

Tawhid as The Primary Foundation of The Islamic Worldview: Exploring the Nature of Al-Manhaj Al-Islami

Muhamad Rowi Kurniawan¹

¹ Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Corresponding author: o200220027@student.ums.ac.id

Abstract

This research aims to discuss Al-Manhaj Al-Islami, where Tawhid shapes the Islamic worldview and provides a strong direction in navigating everyday life. The study also explores the similarities and differences between the Islamic and Western worldviews. It uses a qualitative descriptive method, relying on a literature review as the primary approach to gathering information. The research findings indicate that Al-Manhaj Al-Islami serves as a guide for Muslims in every aspect of their daily lives, with Tawhid as its main foundation. It is Tawhid that distinguishes the Islamic worldview from the Western worldview.

Introduction

The Islamic worldview is firmly rooted in the concept of Tawhid, the belief in the oneness of Allah. Tawhid is not just a theological concept; it is the basis for understanding life, ethics, science and all aspects of life in Islam.

Derived from the Arabic word meaning 'oneness' or 'unity', Tawhid is at the heart of Islamic teachings. There are three main dimensions to understanding Tawhid: Tawhid Rububiyah (the unity of Allah in creating and governing the universe), Tawhid Uluhiyah (the unity in worshipping only Allah), and Tawhid Asma' wa Sifat (the unity in the attributes of Allah). These three dimensions form the basis of the Islamic worldview as applied by Al-Manhaj Al-Islami.

Al-Manhaj Al-Islami, or the Islamic Methodology, is a practical manifestation of Tawhid in daily life. This concept encompasses a guiding principle that reflects Islamic values and norms and serves as a guide in every aspect of a Muslim's life.

Through an in-depth understanding of Al-Manhaj Al-Islami, we can better understand how Tawhid shapes the Islamic worldview and provides a strong direction in navigating everyday life. In addition, this research will highlight the similarities and differences between the Islamic and Western worldviews in the context of intellectual thought, ethics and sources of authority.

By exploring the essence of Al-Manhaj Al-Islami as a manifestation of Tawhid, this paper seeks to contribute to a deeper understanding of the Islamic worldview, which in turn can enrich intercultural dialogue and inspire critical thinking about the values underlying the lives of Muslims.

This research will explore the essence of Al-Manhaj Al-Islami as a concrete manifestation of Tawhid in the mindset, actions and life orientation of the Muslim community. The study aims to explore the deeper nature of Al-Manhaj Al-Islami as a manifestation of Tawhid in the everyday lives of Muslims.

Method

This research uses a qualitative descriptive method based on a literature review as the primary approach to gathering information. The descriptive method is used to gain an in-depth understanding of the issues discussed through the analysis of relevant literature. The data sources in this study are derived from secondary data and include various references such as articles, books and reports that are relevant to the discussion of worldview. This approach provides a robust framework for examining and exploring the dimensions of worldview in a broader context.

Results and Discussion

According to Wikipedia (2023), a comprehensive worldview (or worldview alone) is the fundamental cognitive orientation of an individual or society, encompassing all of the individual's or society's knowledge and perspectives, including natural

philosophy; fundamental, existential, and normative assumptions; or issues, values, emotions, and ethics. The term is a calque (a loan word translated literally or word-for-word from another language) from the German word *Weltanschauung*, from *Welt* ('world') and *Anschauung* ('view'). It is a fundamental concept in German philosophy and epistemology, referring to a broad view of the world. It also refers to the framework of ideas and beliefs that an individual, group or culture uses to interpret and interact with the world.

Worldview, or a way of seeing the world, is a mindset or perspective that underlies how an individual or group of people understand and interpret the world. It includes beliefs, values, assumptions, and ways of looking at life that shape someone's perspective on reality.

Worldview encompasses several aspects, including beliefs about the existence of God or divine forces, views of humanity, morality, the purpose of life, origins and ultimate destiny. This way of looking at the world significantly influences how an individual thinks, feels and acts in everyday life. Worldview can also include an understanding of the relationship between individuals and the universe, between individuals, and the role of human beings in social and spiritual contexts. Each individual or social group may have a unique and varied worldview, depending on factors such as culture, religion, education and life experiences.

In the context of religion, a worldview is often based on the teachings and principles of a particular religion that shape a holistic perspective on existence and the meaning of life. A worldview not only influences views on religious matters, but also shapes approaches to politics, ethics, science, art and other aspects of life.

