

TAWHID VALUES IN TAFSIR AL-QUR'ANUL KARIM BY SHAYKH ABDUL HALIM HASAN AND IMPLICATIONS FOR CONTEMPORARY AQIDAH EDUCATION

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Aqidah Education, Values of Monotheism, Tafsir Al-Qur'anul Karim

ABSTRACT

The lack of research on the intellectual heritage of Nusantara scholars has resulted in limited academic recognition of local contributions to the development of Islamic creed education. One significant figure who has not been extensively studied is Shaykh Abdul Halim Hasan, particularly his Tafsir Al-Qur'anul Karim, which contains values of tawhid. This study aims to examine the concepts of tauhid rububiyah, uluhiyyah, and asma' wa sifat in his tafsir and their implications for contemporary Islamic education. The method used is qualitative with a library research approach, and the analysis is conducted thematically and contextually. The results of the study indicate that Shaykh Abdul Halim's interpretation emphasizes the strengthening of faith, character building, and the instillation of moral and spiritual values based on tauhid. Each dimension of tauhid explained has direct relevance to contemporary Islamic education strategies. The implications of this study highlight the importance of integrating tauhid values into the curriculum of akidah education, and utilizing the works of local scholars as references in developing contextual, transformative, and value-based learning.

KATA KUNCI:

Pendidikan Akidah, Nilai Tauhid, Tafsir Al-Qur'anul Karim

ABSTRAK

Minimnya kajian terhadap warisan intelektual ulama Nusantara menyebabkan kontribusi lokal dalam pengembangan pendidikan akidah Islam kurang terangkat secara akademik. Salah satu tokoh penting yang belum banyak diteliti adalah Syekh Abdul Halim Hasan, khususnya dalam Tafsir Al-Qur'anul Karim yang memuat nilai-nilai tauhid. Penelitian ini bertujuan mengkaji konsep tauhid rububiyah, uluhiyyah, dan asma' wa sifat dalam tafsir beliau serta implikasinya terhadap pendidikan akidah kontemporer. Metode yang digunakan adalah kualitatif dengan pendekatan studi kepustakaan (library research), dan analisis dilakukan secara tematik serta kontekstual. Hasil penelitian menunjukkan bahwa penafsiran Syekh Abdul Halim menekankan penguatan iman, pembentukan karakter, serta penanaman nilai-nilai moral dan spiritual berbasis tauhid. Setiap dimensi tauhid yang dijelaskan memiliki relevansi langsung terhadap strategi pendidikan Islam masa kini. Implikasi dari penelitian ini memperlihatkan pentingnya mengintegrasikan nilai-nilai tauhid dalam kurikulum pendidikan akidah, serta menjadikan karya tafsir ulama lokal sebagai rujukan dalam pengembangan pembelajaran yang kontekstual, transformatif, dan berbasis nilai-nilai ilahiyah.

INTRODUCTION

Tawhid is a fundamental pillar of Islamic teaching, which emphasizes the oneness of Allah as the core of belief. Understanding the concept of tawhid is not only theological, but also has social, moral, and educational implications. In the context of Islamic education, strengthening the values of tawhid becomes the foundation in shaping the character and morality of students. Therefore, an in-depth study of the verses of tawhid in the Qur'an along with its interpretation is very important to provide a holistic understanding of true faith.

In Islamic education, tawhid is not just a dogmatic aspect, but also a paradigm for holistic human (*insan kâmil*) development, namely someone who is aware of his vertical relationship with Allah and his horizontal relationship with fellow humans (Sulaiman, A., & Rosyid, 2021). This is in line with the perspective that the purpose of Islamic education is to instill a comprehensive awareness of tawhid in all dimensions of life (Hidayat, 2020). Rohman (2022) emphasizes that the values of tawhid can serve as a filter to protect the younger generation from the negative impact of globalization.

But in contemporary reality, aqidah education often suffers from a shallowing of values. The formal curriculum emphasizes cognitive aspects and memorization of dogma, while the interpretation of tawhid as a dynamic and down-to-earth principle of life is often ignored. As a result, many students understand

tawhid narrowly and lose its relevance in facing modern problems such as materialism, identity crisis, and extremism.

Shaykh Abdul Halim Hasan is a prominent scholar from North Sumatra who produced a monumental work in the field of Qur'anic interpretation, namely Tafsir Al-Qur'anul Karim. This interpretation is unique because it is written in Malay and aims to provide religious understanding that is easily accessible to the wider community. Through his interpretation, Syaikh Abdul Halim Hasan not only conveys the meaning of the text of the Qur'anic verses, but also emphasizes moral values and tawhid that can be applied in everyday life.

