



## **The Concept of Wahdaniyah Allah Perspective of Muhammad Nafis in the Book of Ad-Durrun Nafis as an Effort to Instill Aqidah in Early Childhood Generation Alfa**

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### **Abstrark**

*Wahdaniyah mempunyai arti ke-esa-an zat Allah SWT, tunggal tidak terbilang. Setiap muslim perlu memahami dan mmeyakininya terutama pada generasi alfa, generasi yang lahir di tengah canggihnya kemajuan teknologi. Orangtua perlu memiliki upaya khusus agar generasi alfa bisa ditanamkan sifat wahdaniah Allah. Penelitian ini menggunakan metode library research dengan hasil penelitian bahwa dalam kitab Addurrun Nafis wahdaniyah adalah ke-Esa-an Allah SWT yang dibagi menjadi 4 bagian arti yang sama dengan kata Esa bagi Allah yaitu: Ke-Esa-an Perbuata (Tauhidul Af'al), Ke-Esa-an Nama (Tauhidul Asma'), Ke-Esa-an Sifat (Tauhidush Shifat), Ke-Esaan Dzat (Tauhidudz Dzat. Upaya penanaman aqidah pada anak usia dini generasi alfa adalah dengan metode berdoa, nasehat, pengajaran, bercerita, dan bernyanyi.*

**Kata Kunci:** Wahdaniyah, Ad-durrunnafis, Generasi Alfa.

### **Abstract**

*Wahdaniyah means the oneness of the substance of Allah SWT, singular and not numbered. Every Muslim needs to understand and believe in it, especially the alpha generation, the generation born in the midst of sophisticated technological advances. Parents need to make special efforts so that the alpha generation can be instilled with God's divine qualities. This study uses the library research method with the results of the research that in the book Addurrun Nafis wahdaniyah is the Oneness of Allah SWT which is divided into 4 parts which have the same meaning as the word One for Allah, namely: Oneness of Deeds (Tauhidul Af'al) , Oneness of Names (Tauhidul Asma'), Oneness of Nature (Tauhidush Shifat), Oneness of Essence (Tauhidudz Dzat. Efforts to instill faith in early childhood alpha generation are by the method of praying, advising, teaching, tell stories, and singing.*

**Keywords:** Wahdaniyah, Ad-durrunnafis, Alfa Generation.

## Introduction

Every Muslim who believes is required to know the attributes of Allah SWT. Attributes that are obligatory for Allah SWT amount to 20 attributes, one of which is *wahdaniyah* which means that Allah has one, single, single attribute. Interpreting the oneness of God is not seen from the point of view of humans who mean oneness, that one is made up of several elements that unite into one unity, but the oneness of God is seen from the essence, nature, and actions of Allah SWT who are not multiple.

In this digital era, most parents neglect their duty in introducing God's sixth attribute, which is *wahdaniyah*, to their children. A necessity that starts from basic education in cultivating aqeedah for children of the alpha generation for his parents. Not encouraging this generation to fall asleep with the treat of technological sophistication that makes them not know Allah, the creator of the entire universe and its contents, including himself.

**The meaning of Wahdaniah** (Akbar et al. 2022) says the sixth obligatory attribute for Allah SWT is Wahdaniyyah which means singular, one, one in essence, attributes and actions mean not multiple. Allah is the Almighty God regarding his divinity, his attributes and his actions. Based on the Al-Qur'an surah Al-Ikhlâs which means: *Say: He is the Almighty God.* (QS Al-Ikhlâs:1)

The meaning of the sentence *He is God is One* is the absolute and real explanation that the essence of God is one, singular, one, not made up of parts (ajza') and that tarkib or arrangement is called Kam Muttashil. And also with the meaning that there is no essence other than God. The oneness that God has is the oneness of the deeds, names, attributes and essence of Allah SWT.

According to Shaikh Muhammad bin Shalih Al-Utsaimin (Muhammad 2014) in his book *Syarah Aqidah Wasithiyah*, the Master

Book of Islamic Beliefs, it is written that about the meaning of *wahdaniyah*, which is oneness, the same meaning as *ولا كفاء له*, (there is no one equal to Him) in the Qur'an surah Al-Ikhlâs verse 4:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَ كُفُوًا أَحَدٌ (٤)

Meaning: *And there is no one equal to Him.*

The meaning of the word of Allah SWT, it is very clear that the word "He" is defined as Allah who has no equal or is comparable to Him. There is no one creature that is the same as Allah. Another sentence with the same meaning *ولا سمي له* (has no rival) is found in the Qur'an surah Maryam verse 65:

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ  
وَأَصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (٦٥)

Meaning: *God (who controls) the heavens and the earth and whatever is between them, so worship Him and be firm in worshipping him. Do you know anyone who is equal to Him (who deserves to be worshipped)?*

هل is a question, but the word means to deny. *An-Nafi* (annihilation) in the form of a question word contains great benefits, namely challenges; because there is a difference between the word Allah has no rival and the sentence *هَلْ تَعْلَمُ لَهُ سَمِيًّا* means denial and challenge at the same time. That sentence emphasizes the meaning of a challenge, every question that contains the meaning of disclaiming a challenge seems to God saying that, "if you are right then bring the same thing (for example) to God".

