

# **Tawhid As a Foundation in Bulding a Family (Analytical Study of Surah al-An'am verse 151 Based on the Book of Tafsir Ulama Nusantara)**

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**Abstract:** This article aims to discuss tawhid as a foundation in building a family by referring to the book of tafsir ulama nusantara which focuses on surah al-An'am verse 151. With qualitative research methods with the type of literature research. So the researcher becomes Tafsir Al-Azhar, Tafsir Al-Misbah, and Tafsir An-Nur as his primary source and books, journals, and some writings that have relevance to the theme as secondary sources. To make it easier to reach conclusions, researchers use Content analysis with the method of discriptive discussion-analysis and tafsir maudhu'i. The result of the research is that tawhid is a principle and guideline in life activities as well as in the family. If all activities in the household are based on tawhid will result in a harmonious life, full of love and responsibility and oriented to worship. The path in building a family is marriage with "mitsaq ghalizan" as his holy vow.

**Keywords:** tawhid, family, marriage, mitsaq ghalizan, harmonious.

## **Introduction**

Today, the times are experiencing very rapid changes, even affecting family life. For example, in the family, the work of earning a living is not only done by the husband as the head of the family, the wife also participates in it. Unconsciously, the activeness of both outside the home has an impact on children such as lack of attention, affection and education. So that children grow less optimally and erode their duties and responsibilities as parents. Then family life becomes disharmonious and has the potential to collapse. This condition is reinforced by BPS (Central Statistics Agency) data that the number of divorces in Indonesia every year has increased. In 2021, the divorce rate amounted to 447,743 people, then in 2022 it increased to 516,344 people (Monavia Ayu Ri & Zaty, 2023). This means that over the course of one year the figure increases to 15 percent. This divorce filing turned out not only from the male side, there

were also women who filed for divorce. After analysis, according to the Central Statistics Agency, there are five highest factors causing disputes, arguments, economy, leaving one party, domestic violence, and drunkenness (Fitri Nur Hidayah, 2023). So it can be understood that the relationship between husband and wife is a major factor in this case.

This is also reinforced by the statement of Ismail Rajil Al-Faruqi, a Muslim scholar who also has a deep concern with contemporary issues (family) that the collapse of the family in the Western world is due to the tendency of everyone to look for work which causes the loss of personality traits. The mixing of the opposite sex, the loss of morality, economic independence for women, the very strong understanding of individualism and sexual freedom. It is undeniable that the above situation has also entered the Muslim world today. To stem the phenomenon and to make the institution of the family unshakable, I.R. Al-Faruqi offers a solution

by maintaining self-identity; uninfluenced by the values of the secular Western world. Even in Islam this has been regulated by Islamic Law and every activity is based on tawhid, “.....*The Islamic Institution stands the better chance to survive because it is buttressed by Islamic Law, and determined by its close relation to al-Tawhid, the essence of Islamic Religious experience*” (Ismail Raji Al-Faruqi, 2000).

Based on the above background, it is necessary to review how to build a family where members in it take care of each other, understand each other's rights and obligations. So that the integrity of the family is unshakable and remains solid. Because tawhid is the main foundation. Therefore, this article wants to elaborate again on how tawhid is the foundation and foundation in building a family based on the interpretation of Ulama' Nusantara in surah al-An'am verse 151. To distinguish it from previous studies, researchers conducted searches on tawhid and families such as *First*, Tauhid: Prinsip Keluarga dalam Islam: Problem Keluarga di Barat (Amri & Tulab, 2018). *Second*, Prinsip Tauhid Dalam Pendidikan Keluarga Dalam Surah Luqman (Ardi, 2021). *Third*, Tauhid Landasan Keluarga dan Bermasyarakat (Nila Fahilah, 2022). *Fourth*, Konsep Tauhid Isma'il Raji Al-Faruqi (1921-1986) dan Implikasinya Dalam Pendidikan Keluarga (Syarif, 2023). All four agree that tawhid is the foundation and principle in life. Because with monotheism all activities in the family—the relationship between husband, wife and children in their rights and obligations—are worth worship. That way the bond between generations before, now and in the future is not broken. Referring to previous studies, there are similarities with the theme of the researcher's study, only different in its object, namely referring to the interpretation of Nusantara Ulama (Hamka, M. Quraish Shihab, and M. Hasbi Ash-Shiddiqy) about surah al-An'am verse 151 based on his tafsir books. Even so, this article also wants to strengthen the conclusion from previous research that tawhid is the foundation in the bulding of the family and the principle of all life activities.