In the Indonesian context, the tafsir approach adopted by Shaykh Abdul Halim Hasan represents a contextualization strategy that facilitates the acceptance of Islamic teachings among the people. It also serves as a model of knowledge Islamization that remains relevant (Fadhilah, 2022). Moreover, it highlights the vital role of Indonesian scholars in promoting a moderate, contextualized, and rooted understanding of tawhid (Zuhri, 2019).

Unfortunately, although his Tafsir Al-Qur'anul Karim has a wealth of strong and applicable tawhid values, it has not been widely used as a reference in the development of aqidah education curriculum in the current era. The study of this work is generally still limited to the methodological and historical aspects of tafsir, not yet touching in depth the content and

thematic content that is relevant for the formation of the Islamic character of the younger generation. In fact, the integration of monotheistic values from local tafsir like this can strengthen Islamic education from its own cultural roots.

In the contemporary era marked by identity crisis, globalization, and the development of digital technology, aqidah education faces new complex challenges. The values of tawhid interpreted contextually by figures such as Shaykh Abdul Halim Hasan become very relevant to answer the problems of this era, such as moral disorientation, secularism, and value relativism. Therefore, it is important to re-examine the intellectual heritage of local tafsir that is deeply rooted in the values of tawhid.

This study aims to examine in depth the interpretation of the verses of tawhid in Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan. This study specifically focuses on how the interpretation represents comprehensive monotheistic values, both in the aspects of rububiyah, uluhiyah, and asma wa sifat. This study also explores the values of tawhid contained in the tafsir and how they are contextually conveyed to answer the needs of the Muslim community at that time. In addition, another main focus is to identify the relevance of the values of tawhid contained in the tafsir to the development of aqidah education in the contemporary era. Thus, this research is not only textual-analytical, but also leads to practical

implications in the world of Islamic education, especially in formulating an aqidah approach that comes from the wealth of local tafsir and is relevant to the challenges of modern times.

Previous studies have discussed the role of local tafsir in Islamic education, but few have specifically explored Shaykh Abdul Halim Hasan's thoughts on tawhid. Some studies have examined the methodological and historical aspects of his tafsir works. For example, Ahmad, Amir, and Solihin (2018) highlight Syaikh Abdul Halim Hasan's *tafsir manhaj* in interpreting Qur'anic verses in general, emphasizing the Malay language approach and contextual understanding of the Sumatran community. Hakim (2019) and Haris (2013) focus more on the method and style of interpretation in Tafsir al-Ahkam, which is part of the overall Tafsir Al-Qur'anul Karim, but has not explored the substantial aspects of the tawhid values contained therein. Meanwhile, Rangkuti and Kadir (2024) examine the thoughts of Shaykh Abdul Halim Hasan and his students in the context of verses about the Children of Israel, without discussing the dimension of tawhid in depth. Zulkifli and Yoesuf (2011) make important contributions in the biographical aspects and his role in local tafsir literacy, but do not explore his theological contributions thematically. From the review it can be concluded that there is no study that specifically and systematically explores the values of tawhid in Tafsir Al-Qur'anul Karim by Syaikh Abdul Halim Hasan, and relates it directly to the

implications of aqidah education in the contemporary era.

This research aims to fill this void by highlighting the contribution of Shaykh Abdul Halim Hasan in shaping people's understanding of tawhid through his tafsir. The main distinction of this research lies in its thematic approach—that is, tracing the tawhid-oriented verses in the tafsir specifically—and linking them to the needs of developing aqidah education amid the challenges of modern times such as moral crisis, secularism, and value relativism. Thus, this research not only enriches the study of local tafsir from the theological side, but also offers practical contributions in the realm of Islamic education. Furthermore, this research strengthens the narrative of the importance of integrating local tafsir in the aqidah curriculum, as well as opening a space for dialogue between the Nusantara scholars' heritage and the current challenges of global Islamic education. By analyzing the values of tawhid in this tafsir, the research is also expected to be able to provide a model of aqidah education curriculum that is not only sourced from normative arguments, but also from the local wisdom of Nusantara scholars. Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan is a rich source for integrating spiritual, intellectual, and cultural dimensions in Islamic education.

THEORY DESCRIPTION

The understanding of tawhid (Islamic monotheism) in Islamic education cannot be separated from the theoretical framework of

theological epistemology and the integration of Islamic pedagogy. Tawhid is not just a metaphysical concept, but serves as a worldview that becomes the basic foundation in formulating the objectives of Islamic education. In this context, tawhid acts as a foundation for the internalization of values, character building, and spiritual development, all of which are in line with the concept of *insân kâmil* (perfect human being) (Muhaimin, 2021).

