



ANALYSIS OF THE CONCEPT OF TAUHID IN ISLAMIC HUMANISM ACCORDING TO THE THOUGHT OF ISMA'IL RAJI AL-FARUQI

*ANALISIS KONSEP TAUHID DALAM HUMANISME ISLAM
MENURUT PEMIKIRAN ISMA'IL RAJI AL-FARUQI*

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ABSTRACT

The aim of this research is to find out how Isma'il Raji al-Faruqi tried to apply the concept of tauhid to the values of human life. This is qualitative research that focuses on the literature. Using a historical approach and a philosophical approach. The data sources used are primary data and secondary data. In analyzing data, use content analysis techniques, which include descriptive, taxonomic, and interpretative analysis. The research results show that monotheism, according to Ismail Raji al-Faruqi, is the belief that there is no God but Allah. Meanwhile, al-Faruqi's Islamic humanism is more directed towards monotheistic humanism, where only God respects humans as humans and creatures without deifying or humiliating them. Tauhid in Islamic humanism is that God commands humans to worship and serve Him. God has given gifts in the form of five senses: reason, understanding, and making humans very perfect, even to the point of blowing their souls into them with the aim of carrying out their great task, where their great task is the reason for their creation man.

Keywords: Tauhid, Humanism, al-Faruqi

ABSTRAK

Tujuan penelitian ini yaitu untuk mengetahui bagaimana Isma'il Raji al-Faruqi mencoba untuk mengaplikasikan konsep tauhid dalam nilai-nilai kehidupan manusia. Penelitian ini merupakan penelitian kualitatif yang mengarah pada pustaka. Menggunakan pendekatan historis dan pendekatan filosofis. Adapun sumber data yang digunakan yaitu data primer dan data sekunder. Dalam menganalisis data

menggunakan teknik analisis isi, yang meliputi analisis deskriptif, taksonomi dan interpretative. Adapun hasil penelitian bahwa tauhid menurut Ismail Raji al-Faruqi adalah keyakinan bahwa tidak ada Tuhan selain Allah. Sedangkan humanisme Islam al-Faruqi lebih mengarah kepada humanisme tauhid dimana hanya Tuhanlah yang menghormati manusia sebagai manusia dan makhluk, tanpa mendewakannya ataupun menghinakannya. Tauhid dalam humanisme Islam bahwa Tuhan mensyariatkan manusia untuk menyembah dan mengabdikan kepadanya, Tuhan telah memberikan anugerah berupa pancaindra, akal, pemahaman, membuat manusia itu sangat sempurna bahkan sampai meniupkan ruhnyanya ke dalam dirinya dengan tujuan untuk melaksanakan tugas besarnya dimana tugas besarnya itu adalah alasan diciptakannya manusia.

Kata-kata kunci: Tauhid, Humanisme, al-Faruqi

A. INTRODUCTION

It is recorded in history that the Islamic religion that grew and developed in the world was the result of the result of the teachings brought by the Prophet Muhammad. which is used as a snack by the Islamic ummah on earth and has the largest number of followers in the world, one of which is Indonesia. Because Islam is classified as a monotheistic religion, its adherents believe in Allah as the Al-mighty One. Islam certainly cannot be separated from discussions about Aqidah (Zazuli, 2018). This indicates the need to understand religion so that, in the future, we will not be trapped by the externals of religion by prioritizing tolerance and respect for fellow human beings on the basis of human brotherhood. As is known, religion comes from God but is not for personal, selfish purposes.

Discussion of monotheism is the most important thing in the Islamic religion, where tauhid plays an important role in forming strong individuals as well as being the core or root of the Islamic Aqidah. a hedonistic society with very tight competition in life, so that world affairs become something that preoccupies people's attention rather than other things, including religious issues, so that there will be many deviations after deviations occur among Muslims.

In Islam, tauhid occupies the highest position in the religious order, which highly upholds human values and sees all humans as one unit. The insight in Islam is that humans can act in a fully responsible manner in material, psychological, social, and spiritual aspects (Faruqi, 1995). Islam cannot be separated from issues of muamalah, fikhi, sharia, worship, morals, and aqidah. In a simple sense, aqidah is part of monotheism.

