TAWHID: As a Basis for Science Development

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ABSTRACT

The development of science and technology is currently so rapid and has become an inevitable need. Religion through its noble books certainly has a lot of knowledge. For this reason, it is necessary to carry out scientific integration between science and Islam, in this case Al Qur'an and Hadith. However, there are pros and cons to this view. In accordance with the establishment of UIN Suska as an Islamic University that provides education based on Islamic values, the aim of this study is to support the integration of Islam in the science learning process so that it can increase our understanding of the concept of tawhid, not reverse. The research method developed was a literature review by collecting data from various sources, both books, journals, and scientific articles. The result of this study is a literature review of tawhid as a basis for the development of science. Thereby, in this case, science goes hand in hand with Islamic understanding so that it can strengthen the mankind's faith and tawhid on mankind as signs of the Oneness and glory of Allah SWT.

Keywords: *tawhid, science, knowledge, islam*

INTRODUCTION

Islam is the eternal religion that really cares and concern to its ummah (Amarullah 2023). Islam teaches humans to continue the process of exploring the potential of nature and the environment that Allah created to be the center of glorious civilization (Nor 2010). In this context, there is nothing contradictory between science and Islam, where both go hand in hand, in balance and in harmony to create a treasure of knowledge and human civilization that is better than before (Roqib 2009).

In a scientific context, the aim of education in Indonesia is not only to increase potential and educate people, but also to form religious individuals (Sujana 2019). In fact, education today places more emphasis on developing concepts, formulas and theories. In Indonesian schools, subjects and teaching hours focus more on general science, while religious education is very limited. As a result, education in Indonesia gives the impression of secularism. What does it mean to be smart person yet immoral, or to be a leader if you still often get into fights? It is argued that public school students will gradually lose their faith and piety because of the wrong paradigm that limits religious knowledge only to madrasas or Islamic boarding schools.

Accordingly, questions on the role of education in schools in fostering students' faith and piety as well as changing their character and personality often arise (Muspiroh 2013).

In the scientific fields, both science and technology, Islam never restrains people from being advanced and moderate (Fakhry 2010). In fact, Islam really supports people to carry out researches and experiments in all matters, including science and technology (Munir 2022) (QS.al-Ghasyiah:17-22 and QS.al-Nahl:5-6). In Islam, science and technology, including the verses of Allah which are spread throughout the universe, are a gift for humans as khalifah on earth to be processed and utilized as well as possible so that nothing is wasted (QS. Ali Imron:191).

The rapid development of science and technology nowadays is so amazing (Hosseini, Ramchahi, and Yusuf 2014), that people who do not have faith predict that in the future, humans will not need religion at all, and no more responsibilities will arise as a consequence of faith. Especially in this modern era, where human knowledge is able to subdue nature and take as much advantage as possible from nature, so that sometimes they forget to be grateful for the blessings that Allah has bestowed upon them (QS.al-Baqarah:152; QS. Ibrahim:7). With science, they assume that humans will be able to regulate their own lives and manage their affairs, without the intervention of faith and God's message. Muslims, in practicing it, connect science and tawhid by giving meaningful expressions in theory and practice to the two most fundamental consequences of tawhid, namely the principle of the unity of the cosmos, especially the unity of the natural world and the principle of the unity of knowledge and science (Amin 2020).

The relationship between the Qur'an and science is not shown explicitly, for instance, whether there is a theory of relativity or language about outer space: computer science is included in the Qur'an (Laila 2014), but more important thing is whether there are verses that hinder the progress of science or vice versa, and whether there is a verse of Al Qur'an that contradicts the results of established scientific discoveries. Tawhid demands that humans follow the research paths to be taken so that humans obtain correct results. The Qur'an which refers to itself as a *hudan* gives clarity to human reason (QS.al-Baqarah:185). The truth of research results can be measured from the conformity of standard formulas, as well as between reason and *naql*. The Qur'an is God's book as the standard formula for the universe with all its changes as a question that is worthy and needs to be answered, thus, one can say that the Qur'an is a book of "signs", dictionary of the universe, not a textbook of science (Das 2015).

