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The Variety Of Tauhid Education Methods At Al-Amien Islamic Boarding School Purwokerto Wetan Banyumas

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Abstract

This research aims to identify the numerous interpretations of tauhid education that are presented through diverse learning techniques, as well as their underlying significance. This field research (Field Research) employed a descriptive-qualitative approach. Various instruments, including interviews, observations, and documentation, were employed by researchers to collect data. Data reduction, data visualization, and conclusion-drawing are the methods used in this research's analysis. This research revealed that (1) there were several ways that the Koran was received at Al-Amien Islamic Boarding School, including (a) exegesis reception (lecture method), which involved reciting the monotheistic holy book, and (b) aesthetic reception (inquiry method), which involved displaying verses of the Koran written in calligraphy; (c) Reciting shalawat jibril and nadham aqidatul awwam facilitates functional reception (AIR technique). (2) Among the connotations attached to each style of reception are the following: (a) objective significance as a form of obedience, preservation of traditions, and growth of faith; (b) As a manner of scientifically strengthening monotheism, enhancing awareness of variety, and fostering tranquillity, expressive meaning is a means of enhancing monotheism's expressive significance; (c) documentary significance, as a type of localization of the entire civilization.

Keywords: Reception, Monotheism Education, Methods, and the Qur'an.

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INTRODUCTION

Education is fundamentally essential to human life. This is due to the fact that education is an ongoing process including three dimensions simultaneously: the person, society, and national community, which embraces all aspects of the spiritual and material realities of existence (Nurkholis 2018, 24). Arabic education is divided into three terminologies; *tarbiyah* (growing, developing, nurturing, caring for, managing, and maintaining existence), *ta'lim* (teaching, transmitting, informing, and educating), and *ta'dib* (training, enhancing, polishing morality, and possessing). Among the three names, *tarbiyah* is the best suitable for referring to and representing all elements of education. Therefore, education differs from teaching in that teaching is a process of transferring knowledge, whereas education is simultaneously a process of transferring values and shaping personality via the utilization of human potential. Therefore, it is not unexpected that, during its journey, the spirit of education is capable of forming decent, helpful, and virtuous characteristics in order to generate pupils of high calibre (Yahya 2020, 57).

In particular, monotheism is emphasized in Islamic education as the basic tenet and ground for actualization. In contrast, the monotheistic framework—along with morality and *shari'a*—represents one of the trilogy's most significant elements from the perspective of Islam. On the basis of these factors, let monotheism become the fundamental guiding principle and driving force that serves as a critical impetus for the development of Islamic education. The following are some of the arguments that support the importance of monotheistic in Islam and serve as a guide for the implementation of monotheism education at al-Amien Islamic Boarding School, as referred to by KH. Chabib Makki (personal communication, September 5, 2022);

1. Q.S. an-Nahl [16] paragraph 36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ

"*And indeed, we have sent messengers to every nation, admonishing them to worship only Allah and to avoid the Thaghut.*"

2. Q.S. an-Nisa [4] paragraph 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ

"*Shirk is undoubtedly a sin that Allah would not pardon, yet He does pardon all other crimes for those whom He chooses.*"

3. Q.S. al-Mumtahanah [60] paragraph 55

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"*And I did not create jinn or humans until they serve Me*".

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Remembering that the exclusivity of Allah SWT—by affirming that there is no God but Allah SWT—is the foundation of monotheism, it will naturally reject any servitude to other than Him, from fellow creatures. A rising understanding that there is neither a weakest nor a strongest human being, nor a highest or lowest human being, is the societal climax of monotheistic education. As servants of Allah s.w.t., all individuals, organizations, and national communities stand on an equal footing before Him. Thus, the notion of monotheism outside will result in the rejection of all slavery systems on the one hand. (Makatangin 2015, 5), And will encourage honesty in every deed of the other individual. Therefore, it is not inappropriate for monotheism to occupy the top position in the creation of Islamic education.

Nevertheless, monotheism as a religious system that boils down to the Qur'an is occasionally imbued with and represented in a variety of ways, depending on the degree of comprehension and the profundity of its believers. Therefore, space and consideration must be devoted to *tauhid* education. This is due to the fact that monotheistic education not only has ramifications for the realm of religion, but also has tight ties to life principles or philosophy (Asmuni 1993, 7).

Monotheism education, which is represented in numerous ways and persistently kept by the huge family of the al-Amien Islamic Boarding School, Purwokerto Wetan, East Purwokerto, Banyumas, is an important aspect to highlight (hereinafter referred to as al-Amien Islamic Boarding School). Monotheism education is one of the subjects that receives special emphasis at the pesantren, among other factors, because;

1. The Al-Amien Islamic Boarding School is situated in an urban environment with readily accessible Sharia-compliant and non-compliant amenities.
2. The Al-Amien Islamic Boarding School is situated in a religiously and philosophically diverse community.
3. The Al-Amien Islamic Boarding School is located in close proximity to non-Islamic institutions, such as R.S. Sinar Kasih (Christianity) and four active churches.

