standards of graduates and content standards of Islamic religious education at the High School /MA level need to be given insight into various tauhid such as tauhid Uluhiyyah, tauhid Rububiyyah, tauhid Ash-shifat wa al-af"al, tauhid Rahmaniyah, tauhid Mulkiyah, insight of inclusive faith and its implications in daily life to be included in the curriculum. The need for an understanding of the various types of monotheism is necessary given that today many Muslims misunderstand the concept of Salafi monotheism. Misunderstandings generally occur among Muslims who are accustomed to using the concept of Ash "ariyah. If the concept of Ash "ariyah is more dominant in using reason, then the concept of Salafiyah is more dominant in using nash. The introduction of the concept of Salafiyah is not intended as a match for the study of monotheism in the concept of Asy'ariah which has been running in the education of aqeedah in the majority of Indonesian Muslims, but as an expander of treasures and mutual understanding so that accusations of misleading do not occur continuously. In essence, this Salafi manhaj is believed to be the manhaj of Rasulullah in educating the companions and to be a reference in the education of the aqeedah of the pious Salaf era.

Stages of Internalization of Tauhid in Schools

The process of internalization of monotheistic values in Darussaadah High School, both through Islamic Faith subjects and other learning, there are at least several stages of internalization of monotheistic values based on the theory of Internalization of Values according to Muhaimin, among them are:

1) Value Transformation Stage.

The transformation of these values is simply the transfer of knowledge from the educator to the students. The values given are still in the cognitive realm of learners. This process is indeed dominant in monotheistic learning activities in general in these two subjects. From this process of transformation of monotheistic values, students gain knowledge about the aspects of true faith and anything that can destroy monotheism. Thus students will avoid actions that can invalidate monotheism.

2) Value Transaction Stage

This stage is a stage of value education by conducting two -way communication, or interaction between learners and teachers is reciprocal. Teachers are also involved in implementing and setting an example in daily life, and learners are asked to respond, that is, accept and practice those values. This stage occurs during the class discussion process. In the subject of Islamic Faith, this value transaction process can be seen when examining the results of the observation of community beliefs while participating in community activities. In this learning, there is a two -way communication process that is reciprocal between teachers and students. Where teachers ask students to see real examples of community beliefs and practices, then present them in the process of discussion and connect the values of community beliefs and worship with theories learned in class. Then the teacher who acts as the mentor buys the comments and shows which of the examples can be practiced and which should be avoided by the students.

The Practice of Internalizing the Value of Tawhid in High School Dormitory

The activity of internalizing the value of monotheism in boarding schools/Islamic boarding schools is also carried out in the form of activities that are more at the level of amaliah practice. Most activities in Islamic boarding schools are assistance to students in learning the Qur'an and fostering their behavior to conform to Islamic law. This attitude development is important considering that students spend more time in the dormitory. Coaching at the level of practice will give birth to a miniature Muslim community that lives according to Islamic law as a consequence of a Muslim who believes in monotheism. So the core of dormitory activities is more about strengthening educational activities in schools.

a. The Practice of Tawhid in Daily Life in High School Dormitory

Muhammad Alim explained that the practice of this value can happen

through a complete understanding of religious teachings and continued with an awareness of the importance of religious teachings and the discovery of the possibility to realize them in real life. In the dormitory area, the aspect of practicing the values of monotheism in real life is emphasized. This is because students live more in dormitories. The practice of daily worship such as halakoh tahfidz, dhikr of Al Ma'tsurat and daily prayers and lessons of the Qur'an. In addition, congregational prayer activities outside school hours are also monitored by the Darussaadah Senior High School Dormitory such as Maghrib, Isha' and Fajr prayers. The activities that have the value of worship are a form of implementing monotheism.

The various processes of internalizing the value of monotheism of worship (Uluhiyyah) are carried out using the methods of habituation, example (Uswah), and Qudwah (Direction and guidance).

Habituation is done because these activities are routinely carried out every day. Guidance and guidance are carried out so that students continue to carry out worship activities consistently and do not deviate. As for the example, it is carried out with examples from the ustadz-ustadz. The existing ustadz educate students not only through oral speech but also in the form of actions. Likewise, the students also try to make them carry out daily worship activities not solely because of coercion or demands but also try to make these activities carried out solely to seek the pleasure of Allah.

Various acts of worship such as morning and evening dhikr, night dhikr, and daily prayer practices are so that the students always remember Allah a lot in all circumstances, grow feelings of love, fear and hope to be pleased with Allah. This is in accordance with the word of Allah in the Qur'an, and chant (name) your Lord in your heart with humility and fear, and by not raising your voice, in the morning and evening, and do not be of those who are heedless. QS. Al-Araf: 205.

b. Tadabur Nature

Including part of the effort to know the Creator Almighty, namely by sprinkling the signs of God's greatness through His creation displayed in the universe. Allah has made the universe as a source for his intelligent creatures to cultivate it, and take lessons behind its creation. It is impossible for all the beauty and order of the universe to exist knowing that balance, order and existence are nothing but to acknowledge the existence of Allah as the Creator.