Tauhid is summarized in the shahadah sentence as an acknowledgment of the acceptance of Islam in the affirmation "There is no god but Allah." Tauhid is the core of Islamic teachings that

discuss the nature of the oneness of Allah, as Allah says in Q.S. al-Ikhlâs/112:1, as follows:

قُلْ هُوَ اللَّهُ أَحَدٌ

Translation:

"Say (Muhammad), "He is Allah, the Almighty" (Ri, 2010).

The verse above explains that Allah SWT. Almighty stands alone and cannot be likened to any of his creatures, because the oneness of Allah has the meaning that no one can resemble the nature of Allah, but within a person there is a manifestation of the characteristics of Allah SWT. This is in line with the interpretation put forward by Muhammad Quraish Shihab in his work, namely Tafsir al-Misbah, while the ulama further understands the oneness of its nature in the sense that the substance itself is its nature. " As God has given gifts in the form of five senses and understanding.

There is not a single command in Islam that is apart from tauhid because every Muslim, with his obedience to Allah, is considered the highest principle in Islam. As a creature of Allah who has privileges that exceed those of other creations of Allah, according to Islamic guidance, tauhid is the basis of charity that leads humans to a good life.

In Islam, it is a guideline and demand for humans to live their lives, which contains teachings regarding how humans live their lives in this world and in the afterlife. Humans functionally have the right to be freed from all forms of human shackles. Therefore, Islam exists to make humans conform to human nature.

Human existence is a definition that is considered to be cosmic and has the most important and highest role. The universe is a human responsibility that knows absolutely no boundaries as long as it concerns the object of human moral action. Takhlif is universal in nature and is the basis for humans. Takhlif, in the cosmic meaning of humans, is a role that is able to differentiate between Islamic humanism and other humanisms.

Humanism in philosophy has a view of life that is interested in the treatment of other people towards the human side of people, groups, and even society. Humanism, according to Christian principles, considers that human beliefs are more oriented towards the majority of humans who are products of enlightenment and are part of what makes humanism enlightened. According to the view of humanism, one is always in the process of self-perfection, which leads to one's own benefit. Not only in Christian principles, but modern humanism has also emerged, which is considered naturalistic (natural) humanism. In modern humanism, it is interpreted as

the power or potential that exists in every individual to measure and reach the divine realm in solving a social problem.

Meanwhile, if we look at the set of basic humanitarian principles that have been agreed upon in a broader sense with the term humanism, Humanism is a philosophical school that states that its main goal is the salvation and perfection of humans. Humans are seen as noble creatures, and the principles suggested are based on fulfilling the basic needs that can shape the human species.

In the ancient Greek logical view, he thought that myths from nature, in this case humanism, were seen as opposing the power of the gods in their worship in order to achieve human identity. With all their hatred for God to the point that they deny His authority and cut off the ties of His servitude, based on that, Greek humanism made humans the determinants of truth in actions, that the potential for beauty lies in the human body, and glorified materialist power (Syari'ati, 1996).

Thus, the Islamic view of humanism is considered different from the Greek one regarding humanism. Classifying humans as slaves. Humans are the ultimate goal of human existence, the definition of humans, the meaning of life, and the existence of the earth. Humans have a very important cosmic function. The cosmos would never be the cosmos without the existence of a higher part of the divine will, in this case, the object of human moral endeavor. In Islam, ethics cannot be separated from religion and is fully developed; the existence of God is not a problem in Islam. Islam has correctly stated that humans are actually homo-religious creatures whose consciousness focuses on the central presence of God.

In this work, the researcher uses Isma'il Raji Al-Faruqi as the figure to be studied. Therefore, the researcher took the related title "Analysis of the Concept of Tawhid in Islamic Humanism According to the Thought of Isma'il Al-Faruqi." To find out how Isma'il tried to apply the concept of monotheism to the values of human life.

B. LITERATURE REVIEW

Tauhid

The word tauhid is an Arabic derivative of the words wahid and ahad, which mean believing that Allah is one, so the word tauhid is translated into the word uniting God. This is in line with the meaning of tauhid used in Indonesian, namely the oneness of Allah. Tauhid is an important discussion in Islam. Because tawhid believes that there is no god but Allah, However, the scope of tawhid studies includes the science of ushuluddin, kalam science, aqidah science, and Islamic theology (Ammar, 2002).

