



# Model of *Tawhid* Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia

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## Abstract

This study explores the educational tawhid model for children in the Tablighi Jama'ah families. The study used a qualitative method with an ethnographic approach. Research data is taken through direct interviews with ten informants (heads of the Jama'ah Tabligh family). To strengthen the interview data, the authors conducted observations for two years by being directly involved in the Tablighi Jama'ah activities such as Ijtima', Bayan Markas, Ta'lim Halaqah, Khuruj, Jaulah, and the author keeps in touch straight to all informants' homes. All interview and observation data were then analyzed thematically using NVivo 12 software. Overall, the analysis showed that there were fifteen models of tawhid education for children in the Tablighi Jama'ah family. The fifteen models are: i) organizing routine ta'lim, ii) creating a religious atmosphere at home, iii) starting activities with tawhid sentence, iv) providing tawhid education from an early age, v) involving children on da'wah activities, vi) educating with muzakarah, vii) teaching Islamic etiquette, viii) teaching prayers, ix) persuading children to pray in the mosque, x) being a role model in practicing religion, xi) narrating Islamic histories, xii) practicing Monday and Thursdayfasting, xiii) encouraging children to khidmat, xiv) listening to Islamic songs, xv) monitoring children's worship. The results of this study can be used as initial data for future researchers in examining different issues or other relevant topics to this context.

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## INTRODUCTION

Nowadays, discussing monotheism or tawhid education for children is a crucial issue. Researchers have highlighted many research studies around monotheism education because it is directly related to the personality of every Muslim (Davis et al., 2021; Engkizar et al., 2021). Experts such as Zuckerman et al., (2013); Nurfalalah, (2014); Sukrillah, (2015); Kasyidi, (2015); Purwatiningsih et al., (2016); Pamungkas et al., (2017); Muhtadi, (2020); Zubaidillah & Nuruddaroini, (2020); Falah, (2020); Faruq & Arifa, (2020); Abdurrahim, (2021); Idhar, (2021) have discussed research related to monotheism education in children in the family level. In essence, among religious researchers, an urgent trend arises to study further this interesting topic.

Viewed from the Islamic teaching perspective, at the family level, parents take hold of the primary obligation to teach their children monotheism before teaching other knowledge (Kalsum & Zulkarnen, 2022; Nurhayati, 2020; Pendidikan Islam et al., 2020). Similar statements were also expressed by (Adrian & Syaifuddin, 2017; Endang Soetari, 2017) that tawhid is a fundamental religious-related value that is obligated to be taught by parents to their children; even monotheism education should be practiced during nine-month pregnancy phases.

Al-Qur'an as a holy source of Islamic teachings also conveys the importance of the parents' roles in providing monotheism education in family level. As implied in the Sūrah Luqman verse 13 which explains how the family of the Prophet Luqman educates their children, as follows:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Translation: And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (Translated by the Ministry of Religion of the Republic of Indonesia, 2012).*

The message regarding the importance of parents teaching monotheism in childhood is also implied in Surah At-Tahrim verse 6 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*Translation: O you who have believed, protect yourselves and your families*

*from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Translated by the Ministry of Religion of the Republic of Indonesia, 2012).*

The two verses above, according to Tafsir Ibn Katsir and Almishbah, explain the importance for every Muslim parent to educate their children with monotheism education because this can protect them from polytheism (associating Allah with others). In addition, this equips children with guidelines for living their lives (Katsir, 2004; Shihab, 2005; Fanhas & Mukhlis, 2017; Fitri & Idris, 2019; Dasopang, 2020).

The parents' roles in monotheism education are also conveyed by the Prophet Muhammad in his Hadith, one of which is the Hadith narrated by Ibn Jarir and Ibn Mundzir below:

*Translation: "From Ibn Abbas r.a. said: The Messenger of Allah, said: Teach them to obey Allah and be afraid to disobey Allah and tell your children to obey orders and stay away from prohibitions. For it will protect them and you from the fire of hell." (Narrated by Ibnu Jarir dan Ibnu Mundzir).*

Even in another hadith, the Messenger of Allah (PBUH) gave an example to his followers, especially Muslim families, that after a child is born, the first thing parents must teach is the essence of its creator (his God), as the Prophet Muhammad said in the Hadith, quoted in the following book of al-Sunan al-Kubra:

*Translation: "From 'Ubaidillah bin Abi Rafi' from his father, he said: I saw the Messenger of Allah sounding adhan in the (right) ear of al-Hasan bin 'Ali r.a. when he was born by Sayyidah Fatimah, as adhan (his adhan) in shalat." (Al-Baihaqi, 1344h).*

In addition to whispering the sentence of monotheism (adhan) in the ear of a newborn child, the Messenger of Allah (saw) also recommended whispering surah al-Ikhlâs, as quoted by al-Shan'ani in his writings:

*Translation: "Indeed, the Messenger of Allah always read Surah al-Ikhlâs in the ears of a newborn child " (al-Shan'ani).*

Referring to the expert opinions, the arguments of the Qur'an and Hadith, as written above, can be synthesized that monotheism education is the primary Islamic value that parents should introduce to their children as early as possible. As a role model, the Messenger of Allah has set many examples for Muslims to introduce monotheism or tawhid to children by whispering the call to prayer or iqamah in the child's ear after birth.