## Materials and Methods

This research is classified as qualitative research with the type of library research (Mustika, 2004), because the author uses data from library sources or documents, such as books of the mufassir ulama' Nusantara; Buya Hamka (Tafsir al-Azhar), Prof. Quraish Shihab (Tafsir al-Misbah), and Tengku M. Hasbi Ash-Shiddiqey (Tafsir An-Nur) work as primary sources and books, journals, articles and so on that have relevance to the theme studied as secondary sources. The data analysis technique used to search and organize data systematically (Muhadjir, 1996) is content analysis with the method of descriptive-analysis discussion and maudhu'i interpretation (Suma, 2013). This technique was chosen because this study aims to decipher, analyze and draw conclusions according to the theme of the study of tawhid as a foundation in the family in the Qur'an surah al-An'am verse 151. With this research method, the author hopes to get a complete picture in accordance with the theme of discussion.

## Results and Discussion

### A. Surah Al-An'am 151 And Its Interpretation In The Perspective Of Ulama' Nusantara

#### 1) Surah Al-An'am: 151 and its contents

قُلْ تَعَالَوْا أَنِئَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ نَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (سورة الأنعام: 151)

Surah al-An'am—Arabic: الانعام, al-An'ām, meaning “farm animals”—is the 6th surah in the Qur'an with a total of 165 verses. This surah was revealed in the city of Mecca or before the Prophet migrated to Medina (Efendi, 2016). It is called Surat al-An'am because livestock was the source of food and drink of the Arabs, the source of their sustenance, transportation, and wealth. Therefore the position of livestock on the side of the Arabs was very high. But the Arabs were not ready to put the type of livestock into the category of things regulated in religion or in matters related to

matters of worship. This surah is also called al-Hujjah because there are many verses in it that affirm and explain the oneness of Allah SWT. by enforcing blasphemy against the infidels (Khalil, 2018).

The content and content of surah al-An'am include, *first*, regarding faith in the evidence of the Oneness of Allah Almighty, through His perfect attributes, explaining the truth of the prophethood of Muhammad as the last Prophet and Messenger. *Second*, Sharia laws include the law prohibiting following the habits of those who associate Allah Almighty, the law on food that can be eaten or vice versa, the prohibition of berating the God of the polytheists is feared that they will retaliate against the God of Muslims (Allah Almighty) (Anam et al., 2023). *Third*, stories such as the story of humans who opposed the Prophet and his teachings which were revelations from Allah Almighty to be conveyed to them and the stories of the Apostles in conveying and guiding their people in accepting

and practicing the teachings of tawhid to be practiced in daily behavior both when worshiping and interacting with the universe (Suriyanto, 2018). From this it can be understood that the main purpose of this surah is to strengthen tawhid and the principles of religious teachings, to ensure the day of resurrection after death, the affirmation of things that are halal and haram, and every smallest part of human life must be completely subject to the provisions of Allah Almighty. in all matters.

2) Interpretation of the Ulama' Nusantara

In explaining the interpretation of Surat al-An'am verse 151, the author uses the works of Tafsir Ulama Nusantara books, namely Abdul Malik Karim Amrullah or Buya Hamka (Tafsir Al-Azhar), M. Quraish Shihab (Tafsir al-Misbah), and Tengku M. Hasbi Ash-Shiddieqy (Tafsir An-Nur). As for the explanation of each of these characters in his tafsir book, the author summarizes as follows;

