

SOCIAL TAUGHID AND THE TRANSFORMATION OF SOCIETY'S LIFE: AN ANALYSIS OF THE VALUES OF LIBERATION, JUSTICE, EQUALITY, AND BROTHERHOOD FROM AN ISLAMIC PERSPECTIVE

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Abstrak

Tauhid adalah ajaran inti Islam, yang tidak hanya memiliki dimensi teologis tetapi juga dimensi sosial yang kuat. Studi ini bertujuan untuk menganalisis implementasi nilai-nilai Tauhid dalam kehidupan sosial melalui perspektif pembebasan, keadilan, kesetaraan, dan persaudaraan. Studi ini menggunakan metode kualitatif dengan pendekatan penelitian kepustakaan dan analisis deskriptif-kritis dari sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa Tauhid tidak hanya mengarahkan umat manusia kepada ketaatan kepada Allah SWT tetapi juga menumbuhkan kesadaran sosial untuk menolak segala bentuk penindasan, diskriminasi, ketidakadilan, dan dehumanisasi. Tauhid melahirkan masyarakat yang egaliter, humanis, dan beradab. Dengan demikian, Tauhid berfungsi sebagai paradigma transformasi sosial dalam membangun masyarakat yang harmonis dan adil.

Kata kunci: *Tauhid sosial, keadilan, kesetaraan, persaudaraan.*

Abstract

Tawhid is the core teaching of Islam, possessing not only a theological dimension but also a powerful social dimension. This study aims to analyze the implementation of Tawhid values in social life through the perspectives of liberation, justice, equality, and brotherhood. This study employed a qualitative method with a library research approach and descriptive-critical analysis of primary and secondary sources. The results show that Tawhid not only directs humanity towards devotion to Allah SWT but also fosters social awareness to reject all forms of oppression, discrimination, injustice, and dehumanization. Tawhid gives rise to an egalitarian, humanistic, and civilized society. Thus, Tawhid serves as a paradigm for social transformation in building a harmonious and just society.

Keywords: *Social Tawhid, justice, equality, brotherhood.*

Introduction

Tawhid is fundamental basis in Islamic teachings . All building Islamic teachings are based on the creed of monotheism as the core of faith a Muslim. In the Islamic perspective, monotheism is not only understood as belief metaphysical to the oneness of Allah SWT, but also has implications broad social in life humans.¹

The teachings of monotheism become runway main preaching of the prophets and apostles. Allah SWT confirms in the Koran: “And We do not send even an apostle before you (Muhammad), but We reveal it to him , that No there is no God but Me, then worship Me.” (QS. Al- Anbiya: 25).² The concept of monotheism in Islam contains mark liberation man from various form oppression and slavery to besides Allah SWT. According to Nurcholish Madjid, monotheism is not just draft theological , but rather view life that unites all over dimensions life man in orientation servitude to Allah SWT.³

In reality social contemporary, society Still face various problem like discrimination , intolerance, injustice social, gender subordination, and dehumanization. Conditions the show importance revitalization the values of monotheism in build life harmonious and civilized society. Therefore that, study about implementation of monotheism in life social become very relevant For reviewed in a way academic. Based on background behind said, research This aim For analyze the role of monotheism as principle liberation, justice, equality and fraternity in life social public.

Result and Discussioin

A. The Concept of Tawhid in Islam

In a way etymologically, tauhid comes from from the word *wahhada-yuwahhidu-tauhidan* which means unifying. In a way terminologically, tauhid means oneness of Allah SWT. Nurcholis Madjid said that the word tauhid is familiar to every Muslim. These words are active *verbal nouns* (that is, they require a complement or object) a derivation or *interpretation* of the words *wahid* which means one or one. In its generic meaning, it is also used to mean uniting things that are scattered or fragmented, for example, in Arabic, *tawhid al-kalimah*, which more or less means *al-quwwah*, which means uniting forces. As a technical term in theology, the words tauhid are intended as the understanding of the Oneness

¹ Siti Uswatun Khasanah. *Ketika Harus Berdakwah Tauhid*. (Yogyakarta: Gombang Wetan Publishing, 2008), p.6.

² Departemen Agama Republik Indonesia. *Al-Qur'an dan Terjemahnya*. (Semarang: Toha Putra, 2000), QS. Al- Anbiya: 25.

³ Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan* (Jakarta: Yayasan Wakaf Paramadina, 1995), p. 72–74.

of God, or more simply, the Understanding of the One God, or monotism. This is in accordance with QS. Yunus/10: 47 and QS. Al-Anbiya/21: 25. Tawhid is self-servity only to Allah SWT by obeying all His commands and avoiding all His prohibitions with a full sense of tawadhu', love, and fear only of Allah SWT.

Tawhid is the mission of the apostles' preaching, as Allah says in the QS. Al-Anbiya: 25, An-Nahl: 36, Al-Ahqaf: 21, Ali-Imran: 64. One commandment of preaching (tauhid) is mentioned in the QS. Muhammad: 19, QS. Thoha: 98, QS. An-Nisa: 171, QS. Al-Baqarah: 163, QS. Ali-Imran: 18, QS. Al-Mu'minun: 117, QS. Al-Qashash: 88, QS. An-Nisa: 48, QS. Luqman: 13, QS. Al-Maidah: 72, etc. Tawheed or Islamic faith is the core principle taught in the Quran. Therefore, true teachings of faith must align with the contents of the Quran. Islamic law is based on faith, or faith, in Islam. Furthermore, from this core principle, its branches emerge.

Monotheism in Islam is divided into three main forms, namely monotheism rububiyah, monotheism uluhiyah, and monotheism asma wa alam.⁴ First, *Tawhid Rububiyah* is monotheism in everything that Allah does, such as creating, providing sustenance, giving life and death, and that He is the King and Ruler of all things. Tauhid rububiyah is something that is absolutely absolute, we consider it as a protector and has a great influence on us, so that something is considered to have power that exceeds everything (*additional power*) and is considered to have power beyond the reach of itself, as in QS 12: 23, 26: 77-80, 16: 53-54, 73: 9. Second, *Tauhid Uluhiyah* means affirming Allah through all the work of servants, in this way they can get closer to Allah, such as pray, fear, hope, love, make sacrifices, vow, ask for help, ask for help, ask for protection only from Allah, pray, fast, hajj, zakat, give infaq in the way of Allah and whatever has been prescribed and ordered by Allah without associating partners with Him with anything else such as angels, prophets, saints, teachers and so on. Tauhid uluhiyah is something absolute (something absolute) that we love and this something dominates our entire life and behavior, so that we feel very dependent and powerless (powerless) as in QS 43: 84, 16: 17-22, 34: 22-23, 35: 3, 39: 5). Third, *Taudid Asma wa Shifat* is determining what Allah and His Messenger have decreed for Himself, both regarding the names and attributes of Allah and purifying it from all disgrace and shortcomings as these things have been purified by Allah and His Messenger. We believe in all of this without parables (*Tamsil*), without similarities (*Tasybih*), deviations (*Tahrif*),

⁴ Al-Abbad, Abdurrozaq bin Abdul Muchsin Al-Abbad. *Mengapa Tauhid Dibagi Menjadi Tiga*. (Yogyakarta: Darul Ilmi, 2006), p. 9-11.

disclaimers (*ta'thil*), and without *ta'wil* as Allah says in QS 42: 19. Which means: " *There is nothing that resembles Him and He is the All-Hearing, All-Knowing* . For more details, see the following table:

Table 1
Differences between Tawhid Rububiyah, Tawhid Uluhiyah, and Tauhid Asma wa Shifat

Tawhid Rububiyah	Tawhid Uluhiyah	Tawhid Asma wa Shifat
Monotheism in everything that Allah does, such as creating, providing sustenance, giving life and death, and that He is the King and Ruler of all things. Tawhid rububiyah is something that is absolutely absolute, we consider it as a protector and has a great influence on us, so that something is considered to have power that exceeds everything (<i>additional power</i>) and is considered to have power beyond its reach, as in QS 12: 23, 26: 77-80, 16: 53-54, 73: 9	Acknowledgment of Allah through all the work of servants by means of which they can draw closer to Allah, such as praying, fearing, hoping, loving, making sacrifices, making vows, asking for help, asking for help, asking for protection only from Allah, praying, fasting, hajj, zakat, giving alms in the way of Allah and whatever has been prescribed and ordered by Allah by not associating partners with Him with anything else such as angels, prophets, saints, teachers and so on. Tauhid uluhiyah is something absolute (something absolute) that we love and this something dominates our entire life and behavior, so that we feel very dependent and powerless (powerless) as in QS 43: 84, 16: 17-22, 34: 22-23, 35: 3, 39: 5).	Determine what Allah and His Messenger have decreed for Himself, both regarding the names and attributes of Allah, and purify them from all disgrace and shortcomings as these things have been purified by Allah and His Messenger. We believe in all of this without parables (<i>Tamsil</i>), without similarities (<i>Tashbih</i>) , deviations (<i>Tahrif</i>), denials (<i>ta't'il</i>) , and without <i>ta'wil</i> as Allah says in QS 42: 19. Which means: " <i>There is nothing like Him and He is All-Hearing, All-Knowing</i>