Tauhid is a main concept that is the hope in all points of view in all aspects of the life of the Muslim community, which is closely related to the pillars of faith, which are the source of the Islamic creed, which is accommodated academically in the study of tauhid. Discussion about tauhid is the most important thing in the Islamic religion, where tauhid plays an important role in forming strong individuals. Apart from that, it is also the core or root of the Islamic Aqidah.

Thus, world affairs become something that attracts human attention, including religious issues, so that there will be many deviations after deviations occur among Muslims. Tauhid in Islamic terms is a belief in the Oneness of Allah, so all thoughts and theories are arguments that lead to the conclusion that God is one, which is called the Science of Tauhid.

The classification of tauhid is as follows:

1. Tauhid Rububiyah: tauhid rububiyah is a word attributed to Allah as the creator, owner, who gives life and regulates, or more concisely, namely, authorizing Allah in his actions (al-Fauzan, 2016). Tauhid rububiyah means believing that only Allah is the only creator, owner, and controller of the universe. Because Allah is the custodian of creatures, his apostles and saints have all the specifications that have been given to them.
2. Tauhid Uluhiyah: tauhid uluhiyah means urging Allah to worship, submit, and obey absolutely through the actions of his servants. And only Allah must be worshiped by humans by obeying commands and avoiding prohibitions. All that is falsehood goes directly to Allah, without intermediaries. Just like monotheism will not be realized if the two are not combined (Qardhawy, 2003).

Humanism

Humanism is a topic that always reaps debate; this word is not a term with a single meaning that is easily agreed upon. For religious circles, especially those who believe in the exclusivity of the path to salvation, humanism is considered a dangerous enemy that must be warded off. On the other hand, for those who feel suffocated by fanatical religious doctrines, humanism is a liberating passage that gives them breath to live (Hardiman, 2012). Humanism is considered a view that emphasizes human dignity.

Etymologically, humanism consists of two words, namely human and ism. These two words come from Latin, namely *humanus*, which means human, and *ismus*, which means understanding or school (Aminullah, 2022). The term humanism is closely related to classical Latin, namely *humanus*, which means soil and essence:

from this term, the words homo, which means human, and humanus, which means human nature, emerge (Sugiharto, 2023). Humanism is an ambivalent word that generally means having the dignity and value of every human being who has efforts to fully improve their natural abilities, which are directed towards humanitarianism (Hanafi, 2007). Humanism is a word that is equivalent to humanism, in the concept of humanism, where humans are exalted in such a way as the crown of nature that everything in this world is meaningless if it is not placed in the context of human interests (Syarifuddin, 2023).

Humanism is an understanding that places humans at the center of all reality and views humans as managing subjects of the universe. This is because humans are the only creatures on earth who have the privilege of both thinking and acting. Not only that, he was able to reach a level that made him worthy of being a caliph on earth, accepting the burden of taklif and the mandate of humanity (Faruqi, 1995).

According to the views of several humanist figures, including Ali Shari'ati, humanism is a philosophical school that states that its main goal is the salvation and perfection of humans. He views humans as noble creatures with principles based on the fulfillment of basic needs that form the human species (Syari'ati et al., 1992).

According to Kasdin Sihotang, humanism is a movement that is considered to trust humans from an intellectual perspective, and respect for a disciplined attitude towards intellectuals is part of humanism. The relationship between science and technology really provides solutions to the problems of human life, but it turns out that it also contributes to the emergence of the problem of humanism (Sihotang, 2022).

The schools of humanism are as follows:

1. Secular humanism can be interpreted as a teaching that is considered far from religious life but is not a sacred and spiritual area but rather worldly and material matters. So, in terms of literary, historical, and artistic contexts, the meaning of secular is similar to the word profane; secularism was initially put forward by George J. Holyoake in 1846 in England. With its basic thinking, secularism is an ethical system based on moral principles that are not based on revelation, free from religion or supernatural beliefs.
2. Religious humanism, Religious humanism focuses more on the philosophy of creation. Man was created by God because he has a unique relationship with him. From this religious perspective, humans can also be distinguished between those who

consider human dignity and value to be high and those who reflect human lowliness. The debate on religious humanism and secular humanism requires an argumentative approach in order to deal with views that are clearly contradictory by trying to understand how secular humanists have a religious dimension in their tradition and how religion also has a humanist dimension in the tradition of secular humanists (Hanafi et al., 2007).