Contemporary Islamic thinkers of the 20th century use different terms when discussing the Islamic worldview. Maulana al-Maududi calls it "*islami nazariyat*" (Islamic vision), Sayyid Quthb uses the term "*al-tasawwur al-Islami*" (Islamic conception), and Mohammad Atif al-Zayn refers to it as "*al-mabda' al-Islami*" (Veithzal Rivai & Antoni Nizar Usman, 2013).

According to Al-Maududi, as quoted by Hamid Fahmy Zarkasyi (2013), *Islami Nazariyat* (Islamic Vision) is a worldview that begins with the concept of the Oneness of God (*syahadah*), which has implications for all aspects of human life in the world. This is because the *syahadah* is a moral statement that motivates people to implement it fully in their lives.

Sayyid Quthb states that elements of the Islamic worldview include Allah's revelation to the Prophet Muhammad (pbuh), which is permanent (standard) and may not change over time (Muhammad Taqiyuddin, 2019).

According to al-Attas (1995), the Islamic worldview is a vision of reality and truth, or the Islamic view of existence (*ru'yah al-Islam li al-wujud*). The intended vision has a broader scope because it discusses not only views of the empirical world, but also aspects of the metaphysical world. Unlike the secular Western worldview, which focuses only on objects that can be perceived by the senses, the Islamic worldview has a broader scope, including views on all forms of existence that are not directly visible to the senses. Belief in the existence of entities that cannot be directly sensed or seen becomes a benchmark for assessing the truth of Muslim beliefs. This condition is reflected in the concept of faith, which includes belief in invisible entities such as Allah, angels, paradise, hell, the grave, the hereafter, and so on.

The source of the Islamic worldview or *Al-Manhaj al-Islami* is the revelation of Allah, which is the source of true truth. This truth does not fade or erode with the passage of time and brings salvation and happiness to those who adhere firmly to it. The Islamic worldview is different from the Western worldview, which is based on human thought in perceiving the reality of life.

Muslims who have understood and realised the meaning of *Al-Manhaj al-Islami* will firmly adhere to the provisions established by Allah through the revelation to His messengers. Every thought, activity and deed will be considered in accordance with the commandments and prohibitions of their Lord. They do not live only for the worldly life, but think about the life after death. For them, the world is a place to gather provisions for eternal happiness in the hereafter.

As previous research on the phenomenon of glamorous clothing worn by Bugis women after the Hajj pilgrimage has shown, this phenomenon can serve as an example of how societal perspectives are influenced by long-standing cultural traditions. The culture of wearing glamorous clothing by women who have performed the Hajj pilgrimage stems from the belief that Muslims who have performed the Hajj are special and honourable individuals who deserve recognition and respect from their community.

The uniqueness and honour accorded to those who have performed Hajj should be manifested in clothing that stands out and conveys luxury. Through such attire, they are easily recognised as Hajj pilgrims, and those who have not performed Hajj are considered unfit to wear such attire.

Every Muslim should base their actions, including their choice of clothing, on Islamic principles. In Islam, the concept of dress and appearance is linked to moral values, simplicity and adherence to Islamic teachings. When examining the tradition of some communities to wear glamorous clothing after completing the Hajj pilgrimage, an Islamic approach highlights aspects that should be considered, including:

- **Simplicity and obedience:** Islam encourages its followers to live a life of simplicity and obedience to God's commandments. Simplicity is a principle directly exemplified by the Prophet Muhammad (pbuh). Performing Hajj is an act of obedience to Allah, and after returning from Hajj, a Muslim is expected to carry the values of simplicity into his daily life, including his clothing.

- Tazkiyatun Nafs (purification of the soul): The Hajj pilgrimage involves not only physical rituals but also purification of the soul and change of behaviour. Excessive use of glamorous clothing after Hajj may contradict the goal of soul purification and indicate a closeness to worldly excesses.
- Avoid extravagance: Islam emphasises the avoidance of waste and extravagance in spending. Wearing expensive, glamorous clothes after Hajj may be seen as contradicting this principle, especially if it involves extravagance or prioritising worldly appearance over spiritual values.
- Intentions and Will: It is important to maintain pure intentions behind wearing glamorous clothing. If the intention is to show off or seek praise from others, it contradicts the values of simplicity and humility recommended in Islam.
- Following the Sunnah: The exemplary lives of the Prophet Muhammad (pbuh) and his companions demonstrate a modest approach to dressing and living. Following the Sunnah in dress is part of the effort to live a life in accordance with Islamic teachings.