TAFSIR SURAH AL-AN'AM VERSE 151 ACCORDING TO NUSANTARA ULAMA			
No	Tafsir Al-Azhar (Hamka, n.d.)	Tafsir al-Misbah (Shihab, 2007a)	Tafsir al-Nuur (Ash-Shiddieqy, n.d.)
1	<i>It is forbidden to fellowship Allah SWT</i>		
	From then until now Allah Almighty is One. If there is anything other than Him it means that he is a Being, because it is not of himself. There is no deity other than Him. The order of worship to Him is in accordance with His guidance and direction conveyed to His Messenger. If anyone worships other than Him, it means including shirku billah. There is also shirku khafi which is to take refuge, submit, obey the rules and ask for help other than Allah SWT.	From then until now Allah Almighty is One. If there is anything other than Him it means that he is a Being, because it is not of himself. There is no deity other than Him. The order of worship to Him is in accordance with His guidance and direction conveyed to His Messenger. If anyone worships other than Him, it means including shirku billah. There is also shirku khafi which is to take refuge, submit, obey the rules and ask for help other than Allah SWT.	Allah Almighty. forbid His servants to worship His creatures. Though as big as the sun, prophets, angels. For all these beings are subject to His will and rule (see QS. Maryam: 94).
2	<i>Birrul Walidain (filial piety to parents)</i>		
	The duty of every person is to respect, do good, and serve his father and mother. It must not disappoint their hearts, let alone do lawlessness. If you do bad or despicable things to your parents, then that person becomes inferior, morally corrupt. Doing "Uffin" alone is forbidden and haram. Respect	Mother and Father are the intermediary causes of human birth, to be grateful. Therefore, every human being is obliged to be filial to his parents. That is to do good closely and attached to the impulse of affection. This closeness is actually not only for his parents but for himself. The intention of ihsan towards parents is to be polite to	Filial piety to parents sincerely and sincerely. This requires that you don't hurt her. No matter how small the actions that offend the old man, they must be avoided. Disobeying parents is a grave sin. The Qur'an often reminds us of the command to worship Allah Almighty. with the command to do good to parents. This means that the command to do good

	and glorification for parents and gratitude for their services is an obligation of a child. This has been confirmed in Surah Luqman :14. The obligation of parents to their children is to educate properly, to be an example or role model. Because for the child, the father is a hero who is never wrong.	both in speech and deed in accordance with the customs of society, so that they feel happy.	to parents always goes hand in hand after the command to worship Allah SWT.
3	<i>It is forbidden to kill children for fear of poverty</i>		
	Allah Almighty. Warn parents not to kill children for fear of poverty. Because this action is like the act of jahiliyyah whose belief in Allah SWT. very little, as confirmed in Sura al-Isra': 31. Though Allah SWT. become the richness of His servants. This is also confirmed in Sura Hud: 6 If people already believe in Allah Almighty. (tawhid) does not condemn it. Then it will bring out the light in the heart, and inspire him in seeking the business of life. It means having faith in Allah SWT. add to the charity of his deeds. He strives earnestly to support his son and his family because he believes in Allah Almighty. has guaranteed his wealth	Father and Mother are intermediaries for the existence of their children. So that a father or mother is forbidden to eliminate the existence of his child. Because they suspect that taking care of him will increase the burden. Though Allah SWT. has guaranteed the sustenance of each of His servants. Because He is the source of sustenance. The ban on killing children has actually existed for a long time. Because the previous Sharia had also forbade it. Every soul has the honor of Allah SWT. It is also part of human rights and is also one of the principles of the Qur'an that must be upheld.	Allah Almighty has guaranteed the sustenance of each of His servants. So it is forbidden for every parent to kill their children for fear of poverty.
	<i>Forsaking evil deeds (Fawahish)</i>		
4	Crimes that are self-destructive, religious and societal should be shunned, not approached. According to buya hamka, half of the exegetes explain the meaning of faahisyah whose jama' is fawahisy is all the heinous deeds that are blatant to the eye, which are deeply hated by the people, by sharia 'and reason. The culmination of this abomination is adultery or liwath, lesbi or marrying a mahram. The point of not approaching all kinds of abominations, both zahir and mental, is one sentence that is far from the end. It is better to stay away from danger than to approach it. Because when it is approaching, one day it will fall into it. For example, being close	It is forbidden to approach heinous acts such as killing, adultery, whether overtly visible or not, that is, by stealth.	Everyone is forbidden to approach acts that bring great sin, both in the form of deeds and words such as adultery and slander. Both blatantly and clandestinely. Because Islam does not condone such teachings. Unlike the days of jahiliyyah, adultery is secretly justified and overtly forbidden.