C. METHOD

This is qualitative research that focuses on the literature. The methods used in this research are all sourced from libraries, meaning that all data sources come from written materials, so the data and information used refer to data sourced from literature and writing.

In this research, the author uses several approaches, namely the historical approach, to analyze Isma'il's life history as well as understand the social conditions of his time. This approach is carried out because the results of a figure's thoughts, including those of Isma'il, cannot be separated from their social conditions by studying sources that contain information about the past related to Isma'il's life.

The philosophical approach is used to examine the thoughts of a figure who is used as a reference and can reveal the essence of everything that is visible and refers to in-depth rules and logic that aim to explain the essence and nature behind the object. This approach was chosen because this research is a study of the figure Isma'il regarding the analysis of the concept of monotheism in Islamic humanism, which is expected to be able to obtain evidence of the correct and logical argument.

To collect data from main sources and supporting sources, the author uses library research techniques. The data sources used are divided into two groups, namely primary data and secondary data. Primary data is authentic data or data that comes from the first source. The primary sources used in this writing are books, including "Tauhid, Humanism between Islam and the Western School, Humanism by Y.B. Mangunwijaya, Anthropology of Religion, Four Methods of Understanding Monotheism, and History of Human Religion. The secondary data sources used in this research are data in the form of books, papers, and articles that are directly related to the theme of this research from various written sources.

In analyzing the data, the method used is qualitative using content analysis techniques, which include descriptive, taxonomic, and interpretive analysis. This descriptive analysis is used by the author

to describe the background of Ismail's life and the discourse surrounding monotheism, while the analysis focuses research on certain domains of the character's thoughts. Through taxonomic analysis, Ismail's thoughts about monotheism. The author uses this interpretative method within the limits of the flow of thought. This is done to find and understand the meaning of what this figure initiated.

D. RESULT AND DISCUSSION

Biography of Isma'il Raji al-Faruqi

Isma'il Raji al-Faruqi was born and raised in the Middle East on January 1, 1921 M, in Jaffa, Palestine. His father, Abdul Huda al-Faruqi, was a religious figure who was well known among Muslim scholars. Al-Faruqi comes from an educated family and received direct guidance from his father, who upheld religious values in his life. The al-Faruqi family is not only well-known from an academic perspective but also lives well. The education he underwent, like most children of Arab descent, always prioritized and strengthened religious education, as did Al-Faruqi, who received religious education from his father. Both at home and at the mosque.

Al-Faruqi began his formal education by studying at the Colloge Desferes school for one year, namely from 1926 until he received a certificate in 1936. His passion for pursuing the world of science was fulfilled when Al-Faruqi had the opportunity to continue his studies at the American University of Bairut, majoring in philosophy. He completed his bachelor's degree in 1941 M and received a B.A. (Bachelor of Arts) degree. Then, after graduating, he returned home to pursue a government career in his country. Next, he moved to Israel. So that led to moving to America. After moving to America, he became involved in the academic world, which is concerned with scientific issues. The strong drive for mastery of knowledge is a special motivation for Al-Faruqi to continue his studies at a higher level. When he settled in America, he forgot about his political activities and returned to continuing the scientific activities he had been involved in before he was governor.

While completing his studies in America, al-Faruqi experienced financial difficulties. To overcome this, he worked on a translation program (Arabic-English) in collaboration with the

American Council of Learned Societies. He has also worked as a building contractor, building quality houses in several strategic locations. His sensitivity was in the fields of art, beauty, and decoration with a touch of Eastern style, but in the end he abandoned it and chose to live as a scientist. To continue the study of Islamic sciences. After that, al-Faruqi returned to a Muslim country and spent time in several countries under the guidance of several Muslim scholars to deepen the specialization he took. This is what prompted him to go to al-Azhar, Cairo, Egypt, and study there for four years (Adhim, 20018).

Al-Faruqi then continued his studies at Inlana University until he earned a master's degree in philosophy in 1949. Two years later, he obtained a second master's degree in the same field from Harvard University. At its peak, in 1951, al-Faruqi received a Ph.D. degree from Inlana University with a dissertation entitled *On Justifying the God: Metaphysical and Un*, but the results of this achievement were considered unsatisfactory. Therefore, he then went to Epistemology of Value (Concerning God's Justification, Metaphysics, and Epistemology of Value). Then he continued to Egypt to further study Islamic sciences at al-Azhar University. Cairo achieved a Ph.D. degree in 1958.