Every Muslim should choose actions that are consistent with Islamic values and consistently evaluate the intentions behind their actions and appearance. Awareness of religious values, simplicity and social responsibility are crucial aspects of life after the Hajj pilgrimage, in keeping with the framework of the Islamic worldview.

The Similarities and Differences Between Muslim Intellectuals and Western Secular Intellectuals in Interpreting Worldviews.

In interpreting worldviews, there are some similarities and differences between Muslim intellectuals and Western intellectuals. Some similarities in interpreting worldviews between them include:

- The search for truth and knowledge: Both Muslim intellectuals and secular Western intellectuals tend to have a drive to seek truth and knowledge. They share an interest in science and philosophy as a means of understanding the world and human life.
- Development of science: Both recognise the importance of the development of science as a means of understanding the universe and addressing fundamental questions about existence and the meaning of life.
- Importance of rationality: Both Muslim intellectuals and secular Western intellectuals recognise the role of rationality in understanding and interpreting phenomena in the world. Both place a high value on reason and logic as tools for better understanding.

Although there are similarities in some aspects, Islamic scholars and secular Western scholars certainly have several differences in interpreting worldviews. Some of these differences can be found in the following points:

- The role of religion in life: Muslim intellectuals tend to include religion in their thinking and their worldview is often influenced by Islamic principles. In contrast, secular Western intellectuals tend to separate religion from their thinking and research, favouring a secular and scientific approach.
- Approach to ethics: Muslim intellectuals often refer to Islamic ethical norms as a guide in developing their worldview, while secular Western intellectuals tend to seek ethical foundations within a secular or humanistic framework.
- Source of authority: Muslim intellectuals often acknowledge the authority of the Qur'an and Hadith as the primary guide in shaping their worldview. On the other hand, secular Western intellectuals tend to rely on reason and scientific methods as the primary sources of authority.
- Attitude to cultural and religious pluralism: Muslim intellectuals are more likely to incorporate Islamic values into their framework of thought, while secular Western intellectuals are more open to a pluralistic approach that recognises different perspectives and beliefs.
- The relationship between religion and science: Muslim intellectuals may see Islam as the foundation of science, while secular Western intellectuals tend to separate religion from science in order to maintain the independence and freedom of science from the influence of particular values.

The Western worldview has omitted the influence of revelation on reason and perception, and favoured rational inquiry and empirical data in discerning truth. Consequently, a dualistic and secular outlook has evolved, dividing science from religion and faith from knowledge, among other dichotomies (Adian Husaini, 2013). The term "dualism" originates from the Latin word "duo", meaning two (A.M. Hardjana, 1993). J.D. Chaplin (2005) establishes dualism as a philosophical stance that upholds two discrete, essential substances in the world: mind and matter.

Rene Descartes, acclaimed as the father of modern philosophy, originated epistemological dualism in modern science. Descartes maintained that what is truly real is reason as a thinking substance (substance that thinks), whereas matter is considered a substance that occupies space (extended substance). He thus emphasises the differentiation between the subject and object, the observer and the external world or what is perceived. Descartes stresses that one can solely comprehend reality through observation and reasoning (John Losee, 2001).

The framework of modern Western epistemological dualism has separated physics from metaphysics, detaching itself from theology. German philosopher Immanuel Kant played an essential role in dismissing metaphysics as an epistemological source, as it is deemed beyond the reach of the senses. Theology was abandoned in favour of anthropology,

which led to interesting conclusions. For instance, Feuerbach argued that men are gods and gods are men. Nietzsche continued this notion by claiming that God is a creation of the human mind and soul, thereby casting Western science in an atheistic or godless light. Western intellectuals, such as Karl Marx, Charles R. Darwin, Auguste Comte, Emile Durkheim, Herbert Spencer, Sigmund Freud and Friedrich Nietzsche, are recognised as atheists rather than theological figures. Their epistemology is free of theology (Ahmad Zamakhsari, 2014).

Hamid Fahmy Zarkasyi, as quoted by Abas Mansur Tamam (2017), aptly describes the characteristics of the Western worldview. He depicts its main principles as dichotomous; reason, speculation, and philosophy form its foundation, while it is imbued with rationality, openness, and constant transformation. Reality is viewed from social, cultural, and empirical perspectives, and the values of society are the object of study.