Theologically, tawhid is generally categorized into three dimensions: *rubûbiyyah* (affirmation of divine power), *ulûhiyyah* (God's exclusive right to be worshipped), and *asmâ' wa sifât* (recognition of God's names and attributes). This classification reflects the unity of Allah's actions, the uniqueness of worship directed only to Him, and the understanding of His divine attributes. It has become a standard analytical framework in Islamic studies, especially in examining Qur'anic verses relating to divinity (Mastuki, 2020). Classical scholars such as al-Ghazali (Al-Ghazali, 2011) and Ibn Taymiyyah (2022) emphasized that understanding these three aspects is essential not only for theological beliefs but also for moral and psychological formation.

From an educational perspective, Syed Muhammad Naquib al-Attas (M. N. Al-Attas, 1980) places tawhid at the center of the knowledge structure and education system of Islam. He asserts that the crisis of manners and epistemological disorientation in modern education arise because of the loss of tawhid as the principle of value and source of truth. For al-Attas,

true education is the process of internalizing the values of tawhid into the mind, soul, and human behavior in an integral way. Complementing this view, Ismail Raji al-Faruqi (2020) developed the idea of Islamization of Knowledge, which is based on tawhid as an epistemological paradigm. He emphasized that all branches of science must be combined within the framework of divine unity, so that there is no dichotomy between religious and world science. Islamic education, according to him, must reflect the values of tawhid through integration between revelation and reason. In addition, Taha Jabir al-Alwani (2006) suggests the importance of the tawhidi epistemology approach in curriculum reform. He proposes that the entire curriculum structure be based on the principle of tawhid that unites knowledge, values and actions. Al-Alwani emphasized the importance of the connection between science and the mission of tawhid in shaping a kamil person who actively contributes to the betterment of the ummah. The analysis of these three great figures shows that tawhid is not only the basis of theology, but as an epistemological and normative foundation in Islamic education that is holistic, integrative, and civilization-oriented.

Contemporary scholars are also developing this approach. Mahfud (2021) highlights the importance of integrating local wisdom into religious education to contextualize the teaching of tawhid for students in Indonesia. He found that inserting tawhid values in local cultural narratives strengthens moral internalization and acceptance among students.

Similarly, Al-Damari (Al-Damari, 2020) highlights the role of Qur'anic tafsir in strengthening students' beliefs (*aqidah*) through contextualized religious education, especially in the face of global ideological challenges.

Methodologically, the study of the values of tawhid in the interpretation of the Qur'an is very relevant to be analyzed through the *maudhû'î* interpretation approach (thematic interpretation), which groups verses based on certain themes such as tawhid *rububiyah*, *uluhbiyyah*, and *asma wa sifat*, then studies them thoroughly and contextually. This approach is not only effective to explore the depth of the meaning of the verse, but also to extract the values of creed education that are applicable in contemporary life (Mustafa, 2019). In the context of Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan, this thematic approach is very appropriate to use because he interprets the verses of tawhid systematically, by combining *riwayah* and *dirayah* methods, and emphasizing the moral and pedagogical dimensions of the teachings of tawhid.

The application of the theoretical framework of thematic interpretation in studying the work of Shaykh Abdul Halim Hasan allows for an analysis that is not only theologically valuable, but also has direct implications for the development of belief education in the contemporary era. By making the values of tawhid the foundation of education, his tafsir is not only spiritually relevant, but also makes a significant contribution to the character building and

awareness of faith of today's Muslim generation (Farmawi, 2005).

METHOD

This research uses a qualitative approach with a literature study method to analyze Shaykh Abdul Halim Hasan 'Tafsir Al-Qur'anul Karim. The main focus is to explore the values of tawhid-rububiyah, *ulubiyah*, and *asma wa sifat*-that form the basis of his theological thinking. The analysis is conducted in historical, theological, and social contexts to explore the tafsir's contribution to contemporary creed education, especially in strengthening faith, character, and spiritual awareness. The main data source is the tafsir text by Shaykh Abdul Halim, while secondary sources include classical and contemporary Islamic literature and scientific articles relevant to the theme of tawhid and tafsir methodology. (Al-Damari, 2020; Mahfud, 2021b; Rohman, 2022; Sulaiman, A., & Rosyid, 2021).