This research intends to show and understand how monotheistic instruction is viewed through various learning modalities, as well as to explicate the significance of this behaviours. Methodical learning can be represented in several ways, as is common knowledge. Some techniques are regarded core learning methods, while others, such as lecture methods, demonstrations and experiments, sociodrama, games, drills, and *field work methods*, are

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considered mixtures (Sueni 2019, 3). In fact, Mahmud Yunus underlined that any learning resource should employ a manner that adapts with time and environment (Anini 2021, 316).

In accordance with this purpose, the theory of Qur'anic reception proposed by Ahmad Rafiq is utilized to respond to the numerous approaches of monotheistic instruction. In the meanwhile, the author employs Karl Mannheim's sociological theory in order to determine the rationale for observed conduct.

In reality, several research have been conducted on the various techniques of *tauhid* education in society, particularly in formal and informal organizations. Several studies, among others, that can be highlighted;

First, the research by Muhammad Hambal Shafwan titled "Analysis of the Model of Monotheism Education at the Al-Ikhlas Islamic Boarding School in Lamongan, Indonesia." Shafwan's research aims to clarify what monotheistic means in *assatidz* and how monotheism education is carried out at the Al-Ikhlas Lamongan Islamic boarding school. (Shafwan 2021).

Consequently, monotheistic instruction is one of the priorities at the al-Ikhlas Islamic boarding school. This is due to the fact that one of the goals of the al-Ikhlas Islamic boarding school is to cultivate a new generation of monotheistic Muslims. Shafwan further disclosed that the monotheistic education paradigm at al-Ikhlas Islamic boarding school utilizes the 3P method: teaching, comprehending, and implementing the ideals of monotheism through the halaqah system and classroom instruction.

Second, research at the Miftahul Huda Manonjaya Islamic Boarding School in Tasikmalaya by Ina Fauziyanti titled "Learning Model of Monotheism" (Fauziyanti 2015). Ina attempted to discover the notion of applying monotheistic learning at Miftahul Huda Islamic Boarding School through an examination of objectives, instructors, students, materials, techniques, and assessment in her research. The implementation of monotheistic education at the Miftahul Huda Islamic Boarding School consisted of three stages: instruction, habituation, and formation. The three steps are completed utilizing the lecture, sorogan, and bandongan techniques, respectively.

Third, Almaidah's study, titled "Inculcation of Tauhid Values in Early Childhood Using the Centre Learning Model," was done (Case Study of Islamic Religious Education in Kindergarten Yaa Bunayya Semarang) (Almaidah 2015). Almaidah's study attempted to examine the best ways to inculcate monotheistic ideals in young children at Kindergarten Yaa Bunayya Semarang as well as

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to examine potential obstructing and supportive elements that may have an impact on the centre-based learning process of internalizing monotheism.

Almaidah observed that the inculcation of monotheistic ideals in early life at Kindergarten Yaa Bunnayya was pretty advanced after conducting interviews and observations. Through the use of seven core locations, all learning materials are effectively integrated. Each centre must then be altered according to the regulations and levels that have been established: environmental footing, playing footing early, playing footing, and footing after playing.

Almaidah stated after analysing the study's results that the inculcation of tauhid ideals at Yaa Bunayya Kindergarten was fairly effective and well-developed. Infrastructure and materials that have been modified are among the supporting elements. While the hindering aspect is the somewhat diverse abilities and expertise of each teacher.

Fourth, Santi Nurjannah's research entitled Implementation of Tauhid Education in the Family in Tugusari Village, Sumberjaya District, West Lampung (Nurjannah 2019). Santi found in his research that monotheistic must first start to spread from inside before it can be fully implemented. So, through *field research*, Santi aims to understand the monotheistic education perspective in the Tugusari community of West Lampung.

In conclusion, it was determined that the application of monotheism in the village of Tugusari, West Lampung, was quite effective. Multiple indications that are compatible with one another demonstrate this. Through the use of example, guidance, habituation, and incentive, the ideals of monotheism can be internalized by people.

Fifth, Research by Nuril Hudha titled Implementation of Monotheism Education for Children at Madrasah Diniyyah Muhammadiyah Pijeran, Siman, Ponorogo (Huda 2017). In his research, Hudha attempts to determine how monotheistic instruction is implemented at Madrasah Diniyyah Muhammadiyah Pijeran.