Therefore, in the development of science, Islamic values must not be ignored so that the results obtained provide benefits in accordance with the nature of human life (Setiawan 2017). While the aim of this study is to support the integration of Islam in science learning so that we can understand tawhid better than before. Therefore, in developing knowledge, knowledge and tawhid must go hand in hand in order to produce good and useful knowledge for humans in this world and the hereafter (Asyhari and Asyhari 2017; Nugroho 2017). The problem that arises is whether humans as *khalifah* have a basic understanding of tawhid and science; how is the relationship between tawhid and science; interrelation of science and Islam; and the role of tawhid in the development of science.

This problem needs a basic answer so that humans as *khalifah* understand tawhid and science, understand the relationship between tawhid and science, understand the integration of science and Islam, and understand the role of tawhid in the development of science.

METHODOLOGY

This study employed a literature review study design aiming to obtain information by integrating science and Islam in a proper understanding of tawhid. Literature reviews play an important role in academic research to collect existing knowledge with the steps taken including collecting library data, reading and taking notes, and comparing literature to then process it and produce conclusions (Linnenluecke, Marrone, & Singh 2020).

To carry out meta-analysis or analysis table, this study used various techniques to compile articles. One of them was collecting relevant articles through a platform using keywords that correspond to variables, and the data used was considered as secondary data originating from textbooks, journals, scientific articles, literature reviews containing the concepts studied, this is in accordance with research (Adhiguna & Bramastia 2021). In this literature review, information from journals was evaluated by focusing on topics from the most relevant, relevant, and moderately relevant (Ramadani & Muhid 2022). Then, the researchers carried out an analysis by reading the abstract of each study first to provide an assessment of whether the problems discussed were in accordance with what is to be solved in the research. Next, the researchers noted down the important and relevant parts of the research problem.

Furthermore, the data that had been collected was expected to be able to fulfill the objectives of this study so that science goes hand in hand with Islamic understanding. As a result, it can increase the faith and tawhid of mankind as signs of the Oneness and glory of Allah SWT.

RESULT AND DISCUSSION

Understanding of Tawhid and Science

Tauhid, from the perspective of Ismail Raji Al-Faruqi. (1992) is considered as a binder of all elements of Islam, making all elements of Islam into an integral and organic form that we call civilization. There is no doubt that the essence of Islam is tawhid, a commitment that confirms that Allah is One, the absolute and ultimate creator, the Lord of the universe (Fodhil & Yusuf 2022). In simple terms, tawhid is the belief and testimony that "there is no God except Allah". This interpretation, which is very concise, provides a very rich and majestic meaning in Islam in *kaffah* (Choudhury and Choudhury 2019). In culture, civilization, or history, it can be condensed into one sentence. This is what we can called the Islamic sentence or shahada (profession of faith). All diversity, richness and history, culture and knowledge, wisdom and Islamic civilization are condensed in one short sentence "*Lâ ilâha illa Allah*" (Sainuddin, Arsyam, & Alwi 2020). Meanwhile, knowledge, in Imam al-Mahalli's perspective, is defined as "knowledge about something as it really is". He gave an example of this knowledge as the knowledge of someone who defines humans as "*hayawân an-nâthiq*" (intelligent animals) (Sufa 2017). From this understanding, it can be understood that what is called knowledge in Islam is knowledge about something according to its essence, or in mantiq terms, is knowledge that comes from "*natijah*" which is precisely obtained from "*muqaddimah kubra*" (major premise) and "*muqaddimah shughra*" (minor premise) which is equally correct (Siregar 2017). What is used as a tool to analyze the accuracy of this knowledge is common sense. Furthermore, in the science of manthiq, it is stated that knowledge can be categorized as "knowledge" when it is accompanied by a belief (Husaini 2020). Tawhid is a concept in Islamic *aqidah* which states the oneness of Allah. In its practice, tawhid is divided into 3 types, namely *tawheed ar-ruboobiyyah, tawheed al-'uboodiyyah,* and *tawheed al-asma' wa's-sifaat* (Ibrahim et al. 2022). Practicing monotheism and avoiding shirk is a consequence of the shahada which a Muslim has pledged (Daniyarti 2022).