Natural tadabur activities are part of the method in Tawhid education. This activity is carried out by visiting the natural surroundings, such as mountains, beaches, forests and so on. At Darussaadah High School, 68 students participated in the nature tadabur activity on Saturday,

March 4, 2019, taking place at Ule Le Aceh Beach and accompanied by three ustadz. Apart from being a medium for refreshing and entertaining from the busyness of preparing for the National Examination and final school exams, students carry out this annual activity as a means of creed education. This is as explained by Ustadz Baharauddin as the activity companion who said that students need to be invited to mentadabburi Allah Ta'ala's power in a stretch of sea coast known for big waves.

Levels of Value Practice in Natural Scattering Activities

If referring to Muhaimin's view on the level of Value Practice in learners, then the process of Practice of monotheistic values in this natural scattering activity is included in the Value Transformation Stage. The stage of value transformation is done by providing information and material about good and bad values by means of verbal communication to see the signs of God's greatness in the vast expanse of the ocean. After knowing the signs of God's greatness and power, the students are expected to grow in fear and dependence on the Kholik. Here the method of contemplation by looking directly at the expanse of the ocean becomes the method used in transforming the values of oneness.

Planted Values

From this natural sowing activity, there are at least some values that are instilled, namely:

1) Values of Upper Secondary School wa Shifat

The beach as a place of refreshing and relieving fatigue was certainly chosen because of its beauty. Beauty will lead to a feeling of calm and comfort. Here it really also strengthens the human nature that loves beauty. As the view of KH. M.A Mahfudh who said that the existence of a sense of beauty in the human soul is due to the fact that human nature has witnessed the nature of the Most Beautiful God when making a covenant with God when in the spirit realm.

2) The value of Tauhid Rububiyyah

This activity plays a very important role in increasing the faith and monotheism of students towards the monotheistic values of Rububiyyah. In the monotheism of Rububiyyah, there is the meaning that Allah is the one who created. the power of God in the expanse of the ocean. Students can directly observe the coastline of Aceh which is known for its big waves. The more attention a person pays in contemplating the verses of kauniyah, it will strengthen the faith in His Rububiyyah.

As part of education, the cultivation of Rububiyyah values also seeks to train students to think, read, study and research the universe with all its correct contents according to logical and rational analogies. Not a belief that is contrary to true monotheism such as the belief of superstition and superstition.

Among the positive values is that students can learn from the rocks that appear in the middle of the ocean. It is sturdy and rigid in the face of violent and large waves. It is not easy to waver with the various tests of life that are absolutely coming. Moreover, it is only facing the UN which is only a small part of the real exams. Ustadz Baharudin hopes that students should have such an attitude.

The expression, shows that the teacher wants the students to really have a strong and sincere faith. So that when the test of life comes they can face it patiently and rigidly. The test of life for a person who professes to be a believer is of course as a test to measure his level of faith. If rigid and not easy to fall down in the midst of this life.

The test is none other than to measure the extent of the truth of one's faith. Allah reminds in the Qur''an, QS. Al- Ankabut: 2-3.

Do men think that they will be left alone on saying, "We believe", when they will not be tested? and verily We tried those before them, and verily Allah knoweth the truthful, and verily He knoweth the liars.

3) The value of Tauhid Uluhiyyah

The teacher intends for the student to sharpen the side of his dependence on God as the Creator of the universe and all its contents. Ustadz Baharuddin said that by seeing the waves in the violent sea, the students are expected to realize how powerless human beings are before their Creator. A person who feels weak and helpless will certainly not boast before his Lord. He will surely be able to present God in his daily life. One will sharpen the side of fear and submission to God. Thus it is Allah who will be the focus and place of reliance in all his affairs. Here the value of Uluhiyyah monotheism as a consequence of His Rububiyyah monotheism. In the Qur''an, the content of this kind of monotheistic Uluhiyyah value is in the second verse of Surat Al-Ikhlas.

V. CONCLUSION

The conclusions in this study are as follows:

1. The implementation of the concept of Tauhid-Based Education in Darussaadah Upper Secondary School, Pangkalan Susu District is done with the values of tauhid: a. Al-Alaq As a platform to straighten the Faith (Shahihul Akidah); b. Al-Qolam As a moral foundation, c. Al-Muzammil as his spiritual supply, d. Al-Muddatsir as a platform for preaching, e. Al-Fâtihah as the frame of the whole previous foundation.

2. Steps in the Internalization of the Values of Tauhid Rububiyyah, Uluhiyyah, and ASekolah Menengah Atas ''wa Shifat.

3. The process of internalizing the values of monotheism in Darussaadah High School is formally done through Islamic learning activities. The subject matter is a container in teaching the values of the principles of monotheism based on the manhaj salafush sholeh such as the values of Tawhid Rububiyyah, Uluhiyyah and Al ASekolah Menengah Atas ''wa Shifat.