Furthermore, while the child is in the womb, it has been recommended that parents educate their infants in the womb religiously through habituation activities of good morals, maintaining prayers, reading Al-Qur'an, attending recitations, visiting religious places, and living in an Islamic environment (Hayati et al., 2019). As also stated by (Rasyim & Syadi'yah, 2015; Amri & Tulab, 2018; Umroh, 2019; Yusrina, 2021) that the existence of a *tawhid* education process for children while in the womb can have an impact on aspects of monotheism after the child is born.

The parents' roles in a family significantly determine the success of a child's education because they are the prominent figure for children (Rakhmawati, 2015; Rizky & Moulita, 2017; Adawiah, 2017; Adnan, 2018; Ayuwanty et al., 2018; Laka et al., 2018; Ardiansyah & Arda, 2020; Purnomo & Ningsih, 2020; Anggraini, 2022). Children will learn many life aspects from their parents, including life experience, knowledge, ways of behaving, morals, and religious practice (*tawhid*) (Ananda, 2017; Fitriani & Peran Religiusitas Dalam, 2017; Nurjanah, 2018; Kasmar et al., 2019; Yuhana & Aminy, 2019; Syarifuddin et al., 2021).

Imam Al-Gazali, an Islamic education expert, also stated that parents' educational style and spiritual habits essentially affect the children's monotheism knowledge in the future (Arifin, 2018; Nurwahidin et al., 2019). Even researchers like Hasanah et al., (2019); Inten, (2017); Murniyetti et al., (2016) also stated that the role and obligations of parents in determining children's choices are proven to have an impact on the style and habits of children according to the developmental periods they go through.

In essence, parents are the children's first guides in the family and those responsible for determining their children's life direction and future (Afni & Jumahir, 2020; Jailani, 2014; Munte, 2015; Umar & Jamilah, 2018; Winarti, 2020). Therefore, in the context of this study, the author explores the experience of children's monotheism education in the Tablighi Jama'ah family.

The Tablighi Jama'ah family is a term for Muslim families who contributed to the *da'wah* founded by Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi in 1926 AD in Nizamuddin, New Delhi (Arifin, 2017; Saepuloh, 2009). The Tablighi Jama'ah family is one of the parties concerned about children's monotheism education at the family level. Since its establishment, the primary orientation of the Tablighi Jama'ah's *da'wah* is to convey the concept of monotheism to all groups of society, including their wives and children. As stated by Hasanah, (2017) their primary orientation is raising the spiritual

soul in every Muslim because, at that time, India was undergoing the process of Hinduism and Shuddi Sanghatan.

The da'wah of the Tablighi Jama'ah is a da'wah approach that avoids political activities. It only focuses on religious practices such as preaching, praying, dhikr, and other worship, as well as preventing *khilafiyah* in schools and the attitude of avoiding discrimination against members of the group so that the da'wah delivered is accepted comfortably in the community (Nasor, 2018). According to Hasanah, (2017) the emergence of this group is relatively younger than other religious groups in Indonesia, such as Muhammadiyah, Nahdatul Ulama, Persatuan Islam, and Tarbiyah Islamiyah. However, due to its communicative and humanist da'wah mission, the Indonesian Muslim communities quickly accepted this group.

Based on the author's observations of two years of being active and directly involved in various Tablighi Jama'ah activities, there is a unique approach practiced in their da'wah strategy, namely 'leaving the house and family for a certain time. The practice of da'wah outside their house aims to move from one village to another and from mosque to mosque. For them, this activity is named *khuruj*, or 'going out' in the way of Allah.

Besides the mentioned unique way, Tablighi Jama'ah has other interesting characteristics to be studied and discussed, namely, how the parents of the Tablighi Jama'ah family educate their children about monotheism. According to Kaputra et al., (2021) the parent's choice to contribute to the Tablighi Jama'ah's da'wah has a direct impact on the religious practice of children in their daily lives, such as consistently performing obligatory worship, implementing an Islamic way of life, actively reading Al-Qur'an, having a solid will to memorize Al-Qur'an, dressing according to Sunnah or wearing Islamic-recommended clothes, giving good wishes to each other every time they meet and doing Sunnah fasting. The same statement was also expressed by Kamalludin, (2018) even though the parents are previously less-educated about Islamic practices, they will have a consistent aspect of religious practice that directly affect the children's practice of *tawhid* after joining Tablighi Jama'ah.