The Islamic worldview is rooted in fundamental understandings of God, life, humanity, the universe, faith, knowledge, deeds, and morality, among other concepts. Grounded in revelation, this perspective encompasses both physical and metaphysical aspects, and serves as a core set of beliefs that offers a lens through which to view the world, and can function as a framework for examining everything from an epistemological perspective (Hamid Fahmy Zarkasyi, 2012).

The Western worldview originates from scientific developments that form a scientific community, which leads to the establishment of a scientific structure, which then leads to the development of scientific mechanisms. From these mechanisms, different basic sciences are disseminated and classified for easier understanding. It is from these sequences that the West

The Islamic worldview, on the other hand, begins with the descent of revelation, conveyed to the Prophet through angels, and this revelation is then disseminated to humanity. On the basis of this revelation, mankind constructs the framework of a scientific structure. This scholarly structure continues with scientific activities, giving birth to scholars who in turn provide mechanisms for the dissemination of knowledge from these initial sciences. The generalised knowledge is then classified into various disciplines and fundamental concepts are established, leading to the dissemination and integration of this knowledge into the Islamic worldview.

A careful examination of both processes reveals that the origins of the two worldviews are fundamentally different. The Western worldview begins with a community of scientists, while the Islamic worldview begins with revelation or the message of God, leading to different outcomes. A striking difference between the two processes is that the Western worldview is scientific and empirical, whereas the Islamic worldview is both empirical and metaphysical. This is because the Islamic worldview contains both elements of divinity and humanity, whereas the Western worldview contains only the element of humanity without divinity.

The Essence of Tawhid as the Fundamental Foundation of the Islamic Worldview (Al-Manhaj Al-Islami)

In the Indonesian dictionary, "tawhid" is a noun meaning the unity of Allah, a strong belief that Allah is the only one. The term "tawhid" comes from the Arabic language and is derived from the root word *Wahhada-Yuwahhidu-Tauhiidan* (Muhiyi Shubhie, 2023).

Etymologically, tawhid means to unify, specifically in regards to Allah. Tawhid is a fundamental principle in Islamic law, asserting that all humans are subject to the same decree of tawhid as expressed in the phrase "*La ilaha illa Allah*" (there is no god but Allah). This principle originates from the words of Allah *Subhanahu wa Ta'ala* (Izomiddin, 2018):

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ ۖ وَلَا نُشْرِكَ بِهِ شَيْئًا ۚ وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say: "O People of the Book, let us agree to worship none but Allah, not to associate any partners with Him, and not to take one another as lords besides Allah." If they refuse, then declare: "Bear witness that we have surrendered to Allah." (Quran, Ali 'Imran 3:64)

Hassan Hanafi (1991) underscores in his interpretation of "tawhid" that it goes beyond being merely a feature of God's essence, a description, or a mere abstract concept. Instead, it leans towards tangible actions, whether expressed through denial or affirmation (ithbat).

According to Sheikh Muhammad Abduh, "tawhid" is a science that discusses the existence of Allah, the attributes that are obligatory for Him, the attributes that are permissible for Him, and the attributes that are impossible for Him. It also deals with the messengers of Allah and confirms their prophethood, what can be attributed to them and what cannot be attributed to them (Abd. Rahman, 2022). Terminologically, "tawhid" means to affirm the unity of Allah as the only essence in His sovereignty, divinity, and all His attributes and names (Muhammad bin Shalih Al-'Utsaimin, 1415H).

The meaning of Tawhid Rububiyah is to believe in the Oneness of Allah in terms of creation, ownership, regulation, provider of sustenance and caretaker of the universe and everything in it. This belief, as acknowledged by the polytheists of Mecca, is expressed in the words of Allah *Subhanahu wa Ta'ala* (Tim AIK A UMM, 2012):

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمَنْ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

Say: "Who is it that gives you sustenance from the heavens and the earth, or controls your hearing and your sight, or brings forth the living from the dead, or brings forth the dead from the living, or orders all things? And they will say: "Allah! Say: "Then why do you not fear Him?" (Quran, Yunus 10:31).