Science, in the Indonesian dictionary, is systematic knowledge that can be tested or proven to be true (Pertiwi, Atanti, & Ismawati 2018; Yuliati 2017). Science is knowledge

obtained systematically about the structure and behavior of all phenomena in nature and their contents. Technology is the application of science as a response to human demands for a better life and technical knowledge about the natural sciences (Rahmat 2019). In the development of science, humans are only subjects who discover, process and formulate so that a theory is born (MZ, Risnawati, and Muhandaz n.d.). Humans are not creators, or makers of "nothing into being". No matter how small and simple knowledge is, its source remains from Allah, the Almighty. Therefore, humans are prohibited from boasting, as if they were the ones who discovered science without God's intervention (QS. Luqman:18; Al-Qasas: 76). Humans as servants of Allah, in seeking and developing knowledge, cannot be separated from the source of knowledge that comes from Allah, namely the Qur'an, because knowledge cannot be separated from the limits of a person's monotheism towards Allah (QS.al-Mujadilah:11).

The Relationship between Tawhid and Science

In terms of cultural elements, religion is universal cultural, meaning it is found in every cultural area wherever society and culture exist (Pettalongi 2013). One of the principles of functional theory states that everything that does not function will disappear by itself. In other words, every culture has a function. Consequently, anything that does not work will disappear or vanish. As from the past until now, religion has firmly declared its existence, meaning it has and plays a number of roles and functions in society.

According to Islamic terms, Tawhid is "Belief about the oneness of God", with all the thoughts and theories as well as their postulates, which lead to the conclusion that God is one, it is called the science of Tawhid (Abdullah 2021). This includes questions of belief in the Islamic religion. According to the rules or experts, Tauhid Science is defined as "a science that discusses all religious beliefs using convincing arguments"(Fatahian, Kordani, and Fatahian 2018). Tawhid encourages humans to master and utilize the universe because it has been subjugated to humans (QS. Al-Hajj: 65), and the very basic command contained in Islamic teachings is to affirm Allah and prevent committing acts of shirk. Tawhid and shirk are two sides that cannot be separated, even though one is very different from the other (QS. al-Ikhlas: 1-4). The command to unite with God is accompanied by the prevention of associating partners with God (QS.al-Nisa`:36). If humans associate partners with God, it means they are controlled by nature, even though humans are the ones who must rule the earth because the earth has been subdued by Allah for humans.

Knowledge in the Islamic view is actually only one. Yet, for educational purposes, this knowledge must be classified. Broadly speaking, it becomes "revealed knowledge" and "acquired knowledge". Islamic education is the science of education based on Islamic laws. The content of science is theory. Thus, the content of educational science is theories about education; Islamic education is a collection of theories about education based on Islamic teachings (Tafsir n.d.). The consequence of monotheism is that humans must control nature and it is haram to submit to nature. Mastering nature means mastering natural laws, and from these natural laws, science and technology are developed. On the other hand, shirk means submitting to nature (humans are controlled by nature) which will create the ignorance, poverty and backwardness. So, there is a reciprocal relationship between monotheism and the encouragement of the development of knowledge, there is also a reciprocal relationship between shirk and ignorance (Zulfikar 2022).

Tawhid as a foundation for the development of science (Masturin, Ritonga, & Amaroh 2022) can be traced to the genealogical formation of the concept of God in a specific sense. That God is knowledge of the universe as one of the effects of Divine creative action. Knowledge of the relationship between God and the world, between creator and creation, or between the Divine principle and cosmic manifestation, is the most fundamental basis of the unity between science and spiritual knowledge. Having knowledge according to Islam is the

same and congruent in meaning as: expressing submission to monotheism and scientific elaboration of understanding of the cosmic dimensions of the universe. That is why Al Qur'an then acts as a source of Islamic intellectuality and spirituality (Mannan 2018). The Qur'an serves as the basis not only for religion and spiritual knowledge, but for all types of knowledge. The Qur'an as the word of Allah is the main source of inspiration for Muslim views regarding the integration of science and spiritual knowledge (Afifah, Ayub, & Sahidu 2020). This idea of integration is even a consequence of the idea of the integration of all types of knowledge.