Data analysis in this study was carried out using qualitative content analysis, namely by examining the content of the text of Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan in depth and systematically (Krippendorff, 2018). The main focus is on the interpretation of Qur'anic verses related to the three dimensions of tawhid: *rububiyah* (recognition of Allah's power and rule), *ulubiyah* (oneness in worship), and *asma' wa sifat* (understanding of the names and attributes of Allah). In practical terms, the content analysis was conducted by identifying direct quotations from the tafsir text, marking key terms, phrases, or

sentence structures that contain the values of Tawhid, and interpreting the historical, social, and pedagogical contexts behind the tafsir author's choice of meaning. Furthermore, researchers grouped the findings into thematic categories, such as the oneness of God in creation, the exclusivity of worship to God, and the internalization of divine attributes in moral education. To strengthen the validity of the findings, a comparative analysis was also conducted with the interpretive works of other mufasirs, such as Al-Qurthubi, Ibn Katsir, and contemporary interpretations such as al-Misbah by M. Qurasih Shihab, in order to show the intellectual position and distinctive contribution of Shaykh Abdul Halim in the discourse of Islamic theology and creed education today.

To ensure the validity of the data in this literature research, researchers applied qualitative strategies relevant to the study of religious texts. First, source triangulation was conducted by comparing Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan with classical tafsir (such as Al-Qurthubi and Ibn Katsir) and contemporary tafsir (such as Tafsir al-Misbah by Quraish Shihab), to ensure consistency and broaden the understanding of the values of tawhid. Second, referential validation was conducted through direct quotations from primary texts and contextual analysis of historical, social and theological settings to avoid interpretive bias. Third, an audit trail was applied by systematically recording all stages of analysis-from data collection to interpretation - to make it transparent and traceable. Fourth, the

researcher ensured the consistency of categorization through a clarity test in the classification of the theme of tawhid (*rububiyah*, *ulubiyah*, and *asma wa sifat*) based on the theory and

approach of tafsir. With this approach, the credibility and reliability of the research data can be maintained scientifically and methodologically.