Upon returning from Egypt in 1959, Al-Faruqi lectured as a lecturer at McGill University, Monteral, Canada, while studying Judaism and Christianity intensively. In 1961, he then went to Karachi, Pakistan, and joined the activities of the Central Institute for Islamic Research (CIIR) and its journal, *Islamic Studies*. However, this did not last long only about 2 years then Al-Faruqi returned to America and taught at the School of Devinity, University of Chicago. Next, Al-Faruqi began conducting Islamic studies at Syracuse University in New York. About five years later, in 1968, al-Faruqi became a professor of Islamic thought and culture at Temple University in Philadelphia. Besides that, Al-Faruqi founded the Islamic Studies Department and led it until the end of his life (Adhim, 2018). Al-Faruqi died in July 1986 due to an attack by an unknown group on May 27, 1986. His death remains a mystery to the world to this day.

The works of al-Faruqi are as follows:

1. *From Here We Starttr. From the Arabic of K.M. Khalid*. Washington, DC: American Council of learned Societies, 1953.

2. *Our Beginning in Wisdom*, tr. From the Arabic of M. al-Ghazali. Washington, DC: American Council of Learned Societies, 1953.
3. *The policy of Tomorrow*, tr. From the Arabic of M. B. Ghal. Washington, DC: American Council of Learned Societies, 1953.
4. 'Urubah and *Religion: An Analysis of the Dominant Ideas of Arabism and of Islam as Its Heights Moment of Consciousness*, vol. 1 of *On Arabism*, Amsterdam: Djambatan, 1962.
5. *Usul al Sahyanyiah fi al Din al Yahudi* (An Analytical Study of the Growth of Particularism in Hebrew Scripture). Cairo: Institute of Higher Arabic Studies, 1964.
6. *Christian Ethics: A Systematic and Historical Analysis of Its Dominant Ideas* Montreal: McGill University Press and Amsterdam: Djambatan, Amsterdam, 1968.
7. *Al Milal al Mu'asirah fi al Din al Yahudi* (Contemporary Sects in Judaism). Cairo: Institute of Higher Arabic Studies, 1968.
8. *The Great Asian Religions*, in collaboration with W.T. Chan, P.T. Raju and J. Kitagawa. New York: Macmillan, 1969.
9. *Historical Atlas of the Religions of the World*. New York: Macmillan, 1975.
10. *The Life of Muhammad*, tr. And ed. From the Arabic of M.H. Haykal. Indianapolis: North American Islamic Trust, 1976.
11. Islamic, Beltsville, MD: Amana Publications, 1985.
12. *Sources of Islamic Thought: Three Epistles on Tawhid by Muhammad ibn 'Abd al Wahhab*, tr. and ed. Indianapolis: American Trust Publications, 1980.
13. *Sources of Islamic Thought: Kitab al Tawhid*, tr. from the Arabic of Muhammad ibn 'Abd al-Wahhab and ed. London: IIFSO, 1980.
14. *Islamic and Culture*. Kuala Lumpur: Angkatan Belia Islam Malaysia, 1980.
15. *Islamic and the Problem of Israel*. The Islamic Council of Europe, 1980.
16. *Social and Natural Sciences*, ed. with A. O. Naseef. Sevenoaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University, 1981.
17. DII (Meldawati, 2018).

Tauhid and Humanism in the Views of Isma'il Raji al-Faruqi

In Islamic teachings, there is no god but Allah, and indeed, God is the ruler. Awareness of God is the first and last condition. Knowing God as Allah, that is, as Creator, King, and Ruler, the ultimate goal of everything is more than half the battle of life, death, and

happiness. To know Allah as God is to love and accept the destiny that has been determined by His will. Thus, in Islam, submission to God is the goal of every effort. If Muslims surround themselves with everything that always reminds them of God, then everything in the ummah is always oriented towards God (Faruqi, 1992).

In simple terms, al-Faruqi said that Tawhid is belief and is a testimony that there is no God but Allah. This statement is very short, but it contains the greatest and richest meaning in all of Islamic history; even all of history is condensed into one sentence of the Islamic shahada. All the diversity, richness, history, culture, knowledge, wisdom, and civilization of Islam are summarized in the shortest sentence, namely *Laa illaha illa Allah* (There is no god but Allah). Adhering to tauhid means living God's commandments as an obligation and actualizing the values implied in these commands.