In addition to the three types of monotheism mentioned above, there are some people who say that there is also Mulkiyah Monotheism, which is something that causes us to feel bound or owned by something, namely *aqad*, *mua'qad*, *aqidah* or commitment, attachment and dependence, and this attachment is believed to be an absolute law or rule, so that we are no longer able to be subjects, but are trapped as servants or servants, as stated in the Qur'an, namely QS 38: 17, 16: 36, and 5: 60. This monotheism is an application of uluhiyah monotheism and rububiyah monotheism. According to Siti Uswatun Khasanah, monotheism is the main foundation that underlies the entire system of human life, both in vertical relations to Allah and horizontal relations with fellow human beings.⁵

B. Tawhid As Foundation Harmony People

There are many verses in the Koran that talk about monotheism. One of them is Surah al-Ikhlash which can be called the core teachings of monotheism. In this letter there are several important teachings about monotheism, namely : Allah is One, Allah is a place of dependence, Allah does not beget and is not begotten, and there is no creature in this universe that is equal to Allah (QS. Al-Ikhlash, 1-4). These basic teachings were then realized by Rasulullah SAW in everyday life, both

⁵ Siti Uswatun Khasanah. *Ketika Harus Berdakwah Tauhid*. (Yogyakarta: Gombang Wetan Publishing, 2008), p.8.

individually and socially. With this teaching, the Prophet began to make changes in all areas, from the ideological realm to the practical realm.

Belief in the oneness of Allah SWT led the Prophet Muhammad to firmly forbid the practice of deifying anything other than Allah, such as idols, the greatness of tribes, leaders, rulers, even including the lusts and egos that exist within oneself. The belief that only Allah is the place to depend on gave the Prophet Muhammad extraordinary moral strength in carrying out a social revolution. This was fiercely blocked by the leaders of the Quraysh tribe and other tribes because they felt their privileges were threatened. Their greatness did not make the Prophet Muhammad tremble, because the Prophet Muhammad had a place to rely on and depend on who is far more powerful and mighty, namely Allah SWT, the Most Great. There is no fear of anyone but Allah, and no hope of anything is pinned only on Allah. The belief that Allah is neither begotten nor begotten denies all the privileges of some humans over others. No human being is considered a child of Allah, as the Jews considered the Prophet Uzair and the Christians considered the Prophet Jesus. All humans are servants of Allah, including the Prophet Muhammad SAW. The belief that there is nothing equal or comparable to Allah means that everything other than Allah cannot be considered like or can be deified like Allah SWT.⁶

The belief that no human being is equal to God and that there are no children and no incarnation of God in turn gives rise to the view of human equality as fellow creatures of God. There is no human number one and human number two, because in essence humans are the same. No human being should be deified in the sense of being made a goal of life and a place of dependence, feared, worshiped, and all his actions considered unconditionally correct. The king is not God for the people, the kiai is not God for students, the husband is not God for wives, the teacher is not God for students, the lecturer is not God for students and the rich are not God for poor people. Because they are not God, the people must not deify their king, those who are led must not deify those who lead them, wives must not deify their husbands, subordinates must not deify their superiors. Unconditional obedience and fear of kings, leaders, superiors and husbands that exceed obedience and fear of Allah is a denial of monotheism.

At the social level, the power of monotheism in the Prophet Muhammad (peace be upon him) made him brave enough to openly defend those who were humiliated, persecuted, and weakened structurally and systematically (*mustadh'afin*), such as women, slaves, and children who were carried out by rulers and community leaders who covered up their injustice behind the name of God. It is true that monotheism is not merely a static religious doctrine. It is an active energy that enables humans to place God as their God (deify God) and humanize humans. Embracing the meaning of monotheism not only brings individual benefit and salvation, but also gives birth to a moral, polite,

⁶ Siti Musdah Mulia, *Keadilan dan Kesenjangan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.4.

humanistic social order, free from discrimination, injustice, fear, and oppression of individuals and weak groups.⁷ This will ultimately lead to a balanced social order among the various elements within that society, both between one group and another or between individuals, men and women. This is also what the Prophet Muhammad (peace be upon him) did based on his understanding of the teachings of the Qur'an on monotheism.