	to the opposite sex even though marriage has not been established.		
5	<i>It is forbidden to kill the soul (human)</i>		
	Allah Almighty gives the right to life for every human being. So it is forbidden to kill his soul. As long as the breath is still up and down, they are still given the right to live directly by Allah SWT. including killing yourself. For your own life has the right to exist. Then the purpose of killing with right or except with that right is to take someone's life is permissible under certain circumstances and also on the right of the judge to kill him because he is harming society. Because he had misused the right to life given by his Lord. Because he has also killed others, damaged security, fought Allah (swt) and His Messenger as mentioned in sura al-maidah 32.	Special mention is made of this abomination, and you shall not kill a soul which Allah has forbidden to kill except on the basis of something that is right, that is, according to clear legal decrees. This is what He commanded, namely by the LORD and common sense, to you that you understand and avoid these prohibitions.	Do not kill humans (souls) which are forbidden by Allah SWT. whether the person has converted to Islam, or is still a Non-Muslim (Dhimmi) or has established a peace treaty, such as the ahlu Kitab residing in the waliyah of a Muslim land. This is why killing is one of the greatest sins. Every soul that is a Muslim is haram is killed, unless he commits one of these three causes. That is, committing adultery in a state of muhshan, killing people deliberately, and returning to kufr, and putting up a conflict (resistance).

From the interpretation of the three Nusantara Ulema above (Buya Hamka, M. Quraish Shihab and Tengku M. Hassby A) on Surah Al-An'am verse 151 we can conclude that there are five important discussion points that concern them, namely *first*, the prohibition of associating Allah SWT as the One True God, the Creator of Creatures. If anyone worships anything other than Him then he has done Shirku Billah. *Second*, filial duty to both parents. Because they have given birth to us in this world (as intermediaries). Allah Almighty obliges each of His servants to respect and not do any act that offends the parents. *Third*, it is forbidden to kill children for fear of poverty, because this act is the same as a jahiliyyah whose belief in Allah Almighty is very little. Whereas at the end of Sura al-An'am: 151 and also in another verse Surah Hud: 06 affirms Allah Almighty. has guaranteed the sustenance of His servants, even creatures that slither and crawl on the earth, even though there is also a guarantee of sustenance.

*Fourth*, the prohibition of committing heinous acts or approaching them. This is because of a crime that damages oneself, religion and society

such as adultery, slander, and fawahisy which is a heinous act that is blatant to the eyes that society hates, sharia 'and reason. The purpose of the prohibition against approaching heinous acts as explained by Buya Hamka is to be afraid that later they will fall and fall into them and disrupt everything. *Fifth*, the prohibition of killing the soul (human). Allah Almighty. has given every human being the right to life. From the time the baby is born in the world until near death. If anyone kills the soul (man) then he has committed a great sin. With these five points as contained in the verse above, it contains general guidance regarding the basic principles of life that are jointed with belief in the Oneness of Allah SWT., relationships between people based on human rights, respect, and kept away from all forms of moral abominations (Hamka, n.d.).

## **B. Tawhid As The Foundation In Building A Family Based On Surah Al-An'am : 151 With The Reference Of Tafsir Book Of Ulama' Nusantara**

### 1) Tawhid as an Individual Principle

All aspects in this world will not be separated from the attention, knowledge, and will of God, Allah SWT. Because it was he who created the universe and everything in it (Rahmat Ardi Nur Rifa Da'i, 2023). Likewise with man as a creature who is given the mind to think and interpret the beauty of His creation. Making him more submissive and obedient to all His commandments and prohibitions. With His greatness and majesty, man consciously acknowledges His existence without compulsion to worship Allah Almighty the Khaliq. This is because before man was born in this world or "in the realm of dialogue and witness", he had recognized Allah Almighty as his Lord based on Surah Al-A'raf Verse 172 which is "*....Alastu birabbikum, qalu bala syahidna*" which is also called *alam mitsaq*. This means that when in the womb (the realm of the spirit or the womb) before humans were born in the world, there was a dialogue between humans and Allah SWT. This situation is proof that man has recognized his existence, greatness, and divinity as the creator of creatures. Although over time man forgets his dialogue and confession in the realm of *al-Mitsaq*, it can be restored again by taking the path to God in accordance with what has been *shari'ah*, one of which is by studying (Al-Ghazal, 2017).