Hudha stated, in conclusion, that the application of monotheistic instruction at Madrasah Diniyyah Muhammadiyah Pijeran is through the habituation technique, namely through natural tadabbur and escalating singing of *Asma Al-Husna* (the Good Names of Allah). However, each youngster is expected to learn each *Asma* (name), which is accompanied by certain gestures throughout the recitation of *Asma Al-Husna*. These patterns are frequently referred to as kinesthetic models. Through these two methods of monotheistic education, according to Hudha, both male and female students' religion strengthened. This is determined by the degree of obedience in performing the five daily prayers and faith in Allah SWT's presence.

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The researchers have identified no substantial parallels between the research that will be conducted and the aforementioned studies and scientific works, both of which concern formal and material items. This research, unlike earlier ones, will examine the diversity of tauhid education as a component of its meaning reception, as well as the meaning included within this education.

RESEARCH METHOD

The author in this instance employs a descriptive-qualitative technique in terms of research methodology. In the meanwhile, this research falls within the category of *field research*, that is, research that gathers information in the field in order to conduct observations of a natural occurrence (Irkhamiyati 2017, 41). The choice of this methodology is based on the compatibility of the research form with the topic and the emphasis of the research discussion, specifically through a series of stages designed to collect data in the form of text and images. According to Lexy J. Moleong, descriptive-qualitative research collects information in the form of words and images, not figures (Moleong 2018, 11).

Utilizing Karl Manheim's sociology of knowledge theory, a phenomenological method is utilized. This method is utilized to explain the significance of each type of monotheistic instruction at al-Amien Islamic Boarding School.

During data collection, the researcher employed the *Participant Observation* technique by personally seeing a number of activities at the al-Amien Islamic Boarding School in order to get exhaustive information. In addition, researchers employ interviews to get information that cannot be obtained by observation alone. In this instance, the focus of the interviews was on the caretakers, the teaching ustadz, and the pupils who actively engaged in the activity. Researchers also employ the documentation approach to unearth information on Islamic boarding schools, using relevant archives, books, articles, and other sources to support the data.

RESULTS AND DISCUSSION

Theory of Reception and Tawhid Education

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Initially, reception theory was utilized to place the reader at the centre of a literary work. However, without the engagement of readers, a literary work appears to lose its significance and be meaningless. In 1967, Hans Robert Jauss attempted to introduce reception theory with a paper titled '*Literary History as a Challenge to Literary Theory*'.

Jauss attempts to escape the stagnation of traditional literary history, which is typically solely linked with national history, general history, and a number of other historical periodization's, by employing a novel approach. In examining the history of literature, a succession of models of readers' responses were created; this marked the beginning of reception theory.

The word reception is derived from the Latin word recipe, which indicates acceptance or reception of readers (Ratna 2009, 22). In the meanwhile, reception may be seen as a science of beauty based on a reader's reaction to a literary work. Endraswara describes reception as the acceptance or appreciation of a literary work by its audience (Rohman 2016, 194).

In accordance with this, Ahmad Rafiq defines reception in his dissertation as the act of receiving something. Particularly, reception theory is then utilized to accommodate the varied reader-generated interpretations and values of a literary piece. This reception theory assumes that the reader is the essential figure in the reception of literary works.

Referring to this notion, reception theory can basically conduct a dialogue with the Qur'an. The primary focus is on analysing the reader's reaction and acceptance of the Qur'an's presence. Among the possible types of acceptance are: 1). Giving meaning to the verses of the Koran (education), 2) Use it as a medium for therapy (health), and 3) encourage the performance of particular daily tasks (social). Using reception theory, it is possible to evaluate the numerous relationships between reading the Qur'an and distinct patterns of acceptance, which frequently constitute a definite feature in each community group.

Then, is it conceivable to integrate a theory of literary acceptability with the Quran as *Kalamullah?* In this instance, it is asserted that the Qur'an shares similarities with literary works in a number of respects, despite the fact that their inspirations are radically different. For instance, a literary work must satisfy the three fundamental characteristics of literary aspects *(Literariness)* as outlined below:

The first, considerations are beauty, rhyme, and rhythm.

Second, defamiliarization, which occurs when the reader achieves a state of astonishment as a result of acceptance.

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Third, reinterpretation, wherein each reader has the opportunity to interpret the literary work he is presently savouring.