In order to build a scientific human civilization with the essence of monotheism, Al-Faruqi emphasized two important dimensions in monotheism, namely the methodological dimension and the contentual dimension (Inayah 2018). *First*, the methodological dimension includes three main principles, namely unity, rationalism, and tolerance. These three principles determine the form of Islamic civilization, as follows; (a) The principle of Unity, that a civilization will be built if all the elements of that civilization are united, integrated, and harmonized into a complete structure. On the other hand, if these elements are not combined, what is formed is an irregular mixture of elements. As such, unity is fundamental in the formation of civilization; (b) The Principle of Rationalism, that as a methodological principle, rationalism is an element that forms the essence of Islamic civilization. This principle consists of three laws. First, the law of fortune (rejection) that not all ideas correspond to reality (Al-Faruqi 1992). Second, concerns the final issue (ultimate contradictories) (Al-Faruqi et al. 1986). Third, openness to contrary evidence (Al-Faruqi 1992); (c) The Principle of Tolerance, which is an attitude of acceptance of the reality that exists or is happening. So, tolerance is relevant to epistemological principles, relevant to ethical principles, which accept desirable or undesirable conditions. In fact, tolerance here is an acknowledgment that God will not abandon His people without first sending His Messenger among them, to teach that "there is no God but Allah", and teach them to serve Him. Tolerance functions as a warning to humanity to fight against evil and the factors that cause it. In inter-religious encounters, tolerance also changes confrontation and condemnation of other religions in a cooperative study forum (Al-Faruqi et al. 1986).

Second, the contentual dimension (content), that tawhid as the essence of Islamic civilization underlies the content of Islamic civilization itself, in this connection, tawhid has a function as the main principle in epistemology, including;

Tawhid as the First Principle of Metaphysics

Testifying that there is no God but Allah means arguing that He is the Creator Who created everything. He is the main cause of every event, and the ultimate goal of everything that exists, that He is the First and Last. Witnessing with freedom and confidence, consciously understanding its contents, means realizing that everything around you, whether objects or events, everything that happens in the natural, social or psychological fields is an act of God, the implementation of one or more of His purposes. When such a realization is created, it becomes the second nature of humans which cannot be separated fromthem while they live. So that, humans follow God's initiative in nature, which means implementing natural science. Observing divine initiative in a person or in society means studying humanities and social sciences (Lubis n.d.).

Therefore, Tawhid means the denial of other forces that apply in the external world of God's power, whose eternal initiative is the unchanging laws of nature (Al-Faruqi 1992). On the other hand, this is the same as denying any initiative in nature from forces other than those inherent in nature, such as magic, sorcery, spirits and the idea of various arbitrary interventions by intermediaries into natural processes. Therefore, Tawhid is a blasphemy against the natural world for their secularization, so that Tawhid is the opposite of superstition or myth (Al-Faruqi 1998).

Tawhid as the First Principle of Ethics

Tauhid emphasizes that God Almighty created humans in the best form to worship and serve Him. Tawhid also emphasizes that this goal includes human caliphate on earth by burdening it (*taklif*) without limitation because its obligations cover the entire universe. Therefore, humans carry the cosmic under the auspices of the Divine which encourages morals (Ramdhan 2019). This is what differentiates Islamic humanism from other humanism, such as the Greek civilization which developed humanism based on excessive naturalism so that they deified humans and were not even offended when their gods were described as cheaters or even adulterers. Thus, in Islam, ethics cannot be separated from religion because it is fully built on it, because Islam does not recognize conflicting pairs of words such as "secular religious" because Islam has the principle of the oneness of God, the unity of truth and the unity of life. Additionally, this can only be found in genuine monotheistic humanism which gives respect to humans as humans and creatures without deifying them or insulting them. Further, Tawheed Humanism itself defines human value in terms of its virtues and begins its assessment positively because of the natural gifts bestowed by God and defines the virtues and ideals of human life from the side of the natural content itself, so that it becomes an affirmation of humanism and moral life.

Tawhid as the First Principle of Axiology

Tawhid emphasizes that God has created humans so that they can prove themselves to be morally valuable through their actions. Apart from that, Tawhid emphasizes that God placed humans on the earth so that humans would inhabit it as a field to work hard and enjoy the goodness of its beauty to prosper the earth and themselves. This kind of affirmation creates the elements that form civilization, as well as the social forces necessary for growth and progress. However, Tawhid does not accept devotion, isolation, denial of the world, and asceticism, because Islam balances and disciplines human achievement which is able to realize values in harmony, with the right priority system, not with lust and fanaticism. So, morality is a guarantee of affirmation of the world which guarantees the creation of a balanced civilization, permanent in self-improvement. Therefore, it is clear that true civilization is nothing other than an affirmation whose values do not conflict with life and the world, with time and history, and with reason. This morality is only given by Tawhid among the many ideologies known to man.