C. Universal Principles of Tauhid in Interhuman Relations

1. Tawhid as Principle Liberation

Tawhid is present as strength liberation man from all form oppression and slavery to apart from Allah SWT. In Islamic history, Rasulullah SAW brought the teachings of monotheism for free Arab society from practice ignorance like fanaticism tribalism, slavery, and subordination towards Women.⁸ The teachings of monotheism reject all form domination man on man others . Islam emphasizes that all over man own equal position before Allah SWT . There is n't any superiority based on race, ethnicity, wealth, or social status .

Islam emerged amidst the injustices created by humans themselves, stemming from erroneous beliefs, values, and traditions. Jahiliyah societies were oppressed by their own beliefs, when they made idols their gods and tribal glory their honor. Consequently, they became slaves to the things they themselves created, and blood was shed at the slightest hint of tribalism. The shame of having a daughter, which resulted in the burial of innocent baby girls, was also an injustice stemming from erroneous traditions. Wrong beliefs, traditions, and values not only oppressed humanity but also claimed victims among the weak and helpless.

In such an unequal and restrictive situation, monotheism offers a glimmer of liberation. With the advent of Islam as a liberator, humanity is freed from the shackles of polytheism, tribal fanaticism, and lusts that enslave them to unjust desires. The advent of Islam, which carries the teachings of monotheism in the Quran, can liberate the shackles that ensnare vulnerable groups such as slaves, the common people, the poor, women, and children. The liberation of these individuals, often referred to as the *mustadzafin*, proves that monotheism as a principle of liberation is not neutral in viewing a social order full of inequality.

Unlike the tendency of most people to resist the disruption of their perceived stability, Islam came to disrupt and question what is considered established. The reality is that the stability perceived by one group is often the oppression experienced by another group, such as the stability inherent in the social caste system. For the upper caste, this stability is a blessing, while for the lower caste, it is an injustice. The same applies to the stability created between men and women. Human liberation from injustice is sometimes achieved all at once, and sometimes in stages. This

⁷ Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.5.

⁸ Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.4-5.

liberation is achieved all at once for matters concerning the principles of monotheism and human life. While this liberation is achieved in stages for matters concerning traditions and social institutions.

a) Simultaneous release

To uphold the fundamental principles of monotheism, there is no bargaining. Liberating humanity from the oppression of shirk is a simultaneous liberation. Numerous verses in the Qur'an explicitly prohibit shirk. It is even stated that shirk is a major, unforgivable sin. With this prohibition, Allah truly frees humanity from disproportionate worship. As creatures, humans may only worship the Creator and not fellow creatures, let alone their own creations, because the primary purpose of the creation of humans and jinn is to worship Allah alone.⁹

In the context of relations between humans, this prohibition on the task of committing shirk contains the teaching that no human or group of humans should treat themselves as if God were in authority. Kings and rulers must not dominate and dominate their people and treat them like cash cows, the strong must not exploit the weak, whites must not consider themselves superior to coloreds and blacks, tribe A must not feel superior to tribe B, likewise men must not consider themselves to have absolute rights over women. On the other hand, groups that are considered inferior, such as commoners, weak groups and women, must not make themselves servants to those who treat themselves as inferior, because with such self-servitude the purity of monotheism is unconsciously contaminated.

Direct liberation also occurs in matters concerning respect for human life. For example, Islam prohibits the practice of killing female infants because according to Islam, women, like humans, have the same value as men before God. No one has the right to take the life of their own parents, whether for reasons of shame (Qur'an, 16:58-59) or economic reasons (Qur'an, 6:151; 17:13).

b) Gradual Liberation of Humanity.

The gradual liberation of humans from an unjust social system is a great blessing for weak groups (proletarians), such as slaves, women and children, especially orphans. For example, freeing/freeing slaves. Considering that slavery was a social institution and system that was considered legal and valid at that time, liberation at once was impossible and the wisest way was to carry out gradual liberation, this was fought for through the social order which was part of the social system. Like the recommendation to free slaves, it is included as " *kifarat* " for several legal violations, such as for perpetrators of accidental murder (al-Qur'an, 4: 92), husbands who mendzihar their wives (al-Qur'an, 58: 3), people who do not fulfill their vows (al-Qur'an, 5:89), freeing slaves is also carried out through marriage. The Qur'an

⁹ Siti Musdah Mulia, *Keadilan dan Kesenjangan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.8.

considers that marrying a believer and believer slave is better than marrying a free but idolatrous person (al-Qur'am, 2:221). This was further supported by the granting of free status to children born from a slave woman's relationship with her master. And the title " *ummul walad*" for a slave woman who gave birth to her master's child. Through these methods, the humanity of slaves was gradually elevated, and slavery was gradually freed, ultimately eradicating it from the face of the earth.