Malik, (2022); Sembiring, (2018); Zubaidillah & Nuruddaroini, (2020) state that the Jama'ah Tabligh's da'wah is unique among Islamic da'wah groups. Their members come from various groups, from those without religious education to those without spiritual experience. However, after participating in the da'wah of the Tablighi Jama'ah, specifically in the case of tawhid education for children, they are not far behind Muslim families who initially had a significant religious



education.

Even children from the Tablighi Jama'ah families were more obedient in practicing Islamic values. Furthermore, [Engkizar et al., \(2021\)](#) also revealed that Muslim parents who follow the Da'wah practice of the Tablighi Jama'ah often leave their children and wives to preach for a long time, and their children's tawhid education is still not neglected. For parents, following the da'wah of the Tablighi Jama'ah is the preferred method of educating their children and wives about *tawhid*. The point is that the choice of the parents of the Tablighi Jama'ah families in educating their children has a significant impact on the religious practice in their daily lives, mainly in the monotheistic aspect.

Furthermore, it is necessary to explain that some previous researchers have discussed related research to the Tablighi Jama'ah. However, after reading and analyzing these articles, the author concludes that previous research only focused on the da'wah movement ([Arifin, 2017](#); [Dahlan, 2020](#); [Mocham, 2020](#); [Munir, 2017](#); [Saepudin & Habibah, 2021](#); [Triantoro, 2018](#); [Yusuf, 2017](#); [Zaeny, 2016](#)). Other research also explores community responses toward this group, ideological concepts ([Jailani, 2014](#)), da'wah methods ([Sembiring & Mukhlis, 2021](#); [Wirman & Fauziah, 2020](#)) and communication patterns ([Abidin, 2020](#)). However, the model of *tawhid* education for children in the Tablighi Jama'ah families has never been explored and discussed. Therefore, this research aims to analyze their model. Discussing this topic can enrich academic literature and explore the styles and diversities of Islamic groups in educating their children.

## LITERATURE REVIEW

As the author stated in the background section, children's education in the family is an essential aspect that parents should prioritize, specifically in monotheism or tawhid education. [Idhar, \(2021\)](#); [Salati, \(2012\)](#); [Sulastri & Ahmad Tarmizi, \(2017\)](#) has said that *tawhid* education in children is a fundamental value that parents must teach, and it should begin before the child is born. In addition [Asnawan, \(2019\)](#); [Botma, \(2020\)](#); [Patahuddin et al., \(2022\)](#); [Yusuf, \(2017\)](#) also conveys that it is vital to promote *tawhid* education in children as early as possible since teaching monotheism at an early age is easier for children. Also, Islam strongly recommends that every parent prioritize *tawhid* education for their children before other basic education ([Alam, 2017](#); [Aulia & Mujahidah, 2021](#); [Halimatuzzuhratulaini, 2020](#)).

Furthermore, researchers such as [Azzahra & Fakhruddin, \(2021\)](#); [Hambal, \(2020\)](#); [Muhtadi, \(2020\)](#); [Naimah, \(2019\)](#); [Nurhanifah, \(2018\)](#); [Shofiyah et al., \(2021\)](#) have diverse approaches to educating their children about *tawhid* at the family level. Although only some methods worked, it is important to notice that parents have tried optimizing their child's *tawhid* education. According to [Asiah & Isnaeni, \(2018\)](#); [Masyitoh, \(2020\)](#); [Putra et al., \(2021\)](#); [Sabdah, \(2021\)](#) there are various tendencies of parents to provide religious education to children, including attending formal schools such as Integrated Islamic Elementary School, Integrated Islamic Junior High School, Madrasah Tsanawiyah, Madrasah Aliyah, Islamic Boarding Schools, and attending non-formal schools such as Tahfidz Camp, Taman Pendidikan Al-Qur'an (TPQ/TPA), Daycare, etc. However, regarding the da'wah of the Tablighi Jama'ah, there is a tendency for parents to choose informal education in providing *tawhid* education to their children.

The Tablighi Jama'ah families are one of the Muslim groups who practice da'wah activities as a medium for educating children's religion at the family level. These were in accordance with the primary orientation of this da'wah movement when Shaykh Maulana Ilyas founded it to raise religious and spiritual values in Indian society. At that time, India was undergoing the process of Hinduism and Shuddi Sanghatan by the majority religious group (Hindu) ([Hasanah, 2017](#)).

Shaykh Maulana Ilyas has tried various efforts to spread Islamic values. However, only a few people experience this religious education because of his controversial educational approach among the majority group by establishing Madrasas, Islamic Boarding Schools, and preaching in mosques. As a result, the da'wah delivered did not generate a deep impression on every Muslim in India ([Rokhman & Muslimah, 2021](#)). Consequently, children's religious education at home is not fully achieved because religious education itself is often neglected.