With the existence of Allah Almighty as the creator god, Al-Khaliq, and also *al-'Alim wa al-Iradah* and the meeting of man with His God in the womb. It is not appropriate for someone to associate Him with something else when that is also His creature or creation. Though something is as great as the sun, it is as dignified as prophets and angels. For all beings are subject to His will and rule (Ash-Shiddieqy, n.d.). If he commits this act, it means that he belongs to the category of "*As-Shirku Billah*" and this is a great sin and later he will get retribution in the world and also in the Hereafter. Even Buya Hamka asserts that the act of worshiping something other than Allah Almighty is haram (Hamka, n.d.s). This proves that it is

important to believe in the oneness of Allah, both His substance, nature, and work called Al-Tawhid. Because tawhid is the greatest basic principle of Islam and the greatest essence of Islam and is one of the conditions for receiving deeds besides having to be in accordance with the guidance of the Holy Prophetsa (Rasulullah Saw).

In addition, Tawhid is also a principle of life which means the main principle in all dimensions of human life, both in the vertical aspect, namely the relationship between man and his God and the horizontal aspect of the relationship between man and man. This kind of tawhid can arrange human association harmoniously with others in order to save people from slavery to human submission to creatures and to achieve a prosperous and happy life in the afterlife, both in society and in the family (Abu Muhammad Iqbal, 2005). Because tawhid contains two dimensions at once, namely the normativity of creed and social practicality. Tawhid is not only a religious belief or one's dealings with God as the ultimate source of liberation and protection in the world and hereafter but also the principle of social equality of all people as one society, namely God's creatures (Hameed, 1983). Therefore, with tawhid, people always feel watched by Allah Almighty *al-Khaliq wa Al'Alim*.

After man acknowledged the existence of Allah SWT. and His oneness. Then he must also submit and obey all His commandments and prohibitions. Likewise, obey his Messenger, namely the Prophet Muhammad (peace be upon him), the bearer of truth as the word of Allah SWT. in Sura Al-Nisa': 80 which means, "whoever obeys the Messenger has obeyed Allah Almighty...". There are examples of commands that we must do, for example, filial piety to parents, respect them, give affection to them. The prohibitions include berating parents, disobeying them and so on. A child's disobedience to parents can lead to Allah's wrath against him. This means that if a person has carried out the guidance of the Prophet SAW through his *sunnah*, it means that he has submitted and obeyed his god. Especially in the case of family, parents and children each carry out their obligations and rights – as will be explained later – based on the intention of worship to Allah SWT. Thus, the

implementation of His commandments and prohibitions as evidence that monotheism has been ingrained in a person and makes it the principle of all life activities (Rijal, 2014).

## 2) Marriage is a Stage in building of a Family

When Adam lived in heaven, he felt lonely. No one else accompanied him. Then Allah Almighty created Eve through his ribs while he slept. When Adam woke up from his sleep, he was no longer lonely. There was air accompanying him. So that Adam's life felt comfortable and peaceful with the presence of air by his side (Miswanto, 2020). Then Allah Almighty said to the prophet Adam to dwell in heaven with his wife, Eve, "O Adam, dwell on you and your wife this paradise, and eat its many more bask foods wherever you like, and do not approach this tree that causes you to be among the unjust ones." (Al-Baqarah: 35). From the descendants of this pair of Adam and Eve became new families spread throughout the earth.

After several generations, the formation of the family has been regulated by Islamic sharia. There is adab before performing marriage, namely *ta'aruf* and *khitbah*. *Ta'aruf* is the process of acquaintance between a man and a woman to get married. The goal is to understand each other and understand the strengths and clouds of potential partners. *Khitbah* is a request or statement from a man to a woman to marry her, either done by a man directly or with the intermediary of another party who is trusted in accordance with religious provisions which in essence invites to settle down (build a family). The goal is to find out the willingness of the woman he will marry and at the same time as evidence of the seriousness of the man to make her a future wife (Thoat Setiawan, 2021). After the two have passed, to build a family, a marriage contract is needed as proof of the validity of marriage. *Akad nikah* is the execution of marriage with *ijab* and *kabul*. Namely the marriage contract relates to the sacred covenant made by men and women to live together in accordance with the provisions of Islamic law (Muhazir, 2019).