4. The level of practice, the values of monotheism are more built in daily interaction in the dormitory environment. The form of coaching is in the form of assistance to students in the dormitory environment in the form of the application of Islamic law related to worship and muamalah and tsaqofiyah activities guided by Hidayatullah. The application of Islamic law is an appreciation of the values of monotheism in daily life. In addition to the main activities, there are also additional activities that support the internalization of monotheistic values such as Tadabur Alam.

REFERENCES

Abdul Manan, *Pengantar Dasar-Dasar Pendidikan* (Surabaya: Usaha Nasional, 1987)

Abdul Majid, *Strategi Pembelajaran* (Bandung: Remaja Rosdakarya, 2013), hlm. 194

Abu Muhammad Waskito, op. cit, hlm. 183-184.

Ahmad Tafsir, *Ilmu Pendidikan Islami*, (Bandung: Remaja Rosdakarya 2012), hlm. 210.

Afifuddin, *Metodologi Penelitian Kualitatif* (Bandung: Pustaka Setia, 2012), hlm. 131.

Didin Hafidhuddin, (dkk), *Solusi Islam Atas Problematika Umat: Ekonomi, Pendidikan, Dakwah* (Jakarta: Gema Insani Press, 1998), hlm. 207-208.

Fathi Yakan, *Apa Artinya Saya Menganut Agama Islam, bab Saya Mestilah Muslim Di Sudut Akidah*, Ebook, publikasi di http://hikmah.sitesled.com, 2006.

Imam Mudzakir, "Kewajiban Meninggalkan Keturunan Yang Kuat," Buletin *Gema Madani*, Edisi 69 tahun XII/13 Desember 2020, hlm. 1-2.

Jasiman, *Mengenal & Memahami Islam* (Solo: Era Adicitra Intermedia, 2011), hlm. 7.

Jamaluddin Ancok, Fuat Nashori, *Psikologi Islam* cet. ke-3 (yokyakarta: Pustaka Pelajar, 1994), h 77.

Jamal Barzinji, *Sejarah Islamisasi Ilmu Pengetahuan,* (Malang: Universitas Muhammadiyah: 1996), hlm. 37-28

Lexy J. Moleong, *Metode Penelitian Kualitatf: Edisi Revisi* (Bandung: PT Remaja Rosdakarya, 2006), hlm. 4.

Muhammad Thalib, *20 Kerangka Pokok Pendidikan Islami* (Yogyakarta: MU Media, 2001), hlm. 39

Moh. Magfur, *Pengaruh Globalisasi Terhadap Pendidikan Islam*, Artikel STAI Qomaruddin Gresik, hlm. 3 pdf didownload dari (qomaruddin.com, diakses pada 12 Desember 2020 jam 23.04 WIB)

Muhaimin, (dkk). *Dimensi-dimensi Studi Islam* (Surabaya: Karya Abditama, 1994), hlm.111.

Muhammad Hasbi Al-Shiddiqi, *Sejarah dan Pengantar Ilmu Tauhid/Kalam* (Semarang: Pustaka Rizki Putra, 2001), hlm. 1

Muhammad bin Abdullah At Tuwaijry, *Tauhid, Keutamaan dan Macam-Macamnya*, terj. Team Islam House, 2007, hlm. 1. Pdf di download dari (https://d1.Islamhouse.com, diakses 11 Mei 2017 jam 19.32 WIB)

Muhammad At Tamimi, *Matan Al Ushul Ats Tsalatsah,* terj., Ainul Haris Arifin (Jakarta: Darul Haq, 2013), hlm. 2-3.

Nashihin, *Internalisasi Nilai-Nilai Agama Islam dalam Pembinaan Akhlak Mulia*. Jurnal, Ummul Qurra, Vol V No 1, Maret 2015 hal. 6-7

Nana Syaodih Sukmadinata, *Metodologi Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2009), hlm. 220.

Peraturan Pemerintah RI nomor 55 tahun 2007, pdf. *Al-Qur''an dan Terjemahnya* (Bandung: Sygma Examedia Arkanleema, 2009), hlm. 78

Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai,* (Bandung: Alfabeta, 2004), hlm. 156

Sarjono, (dkk), *Panduan Penulisan Skripsi* (Yogyakarta: Jurusan Pendidikan Agama Islam,Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2008), hlm. 21.

UU Sistem pendidikan Nasional nomor 20 tahun 2003 bab II pasal 3.

Yusuf Al-Hajj Ahmad, *Mukjizat Al-Qur''an yang Tidak Terbantahkan* terj., Zulhamid dan Putri Aria Miranda. (Solo: Aqwam, 2016), hlm. 16-21

Yusuf Al-Hajj Ahmad, *Mukjizat Al-Qur''an yang Tidak Terbantahkan* terj., Zulhamid dan Putri Aria Miranda. (Solo: Aqwam, 2016), hlm. 16-21