The three basic elements in the literary work somehow cover the passages in the Qur'an. As an Arabic-language revealed scripture that originated in a region that esteems literature, the Qur'an is also rich in rhythm and rhythm as a kind of adaptation (miracles). Moreover, the Qur'an includes awe for the psychological reader, as stated by Sayyid Quthub's word *Mashurun Bi Al-Qur'an* (bewitched by the Qur'an). The Qur'an is full of interpretations with varied meanings and interpretations, forcing the formation of several exegetical volumes, including those with a Sufistic pattern, *lughawi* (language), *adab wal ijtima'* (social), *tarbawi* (education), and so forth. The idea of reception, which was initially created for reading literary works, may thus be dialectical with the Qur'an based on this harmonization.

In light of this, Ahmad Rafiq believes that at least three theories of Koranic reception are applicable (Alan 2020, 22–26);

1. Exegesis Reception

Exegesis in linguistics derives from the Greek and implies an explanation of a particular text (read; *Out-Leading, Ex-Position*). In short, the reception of exegesis requires the acceptance of the text of the Qur'an in the form of interpretation and meaning. This is supported by Janne Demmen's assertion that exegesis in the Arabic tradition is referred to as exegesis.

Through the reception of exegesis, Ahmad Rafiq wishes to assert that the acceptance of the Qur'an may at times be contingent upon attempts to understand and interpret the text. In the meanwhile, efforts to interpret the Koran can be separated into two categories: *bil-lisan* (orally) and *bil-qalam* (in writing). Through the interpretation of *bil-qalam*, the reaction to Koranic acceptance is shown in terms of Koranic recitation and *halaqah* interpretation (*tafsir*). In contrast to the interpretation of *bil-qalam*, the response to the acceptance of the Qur'an takes the form of works in the form of commentary books, such as the interpretation of al-Misbah (M. Quraish Shihab), the interpretation of Marah Labid (Syeikh Nawwawi Banten), and the interpretation of al-Azhar (Buya hamka), among others.

2. Aesthetic Reception

In an aesthetic reception, the Qur'an is described as a text that possesses a variety of aesthetic values (beauty) and may also be embraced in an aesthetic manner. In brief, aesthetic reception tries to show the intrinsic beauty of the Qur'an in the form of poetry, melody, and

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poetry that derives from the language of the Qur'anic text. Therefore, the Qur'an can be given in the form of text, sound, reading, or aesthetic appearance.

3. Functional Reception

Essentially, the functioning of the Qur'an in its meaning has practical relevance for humanity in their pursuit of particular objectives. That is, how can the Qur'an, as the central text of the Koran, serve as a source of inspiration for humanity to act or respond to a particular event.

Consequently, the functional reception of the Qur'an may emerge itself in a variety of ways, even becoming a visible sociocultural phenomenon. The exhibition may take the shape of community or individual practice, may be continuous or sporadic, and may be tied to various domains, such as social, economic, political, and legal, among others. For example, the reading of *Yaasin* and tahlil letters in a community group is one of the tangible forms of cultural events documented in functioning communal receptions.

In addition, the Qur'an offers a number of illuminating primary themes connected to both the natural *dhahir (physical)* and the unseen realm (metaphysical), one of which is the subject of monotheistic (*oneness of Allah SWT*). All of them are designed to highlight to the power of Allah SWT and demonstrate to people that Allah SWT is the only deity worthy of worship due to His perfection (Q.S. asy-Shura verse 29).

As an educational institution, the al-Amien Islamic Boarding School focuses on the promotion of Islamic principles through the area of education in connection to this research. According to Abdul Hamid, pesantren is an Islamic educational institution that evolves and is acknowledged through the recitation system (*dirasah*) under the direction of a charismatic kyai (teacher) (Hamid 2003, 329). Among the many scientific disciplines taught at Al-Amien Islamic Boarding School, monotheistic education is one of the most prominent (based on the factors previously mentioned). As part of the Al-acceptance Qur'an's of verses containing the oneness of Allah SWT, a number of monotheistic education approaches are encountered.

The Different Methods of Tauhid Instruction at Al-Amien Islamic Boarding School, Purwokerto Wetan, Banyumas

Lafadz tauhid derives etymologically from Arabic, which meaning *United*. The root of the term is the lafadz *wahhada-yuwahhidu-tawhidan*, which means "Esa or One" and refers to the declaration of the uniqueness of Allah SWT in many ways (Mastuki 2011, 98), both from His Essence, His attributes, His deeds, and His names (Sabran 2006, 1). From this definition, it can be

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stated that monotheistic in terminology is a belief in the unity or oneness of Allah SWT in Essence, supported by clear (*sharih*) reasoning that lead to the conclusion that Allah SWT is the only one worthy of worship. Included in this definition is everything relating to the concepts of religion (*arkan al-Iman*), such as heaven and hell, *Sirath*, angels, and the Quran. According to Abizal, the technique consists of a sequence of rigorous and methodical abstractions designed to describe specific potentials in relation to the values of a given process (Yati 2018, 300).