Tawhid as the First Principle of Aesthetics

In this case, Tawhid means removing God from all areas of nature, because everything created is a creature, non-transcendent, subject to the laws of space and time. Allah says,

> *He is˺ the Originator of the heavens and the earth. He has made for you spouses from among yourselves, and ˹made˺ mates for cattle ˹as well˺—multiplying you ˹both˺. There is nothing like Him, for He ˹alone˺ is the All-Hearing, All-Seeing."* (QS. Al-Syu'araa:11).

Tawhid emphasizes that there is no one like Him. It is definitively clear that He, God, is indescribable, for God is not any possible aesthetic form. What is meant by aesthetic understanding is the sensory experience of a priori and meta natural essences which act as normative principles of the object being viewed. And to this extent, art is the notion of finding in nature what is not of nature. However, what is meant by nature is transcendence which has divine qualities in that position. As such, the beauty of any art that humans appreciate is normative, which is why humans like beauty that is determined by beauty. It is very wrong if Orientalists accuse Islam of not having figurative arts (sculpture, painting and drama) because Islam is free from gods who are born or exist in nature, gods whose nature is in conflict with each other or with evil. Even though, this is the main characteristic of Islam which is absolute and free from idol worship and free from misinterpreting creatures as creators. The meaning of

Tawhid here is not to oppose artistic creativity and the enjoyment of beauty, on the contrary, Tawhid blesses beauty and elevates it, but Tawhid sees that absolute beauty is only in God and in His will or word. Likewise, Tawhid tends to create new art that is in line with his views. Starting from the premise that there is no God but Allah, Muslim artists believe that in this world there is nothing capable of expressing Allah, because depicting God in natural figures is one thing, and depicting God's ineffability is another. Because God is Most Holy and cannot be described visually, and this is the highest possible aesthetic goal for humans. From these principles, it is clear that monotheism is an affirmation of the unity of the sources of truth. God is the creator of nature from which humans obtain their knowledge, and the object of knowledge is natural patterns which are the result of God's work. God knows for sure because God is the Creator, and also for certain because He is the source of revelation, so that His knowledge is absolute and universal.

Furthermore, how monotheism and science correlate to form a strong Islamic religious foundation, will be explained in the following explanations.

Interrelation of Knowledge in Islam

In fact, humans do not have knowledge at all, the only one who does is Allah. When Allah revealed Al Qur'an and the universe before humans, humans were naturally required to gain knowledge about Him. So, when someone reads, researches, and discovers a law or theory, all of this is done on the basis of *lillahi ta'ala*. For him, all scientific activities are carried out in the name of Allah who created humans and has taught humans everything (QS. Al-Alaq: 1, 2, and 5). For Muslim scientists, they should not base their scientific activities solely on cognitive and skills, but rather everything should be done on the basis of their intentions and intrinsic motivation which come from their deepest conscience to fulfill God's rules. So that, science and con-science form a unity and totality that leads to the spirit of *rabbaniyyat*. (QS. Ali-Imran: 79).

When developing and exploring theoretical and practical concepts, humans should not only stop at the facts but also the facts behind the facts, when expressing the spiritual or metaphysical meaning of every physics statement (Hanafi and Sofiandi 2018). This principle of Tawhid does not separate science from religious moral values. Between science and ethics, both are an absolute unity (Mufid 2014). Knowledge and scientific activities are a manifestation of human devotion to God. There is no boundary between knowledge and charity, there is no cover between knowledge and faith. The implication is that a person with knowledge has a commitment to God, while wholeheartedly accepting the moral law He has given. Such that, he grows up as a person who loves peace, can live in harmony, stability and virtue, is fully confident in God's unlimited mercy, His incomparable justice, and lives in harmony with nature. Thus, apart from being rational creatures, humans are spiritual beings, who appreciate God's "decrees" as *caliph fil ardl*, who have unlimited power to control and regulate the universe based on God's authority, who are able to present God in their consciousness at all times, in awe of the beauty, awesomeness and harmony of the universe, which bases every activity on the light of God's "names". Understanding the interrelation between God, humans and the universe is an absolute awareness for education in developing science. This principle is similar to what Chalen E. Westate calls "Spiritual Wellness", which is defined as a personal manifestation that is reflected in openness to other dimensions of life. Furthermore, he stated that there are four dimensions of "Spiritual Wellness", (1), Meaning of Life, namely the ability to realize oneself meaningfully in every dimension of life in an integrated and complete manner. (2), Intrinsic Value, namely having intrinsic values as a combination of behavior. (3) Transcendence, namely the ability to transcend or make connections with broader and noble dimensions. And (4), Community of Shared Values and Support, is the ability to carry out community relations with the support of shared values.