The Meccan polytheists acknowledged Allah as the Creator, Organizer, and Sustainer of all affairs, but they failed to comply with Allah's laws or honor His rights. Their monotheism focused solely on Rububiyah, neglecting Uluhiyah and leading to worship with objectives that did not include Allah. Such conduct is unacceptable because acknowledging only Rububiyah monotheism, while ignoring Uluhiyyah, falls short of what is required.

Explanation of Tawhid in the book *Al-Aqidatul Islamiyah* quotes Sheikh Al-Albani Rahimahullah and states that Tawhid has three aspects, namely Tawhid Rububiyah, which is essential. Although polytheists may believe in it, they derive no benefit. The second and third aspects are necessary to complete Tawhid. The second aspect of Tawhid pertains to worship. Even in the case of taking oaths, one must swear only by Allah. It dictates that one must worship Allah alone, without exception or deviation. The third aspect of Tawhid requires acknowledging the oneness of Allah in His names and attributes. Therefore, ascribing any of Allah's qualities to any other entity is strictly forbidden. Among them, do not assume that someone, even among the chosen ones, knows the unseen. No one knows the unseen except Allah (Amr Abdul Mu'in Salim, 2011).

Sheikhul Islam Ibn Taymiyyah states that Tawhid Rububiyah implies the absence of any Creator except for Allah *Subhanahu wa Ta'ala*, indicating that nothing apart from Him possesses the power of creating everything. Whatever He wills prevails, and what He does not will does not happen. Ibnul Qayyim mentions that the Almighty is the Lord of everything, having created it and He is All-Powerful over it. All that exists in the universe is subservient to His Rububiyah, and under His grasp and control (Sa'id bin Musfir Al-Qahtani, 2004).

Tawhid Uluhiyah involves acknowledging the singular worship of Allah by abstaining from worshiping any other deity and connecting with Him via prayer and other acts of worship. This specific type of Tawhid can lead polytheists to deviate, prompting Prophet Muhammad (peace be upon him) to engage in battles against them. As a result, their blood, wealth, land, and homes may be considered permissible, and their women and children may be captured. Due to Tawhid, Allah sends messengers to explain it and reveal the Scriptures. Tawhid of lordship and Tawhid of names and attributes are also explained. The most common ailment treated by messengers among communities is the disease of Tawhid Uluhiyah. No one can worship anyone other than Allah, whether a great ruler, a prophet, a righteous saint, or anyone else among the creatures. Worship is only acceptable when directed towards Allah alone. Any violation of this principle of Tawhid would lead to polytheism and disbelief, even if one acknowledges the Tawhid Rububiyah and the Tawhid of asma' wa sifat (Muhammad bin Salih Al-'Utsaimin, 2019).

Tawhid Uluhiyyah is the belief that Allah is the only being worthy of worship. Worship here is a term that encompasses everything that Allah loves and is pleased with, whether it is in the form of words or both outward and inward actions. Tawhid Uluhiyyah is the implementation of the phrase *tawhid Laa Ilaaha Illallah*. The meaning of this phrase is that there is no deity worthy of worship except Allah. This phrase of tawhid contains two elements: the rejection of all forms of worship other than Allah, and the affirmation that all forms of worship are directed to Allah alone. This tawhid is the essence of the mission of the Prophets as stated in the words of Allah *Subhanahu wa Ta'ala* (Tim AIK A UMM, 2012):

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"And We sent no messenger before you except that We revealed to him: "There is no God but Me, so worship Me." (Quran, Al-Anbiya 21: 25).

Tawhid Asma wa Sifat is the belief in the precise names and attributes of Allah, as elaborated in the Qur'an and the traditions of His Messenger, following what is fitting for Allah *Subhanahu wa Ta'ala*, without any interpretation, denial, inquiry into how, or comparison, based on the words of Allah *Subhanahu wa Ta'ala* (H. A. Zahri, 2019):

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (Quran, Asy-Syura 42: 11).

Allah has names and qualities that we are required to believe in without applying human characteristics and behaviours to Him. We simply need to have faith that God possesses the quality of All-Hearing. It is important to note that God's hearing is not comparable to that of any of His creations. We must refrain from questioning how God hears and understanding that He is the All-Hearing is sufficient. We must refrain from questioning how God hears and understanding that He is the All-Hearing is sufficient. It is important to note that God's hearing is not comparable to that of any of His creations. We must refrain from questioning how God hears and understanding that He is the All-Hearing is sufficient. This is because God is unique and separate from His creations (Muhammad Shaleh Assingkiy, et al., 2019).