In anticipating the decline of religious values, Shaykh Maulana Ilyas offered the Indian community to contribute to the Da'wah of the Tablighi Jama'ah. This da'wah movement avoids political activities and only focuses on religious practices such as preaching, praying, dhikr, and other worship. In addition, they prevent discrimination among group members and *khilafiyah* in their schools. It made their da'wah effortlessly accepted among various cultures, including the Indonesian ([Hasanah, 2017](#); [Latifah & Halwati, 2022](#); [Zain et al., 2021](#)).

In Indonesia, Tablighi Jama'ah families enhance the diversity

of the Muslim community with their unique approach to teaching children *tawhid* at home (Kaputra et al., 2021). For instance, inviting children to participate in preaching, familiarizing children with Islamic wear, and inviting children to follow Sunnah practices (Engkizar et al., 2021). The parent's decision to join the da'wah of Tablighi Jama'ah to educate children's monotheism has a good impact on children's religious practice in their daily lives.

As stated by Kamalludin, (2018); Mawardi & Nurzakiyah, (2019); Ummatin et al., (2021); Zubaidillah & Nuruddaroini, (2020) the Tablighi Jama'ah children have their advantages compared to other Muslim families' children, especially in the religious domain. Even though their families have low religious literacy, even with no knowledge about Islam, after their parents participate in Jama'ah Tabligh, their children become superior in terms of practicing Islam, such as memorizing Al-Qur'an, practicing Sunnah, having good morals and abilities to choose their own good environment and intensely participating in Ta'lim.

It is believed among Muslims that children's education at the family level is the first obligation that should be practiced by parents, especially regarding *tawhid* education, because *tawhid* education values are directly related to Muslim personalities. Thus, studying monotheism education for children, specifically ethnographic studies in the Indonesian Tablighi Jama'ah families, is a valuable issue to be reviewed and researched within the framework of literature studies. This study also explores the style and diversity of Islamic society in educating their children.

## METHODS

This study uses a qualitative method with an ethnographic approach. According to Hasan & Budiarto, (2022); Naimah, (2019); Taylor, (2001); Yin, (1994) the ethnographic approach is appropriate if the research aims to identify and explore the cultural characteristics of an individual or group of people. While Engkizar et al., (2018); Samnani & Singh, (2013); Skinner, (2013) stated that the ethnographic approach provides an opportunity for researchers to continuously observe the objects both individually and in a group of people. In addition, researchers can also explore data in depth and comprehensively. Therefore, this approach is appropriate for this study, as it is consistent with the method of data collection and the purpose of this study.

The informants of this study were ten people (the Tablighi Jama'ah families) who live in the city of Padang, West Sumatra. The



authors determined to use a purposive sampling technique. The selection of informants refers to four criteria, namely competencies in understanding the research topics, actively participated in the studied domain, having time to provide information to researchers, and honesty in delivering information according to data and facts occurred in the community (Amnda et al., 2020; Engkizar et al., 2018; A. E. Putra et al., 2020).

Furthermore, research data was taken through direct interviews with all informants using a set of interview protocols; each informant was interviewed repeatedly to strengthen the interview data. The author also made observations by consistently participating in the Tablighi Jama'ah activities such as *Ijtima'*, *Bayar Markaz*, *Ta'lim Halaqah*, *Khuruj*, *Jaulah*, and even visiting the homes of all informants. All interview and observation data were then analyzed thematically using NVivo 12 Software. According to Agusti et al., (2018); Maputra et al., (2020); Syafril et al., (2021), thematic analysis with NVivo Software is an effective way for a researcher to analyze interview results so that they are specifically noticeable and easily understood.

## RESULT AND DISCUSSION

Based on the author's interviews with ten informants (heads of families) in the Tablighi Jama'ah families, the analysis found fifteen findings (themes) of the monotheism education model for children in the Tablighi Jama'ah families. The fifteen themes are: i) organizing routine ta'lim, ii) creating a religious atmosphere at home, iii) starting activities with tawhid sentences, iv) providing tawhid education from an early age, v) involving children on da'wah activities, vi) educating with muzakarah, vii) teaching Islamic etiquette or adab, viii) teaching prayers or do'a, ix) persuading children to pray in the mosque, x) being a role model in practicing religious activities, xi) narrating Islamic histories, xii) practicing Monday and Thursday fasting, xiii) encouraging children to khidmat, xiv) listening to Islamic songs, xv) monitoring children's worship. To make it easy to understand, the authors present the fifteen findings in figure 1.



**Fig 1. Model of *Tawhid* Education in Children Tablighi Jama'ah Families in Indonesia**

The author will describe the fifteen themes above based on excerpts from interviews with informants. Although conveyed in a slightly different language, the interview excerpts still have the same meaning and purpose.

The **first** theme is organizing routine ta'lim. According to the informant, monotheistic education for children is vital, so parents' concern is needed. In order to make the process easier, various specific and unique strategies should be carefully prepared. One of these includes inviting children to participate in *ta'lim* activities. This theme was stated by the informant.