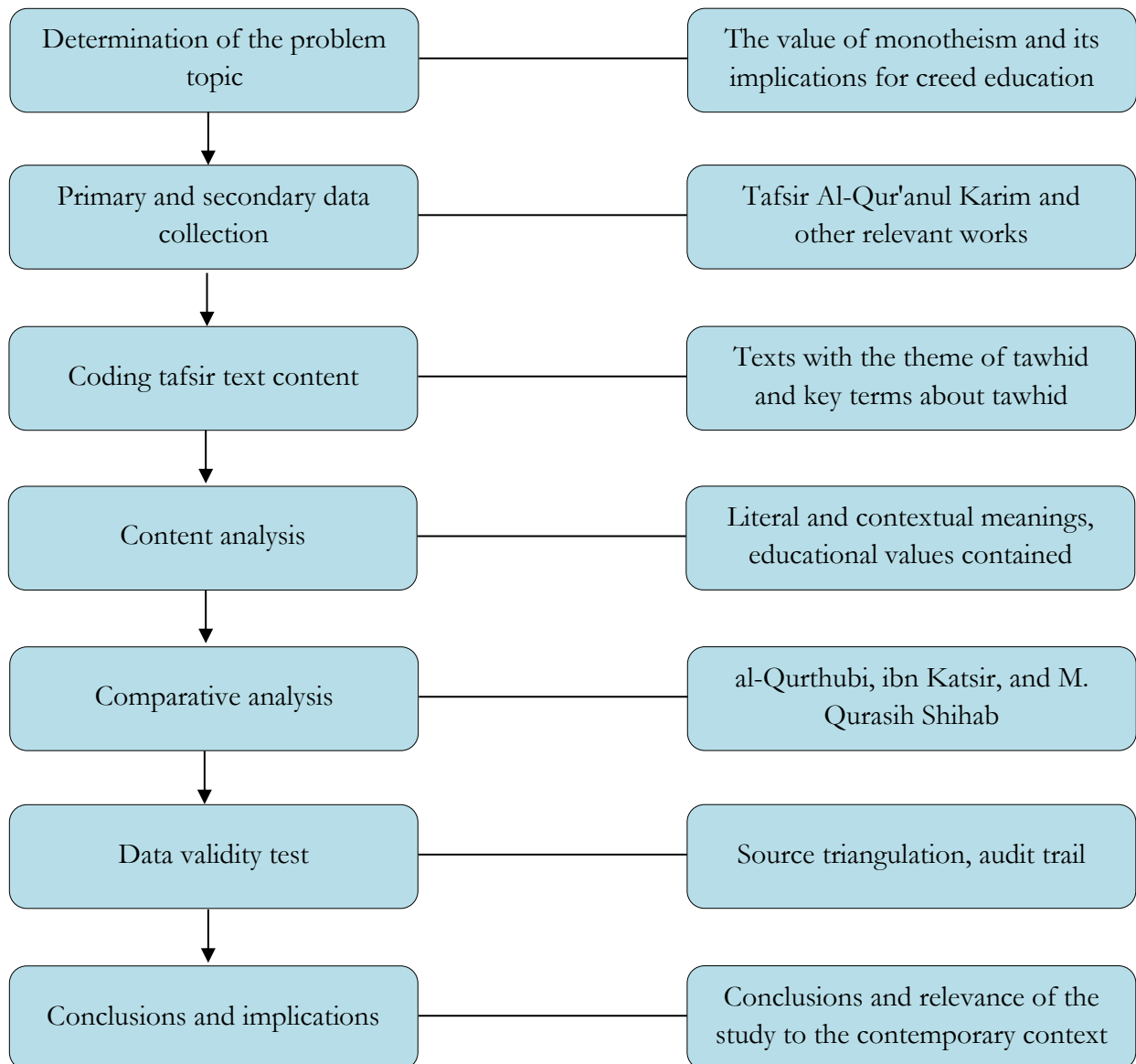


Figure 1. Flowchart of research procedures

RESULTS AND DISCUSSION

The Concept of Tawhid in Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan

Based on the coding of data, tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan presents several themes related to the concept of

tawhid, which are classified into three main dimensions: tawhid *rububiyah* (divine power), tawhid *ulubiyah* (worship of Allah), and tawhid *asma' wa sifat* (name and *nature* of Allah). The interpretative approach is systematic and contextual, combining textual (*riwayah*) and

rational (*dirayah*) methods. The interpretations are systematically analyzed and compared with classical and contemporary tafsir, with an emphasis on their relevance for Islamic education.

1. *Tawhid Rububiyyah*

One of the suras in the Qur'an that is deeply interpreted by Shaykh Abdul Halim Hasan and is full of tawhid values is Surah al-Baqarah verses 21-22. This verse is an important foundation in explaining the concept of Tawhid rububiyyah and uluhiyyah simultaneously, which emphasizes that Allah is the only God who creates, maintains, and has the right to be worshiped by all humans. In his tafsir, Shaykh Abdul Halim highlights how this verse invites humans to realize their existential attachment to God through reflection on the creation of the heavens, earth, water, and the various blessings given.

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِيْنَ مِنْ
 قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢١﴾ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ
 فِرَاشًا وَالسَّمَاءَ بِنَاءً وَّاَنْزَلَ مِنَ السَّمَاءِ مَاءً فَاَخْرَجَ بِهٖ
 مِنَ الشَّجَرِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوْا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ
 تَعْلَمُوْنَ ﴿٢٢﴾

O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful of Him. 'He is the One' Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah in worship.

In interpreting Surah al-Baqarah verses 21-22, Shaykh Abdul Halim Hasan emphasizes

the evidence of divine unity through the wonders of creation. He highlights the orderliness of the universe, the alternation of night and day, the survival of life, and the existence of water and earth as sources of livelihood, arguing that these things are logical and innate evidence of the existence and power of Allah (Hasan et al., 1960). This perspective is in line with the *bayani* and *burhani* approaches in Qur'anic exegesis, as noted by Muhammad 'Abid al-Jabiri in Hashim (2018). His interpretation asserts that the recognition of *rububiyyah* is not only an intellectual recognition, but also a spiritual foundation in education.

In interpreting Surah al-Baqarah verses 21-22, Shaykh Abdul Halim Hasan emphasizes the tawhid aspect of *rububiyyah* and *uluhiyyah* through a reflective invitation to the blessings of Allah's creation and maintenance of the universe, which is the basis of human spiritual awareness and servitude. This view is in line with the interpretation of al-Qurthubi (2003) which emphasizes the obligation to worship Allah as a form of recognition of His power to create and regulate nature, as well as the rejection of all forms of polytheism. Ibn Katsir (2000) also interprets this verse with a narrative and historical approach, highlighting the cause-and-effect relationship between creation and the obligation to worship Allah, accompanied by evidence from the *sunnah* and *atsar* of the companions. Meanwhile, Quraish Shihab (2005) in Tafsir Al-Misbah underlines the spiritual and moral dimensions of this verse, emphasizing

that worship is a form of gratitude for Allah's visible blessings, as well as a form of inner awareness of His oneness and mercy. If Shaykh Abdul Halim emphasizes the integration of the value of tawhid in creed education, then the perspectives of the other three mufasirs also strengthen the understanding that this verse is a theological, moral and existential call that unites aspects of faith, cosmic awareness, and the practice of divine values as a whole.