Other sentences with the same meaning as *ولا ند له*, (and there is no equal (alliance) for Him) are found in the Al-Qur'an surah Al-Baqarah verse 22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (٢٢)

Meaning: *Therefore do not make partners for Allah, even though you know.*

The meaning of the meaning of the verse above is close to each other, namely – the same, the equal, the rival, the meaning is for *kufu* ' means equal to Him and something is not equal to something else, unless it is like something else, otherwise it is not equal. So there is nothing equal or like for Allah. the same, for example, similar to Him like idols, gods and so on.

**The Meaning of Alpha Generation** is a group of people in the form of a social environment that has equal age and the same life journey. The existence of this generation is estimated within 20 years. Every event that occurs will be passed in the same period even though in different parts of the world. Manheim, 1952 (Son 2016).

According to Mark McCrindle, a social researcher, the alpha generation is the group of people born in 2010 and beyond, the estimated number of births is approximately 2.5 million every week worldwide. They will play, learn, and interact in new ways. Several psychologists and neuroscientists believe that they were born in the digital age given the gift of high intelligence because the environment and technology have become part of their lives that collaborate with each other, so that they are able to form attitudes, experiences and hopes for the world with thoughts that are different from generations. (WIRED, 2017) (Gazali 2018).

So, from the thinking of scientists about the alpha generation, it can be understood that the generation that lives in this aggregate is inseparable from their individual tendencies with smart phones that facilitate their needs, starting from socializing, creating, and other activities. All

the conveniences provided make them sometimes go beyond the boundaries of the good things that go off the path that leads to bad things. This is what causes moral or aqidah decline, especially for Muslims.

The period of early childhood is a very basic and important foundation for growth and development which continues when children are 0-6 years old. This period is called the golden period or *the golden age*. It was at this time that the most appropriate effort in the process of cultivating aqidah was by combining three elements of intelligence, namely intellectual intelligence, emotional intelligence, and spiritual intelligence. So as to help the physical and spiritual growth of the alpha generation in adjusting to their environment until they enter the preparation period for future education. (Idris 2014)

This provides a great opportunity for all parents to provide stimulation to their children in introducing the divine faith. The doctrine stimulated since this golden age period will be well recorded until the children become teenagers and adults. So that does not rule out the possibility of greatly facilitating them in exploring the knowledge of aqidah, especially the wahdaniyah (oneness) of Allah.

As a parent, you should not take the problem of faith lightly. Some parents who are not aware of the importance of their role in early education about this aqeedah, assume that their children are still young and do not understand the law, so they let the children play, too immersed in their world of play with no time limits. When their child is playing with the neighbor's children and then the maghrib call to prayer resounds, the parents don't pick up their child to go home, they just let it go. As parents, they must be firm with their children, to accustom them to a rule made in the home environment. Because children

born in this world are the next generation of their parents.

A fact that is very concerning, inversely proportional to the goal of technological sophistication which should make generations capable of developing their potential, especially the alpha generation who live in the digital era as it is today, to produce intelligent generations in science and technology (Science and Technology) and excel in IMTAQ. (Faith and Taqwa) is the dream of every parent. Generations that carve achievements in various aspects of the race. However, due to the lack of parental supervision in assisting in digital activities, children experience aqidah depravity.

The sophistication of technology in the digital era is misused by parents against their children. Parents are proud when their toddler children are proficient in using smartphones. Smartphones are a powerful tool for their children. When parents are busy with their business, having a smart phone becomes their playmate, making their child calm by serving various kinds of games or watching from the smart phone.

So that it neglects all movement activities that are required of children to move the functions of their limbs such as walking, running, jumping, screaming and other motion activities. The new activities they do are eating accompanied by smart phones, sleeping with music turned on, when relaxing, sitting down, lying on their hands without being separated from the smart phone. Their eyes are only focused on the phone for hours throughout the day. Parents, to be wiser in educating the next generation, don't take the wrong step in acting if you don't want the alpha generation to fall, especially in faith, by always guiding and supervising them in using digital media. (Astuti et al. 2018).