*Tawhid education is essential. To make it easier for parents, a particular approach is needed; this can be done by inviting them to participate in ta'lim activities (I-1), After regularly organizing ta'lim at home, my child became obedient in worship. Therefore, to educate monotheism, I focused on ta'lim activities (I-3), With ta'lim at home,*

*I can control the children's worship because, after ta'lim, I require them to participate in discussions regarding the worship that has been done (I-6), In the past, I did not know the details of children's worship, but after organizing ta'lim, I could control their worship (I-8), I started ta'lim at home because of the advice of the masyaikh or the elders. After reflecting on it, it turned out to be very especially in educating children (I-10)*

The **second** theme is creating a religious atmosphere at home. According to the informant, faith can also be influenced by the atmosphere at home, so one way to maintain it is to create a religious atmosphere. Also, educating tawhid for children requires parents' efforts to create a spiritual atmosphere in their home. This theme is stated by the informant below.

*Masyaikh said that faith is influenced by the atmosphere. Therefore, the first thing that needs to be done to maintain children's faith is to create a religious atmosphere ... (I-2), I create a religious atmosphere at home because the surrounding environment does not support children's religious education ... (I-4), One way to minimize (the destructive influence of) children's circles is to create a religious atmosphere at home ... (I-5), The way I instill monotheism in my children is to create a religious atmosphere in their lives (I-6)*

The **third** theme is starting every activity with the tawhid sentence. According to the informant, a Muslim will die depending on his habits. Therefore, to make it a habit, teaching children always to start activities with the tawhid sentence is fundamental. This theme is stated by the informant below.

*I teach my children from a young age about who gives sustenance. I said Allah is the one who provides sustenance. If you ask for something, ask God first. As a result, when they desire something, they will always ask Allah first ... (I-1), In educating children's tawhid, if the child wants to ask for something, I tell him to pray first and ask Allah ... (I-3), Our habit as ahbabs is when we meet each other, we say "Laa Ilaha Illallah" and I get used to this when talking with children ... (I-5), For tawhid education, I teach them since children have the ability to speak. Currently, if they want to do something, they always start with the words of Allah's name ... (I-7)*

The **fourth** theme is teaching tawhid education from an early age. According to the informant, tawhid is a crucial matter, even more, important than air. All things will undoubtedly come to an end if someone dies without air. However, if someone dies without *tawhid*, it will not only be a problem in the world but also will be regretted in the afterlife. Therefore, parents' serious concern is needed regarding

instilling *tawhid* in children. One of the appropriate ways is to educate them from an early age. This theme was stated by the informant below.

*The problem of tawhid has no tolerance; there is no word for 'waiting for later'. Therefore, since birth, I have introduced and educated him about tawhid matters ... (I-1), Educating my child's tawhid starts when he is born, I whisper adzan and iqamah, and when he starts talking, I whisper and listen to him the sentence of tawhid ... (I-2), To educate my child's tawhid, I started when he was born. I recite the call to prayer and iqamah. When they began to speak, I whispered and listened to the tawhid sentence ... (I-4)*

The **fifth** theme is involving children in da'wah activities. According to the informant, da'wah is a noble duty because people who struggle with da'wah means that they have continued the prophetic messages. Even though the Prophet has passed away, there will be no end to this missionary work. One way to keep this da'wah running is to invite children to engage in da'wah activities. In addition to preparing the generation of *da'i*, da'wah is also an alternative for parents to educate children's *tawhid*. The informant stated this theme as explained below.

*When I go to khuruj, I invite children to participate. I do this to educate children's tawhid ... (I-1), By inviting children to participate in da'wah, I will be able to educate their tawhid, instill a sense of love for their Prophet, and the importance of caring for others ... (I-6), When my child has no school activities, I always take him to da'wah, so his days are spent on positive activities ... (I-8)*

The **sixth** theme is educating through 'muzakarah' or discussion. According to the informant, parents' unique approaches are needed to create a close relationship. One of them is educating through 'muzakarah'. This theme is stated by the informant below.

*I organize a 'mudzakarah' with my children so they can figure out what to do every day, including their religious issues ... (I-1), To create a close relationship and make us their friends, I invite my children to participate in 'muzakarah' and ask about their worship... (I-4), Muzakarah is the advice of the elders for every ahbab, so I also follow it (I-9)*

The **seventh** theme is teaching Islamic etiquette or *adab*. According to the informant, one way to educate children's *tawhid* is by teaching them Islamic etiquette because good manners will lead to a better life. This theme was stated by the informant below.