2. Tawhid Uluhiyyah

The exploration of the theme of Tawhid Uluhiyyah in the interpretation of Shaykh Abdul Halim Hasan appears in interpretation of surah al-Baqarah verse 21, as for the text of the verse in question as listed below:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful of Him.

Shaykh Abdul Halim Hasan links uluhiyyah with the awareness of worship based on honesty and excellence (ihsan). In his interpretation of Surah al-Baqarah verse 21, he emphasizes the importance of exclusive devotion to Allah with deep spiritual awareness. The values of *uluhiyyah* are not only theological doctrine but also the foundation of character development. This concept is in line with Al-Ghazali's view that the quality of worship reflects the quality of the heart. Worship

accompanied by the presence of the heart (*budhur al-qalb*) leads to noble character (Al-Ghazali, 2011).

Shaykh Abdul Halim Hasan's interpretation of Surah Al-Baqarah verse 21, which emphasizes *uluhiyyah* as an awareness of worship based on honesty and ihsan, shows that worship is not just a ritual obligation, but a spiritual manifestation that shapes character. This view is in line with Al-Qurthubi (2003) who explains that the call to worship only Allah in the verse is an affirmation of the exclusivity of *uluhiyyah*, which demands total and pure devotion to the Creator. Meanwhile, Ibn Katsir (2000) in his tafsir emphasizes the historical and rational aspects of this verse, that the call is addressed to all mankind to realize the blessings of creation and glorify Allah in worship as a form of gratitude and submission. Quraish Shihab (2005), through Tafsir al-Misbah, adds a psychological and moral dimension, that true worship is based on inner awareness, sincerity, and spiritual reflection, thus giving birth to humans who have integrity and social responsibility. Thus, Shaykh Abdul Halim's interpretation reinforces that the values of *uluhiyyah* have a dimension of character education that is in line with cross-generational interpretations, both classical and contemporary.

3. Tawhid of Asma' wa Sifat

The exploration of the theme of Uluhiyyah tawhid in the interpretation of Shaykh Abdul Halim Hasan's tafsir appears in the interpretation of surah al-Fatihah verses 1-4, as

for the text of the verse in question as listed below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ
الدِّينِ ﴿٤﴾

In the name of Allah, the Most Gracious, the Most Merciful, praise be to Allah, Lord of the Worlds, the Most Gracious, the Most Merciful, the Master of the Day of Judgment.

In his interpretation of Surah al-Fatihah verse 1-4, Shaykh Abdul Halim emphasizes that understanding the attributes of Allah is a fundamental foundation in shaping the character of a believer. Attributes such as *ar-Rahman*, *ar-Rahim*, and *Malik Yaum al-Din* not only signify the majesty and glory of Allah, but also provide normative guidance for human behavior. These values foster compassion, justice and responsibility, which are essential in moral education.

The *salaf* scholars have elaborated on the deep meaning of these attributes. Ibn Katsir explains that *ar-Rahman* encompasses Allah's universal mercy for all creatures, while *Ar-Rahim* signifies His special mercy for believers in the Hereafter (Katsir, 2000). A person who emulates these attributes will act with kindness and justice towards others. In addition, *Malik Yaum al-Din* instills a sense of responsibility and eschatological awareness in students. Realizing that Allah is the Master of the Last Day encourages honesty and confidence while discouraging injustice and manipulation. Al-

Qurtubi interprets this verse as *tazkiyat al-nafs*, which is the purification of the soul through accountability before Allah (Al-Qurtubi, 2003).

His interpretation is in line with Imam al-Ghazali's view in *Al-Maqasad al-Asna fi Sharh Asma' Allah al-Husna*, which asserts that every believer is obliged to emulate the attributes of God in proportion and in accordance with humanity. al-Ghazali explains that *ar-Rahman* and *ar-Rahim* are reflected in deep compassion towards all creatures (al-Ghazali, 2004). Education that integrates these divine attributes produces individuals who are not only intellectually intelligent but also spiritually and socially mature. In contemporary commentaries such as *Fi Zilal al-Qur'an*, Sayyid Qutb interprets these verses with an emphasis on the spiritual tranquility that comes from belief in Allah's mercy and power. He describes *Malik Yaum al-Din* as the culmination of eschatological awareness that fosters moral courage and honesty (Quthb, 2003). This perspective adds that a strong theological education fosters compassion, responsibility, and courage to defend the truth.