## Method

Writing this paper uses a library research methodology *with* the aim of sharpening theoretical reviews and obtaining the same information as other researchers. In discussing the literature review and theoretical framework, it is necessary to disclose a comprehensive framework of reference regarding the concepts, principles or theories used as the basis for solving problems encountered through deductive reasoning. In selecting library materials based on 3 criteria, namely relevance, completeness, and up-to-date. Based on the type of literature study, it is divided into two parts, namely: general reading sources (encyclopedias, texts, monographs, leaflets), and special reading sources (books, journals, periodic reports, research bulletins, annual reviews, theses, dissertations and other sources. (Surahman), Mochamad Rachmat 2016).

## Result and Discussion

### a. The Concept of Wahdaniyah in the Perspective of Muhammad An Nafis

Wahdaniyah from the perspective of Muhammad Nafis bin Idris Al-Banjari 1200 H in (Nafis nd), he explained that wahdaniyah is one of the attributes that is obligatory for Allah SWT which means the oneness of the substance of Allah SWT, single not counted. Allah is one and has no partner for Him. If He said more than one, then Allah has rivals and there will certainly be rivals, but that cannot happen.

He also explained specifically the meaning of wahdaniyah, namely the oneness of Allah SWT which is divided into 4 parts which have the same meaning as the word one for Allah, namely:

#### a. The Oneness of Actions (Tauhidul Af'al)

The Oneness of Actions is the essence of all that happens in the universe in the form of good deeds and bad deeds

are the deeds of Allah SWT. The Word of Allah in the Qur'an surah Al-Anfal verse 17:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ  
وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ (١٧)

Meaning: *and it was not you who threw when you throwing, but Allah is the one who throws.*

The meaning is (and you are not throwing) the eyes of the polytheists, O Muhammad (when you throw) with pebbles, because once thrown with a handful of pebbles by humans will not be able to fill the eyes of so many soldiers (but it is Allah who throws) by wearing the throw to them. So, as a servant, the way to destroy the deeds that are rigid by Allah is with musyahadah which is responded to by the heart.

b. The Oneness of Names (Tauhidul Asma')

The Oneness of the Names of Allah SWT is that human beings make shahadah with the eye that all names whatever exist in the natural world there are those that give a name (ujud musamma) in essence Allah SWT. The point is that humans witness with their eyes about the powers that exist in the natural world such as musamma's point of view is nothing when compared to the form of Allah who is the Most Great, Almighty, Most Great, and so on. This shows that the human position is very powerless, weak and lacking.

c. The Oneness of Attributes (Tauhidush Shifat)

The oneness of attributes is that humans destroy the attributes of Allah that are attached to substances such as power, will, speaking, hearing and seeing in essence are the psalms of the eternal attributes of Allah, while the inherent nature of creatures is only majaz which is mortal.

Dalil (nas) yang membenarkan hal tersebut adalah dengan adanya sebuah Hadist Qudsi (firman Allah yang langsung datangnya kedalam kalbu Rasulullah) yang berbunyi:

ما أتقرب إلى المتقربون بمثل أداء ما أفترضت عليهم ولا يزال العبد يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ولسانه الذي ينطق به ويده التي يبسط بها ورجله التي يمشى بها وقلبه الذي يضر به

Meaning: *People who feel close to me, not only me. do what I fardlukan to them, in fact the servant feels close to Me by carrying out nawafil (additional) deeds so that I also love him. When I love him, I am his hearing with which he hears, I am his sight and sight, I am his tongue with which he speaks. I am the hand with which he holds, I am the leg with which he walks and I am also the heart with which he aspires (HR. Imam Bukhari).*

The point is that all the characteristics that exist in Allah's creatures such as loving, hearing, seeing, speaking, walking and aspiring are only shadows of Allah's attributes which will eventually disappear in time, in contrast to Allah who has the nature of these qualities. it will last forever.

d. The Oneness of Essence (Tauhiduz Dzāt)

The Oneness of Essence is the highest state of knowledge of creatures about Allah SWT. There is not a single creature that achieves Kunhi Dzāt like the word of Allah Al-Qur'an surah Al-Baqarah verse 28:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

Meaning: *Why do you disbelieve in Allah, even though you were dead, then Allah brought you back to life, then He*

*killed you and He revived you again, then to Him you will be returned?*

So, *wahdaniyah* is the oneness of Allah SWT, it is clear that the word one, one, single is a mandatory attribute for Allah as God the creator of the universe and all in it. The word one for Allah is one of the essence, nature, and deeds of Allah SWT. The oneness of God is different from the meaning of one from a human point of view, namely one. The form of one for humans is one but can be divided, in contrast to Allah who has a substance that is not composed of anything, and Allah cannot be likened by creatures.