*In addition to inviting children to participate in ta'lim, teaching (Islamic) etiquette is also essential. From an Islamic perspective, this includes teaching them how to enter the toilet, how children enter the*

*mosque, and how to sleep. I do this until it becomes their habit ... (I-1), Teaching tawhid can be done in various ways, including teaching Islamic etiquette to children ... (I-3), I teach children about Islamic etiquette so children don't do things carelessly (I-5)*

The **eighth** theme is teaching prayers or *do'a*. According to the informant, teaching prayers to children also means educating them to trust in God. This method will invigorate their mindset to sense that 'they have a God'. This theme was stated by the informant below.

*In educating tawhid, I also teach children about prayers, and indirectly I have introduced him to where he asks for ... (I-2), I teach prayer to children so that it is embedded in their mindset that they have God so that when they want something, they ask God first ... (I-7), Teaching prayer is also the way I educate children's tawhid ... (I-10)*

The **ninth** theme is encouraging children to pray in the mosque frequently. According to the informant, the mosque is the appropriate environment for tawhid education. Therefore, encouraging children to pray frequently in the mosque will stimulate them to be close to their creator. This theme is stated by the informant below.

*I took my son to the mosque to make it a habit, and he became convinced that the mosque is the best place for worship ... (I-1), Inviting children to the mosque is also a form of my effort to educate children's religion ... (I-3), The way I educate children's tawhid, in addition to educating them at home, also invites children to do five times prayers in the mosque ... (I-8)*

The **tenth** theme is being a role model in practicing religious activities. According to the informant, parents are the first role model for children; if parents have the habit of doing something good, the child is likely to do good. Because the behavior or habits of children depend on the environment and education, parents will be the first educator or role models for children. Parents are the first educators for children, including in practicing religious activities. This theme was stated by the informant below.

*A children's tawhid depends on their parents' education, so the best education is directly from their parents... (I-3), In educating children, only words are not enough. In order for children to feel something that will be imitated, it is more important to practice directly (I-8)*

The **eleventh** theme is narrating Islamic stories. According to the informant, one of the alternatives in educating children's *tawhid* is to narrate Islamic stories. This method will motivate children to become good Muslims. This theme was stated by the informant below.

*One way to force children's religious spirit and tawhid are by narrating Islamic stories. For instance, the story of how shahaabah or the*



*Prophet's friends struggle to practice religious activities ... (I-5), When my children got bored' of praying, I narrated the story of how the Prophet and his companions defended religion, so they were motivated to return to prayer (I-8)*

The **twelfth** theme is practicing Mondays and Thursdays fasting. According to the informant, after joining the da'wah, my wife and I intend to be istiqamah in worship. Therefore, Monday and Thursday fasting is necessary for worship. We also encourage children to follow this habit. This theme was stated by the informant below.

*One of the ways to educate tawhid for children is by encouraging them to practice Mondays and Thursdays fasting frequently... (I-6), Another form of tawhid education that we do is to familiarize our children with fasting ... (I-9)*

The **thirteenth** theme is encouraging children to khidmat. According to the informant, if Jama'ah comes to the mosque during *halaqah* activities, as an *ahbab*, I am responsible for serving the congregation. Therefore, I invite the children to participate so they will experience the religious atmosphere. This theme is stated by the informant below.

*I invite my children to educate them on how to care for others and sense a religious atmosphere ... (I-6), Sometimes, I encourage my children to khidmat. I do this to educate them... (I-10)*

The **fourteenth** theme is listening to Islamic songs. According to the informant, teaching tawhid can be done in various ways, including playing Islamic songs. This theme was stated by the informant below.

*Stimulating children's tawhid is attainable through the home environment, one of which is turning on prayer songs, etc ... (I-8), I play songs with Islamic nuances to children ... (I-10)*

The **fifteenth** theme is monitoring children's worship. According to the informant, educating children requires parents' significant efforts. They should monitor their children's worship until it becomes a habit. This theme was stated by the informant below.

*Telling them to pray is not enough. Sometimes they are playing video games behind us, so the solution is to monitor their worship ... (I-2), I also monitor and evaluate whether or not children's worship is practiced or not... (I-9)*

Previous researchers have widely studied research related to tawhid education for children at the family level. However, previous studies only focused on the concept of tawhid education at the family level. For instance (Alparizi & Majid, 2021; Hidayat, 2018; Mawardi & Nurzakiyah, 2019) studied the concept of tawhid education in

shaping the morals of students at the family level, according to Muhammad Abduh's perspective. Others are the concept of tawhid education at the family level based on an analytical study of the Al-Qur'an, specifically Surah al-Baqarah verses 132 to 133 in the interpretation of Ibn Kathir (Sukrillah, 2015); the concept of tawhid education in the Islamic family perspective and the concept of children's education in the Tablighi Jama'ah family (Zubaidillah & Nuruddaroini, 2020).