Implications for Aqidah Education in the Contemporary Era

Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan makes an important contribution to the development of creed education in the contemporary era through a comprehensive approach to *tawhid-rububiyah*, *uluhiyyah*, and *asma' wa sifat* (Ahmad, 2017; Al-Hamidy, 2017). His views that reject blind *taqlid*

and emphasize the use of reason critically and proportionally in understanding religion are in line with the principles of Islamic epistemology initiated by Syed Muhammad Naquib al-Attas. al-Attas (1990) places tawhid as the foundation of knowledge, and defines true education as the process of internalizing the values of tawhid in mind, soul, and action. This synergizes with reflective pedagogy and problem-based learning approaches in today's faith education (Mahfud), 2021

The value of *rububiyah* in Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan is not merely explained theologically, but transformed into pedagogical principles in Islamic education. *Rububiyah*, which reflects the recognition of Allah's absolute power as the Creator, Sustainer, and Ruler of the universe, is interpreted as the basis for the formation of *tawakkal*, gratitude, and spiritual awareness of students. Shaykh Abdul Halim relates this aspect to the development of spirituality through sincere submission and appreciation of the signs of Allah's greatness in Allah's creation. In the context of education, this value can be instilled through the tadabbur method of the universe, experiential learning, and transcendental dialog between teachers and students in the process of learning religion. This is in line with the results of Fauzi's research (2022) , which showed that students who engaged in contemplation of natural phenomena experienced a significant increase in spiritual awareness and religious attitudes.

In the *ulubiyah* dimension, Shaykh Abdul Halim interprets worship not just as a ritual routine, but as a conscious and sincere expression of exclusive obedience to Allah. This view affirms the *akhlakiyyah* approach in character education, where worship performed with full sincerity (*ihsan*) is able to form values such as integrity (Hasan et al., 1960), moral responsibility, and self-control. Quraysh Shihab (Shihab, 2005) asserts that *ulubiyah* awareness internalized through worship will form individuals with social sensitivity and high ethical commitment. Similar findings were presented by Aziz and Kurniawan (2021), who highlighted the effectiveness of *ulubiyah* education in suppressing deviant behavior among Muslim adolescents.

Meanwhile, the *asma' wa sifat* dimension in Shaykh Abdul Halim's tafsir reflects the development of *akhlāq ilāhiyyah* as the main goal of creedal education. He emphasizes that every name and attribute of Allah is not only to be recognized, but to be used as a model in shaping human personality. This is in line with al-Zarnuji's thoughts in *Ta'lim al-Muta'allim* who asserts that education aims at *al-takhalluq bi akhlāqillah-that is*, imitating the attributes of God within the limits of humanity. Said Nursi also added that the internalization of *asma' wa sifat* forms a mature spiritual awareness in social life. From the perspective of educational psychology, this is reinforced by Mustafa(2019) , who states that divine values such as compassion (*rahmah*), justice (*'adl*), and wisdom can increase students'

capacity for empathy, ethical decision-making, and moral integrity. Thus, the tafsir of Shaykh Abdul Halim Hasan opens an integrative space between divine values and contextual learning strategies. This tafsir is not only an intellectual heritage but also a source of pedagogical inspiration in forming a generation of Muslims who are aware of their existential relationships with God, others, and the environment.

This tafsir, written in Malay and locally based, also answers the contextual needs of Indonesian society in facing the challenges of secularization and liberalization of religious thought (Ahmad et al., 2021; Dahlan, 2018; Hakim, 2019; Haris, 2013). Nasir (2022) emphasizes that local wisdom-based aqidah education can strengthen the Islamic identity of the younger generation. This is in line with Abuddin Nata's idea (2011) which suggests that Surah Al-Fatihah be used as a theological lens and moral framework in the Islamic curriculum, because it includes the basic principles of *rububiyyah*, *ulubiyyah*, and *asma' wa sifat*.

In terms of methodology, the thematic approach (*maudhū'i*) used by Shaykh Abdul Halim strongly displays the pedagogical side, different from the classic tafsir *bi al-ma'tsur* but still maintains a normative orientation. By analyzing Surah al-Fatihah through theological, ethical, and educational approaches, this tafsir opens space for more transformative Islamic education: not just the transmission of knowledge, but a serious effort to form human beings with divine character who are aware of

God's presence and supervision in everyday life. This interpretation, therefore, deserves to be used as a foothold in reformulating the tawhid-oriented creed education curriculum in the context of modern Indonesia (Al-Hamidy, 2017; Fadil & Suparwany, 2022).

