



Implications of Ibn Taymiyyah's Trilogy of Tawheed Thought Against the Radicalism Movement in Islamic Education

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ABSTRACT

Objective: This study aims to analyze the implications of the Trilogy of Tawheed Ibn Taymiyah, Rububiyah, Uluhiyah, and Asma wa Sifat on religious radicalism and its relevance to Islamic education. **Method:** This study uses a qualitative approach with literature study methods, interviews, Focus Group Discussions (FGD), and digital content analysis. **Results:** The results of the study show that narrow interpretations of Tauhid Uluhiyah are often taught textually in some educational institutions, thus potentially fostering an attitude of exclusivity, claims of singular truth, and intolerance among students. On the other hand, the aspect of Tawheed Asma wa Sifat has a positive contribution to the formation of character education based on the values of justice, compassion, and wisdom. **Novelty:** This research emphasizes that Islamic education must integrate critical and contextual approaches in the teaching of monotheism, as well as distinguish between the theological dimension and the global political importance in the phenomenon of radicalism. The main contribution of this research is to offer a framework for the recontextualization of the monotheistic curriculum that emphasizes moderation, tolerance, and maqāṣid al-sharī'ah, so that Islamic education can be a strategic instrument for deradicalization and strengthening religious moderation in a multicultural society.

INTRODUCTION

The phenomenon of religious radicalism in Islam is a serious challenge that not only has an impact on social stability, but also affects the image of the teachings of Islam itself. In the Indonesian context, this phenomenon is often associated with an exclusive, textualist understanding of religion, and tends to move away from the values of moderation. One of the figures whose thoughts are often associated with the rise of radical ideology is Ibn Taymiyah, especially through the idea of *the Trilogy of Tawheed* which consists of Tawheed Rububiyah, Tawheed Uluhiyah, and Tawheed Asma wa Sifat. Although it is basically intended to purify the Islamic creed from all forms of shirk and deviation, in practice this thought is often interpreted narrowly by some groups and used as a theological legitimacy for acts of violence in the name of religion. (Hasani, I., & Naipospos, 2010) (Masduqi, 2013). In addition to having implications for theological discourse and religious movements, Ibn Taymiyah's Trilogy of Tawheed also has a significant impact on the world of Islamic education, both in the construction of curriculum, teaching methods, and the formation of students' characters. Tawheed Rububiyah, Uluhiyah, and Asma wa The traits developed by Ibn Taymiyah, if not taught contextually, have the potential to give birth to a generation that understands religion in a rigid, exclusive, and even extreme way in looking at differences.

Islamic education plays a strategic role as a fortress of moderation ideology as well as a space for the reproduction of religious understanding. Therefore, the educational curriculum, especially in religious-based institutions such as madrasas, Islamic

boarding schools, and integrated Islamic schools, needs to integrate an understanding of Tawheed that is not only normative-doctrinal, but also considers social, cultural, and the principle of rahmatan lil 'alamin.

A number of studies have highlighted the link between classical theological thought and contemporary expressions of religious radicalism. Rubaidi (2007), for example, shows how the Salafi-Wahhabi movement uses the idea of purification of monotheism as a basis for resistance to local religious practices that are considered deviant. Similarly, Masduqi (2013) and Nuh (2009) highlight that radicalism does not only originate from theological factors, but is also closely related to the socio-political conditions that surround it. However, these studies have generally not elaborated in depth the position of Ibn Taymiyyah's *Tawheed Trilogy* in the context of radical movements, both in terms of epistemology, interpretation methods, and the transformation of meaning in contemporary discourse. However, in some religious educational institutions inspired by the Salafi-Wahhabi movement, the concept of the Tawhid Trilogy is often taught with a textualist approach that rejects local wisdom and local religious traditions. This kind of educational model tends to build a black-and-white dichotomy in religion, considering other than the group as heretics, and even often gives birth to the seeds of intolerance and radicalism.