Islamic discourse includes monotheism instruction as a component of that discipline. In this instance, monotheism education is more of a systematic educational system that places an emphasis on introducing Allah SWT as the one deity deserving of worship. So, to put it simply, monotheistic education is a process of counselling to help humanity grow and get acquainted with the One Almighty Essence. This description is consistent with what Armai Arief stated, namely that the purpose of monotheistic education is to create Muslim human beings who are capable of developing their potential in order to carry out their obligations and responsibilities as *khaalifah fii al-ard* (the leader in the world). (Arief 2002, 40).

Today, it is crucial for every Muslim, without exception, to uphold the principles of monotheism. Therefore, monotheism education is essential if we want the future generation to adopt monotheistic ideals. Jalaluddin Rahmat makes clear the need of teaching monotheism to every Muslim, including (Rahmat 1986, 178);

1. Monotheism will underlie all thoughts of a Muslim in his view of the world (tauhid as welthanschaung).
2. The idea of monotheism automatically negates the concept of shirk that is actualized in social areas.
3. Tawhid is the opposite of the principles of secularism, humanism, and existentialism.

In this research, Ahmad Rafiq earlier categorized the ingrained pattern of receiving of the Quran into three categories. Exegesis reception, aesthetic reception, and functional reception represent the three reception patterns. The authors then utilized these three reception patterns to assess the various techniques of tauhid instruction at al-Amien Islamic Boarding School, Purwokerto Wetan, Banyumas, in this research.

From the research that has been done, it is known that tauhid education at al-Amien Islamic Boarding School has a variety of methods—based on reception patterns that are read locally—among others; (1) The acceptance of exegesis, used in the research of monotheistic texts in general and in detail, such as *Tafsir al-Jalalain, Sulam al-Taufiq, Nuur al-Dhalam,* and *Risalah*

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Ahlussunah wal Jamaah. (2) Aesthetic reception as calligraphy put in mosques, student dorms, and ndalem. (3) Functional reception, achieved by saying *Shalawat Jibril* and *nadham Aqidatul Awwam* at the same time. In brief, all monotheistic education techniques at al-Amien Islamic Boarding School comprise of three primary stages: instruction (exegesis), habituation (functional), and molding (aesthetic). All of the aforementioned ways are a sort of reception for the significance of education, comprehension, and practice of monotheism for all Muslims.

As for the study of each book of monotheistic, there are corresponding grade levels. According to St. Syukron Septiawan, Al-Amien Islamic Boarding School has three levels of education: *Ula* (MTs level), *Wustho* (MA level), and *Ulya* (college student level). As for the recitation of the book of monotheism at Al-Amien Islamic Boarding School, it is conducted according to a timetable with the assistance of a number of *ustadz* with teaching credentials. The morning lesson will be held from 04:45 till 05:45 WIB (immediately following the congregational morning prayer). While the night class begins at 19.45 (after the evening prayer in congregation) and ends at 20.45 WIB . For further information, check the table below;

Table 1. information Class

No	Class (Time)	Book Name (*Kitab*)	Ustadz	Class	Location
1	Morning Class	Sulam al-Taufiq	Ust. M. Zindy Naf'an, Lc., M.Kom	General	Mosque
		Tafsir al-Jalalain	K.H. Chabib Makki	Ulya	Ndalem
2	Night Class	Nuur al-Dhalam	Ust. Syukron Septiawan	Ulya	Main Hall
		Risalah Ahlussunah wal Jama'ah	Ust. M. Zidny Naf'an, Lc., M.Kom	Ulya	Main Hall

The recitation practice begins with each *ustadz* leading a direct reading of Surat al-Fatihah for instructors and book authors (*tawassul*). After that, the recitation was conducted utilizing the *sorogan technique* and *the weton system*. An *Ustadz* recited a book using Javanese meanings, while the students listened and assigned meanings to each book using pegon letters. This paradigm of recitation has been implemented rationally in *Salaf* pesantren in general.

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Regarding the distribution of materials, each ustadz typically reads the meaning of *gandul* (read; translate the Javanese) in a number of words before providing more information based on the amount of urgency. As stated by Ustadz Syukron Septiawan, the information provided must take into account both the subject matter and the grade level. If a lengthy explanation is necessary, suitable supplementary material will be supplied, and vice versa. Additional material can be provided in the form of anecdotes, proverbs, word definitions, and information (*syarah*) from other works that clarify related concepts. The recitation concludes with a communal recitation of the *kafaratul majlis* prayer, followed by the poetry of the *hasbunallah wani'mal wakil prayer.* On the basis of the description, it may be concluded that the lecture approach predominated at this reception.