This means that Islam teaches that in the formation of the family there are rules that must be passed. After that, there is a sacred promise that must be recited and kept until the end of life.

Because that is the binding of the hearts, minds, and souls of both parties. It is mentioned by "The bond of marriage or *mitsaq ghalizon*" as Allah says Sura Al-Nisa:21, "And how will you take it back, when you have associated with each other (as husband and wife). And they (your wives) have taken a strong covenant (marriage bond) from you." According to Sayyid Qutub in *Tafsir Fi Zhilalil Qur'an* that *Mitsaqan Ghalizon* is a covenant in the form of a marriage contract, in the name of Allah on the sunnah of the Prophet Saw which is a strong covenant that will not be denigrated (Qutub, 2001). Wahbah az-Zuhaili also in *Tafsir Al-Munir* explains *Mitsaqon Ghalizon* as Sayyid Qutub is a strengthened covenant that binds between a husband and wife with a very strong bond. According to him, this is a bond commanded by Allah SWT. to keep holding it in a good way (Az-Zuhaili, 2013).

This can be understood when a husband and wife enter into a marriage relationship with a sacred and strong covenant vow that must be respected and carried out in a good way (*ma'ruf*) (Al-Sheikh, 2003). The covenant is great, serious, powerful and not a playful agreement. Because marriage is not just for one or two years, then divorce and then remarry. But marriage with the sacred vow "*Mitsaq Ghalizan*" must be performed until the end of life. Therefore, it requires a mature understanding and good ability outwardly and mentally when one is going to the marriage process (Siswanto, 2021). This means that with the sacred covenant, marriage is a sacred institution, not to be underestimated. So each husband and wife is obliged to carry out their duties conscientiously. So that the purpose of carrying out marriage in *sakinah*, *mawadah* and *rahmah* is achieved (Shihab, 2007b).

## 3) Building a Family Foundation with Tawhid

The family is the smallest group in society consisting of husbands, wives and children. Each individual has their own obligations. The husband is obliged to be responsible for all the needs of his wife, always take care of, give love and affection. The wife is obliged to take care of herself, obey and obey her husband and when leaving the house with his consent. Children are obliged to be filial to

both parents. The above actions are the command of Allah SWT. and his messenger who is obligatory (Netti, 2023). This obedience and submission was based on his belief in Allah Almighty as the creator of creatures. A person if he has monotheism; believing in the oneness of God, whether His substance, nature, or work. Then all his actions as husband, wife and child will be intended only to worship Allah SWT.

Islam has set out very clearly how to build a family in order to be able to reach *sakinah*, *mawadah*, *warahmah*. The rule is based on monotheism as its foundation. Because by making Allah SWT happy. A servant must also obey the laws He has laid down in the Qur'an and follow the guidance of His Messenger, the Prophet Muhammad (peace be upon him) (Amri & Tulab, 2018). That way husbands, wives, and children will always compete to do good, do charity based on the *tawhid*. So that later home life will be calm, peaceful and affectionate. As Allah Almighty says in Sura Saba verse 37 which means, "And neither your possessions nor your children draw you near to Us; but those who believe and do good works, they are the ones who get a multiplied reward for what they have done; and they are safe in high places (in heaven)." This means that all activities carried out by family members are carried out for the sake of increasing faith and piety to Allah SWT. Especially if each individual (husband and wife) lives the sacred promise he has made or *mitsaq ghalizhan* (QS. An-Nisa': 20-21) infused with constantly. So that households can be built with a strong monotheistic foundation.

Referring to the interpretation of Surah al-An'am verse 151 and also the previous explanation of *tawhid* as an individual principle and marriage is a stage in building a family. The author concludes with an illustration of a picture of a house. To build a solid house requires a strong foundation as Quraish Shihab describes family life like a building so that the building is maintained and strong from storms, typhoons and shocks that can collapse, it requires a strong foundation, sturdy building materials and sticky adhesive braids. The strong foundation is religious teachings, *tawhid* as its core (Shihab, 2002). Because the Qur'an has explained that *tawhid* is a universal creed that

directs all aspects of human life guided only by one force, namely Allah SWT. So the consequence is total surrender starting from the heart, face, mind, speech and deed which are all directed solely to Allah SWT (Nurfalah, 2014).