It is important to note that verses relating to social systems have the intent and purpose of gradually liberating humanity from existing shackles, which is not stated in the verse itself. Therefore, a textual reading can lead to misunderstandings. When verses about slavery are read as Islamic justification for slavery, the resulting understanding is that Islam is contrary to human rights. The same is true for inheritance law, which, if viewed only by numbers, appears to be injustice. The same thing also applies to polygamy. If polygamy is interpreted as encouraging up to four marriages, what will result is a crippled social order with women and children as the primary victims. Therefore, a contextual reading that takes into account the social background and local context at the time the verses were revealed is essential for understanding the moral message contained within them. This is important, considering that this universal moral message will always guide humans wherever and whenever they are.

Principle liberation in monotheism is also seen in deletion system slavery in a way gradually. Islam encourages liberation slave through various mechanism like forgiveness and advice liberate slave as form Good deeds.¹⁰ The religion of monotheism, from the time of the Prophet Adam to the time of the Prophet Muhammad SAW, has always been present amidst the injustices described above. Likewise, Islam emerged when some humans were under the oppression of others who used their influence, power, wealth, and strength as tools to oppress the small and the weak and helpless (*Mustadh'afiin*). Slaves, the poor, the common people, women, and children were the groups most vulnerable to the oppression of the powerful. With Thus , monotheism functions as energy transformation liberating social man from injustice structural and cultural.

2. Tawhid as Principle Justice

Justice is fundamental values in teachings of monotheism. Allah SWT ordered man For uphold justice in all over aspect life . The Word of Allah SWT: " Indeed, Allah commands (you) to act fair and just virtue ..." (QS. An-Nahl: 90). According to Musdah Mulia, the true monotheism will give birth to moral awareness for uphold justice social , protecting group weak , and refuse all form discrimination.¹¹

¹⁰ Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.12.

¹¹ Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001),p.13.

Justice in Islam not only individual, but also social and structural, monotheism demands existence distribution welfare through zakat, infaq, and alms so that it doesn't happen inequality social (QS. At- Taubah : 60). In addition, the principle justice in Islam also includes protection to rights women, children, the poor, and groups minority. With Thus, monotheism becomes runway ethical in build civilized society.

3. Tawhid as Principle Equality

Tawhid affirms that all over man own the same degree as creatures of Allah SWT. Differences race, type gender and social status No become size glory somebody. Allah SWT said: "Indeed, the noblest among You in the sight of Allah are the most pious of people." (QS. Al-Hujurat: 13). equality in Islam to erase practice discrimination and subordination. Men and women own not quite enough same answer in operate amar Ma'ruf Nahi evil (QS. At- Taubah : 71). Musdah Mulia explains that monotheism gives birth awareness egalitarianism that places human in position equivalent as a servant of Allah and caliph in advance earth.¹²

4. Tawhid as Principle Brotherhood

Tawhid gives birth brotherhood or universal brotherhood among humans. The Prophet Muhammad (peace be upon him) succeeded unite Arab society that previously split Because fanaticism tribal become brotherly society in Islam.¹³

Amien Rais stated that monotheism is revolution liberating spirituality man from pressure soul and give birth tolerance active in life social and religious.¹⁴ Brotherhood in Islam not only limited to fellow Muslims, but also includes respect to freedom religion and rights life man universally. Therefore that, monotheism becomes foundation main creation a peaceful, harmonious and tolerant society.

CONCLUSION

Tawhid is the core teaching of Islam which has spiritual dimension at the same time social. Implementation of monotheism in life social give birth to principle liberation, justice, equality, and universal brotherhood. Tawhid liberates man from all form oppression and slavery to besides Allah SWT, encourage creation justice social, delete discrimination, as well as strengthen solidarity humanity. With Thus, monotheism does not only become doctrine theological, but also paradigm transformation social in build a humanist, egalitarian, and civilized society.

Reference

¹² Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p. 30.

¹³ Siti Musdah Mulia, *Keadilan dan Kesetaraan Gender Perspektif Islam* (Jakarta: Departemen Agama RI, 2001), p.34.

¹⁴ M. Amien Rais, *Tauhid Sosial: Formula Menggempur Kesenjangan* (Bandung: Mizan, 1998), p. 91–108.

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