The Role of Tawhid or Islam in the Development of Science and Technology

Making Islamic aqidah as a scientific paradigm

Paradigms are recognized as a way each person sees the world, responds problems, a person's way of thinking which is formed due to experiences and choices. In religious language, functional is charity. Likewise, Islamic Aqidah is the basis of all knowledge and is the standard for all science. Knowledge that is in accordance with Islamic Aqidah can be accepted and practiced, while knowledge that contradicts must be rejected and must not be practiced. Several reasons why policies must be analyzed are: First, because usually there are several policy factors that become weak, Second, because society has a control function, Third, the outlook on life factor, Fourth, the tradition factor, Fifth, the wisdom factor. The Qur'an as a paradigm for the development of knowledge is: a source of knowledge, *aqidah*, morals, social, economic, political, science, worship, history, and laws (Ritonga 2016). The Qur'an as a paradigm is by making the Qur'an as a paradigm of Islamic science as well as an ideology.

Making Islamic law the standard for the use of science and technology in everyday life

Halal-haram provisions (Islamic sharia laws) must be used as a benchmark in the use of science and technology; however, they also serve as standards for the use of technology in everyday life. If science and technology are permitted by Islamic law, Muslims can use them. On the other hand, if a part of science and technology is forbidden by Islamic law, Muslims may not use it, even if it offers temporary benefits to meet human needs (Hasibuan 2014; Sapada & Arsyam 2020).

The Aqidah of Tawhid in the Principles of Science

Tawhid as a historical principle

Often, the history of science is considered as the only objective type of knowledge because science is easily accessible and can be proven by many people. Its secular character often conflicts with religious beliefs. As developed over the last century, Western scientists assume that religion originates from belief in its components. In contrast, science is based on reason because its facts can be proven and universally acknowledged. They believe that reason has a different basis without needing to refer to transcendent reality. As a result, it causes controversy. However, during the heyday of Islam from the 7th to the 13th centuries, the dynamic progress of Islam was characterized by great attention to science based on a monotheistic perspective (Mannan 2018).

Apart from knowing the foundations and sources of knowledge, it is also necessary to understand the dimensions and principles of Tawhid because the nature of the statement of monotheism acknowledges the truth as the statement of *shahadah, La ilaha illa Allah*, there is no God but Allah. In order to build a scientific human civilization with the essence of monotheism, Al-Faruqi emphasized two important dimensions in monotheism, namely the methodological dimension and the contentual dimension (Hadi 2019). First, the methodological dimension which includes three main principles, namely unity, rationalism, and tolerance. These three principles determine the form of Islamic civilization.

Metaphysics

Testifying that there is no God but Allah means arguing that He is the Creator Who created everything. He is the main cause of every event, and the ultimate goal of everything that exists, that He is the First and Last. Witnessing with freedom and consciously believe that we understand its contents, means realizing that everything around us, whether objects or events, everything that happens in the natural, social or psychological fields is an act of God (Dewi 2015). the implementation of one or more of His purposes. When such a realization is created,

it becomes the second nature of humans which cannot be separated from them while they live. So that, humans follow God's initiative in nature, which means implementing natural science. Observing divine initiative in a person or in society means studying the humanities and social sciences. Therefore, Tawhid means the denial of other forces that operate in the external world of God's power, whose eternal initiative is the unchanging laws of nature. On the other hand, this is the same as denying any initiative in nature from forces other than those inherent in nature, such as magic, sorcery, spirits and ideas from various arbitrary interventions by intermediaries into natural processes (Arafah 2018).