In addition, the manner of monotheistic instruction at al-Amien Islamic Boarding School may be deduced from the aesthetic reception pattern. Several exquisite calligraphic renditions of lines from the Koran that contain monotheistic content and *Jalalah*'s lafadz employing specific *khat* are used as forms of aesthetic reception at *ndalem* (a special designation for the kyai house—director of the Islamic boarding school), dorm rooms for students, and mosques. The calligraphy on the caretaker's residence (read: cleric's residence) reads *QS. Yaasin* [36]. *QS. Ar-Ra'd* [13] verse 2 is depicted in calligraphy in the hostel room for students. A *Jalalah lafadz* decoration with engravings facing the *Qibla* is also present in the mosque (Personal documentation, September 6, 2022).

According to Ust. Johar Malik, displaying words from the Quran regarding monotheism in places where students typically pass will develop character, promote love for Allah SWT, and strengthen trust in Him (personal communication, September 5, 2022). In addition, the appearance of the verse and *Lafadz Jalalah* employs gorgeous decorations and the appropriate color scheme. Materially, calligraphy writing employs the *Khaf Kufi* model, which is one of the most prominent *Khaf* forms utilized in the past and is extensively employed in numerous calligraphy models due to its distinctive writing style. This is consistent with the claim made by Zumrotun Najiyah in his research, namely that the educational model employing the calligraphy approach can improve devotion to the Qur'an (Najiyah 2020, 69). As a result, it is clear that the execution of the reception in this second form corresponds more to the nature of the *inquiry* method, in which students are needed to perform active critical, logical, and analytic inquiries of each exhibited calligraphy item.

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In addition to the two reception patterns described before, a third, functional reception pattern was identified at the Al-Amien Islamic Boarding School in the form of *tauhid* instruction, namely the practice of reciting *Shalawat Jibril* and *nadham* Aqidatul Awwam together. This third step of recipe development is known as the habituation stage.

Following the congregational Isya prayer, the reading of blessings is performed collectively. Technically, the reading of the prayer is conducted under the direct supervision of a *ustadz* who has been officially designated by the caretaker and who first reads the *tawasul.* The sighat blessings that are chanted are the *Jibril Prayers* up to 200x (Personal documentation, September 6, 2022). This prayer was selected owing to the availability of a "practice certificate" that has been passed down from generation to generation by caretakers, as well as its *fadhilah* status (virtue). Every students who reads it does so intentionally to reinforce monotheistic (KH. Chabib Makki, personal communication September 5, 2022).

The following is Jibril's sighat prayer;

صلى الله على محمد

"*O Allah, grant our lord more kindness. Allah's Prophet SAW*"

In the mosque, before to the Maghrib prayer, the *nadhom 'aqadatul awwam* is recited aloud before the congregation. Technically speaking, it is nearly identical to the implementation of Jibril's prayer. It's just that, the difference lies in the officer who leads the recitation practice, which comes from senior students who have memorized the *nadhom* perfectly. This is intended not only to repeat the memorization that has been owned, but also to train the mentality of the students to dare to appear (Personal documentation, September 6, 2022). Consequently, it is evident that the AIR (*Auditory, Intellectually, and Repitition*) approach was used at the al-Amien Islamic Boarding School's welcome. When listening using *Nadham Aqadatul Awwam*, the *auditory* process may be seen. Memorization is reflective of the *intellectual* process since it requires the mobilization of cognitive resources. And the *repetition* method is accomplished by vocally picturing the remembered *nadhom.*

However, the internalization process can be accomplished through a variety of techniques or phases. According to Ayi Darmana, the process of internalization is an affective potential that happens in a succession of steps, such as acceptance, reaction, and evaluation. According to Ayi, the internalization of monotheistic values may be implemented through an orientation process, the provision of examples and non-examples, training or habituation (*drill*), reflection or feedback, and subsequent monitoring (strengthening) (Darma 2012, 76). Meanwhile, Murdiono

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said that the process of internalizing *religious* principles (tawhid) in learning may be accomplished through a variety of approaches, including societal issues that are exemplary, contextually establishing educational ideals, and enhancing moral values (Murdiono 2010, 103–9). On the basis of these ideas, numerous techniques of monotheistic teaching at the al-Amien Islamic Boarding School, Purwokerto Wetan, Banyumas, can be evaluated as one of the many processes of internalizing religious principles, which are expressed in local reading reception patterns.