Matrix of research findings

The findings of this research will be easier to understand if presented systematically in tabular form. The presentation in tabular form allows readers to see in a concise, structured, and comparative manner regarding the dimensions of tawhid *rububiyyah*, *ulubiyyah*, and *asma' wa sifat* as interpreted by Shaykh Abdul Halim Hasan, along with its implications for contemporary creedal education. This matrix table not only facilitates the identification of key points from the analysis, but also helps to clarify the relationship between verse interpretation, theological value, and its relevance in the context of faith learning and character building in today's Islamic education system. In this way, the table serves not merely as a visual aid but as a pedagogical tool that enhances comprehension, supports reflective analysis, and contributes to broader academic discourse on Islamic theology and education.

Table 1. Shaykh Abdul Halim Hasan's Concept of Tawhid and its Implications for Contemporary Aqidah Education

No.	Dimension	Surah and interpretation	Implication of Aqidah Education
1	<i>Rububiyah</i>	Emphasizes the regularity of nature, the alternation of day and night, water, earth, as logical and spiritual evidence of Allah's power (al-Baqarah [2: 21-22).	Fosters <i>tawakkal</i> , gratitude, and awareness of total dependence on Allah. Methods: tadabbur alam, experiential learning, and transcendental dialog.
2	<i>Ulubiyah</i>	Affirming exclusive worship of Allah as the basis of honesty and ihsan (al-Baqarah [2: 21). Worship is not just ritual, but internalization of the heart.	Builds integrity, self-control, and moral awareness. Effective in shaping character and reducing deviant behavior among Muslim students.
3	<i>Asma' wa Sifat</i>	Understanding Allah's attributes (<i>Ar-Rahman, ar-Rahim, Malik Yaum al-Din</i>) as a model of moral education (QS. al-Fatihah [1: 1-4). The divine nature is used as a reference for ethics and personality.	Encourages empathy, ethical decision-making and social responsibility. Relevant for students' affective development and character education based on divine values.

The novelty of this research presents a new contribution to the treasures of Nusantara tafsir studies, especially in highlighting the theological thoughts of Syaikh Abdul Halim Hasan which have not been widely explored academically. The main novelty lies in the systematic disclosure of his tawhid thought which not only covers the three main dimensions-*rububiyah*, *ulubiyah*, and *asma' wa sifat*-but is also directly related to learning strategies and character building of students in the context of contemporary belief education. This research integrates the thematic tafsir approach (*maudhū'ī*) with psychopedagogical analysis, resulting in an understanding that the values of monotheism have transformative relevance for today's Islamic curriculum. In addition, this study shows that the contextual approach and the use of Malay language in the tafsir facilitate the internalization of the values of tawhid among the younger generation. Syaikh

Abdul Halim's reflective-rational approach in rejecting blind taqlid and encouraging critical thinking makes his tafsir in line with the principles of modern critical education. Thus, this study places his work as an important reference in the development of a model of akidah education based on local values and culture that is applicable and visionary.

CONCLUSION

This study concludes that Tafsir Al-Qur'anul Karim by Shaykh Abdul Halim Hasan presents a conceptual and applicative interpretation of the values of tawhid that focuses on three main dimensions: *rububiyah*, *ulubiyah*, and *asma' wa sifat*. In the *rububiyah* dimension, he emphasizes the orderliness of nature as evidence of Allah's power, which encourages tawakkal, gratitude, and spiritual awareness in education. In the *ulubiyah* aspect, worship is not only understood as a ritual, but as

a form of internalizing the values of honesty and self-control that are important in the formation of student character. Meanwhile, through an understanding of *asma' wa sifat*, especially *ar-Rahman, ar-Rahim, and Malik Yaum al-Din*, Shaykh Abdul Halim directs education to the development of empathy, social responsibility, and divine morality. The implications of this finding are very significant for the development of contemporary creed education. His tafsir not only enriches the Islamic literature of the archipelago, but also provides a contextualized, spiritual, and transformative pedagogical basis for the younger generation of Muslims. His emphasis on critical thinking and rejection of blind *taqlid* emphasizes the importance of integrating reason and faith in the modern Islamic education system. For future research, it is suggested that a comparative study be conducted between this tafsir and the model of creed education in various Islamic educational institutions, in order to formulate a curriculum based on tawhid values with a more systemic and applicable pedagogical approach.

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