Psycho-social

Tawhid emphasizes that God has created mankind so that humans can prove themselves to be morally valuable through their actions (Pulungan 2011). Apart from that, Tawhid emphasizes that God placed humans on the earth so that humans would inhabit it as a field to work hard and enjoy the goodness of its beauty to prosper the earth and themselves. This kind of affirmation creates the elements that form civilization, as well as the social forces necessary for growth and progress. However, Tawhid does not accept devotion, isolation, denial of the world, and asceticism, because Islam balances and disciplines human achievement which is able to realize values in harmony, with the right priority system, not with lust and fanaticism. So, morality is a guarantee of affirmation of the world which guarantees the creation of a balanced civilization, permanent in self-improvement (Masruhin, Ali, & Rosadi 2021). Therefore, it is clear that true civilization is nothing other than an affirmation whose values do not conflict with life and the world, with time and history, and with reason. This morality is only given by Tawhid among the many ideologies known to man.

Tawhid as ethics

Tauhid emphasizes that God Almighty created humans in the best form to worship and serve Him. Tawhid also emphasizes that this goal includes human caliphate on earth by burdening it (*taklif*) without limitation because its obligations cover the entire universe (Mukmin 2016). Therefore, humans carry the cosmic under the auspices of the Divine which encourages morals. This is what differentiates Islamic humanism from other humanism, such as the Greek civilization which developed humanism based on excessive naturalism so that they deified humans and were not even offended when their gods were described as cheaters or even adulterers. Thus, in Islam, ethics cannot be separated from religion (Taqiyuddin 2020) because it is fully built on it, because Islam does not recognize conflicting pairs of words such as "secular religious" because Islam has the principle of the oneness of God, the unity of truth and the unity of life. And this can only be found in genuine monotheistic humanism which gives respect to humans as humans and creatures without deifying them or insulting them. Further, Tawheed Humanism itself defines human value in terms of its virtues and begins its assessment positively because of the natural gifts bestowed by God and defines the virtues and ideals of human life from the side of the natural content itself, so that it becomes an affirmation of humanism and moral life.

Tawhid as aesthetics

In this case, Tawhid means removing God from all areas of nature, because everything created is a creature, non-transcendent, subject to the laws of space and time. Tawhid emphasizes that there is no one like Him. It is definitively clear that He, God, is indescribable, for God is not any possible aesthetic form. What is meant by aesthetic understanding is the sensory experience of a priori and meta natural essences which act as normative principles of the object being viewed (Nasution 2016). And to this extent, art is the notion of finding in nature what is not of nature. However, what is meant by nature is transcendence which has divine qualities in that position. As

such, the beauty of any art that humans appreciate is normative, which is why humans like beauty that is determined by beauty. It is very wrong if Orientalists accuse Islam of not having figurative arts (sculpture, painting and drama) because Islam is free from gods who are born or exist in nature, gods whose nature is in conflict with each other or with evil. Even though, this is the main characteristic of Islam which is absolute and free from idol worship and free from misinterpreting creatures as creators. The meaning of Tawhid here is not to oppose artistic creativity and the enjoyment of beauty, on the contrary, Tawhid blesses beauty and elevates it, but Tawhid sees that absolute beauty is only in God and in His will or words (Hakim 2021). Likewise, Tawhid tends to create new art that is in line with his views. Starting from the premise that there is no God but Allah, Muslim artists believe that in this world there is nothing capable of expressing Allah, because depicting God in natural figures is one thing, and depicting God's ineffability is another. Because God is Most Holy and cannot be described visually, and this is the highest possible aesthetic goal for humans (Saragih 2018). From these principles, it is clear that monotheism is an affirmation of the unity of the sources of truth. God is the creator of nature from which humans obtain their knowledge, and the object of knowledge is natural patterns which are the result of God's work. God knows for sure because God is the Creator, and also for certain because He is the source of revelation, so that His knowledge is absolute and universal (Haris 2016).

CONCLUSION

As the words of Allah, the Qur'an serves as the main source of inspiration for the Muslim view of the integration of science and spiritual knowledge. Then tawhid, the belief and testimony that "there is no God but Allah", is the cornerstone of the development of science. The relationship between science and monotheism is very close, because they both direct each other. As explained above, that science is the gateway to study religious knowledge, and conversely, the niches of science can only be explored completely and with dignity through the door of religion, and both must be mutually optimized. The unity of truth and of knowledge - which is the third principle of the five principles of the Islamization of Science project - is the basic foundation of the concept of the Oneness of God and the Unity of the Truth of Science.

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