Tawhid Asma' wa Sifat (affirmation of Allah's unity in His names and attributes) is the firm belief that Allah possesses all the attributes of perfection and purity, without any defect, and that He is different from all His creations. This is done by affirming the names and attributes of Allah that He attributes to Himself or that are attributed to Him by the Prophet, without distorting the wording or meaning, without denying (*ta'thil*) by negating any or some of these attributes, without delving into the how (*takyif*) by determining His nature and conditions, and without comparing (*tasybih*) His attributes to those of created beings.

Tawhid, or the concept of Allah's Oneness, plays a central role in the Islamic worldview (*Al-Manhaj al-Islami*). The essence of Tawhid includes an understanding of the existence and attributes of Allah and their implications for the worldview and actions of individuals in various aspects of life. The relationship between Tawhid and the Islamic worldview can be outlined as follows:

- Oneness of Allah in existence (Tawhid Rububiyah): The recognition that Allah is the sole Creator, Organiser and Provider in the universe. This means that everything in the world, including the universe and all creatures, is created by Allah alone. This understanding forms the basis of Islamic thought about the existence and functioning of the universe.
- Oneness of Allah in worship (Tawhid Uluhiyah): Tawhid Uluhiyah means that only Allah is worthy of worship and devotion. Nothing is worthy of worship except Allah alone. This understanding forms the basis of the principle of worship in Islam, where every aspect of human life should be directed towards obedience and devotion to Allah.
- Oneness of Allah in His Attributes (Tawhid Asma' wa Sifat): Tawhid Asma' wa Sifat refers to the belief that Allah has unique and perfect attributes. These attributes cannot be compared to the attributes of His creatures, and there is nothing like Him. This understanding shapes the Islamic view of the divine attributes that reflect Allah's power, wisdom and compassion.

The essence of Tawhid has profound ethical implications. Awareness of the existence of Allah as the ultimate and highest authority provides the ethical foundation for Muslims. Human actions and behaviour should reflect an awareness of obedience and responsibility to Allah.

Understanding Tawhid provides the basis for the Islamic view of order and harmony in the universe. Everything that happens in the world is the result of Allah's will and wisdom. This creates an understanding of the meaning of life and the role of human beings in aligning themselves with the decrees of Allah.

The essence of Tawhid encourages Muslims to seek knowledge and promotes creativity. The understanding that Allah is the Supreme Source of Knowledge and the Creator of Supreme Wisdom motivates people to use reason and the resources given by Allah to develop knowledge and art.

Tawhid Uluhiyah rejects all forms of associating partners with Allah. It provides the basis for rejecting practices or beliefs that contradict Tawhid, including worshipping beings other than Allah or attributing myths to His existence.

The essence of Tawhid thus provides the basic framework for the Islamic worldview (*Al-Manhaj al-Islami*), which encompasses perspectives on existence, ethics, science, human relationships and the meaning of life based on belief in the unity and greatness of Allah.

Conclusion

Islamic Methodology (*Al-Manhaj al-Islami*) provides guidance in navigating life by adhering to the rules laid down by Allah through revelation to His messengers. Every aspect of thought, activity and behaviour is considered in accordance with His commands and prohibitions. For individuals who adopt the Islamic methodology, life in this world is not the ultimate goal, but rather a preparation for the hereafter.

In interpreting worldviews, there are similarities between Muslim and Western intellectuals, such as the pursuit of truth, the importance of rationality, and attention to the development of scientific knowledge. However, there are also differences, including the role of religion in life, approaches to ethics, sources of authority, the relationship between religion and science, and approaches to cultural and religious pluralism.

Tawhid, as the concept of the Oneness of Allah, plays a central role in the Islamic worldview (*Al-Manhaj al-Islami*). The essence of Tawhid involves understanding the existence and attributes of Allah and their implications for human perspectives and actions. The connection between Tawhid and the Islamic worldview includes the unity of Allah in existence (Tawhid Rububiyah), in worship (Tawhid Uluhiyyah), and in His attributes (Tawhid Asma' wa Sifat).

The essence of Tawhid encourages the pursuit of knowledge and the development of creativity, as Allah is the ultimate source of knowledge and the Creator of infinite wisdom. The concept of Tawhid in worship rejects all forms of polytheism and provides the basis for rejecting practices or beliefs that contradict the oneness of Allah.

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