The Meaning of Variety of Monotheism Education at the Al-Amien Islamic Boarding School Purwokerto Wetan, Banyumas

Every characteristic must have an underlying significance in terms of attitude, action, and drive. In this regard, researchers explore every significance associated with the diversity of tauhid education at al-Amien Islamic Boarding School using Karl Manheim's Theory of Sociology of Knowledge. The key argument is that, as long as the social foundation of a paradigm is assumed to be abstract, it can not be fully comprehended. According to this idea, the subjectivity and psychological state of the offender will have an impact on every human action and piece of knowledge (Ramli 2018, 98). In conclusion, in order to comprehend a social action, one must comprehend both the external behavior and the underlying meaning of the activity (Hamka 2020, 78).

In relation to this, according to Mannheim, the meaning of conduct in a social action may be broken down into three basic meanings: 1). Objective meaning, or the meaning that is directly derived from the social environment in which the action occurs. 2) expressive significance, or the significance exhibited by the performer of a social action individually. 3) Documentary meaning, that is, a meaning that is not apparent (hidden), such that the performer has no sense that the meaning he is conveying pertains to a civilization as a whole (Purwanto 2018, 60).

1. **Objective Meaning**

The objective meaning derived from the various methods of tawhid education at Al-Amien Islamic Boarding School is that the existing tradition is a form of obligatory behavior and practice that must be carried out as a form of submission —typically described in terms of *sami'na wa atho'na*— to caregivers (*kyai*) and pesantren rules. Ultimately, the kyai serve a very vital part in a pesantren institution. In addition to being a muallim, who is responsible for instilling Islamic ideals in a students, one of these roles is that of a mudarris, who is charged with

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instructing students. The job of the *kyai* is also that of a *murabbi*, that is, a mentor and custodian of the spiritual inner self of a students, as well as that of a murysid, that is, a person who gives instructions to do something and leave something. Lastly, the kyai in Islamic boarding schools also serve as muaddib by providing a positive example (*uswah al-hasanah*). It is because of these five roles that every students feels forced to submit to and obey the instructions of every kyai, so that it eventually becomes a distinguishing characteristic of Islamic boarding school education.

In addition to fulfilling their rights as a students (*santri*), the practice of these various forms of action is considered a tradition that must be preserved, bearing in mind that the purpose of a pesantren is to provide Islamic religious instruction and education, which is supported by a number of major components, including kyai, mosques, hostels, and students. Therefore, it is not incorrect if the spirit of pesantrens is education. Aside from being a sign of obedience and tradition, these diverse rituals are primarily intended at preserving and promoting the faith of students —particularly while associating or engaging with diverse individuals— and developing a tolerant mindset.

2. Expressive Meaning

As is common knowledge, expressive meaning is a personal meaning imbued by each actor in social activity who integrates a particular conduct. Looking at the expressive meaning of the numerous monotheistic instruction techniques at Al-Amien Islamic Boarding School reveals varied outcomes due to the individual nature of each approach.

The shape of the expressive meaning included in exegesis receptions, for instance, which is visible in the research of monotheistic texts, is among them; (a) Increasing and enhancing one's confidence in Allah (*tawhid*). (b) Increase Islamic religious awareness and knowledge, particularly in the realm of monotheism. c) Become savvier in dealing with differences, be accepting, and view them as essential. (d) Increasingly persuaded of the veracity of Islam as a result of comprehending the arguments of both *Aqli* and *Naqli* (Ulul Albab, personal communication, September 7, 2022).

Then, in the aesthetic reception, the expressive meanings gained from the actors also vary; for example, it might cause the actors to, on the one hand, recall Allah SWT and, on the other, feel peaceful. This implies that the present calligraphy, in addition to being visually beautiful, is also expressed as a method of expressing spiritual transmission in order to bring religious illumination to connoisseurs. For instance, when viewing the calligraphy of *Q.S. Yaasin*

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[36], which is displayed in the *ndalem* palace, one naturally learns about the narrative of Habib an-Najar, who attempted to preserve his religion by safeguarding Allah SWT's messengers, causing him to sacrifice his life. As stated in *Q.S. Yaasin* [36] verses 13-32, Habib an-Najar was given precedence in paradise due to his faith. Similarly, the internalized expressive meaning of the QS. Ar-Ra'd [13] verse 2 carving's in the student dormitory reveals the meaning of Allah SWT's limitless might, therefore fostering a spirit of real submission to Him (*habluminallah*) and concern for other students (*habluminannas*) (M. Ibnu 'Athaillah, personal communication, September 7, 2022).

The expressive meaning acquired through functional reception in the form of reading Shalawat Jibril and *nadham Aqidatul Awwam* together, among others, can significantly raise *ukhuwah* (brotherhood) among fellow students, increase faith, and increase one's capability to place oneself in a heterogeneous sphere, namely background diverse students with different levels of discipline as well (Ahmad Ardani, personal communication, September 7, 2022).