The existence of Allah is demonstrated by His servants through the belief of their people that God is One, and this is believed and proven through His Revelation. The verses revealed by Allah cannot be defeated or overcome by the human mind. In the sense that humans are unable to match what Allah has revealed, this means that what exists, if it still has a weakness, is proof that Allah is the One Essence and can be proven through the facts that exist in nature; therefore, it is closely related to Tauhid Uluhiyah and Tauhid Rubbubiyah.

In Islam, there is not a single command that can be separated from tauhid. The entire religion itself man's obligation to worship God, to obey His commands, and to shun His prohibitions will be destroyed when tauhid is violated. Because violating tauhid means doubting that Allah is the only God. Therefore, adhering to the principle of tauhid is a necessity and is the foundation of all piety, religiosity, and goodness. A Muslim can be defined by his adherence to tauhid and by his recognition of the oneness and transcendence of Allah as the highest principle of all creation, all existence, and all life.

Tauhid is an ontological separation between God and the entire natural field. Everything that exists in or from creation is a non-transcendent being and is subject to the laws of space and time. None of them can be a god or be like God in any sense, especially in an ontological view, even though tauhid denies it as the essence of tauhid. God is completely different from his creation, while tauhid emphasizes that there is nothing similar to him.

Al-Faruqi views tauhid as the core of Islamic teachings, which underlie various principles in life ranging from family principles, knowledge, ethics, metaphysics, and history, as well as state ad-

ministration, ummah, and aesthetics. In examining this perspective, Al-Faruqi's presence and pioneering in laying the foundations of Islamic insight that are relevant to the lives and activities of modern humans can be observed (Faruqi, 1995).

Tauhid is to provide an identity for Islamic civilization that binds all its elements together and makes these elements an integral and organic unity called civilization. Therefore, tauhid is very necessary in daily life.

For al-Faruqi himself, the essence of Islamic civilization is Islam itself, and the essence of Islam is Tauhid, or unification with God, an action that confirms Allah as the One, the absolute and transcendent creator, the ruler of all that exists. Tawhid is a general view of reality, truth, the world, space and time, and even human history and destiny.

According to al-Faruqi, modern knowledge causes a conflict between revelation and reason in Muslims, thus separating thought from action and creating cultural and religious dualism. Because efforts are needed to Islamize science, these efforts must move beyond Tawhid. Thus, the importance of tauhid for al-Faruqi is the same as the importance of Islam itself. Without Tawheed, not only is the Sunnah of the Prophet or Apostle questionable and his commandments shaken, but the prophetic institutions themselves will be destroyed. I have the same doubts regarding their messages, because adhering firmly to the principle of Tawhid is the guideline for all piety, religiosity, and goodness. It is natural that Allah and His Messenger placed tauhid at the highest status and made it the cause of the greatest goodness and reward. Because of the importance of tauhid for Islam, the teachings of tauhid must be manifested in all aspects of life and used as the basis of truth in Islam.

Al-Faruqi is of the view that only tauhid humanism is genuine, meaning that here it is only tauhid that respects humans as humans and creatures without deifying or humiliating them. Tauhid alone defines human excellence within the limits of its virtues and begins its assessment of humans with positive values based on the innate gifts that God has given to all humans as preparation for carrying out their noble duties. No other creature in the universe is known to be able to replace humans in this function. If humans are said to be the pinnacle of creation, it is for this reason, namely that through their ethical efforts and actions, humans become the only cosmic bridge through the moral element, which is a higher element than the divine will.

Tauhid places humans in the ethical field of action, namely, where good and bad are measured by the level of success of the

moral subject in filling the flow of space and time in the surrounding environment. Tauhid denies the ethics of intention. Islamic ethics strictly prohibits people from begging or even becoming parasites on the results of other people's work. God has created humans with the aim that they serve him. He had them as his representatives on earth and strictly ordered them to wander in search of his bounty to enjoy the fruits of nature (Faruqi, 1995).

Thus, it can be understood that al-Faruqi's Islamic humanism is more directed towards Tauhid humanism, namely that only tauhid is the one that respects humans as creatures without worshiping or humiliating them. God alone understands all human strengths and the limits of human good deeds and begins his assessment of humans with positive values based on the innate gifts that God has given to all humans as preparation for carrying out their noble duties.