Believing that Allah has a *wahdaniyah* nature as a creed for Muslims. All Muslims are given an introduction to the attributes of Allah through Islamic education which aims to draw closer to the Creator. Aqidah education is given to Muslims from an early age. The intended education is basic education as an introduction to students about the one God.

#### **b. Efforts to Instill Wahdaniyah in Early Childhood Alpha Generation**

Instilling aqidah in early childhood alpha generation aims to make an alpha generation that has noble character, superior, intelligent in science and technology and IMTAQ. Planting aqidah towards them is not necessarily as a design, but the learning process which is repeated every day familiarizing activities coupled with technological sophistication does not fade the formation of aqidah in children until they are adults. It further strengthens the belief that only Allah is the Lord of the universe, which keeps them from being shirk. Know the real legs of his existence as a human creature of God.

Educating children of the alpha generation who are faced with the world of technological sophistication is certainly different from previous generations. In this case, parents must try to educate them by

inculcating *wahdaniyah* or monotheism of Allah in them. These efforts can be carried out using various methods as follows;

##### a. Pray to Allah

Every parent should get used to having their mouths wet because they pray to Allah SWT. One of the prayers exemplified in the Qur'an is to ask Allah to grant offspring who believe in monotheism and avoid worship other than Allah. This prayer has been exemplified by the prophet Ibrahim as which Allah said in surah Ibrahim verse 35 as follows:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥)

Meaning: *and (remember), when Abraham said: "O my Lord, make this land (Mecca), a safe country, and keep me and my children and grandchildren away from worshipping idols.*

##### b. Metode nasehat

Metode nasehat sebagai upaya penanaman aqidah telah dicontohkan oleh Luqmanul Hakim kepada anaknya, cerita tersebut tercantum di dalam Al-Qur'an surah Lukman ayat 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

Meaning: *And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with Allah, in fact associating (Allah) is truly a great injustice.*

Luqman uses a very good exclamation word, namely by calling "*ya bunayya*", O my son. This is a very gentle call to his son, whose name is Tsaron as As Suhaili said, explaining that in conveying this in the context of affection, so that his child can easily receive kindness. That's how we should convey advice to children.

##### c. Teaching method

The method of teaching monotheism can be seen from the story of the Prophet's message to Ibn Abbas, who was still a child at that time. Rasulullah berpesan dalam haditsnya yang diriwaatkan oleh At Turmudzi, sebagai berikut:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: "يَا غُلَامُ، إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: اخْفَظِ اللَّهَ يَحْفَظْكَ، اخْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ

Meaning: *From Abdullah bin Abbas RA, that Rasulullah SAW said, "Take care of Allah, He will surely take care of you; take care of Allah, you will find Him with you; if you have a request, ask Allah; if you need help, ask Allah for help. (HR At Turmudzi).*

d. The Method of Telling Stories about the Oneness of Allah

Masitoh et al, in (Idris 2014). The storytelling method is an exciting activity. Nurul Zahriani Jf, et al (2021) storytelling method can optimize the level of children's language skills and can be an effective and fun alternative in the implementation of learning. With this method, parents can instill positive values, social knowledge, especially religious values. So that it can help the cognitive, affective, and psychomotor development of children. In practice, parents can tell their children that all human needs are God who fulfills them. When humans are hungry, God gives food, when sick, God heals, and so on.

e. The Singing Method of the Oneness of Allah

The singing method has great benefits in child development such as strengthening memory, self-confidence, and overflowing feelings. (Idris 2014). This method can assist parents in introducing aqidah values to children. Examples of monotheistic value songs as below;

*Allah, the One God,*

*has no partner for Him.*

*There is no creation similar to Him.*

*Who commits shirk!*

*Door...*

*Worship not him*

*Cancel his deeds*

*In the afterlife go to hell*

### Conclusion

The Book of Addurrun Nafis explains specifically the meaning of wahdaniyah, namely the oneness of Allah SWT is divided into 4 parts with the same meaning as the word one for Allah, namely: Oneness of Deeds (Tawhidul Af'al), Oneness of Names (Tawhidul Asma'), Oneness of Nature (Tawhidush Shifat), Oneness of Essence (Tauhidudz Dzat).

The alpha generation is the generation born in 2010 and beyond. This generation was born during the advancement and sophistication of the world of information technology. Alpha generation parents should not be left out in instilling God's wahdaniyah values in them. The efforts that can be made are through prayer, advice, teaching, telling stories, and singing.

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