3. Documentary Meaning

As indicated, every type of monotheistic instruction at the al-Amien Islamic Boarding School, as a means of receiving the verses of the Quran, has a binding significance. There is no exemption for documentary meaning, which consists of suggested or concealed meaning generated by the actor's ignorance that what he is doing is part of the larger society.

Based on the documentary significance of many types of tauhid teaching techniques at the al-Amien Islamic Boarding School in Purwokerto — as exegesis, aesthetic reception, and functional reception — it is evident that this activity has three meanings for the offenders. 1) As a tangible tradition, the offenders regard each technique of monotheistic instruction at Al-Amien Islamic Boarding School to be a conduct that has been passed down through the generations. 2) Actors adopt, as a religious tradition, a kind of ritual or routine that is seen as another form of numerous faiths. 3) As a symbolic tradition, namely the belief that every existent conduct is a sign of the location that ought to include it.

As a result, it can be claimed that the many kinds of tauhid education offered at the al-Amien Islamic Boarding School are an example of local application and contextualization within a broad cultural framework. This indicates that since the foundation of the al-Amien Islamic Boarding School, exegesis incorporated in the research of the book of monotheism has been received through the *sorogan* and *weton systems*. While the sorogan study technique is a sort of

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culture from other civilizations that has been passed down from generation to generation in the past, it is a relatively new phenomenon. The monotheistic texts studied in Al-Amien Islamic Boarding School, however, appear to have features of uniformity in various other Islamic educational institutions, judging from the purpose. The depth and knowledge (*meaning*) of each text that the *ustadz* reads, however, is where the distinction resides.

Similarly, aesthetic reception displayed in the form of calligraphy and functional reception realized in the form of reciting *Shalawat Jibril* and *nadham* Aqidatul *Awwam* constitute a culture that has been assimilated with various cultures since antiquity. Actors frequently fail to recognize that the art of calligraphy has a long history, as evidenced, for instance, by their use of texts from the Koran as subjects for paintings. Although it has experienced adaptation and alteration in certain ways, the content of the various calligraphy models is basically the same. On this premise, the diversity of tauhid education at al-Amien Islamic Boarding School, Purwokerto Wetan, constitutes an all-encompassing culture.

As a means of achieving functional receptions, the practice of reciting Shalawat Jibril and *nadham Aqidatul Awwam* is frequently understood symbolically and spiritually. This is mirrored in the findings of interviews performed, which indicate that there is a presumption that this custom has benefits, including growing faith and gaining the virtue of being able to recite the nadham *Aqidatul Awwam* (Ahmad Ardani, personal communication, September 7, 2022).

CONCLUSIONS

On the basis of research undertaken about the various approaches of monotheism instruction at al-Amien Islamic Boarding School —based on reading local interpretations of Qur'anic texts concerning the importance of monotheistic— the following conclusions were discovered:

(1) The diversity of tauhid education at al-Amien Islamic Boarding School is represented by three reception types: (a) exegetical receptions, (b) aesthetic receptions, and (c) functional receptions. Through the receipt of exegesis, the process of reciting the book of monotheism (*kitaab at-tauhid*) may be observed to be sequential and hierarchical. In this initial reception pattern, the lecture approach is utilized. As for the aesthetic reception, it reveals itself in the calligraphy models shown in the homes of *Ndalem* caretakers (clergy residences), student dorms, and mosques. The approach utilized in the pattern of aesthetic reception is the process of discovery (*Inquiry*). At various times, functional receptions consist of the congregational

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recitation of *shalawat Jibril* and *nadhom aqidatul awwam*. And for this third pattern of reception, the AIR (*Auditory, Intellectually, and Repetition*) technique is the most prevalent. On the basis of these facts, it is clear that the variety of tauhid education at Al-Amien Islamic Boarding School consists of three primary stages: instruction (exegesis), habituation (functional), and molding (aesthetic).

(2) As for the meaning behind the different learning approaches, an examination of current instruments revealed 3 fundamental meanings: (a) objective meaning, (b) expressive meaning, and (c) documentary meaning. Symbols of obedience and obedience are among the things that have objective significance and are used in many ways to teach monotheism at the Al-Amien Islamic Boarding School. It also attempts to preserve long-standing customs on the one hand and foster the virtue of faith on the other, particularly while engaging or associating with diverse individuals. While the expressive meanings exhibited are fairly broad, they include scientifically enhancing and enhancing the quality of confidence in Allah SWT, not merely in terms of believing. Additionally, it is believed that the many monotheistic teaching techniques used at the al-Amien Islamic Boarding School help pupils develop a smart attitude toward dealing with diversity, tolerance, and the idea that differences are necessary. The documentary's significance can be conveyed as a local interpretation of the entire cultural system.

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