Furthermore, Nurhadi & Lubis, (2019); Sulistyanto & Styawati, (2022) study discusses tawhid education for children in the family and includes the tawhid education model in religious entrepreneur families. Others are the urgency of tawhid education in the family (Nurfalah, 2014); the child education model for single-parent families (Nasor, 2018); implementing the values of tawhid in elementary schools (Sholihah et al., 2019); the educational values of *tawhid*, morals, and leadership in the story of Prophet Ibrahim (Faruq & Arifa, 2020); parenting patterns in Islamic religious education for children in the Tablighi Jama'ah family and instilling the values of tawhid-based education in early childhood (Dahlan, 2020).

The previous related studies prove that tawhid education for children at the family level is an interesting topic for researchers to study further. This is due to the vital role of parents in educating children's tawhid in the family. However, after writing an analysis of previous studies, no researcher discussed the model of tawhid education for children in the Tablighi Jama'ah families. For instance, the research conducted by Zubaidillah & Nuruddaroini, (2020) only discusses the concepts and parenting patterns of children education in the Tablighi Jama'ah families without specific findings and discussion on children's tawhid education.

This study found that there are fifteen important themes related to the tawhid education model for children in the Tablighi Jama'ah families. These findings will be discussed based on theories, expert opinions, and the results of previous research investigating this topic in similar contexts.

The **first** is organizing routine *ta'lim*. The word '*ta'lim*' means teaching (Ridwan, 2018; Yumni, 2020). It implies that organizing *ta'lim* means providing teaching, education, or religious knowledge. To study religion, this activity is a special obligation for every *ahbab* in Tablighi Jama'ah. In practice, one of the family members reads a book compiled by the Tablighi Jama'ah community; the elders and other members will listen solemnly. After the activity is completed, it is continued with *kalkuzari* or reporting da'wah activities of each

member. There will be a report from each member regarding their completed worship and a suggestion for the next worship.

This *ta'lim* is organized by the Wahhab of Tablighi Jamaah every day, normally after the prayer. According to the opinion of experts such as [Arikarani, \(2017\)](#); [Hanifah, \(2022\)](#); [Trinova, \(2013\)](#) *ta'lim* is a method to increase religious' understanding and knowledge and strengthen the relations between each member.

The **second** is creating a religious atmosphere at home. [Kh & Mukhlis, \(2017\)](#); [Saripudin, \(2019\)](#) explained that children's development is closely related to their environment and families. So, the environment is a determining factor for parents' success in educating children's tawhid at the family level. The **third** is starting every activity with the tawhid sentence. This method is a distinctive feature of each ahabab of Tablighi Jama'ah.

The informant stated that the death of a Muslim is determined by his or her habits. So, the tradition of starting activities with the *tawhid* sentence needs to be taught to children for it to become ingrained in their minds. As a result, it is no surprise that the children of the Tablighi Jama'ah frequently state that Allah is the one who provides sustenance. Even children pray before requesting anything. They do this because it has become an instilled habit since childhood.

The **fourth** is teaching *tawhid* from an early age. In light of previous studies, early childhood appears to be a time of great opportunity for children. Children will become accustomed to what is taught if parents utilize this period as a period of education ([Hidayati, 2016](#); [Lilawati, 2020](#); [Wijayanti, 2021](#)). Many Tablighi Jama'ah families practiced it. Consequently, it is not surprising that the children of the Tablighi Jamaat often preach or recite the tawhid sentence in their speeches.

The **fifth** is involving children in da'wah activities. The informant stated that one way to educate tawhid is to invite children to participate in da'wah activities. The children will be able to make new friends in addition to being exposed to a religious atmosphere. According to the elders, the activity was conducted to deeply understand the lives of the Prophet's companions. Companions were educated directly by the Prophet, so they are a source of information regarding Islamic behaviors, household life, and children's education. As a result of inviting their children to participate in da'wah activities, Jama'ah Tablighi's families noticed that many changes had occurred in their children.

At first, they enjoyed watching television, going to internet cafes, and having fun with their friends, which might not necessarily

be beneficial. But after engaging in da'wah activities, everything changed for the better. For instance, they enjoyed reading and memorizing Al-Qur'an. Hikmah, (2014); Niam, (2019) emphasized the importance of providing children with a da'wah education. This education should be initiated at a young age to form a habit that will become an important part of the child's life as an adult.

The **sixth** is educating with *muzakarah*. In Tablighi Jama'ah, *muzakarah* refers to *musyawarah*, a discussion involving reasoning skills. Thus, *muzakarah* can be used by Ahbabs of Tablighi Jama'ah to impart *tawhid* education to their children. *Muzakarah* strengthens the relationship between father and son because every day, they discuss religious issues or other issues that arise in the child's personality. Consequently, it is infrequent to find Tablighi Jama'ah children without Sunnah clothing or '*jubah*' since their parents recommend this.