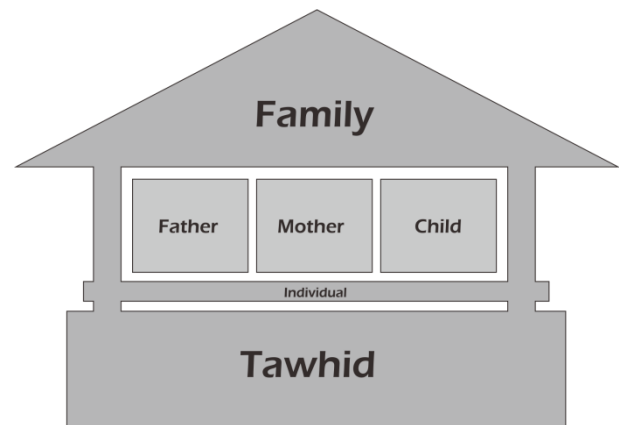


Figure 1. Tawhid as a foundation in building a family.

Looking at the picture above, it can be understood that *tawhid* is the foundation in the formation of the family because in it there are individuals as someone who marries, men become husbands and women become wives, because the formation of the family in Islam comes from the bond of a valid promise between two human men and women with the pledge "*Mistaq Ghalizhan*" as the main key. If every individual always develops and increases his monotheism, then when getting offspring or giving birth to children is a trust and gift from Allah SWT. with all its sustenance which has been guaranteed by Him. So it is not appropriate to be a parent afraid of poverty. After that, husband and wife must take care of each other so as not to fall into *fawahisy*, which is an act forbidden by Allah SWT and can crack the household both outwardly and mentally (Ash-Shiddieqy, n.d.).

Apart from those already mentioned, rights and obligations in the family must be fulfilled properly. For example, the obligation of parents to children or children's rights is to educate properly and be an example for children. Because the father to the child is a superhero. Likewise, children are obliged to respect, obey both parents (Shihab, 2007a). The child must be filial to his parents, as mentioned in the Qur'an, saying "*uffin*" is forbidden. Moreover, doing an action that can hurt his heart. Quoting

buya hamka in al-Azhar's tafseer regarding the duty of filial children to parents, he states "Adakah patut, dari kecil engkau dibesarkan, dibelai dan diasuh, nyamuk seekor pun beliau halau, asalkan matamu dapat tertidur. Di siang hari ayahmu berusaha bermandi keringat untuk mencarikan makanmu, adakah patut ayah bundamu itu kamu sanggah?". Even Allah Almighty, oblige the child to be grateful for the services that have been given to him (QS. Luqman: 14) (Hamka, n.d.). With the rights and obligations of each family member, it aims to maintain harmony as well as a means of interaction and relations between family members in order to create good communication and association (*Mua'asyarah bil Ma'ruf*) which will create a sense of affection (Amri & Tulab, 2018).

Because the family is a small group in society in which there are several members; husband, wife, and children. If all carry out the rights and obligations of every individual based on monotheism. Then there will be a race of goodness (*fastabiqul khairat*) in the household. So that every action that is obeyed by faith and devotion will bear fruit in sholeh charity and will get rewards in the world and in the Hereafter. Thus, monotheism is the principle and foundation in building a family whose principles and foundations lie in a person or individual.

### Conclusions

Tawhid is the principle and foundation in all life activities. The same goes for family. All activities in the household if based on tawhid will build a harmonious, loving and responsible life. Husbands, wives and children carry out their rights and obligations with patience and dignity. That way all aspects are worth worship. What must be realized and understood by every individual in building a family based on tawhid is that when it has been agreed between two people (male and female) and uttered the holy vow "Mitsaq Ghalizon" then all activities must be in accordance with the instructions of Allah SWT and the Prophet SAW. That way the marriage he built was not for a temporary time but until the end of life.

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