Analysis of the Concept of Tauhid in Islamic Humanism according to Ismail Raji al-Faruqi

Historically, humanism is based on Greek and Roman changes. This can be understood because it is part of the rise of Western civilization, which has its roots in ancient Greek and Roman culture, which places humans as the main subject of life (Syaiful, 2013). In the history of human development, the term humanism has had a broad meaning, and until now, the term humanism has had many meanings. Humanism in the Islamic view is humanism that cannot be separated from transcendental aspects and is very different from humanism in the West, which strengthens humanity and eliminates the presence of God. The detachment from Western aspects gives rise to various kinds of problems.

This view also refutes the view that humanism was born from the conflict between humans and God. Humanism in Islam is built on the basis of pure humanity, as taught by the holy book of the Qur'an. The concept of Islam teaches its people that Allah, the Most Gracious and Most Merciful, did not create anything in vain, including humans. This concept is the difference between Islamic humanism and western humanism. Humanism in Islam is not extreme; it does not deify or degrade the position of humans; on the contrary, Islam places humans in their true proportions.

Humanism, in the Islamic view, must be understood as a basic concept of humanity that does not stand in an independent position. This implies the understanding that the meaning of explaining humanization must always be related theologically. It is in this context that the Qur'an views humans as God's representatives on earth: to

function as His caliphate, God has equipped humans with intellectual and spiritual abilities. Humans have the capacity and knowledge to choose; therefore, reason and spirituality are the most important gifts from Allah in realizing the function of his caliphate (Hanafi et al., 2007). Al-Faruqi said that monotheism confirms that a unique God has created humans in their best form with the aim of worshiping and serving him. Obedience to God and obedience to his commands are therefore the reasons for human existence itself.

In his analysis of tauhid in Islamic humanism that God created the entire contents of this universe, al-Faruqi has emphasized that God has created humans to worship and serve Him, and God did not create humans to play around or in vain. God has given him five senses.: reason, understanding, and making humans so perfect that they even breathe their soul into themselves with the aim of preparing them to carry out their great task, where that great task is the reason for the creation of humans and God is the ultimate goal in humans themselves.

Al-Faruqi considers that the responsibilities or obligations imposed on humans know absolutely no limits, as far as the reach and scope of possible actions are concerned. It covers the entire universe. The entire human race is the object of human moral action; the entire earth and sky are the stage, the material that must be processed. He is responsible for everything that happens in the universe, in every remote corner, because human obligations are cosmic and universal (Faruqi, 1995).

This universe itself is not the final destination, or the exclusive property and domain of humans, because humans were created to live in service to their creator. This world is a gift, so humans' obligation is not to create divine patterns in it but to maintain the patterns. that pattern of damage and developing it.

Duty is the foundation of human humanity, its meaning, and its content. Man's acceptance of this burden places him on a higher level than all other creatures and even angels. Because he is the one who is able to carry it out, and here too al-Faruqi emphasizes that only tauhid humanism is genuine, meaning here only tauhid is the one who respects humans as humans and creatures without deifying or humiliating them. Tauhid alone defines human superiority within the limits of its virtues and begins its assessment of humans with positive values based on the innate gifts that God has given to all humans as preparation for carrying out their noble duties.

Thus, it can be concluded from an analysis of the concept of tauhid in Islamic humanism that God has created the entire con-

tents of this universe, which confirms that God ordered humans to worship and serve Him, and that God did not create humans to play around or in vain. God has given him five senses: reason, understanding, and making man so perfect that he even breathed his soul into him with the aim of preparing him to carry out his great task, where that great task is the reason for the creation of humans and God is the ultimate goal in humanity itself.

E. CONCLUSION

According to Ismail Raji al-Faruqi, tauhid is the belief that there is no god but Allah. This statement is very short, but it contains the greatest and richest meaning in all civilization or all history condensed into one sentence of the Islamic shahada. Meanwhile, al-Faruqi's Islamic humanism is more directed towards tauhid humanism, where only God respects humans as humans and creatures without deifying or humiliating them. Tauhid in Islamic humanism is that God requires humans to worship and serve Him, and where God did not create humans to play around, God has given gifts in the form of five senses: reason, understanding, and making humans very perfect, even to the point of blowing their souls into themselves with the aim of preparing to carry out his big task, where that big task is the reason humans were created.

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