The **seventh** is teaching Islamic etiquette or *adab*. This method plays a vital role in Islam. Before learning religious knowledge, Muslims should proficiently manage their *adab*. The absence of *adab* can cause someone to become *takabbur*. Meanwhile, when combined with proper *adab*, knowledge leads to a highly honorable position in the eyes of Allah. Due to this, the Tablighi Jama'ah family places a high value on Islamic etiquette in the guidance and education of their children. For instance, before joining the da'wah, some were unaware of the recommended way to bathe in Islam. It is not something they wish for their child to do.

The **eighth** is teaching prayers or *do'a*. Indirectly, parents have been educating children in matters of divinity by teaching them how to pray. Also, children will believe that they have God in their lives. Islam places great emphasis on prayer, so it is recognized as the first 'weapon' Muslims use in the event of persecution or oppression. Prayer is a method of asking Allah SWT for something to fulfill all of one's desires.

Thus, Tablighi Jama'ah parents who teach children to pray subconsciously have instilled confidence in them that Allah is the only place to ask and worship him is an obligation for all creatures. The **ninth** is encouraging children to always pray in the mosque. As the center of all things related to divinity, the mosque is considered to be a house of worship by Muslims. In addition to its function as a place of worship, the mosque serves as a learning environment for children, specifically in religious studies (Fathurrahman, 2015, 2018; Furqan, 2019; Ibrahim, 2014; Taofik et al., 2020). Essentially, the mosque is a place for educating people about religion. The Tablighi Jama'ah

families use the mosque to inform children about *tawhid*.

The **tenth** is being a role model in practicing religious activities. It is important to emphasize that religious education is more than just asking children to do everything their parents desire. Parents should be able to serve as role models for their children. Since a child's first source of knowledge is his or her parents, a child's behavior reflects what his parents have taught him. Thus, for *ahbabs* of Tablighi Jama'ah, tawhid education is inextricably linked to their role as parents.

The **eleventh** is narrating Islamic stories. Allah SWT has already exemplified this method to his servants in the Qur'an. Al-Qur'an contains many verses that describe many prominent individuals from the past. All are examples from which servants can learn lessons and gain wisdom (Firdaus et al., 2021). In addition, this method is a basic guideline for parents in educating their children, specifically regarding matters of faith, such as *aqidah*, worship, and morals (Rusydi, 2019). Thus, in the Tablighi Jama'ah families, children's religious education is facilitated by sharing Islamic stories.

The **twelfth** is practicing Monday and Thursday fasting. The informant stated that before they concentrated on studying Islam, they never fasted and often missed their prayers. However, the motivation to fast on Mondays and Thursdays arose after joining the Tablighi Jama'ah. Furthermore, this habit has a significant impact on children, so they are also used to this Islamic practice.

The **thirteenth** is inviting children to *khidmat*. In Tablighi Jama'ah, *khidmat* refers to serving. All *ahbabs* are assigned to serve preachers when they preach in a mosque, and parents can invite their children to participate. This strategy is a form of religious education and training for them in caring for others.

The **fourteenth** is listening to Islamic songs. Islamic-themed songs are generally expressed as *shalawat* or descriptions of Islamic values. Listening to these songs is an alternative method for increasing children's spiritual intelligence (Lubis, 2018; Oktarina & Nurtiani, 2016). Some previous studies have examined the benefits of Islamic songs in educating children, for instance, for educating children while they are still in the womb Kalsum & Zulkarnen, (2022) and promoting religious values in early childhood through the use of religious music (Za'im, 2016). So, Islamic songs can be used as a teaching tool by parents for their children, as demonstrated by the Tablighi Jama'ah families.

The **fifteenth** is monitoring children's worship. Numerous methods of parents educating their children have been documented in



previous studies. The reason for this is that children have a number of complex issues and requirements. Parents can participate in children's religious education by monitoring their worship. The purpose of this is to familiarize children with the practice of worship.

## CONCLUSION

This study has identified fifteen models of tawhid education for children in the Tablighi Jama'ah families. The fifteen models include organizing routine *ta'lim*, creating a religious atmosphere at home, starting activities with *tawhid* sentences, providing early-age tawhid education, involving children in da'wah activities, educating through muzakarah, teaching Islamic etiquette or *adab*, teaching prayers or *do'a*, encouraging children to pray in the mosque, being a role model in practicing religious activities, narrating Islamic stories, practicing Monday and Thursday fasting, encouraging children to '*khidmat*', listening to Islamic songs, and monitoring children's worship. Children's *tawhid* education is fundamental for Islamic families because tawhid is directly related to the creator's essence (Allah). Since the purpose of human life in this world is to worship the creator (Allah), *tawhid* is the initial foundation for a person to believe in the creator's essence. Therefore, *tawhid* education cannot be postponed or abolished by parents. Basically, there are only two forms of education that parents can attempt. The first is *tawhid* education, and the second is other basic education. However, only the former can guarantee children's better life in this world and hereafter. This research, finally, will be a reference for future researchers to examine problems related to this topic or different issues with similar contexts.

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