This gap shows the need for a more integrative and critical approach in re-reading Ibn Taymiyyah's thought. The literal and non-contextual interpretation of tawheed often results in a dichotomy of faith-kufr, ignorant Islam, which is the basis for the infidelity of fellow Muslims. This raises an important academic question: to what extent does Ibn Taymiyyah's Tawheed Trilogy contribute to the construction of radical ideology, and how should it be understood in the context of rahmatan lil 'alamin Islam? On the other hand, some people also consider that the reliance on radicalism on Ibn Taymiyyah is more of a reduction to the complexity of Islamic intellectual history. (Adha Annisa Febriyanti, 2024)

Education that not only emphasizes memorization of texts, but also encourages critical reasoning and contextualization of religious teachings, has proven to be effective in building a generation of Muslims who have a moderate, inclusive, and able to coexist in a pluralistic society (Latif, 2011). Thus, the recontextualization of the thought of the Trilogy of Tawheed in the world of Islamic education is important so that the teachings are not misunderstood as a justification for exclusivism or religious violence.

Against this background, this study aims to critically analyze the implications of Ibn Taymiyyah's Trilogy of Tawheed on the radicalism movement in Islamic Education. This research seeks to reveal that effective deradicalization efforts must start from the classroom, through strengthening the Islamic Religious Education (PAI) curriculum that encourages students to comprehensively understand the concept of Tawheed, not only as a dogma, but as a foundation of morals, social ethics, and social harmony. Such education can be a preventive tool as well as a solution to reduce the potential for the birth of religious extremism based on a narrow interpretation of the teachings of Tawheed.

RESEARCH METHOD

This research uses a qualitative approach with an exploratory-critical design that aims to deeply understand the construction of the *Trilogy of Tawheed* Ibn Taymiyyah and examine its theoretical and practical implications on the narrative of radicalism in Islam. This approach was chosen because it is able to explain religious phenomena contextually through the interpretation of texts and social dynamics (Miles, M. B., Huberman, A. M., & Saldaña, 2014; Creswell, J. W., & Poth, 2018).

This type of research is a library *research* combined with limited field data collection. The primary data consists of the authoritative works of Ibn Taymiyyah, such as *Majmū' al-Fatāwā*, as well as the literature of contemporary scholars and Islamic thinkers related to the teachings of monotheism and radicalism. Secondary data were collected through semi-structural interviews and Focus Group Discussions (FGD) with resource persons consisting of religious leaders, academics, and former terrorism case inmates. In addition, social media analysis and digital content such as YouTube are also used as a complement to the study of public discourse.

Data collection techniques include documentation, limited participatory observation, and in-depth interviews that are carried out purposively. The validity of the data is maintained by the source triangulation method and method (Patton, 2002). All data were analyzed thematically using a critical hermeneutic approach, namely the interpretation of texts in contextual and historical frameworks (Gadamer, 2004). In addition, a historical approach is used to understand the socio-political and intellectual background of Ibn Taymiyyah's thought, as well as how his ideas were transformed in contemporary religious ideological discourse, including in the world of education.

This research also pays special attention to how the teachings of the *Trilogy of Tawheed* are understood and taught in Islamic educational institutions, both formal and non-formal, and the extent to which these educational patterns contribute to the strengthening of moderation or even open up space for exclusive interpretations that have the potential to give birth to intolerance and radicalism. With this approach, the research is expected to be able to unravel the relationship between classical theological constructions and extreme religious practices, as well as contribute to the development of Islamic education models based on moderation, tolerance, and rahmatan lil 'alamin.

RESULTS AND DISCUSSION

Results

Biography of Ibn Taymiyyah

Ibn Taymiyah, whose full name is Abul Abbas Taqiuddin Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Taymiyah al Harrani, was born on 10 Rabi'ul Awwal 661 H/22 January 1263 AD in the city of Harran, Mesopotamia (now southern Turkey), and died on 20 Dzulqa'dah 728 H/26 September 1328 AD in Damascus, Syria. He was a great scholar of the Hanbali School who was known for his sharp, critical, and reformist thinking in responding to the social, theological, and political challenges of his time (Jon Hoover, 2019). Ibn Taymiyah grew up in a family of scholars. His father, Syihāb al-Dīn 'Abd al-Ḥalīm, was a professor at the madrasah al-Dar al-Hanbaliyyah, Damascus. His intelligence was incredible; From a young age he has memorized the Qur'an and mastered religious sciences such as tafsir, hadith, jurisprudence, kalam, even mathematics and logic (Shaykh Ahmad Farid, 2006). He also studied with more than 200 teachers in cross-disciplinary disciplines (Khalid Ibrahim Jindan, 2000). Ibn

Taymiyah, was an intellectual, intelligent and mastered various religious sciences and never stopped declaring that the true Islam is based on the Qur'an and al-Hadith. He argued that the early generation of Islam after the Prophet and Khalifahulafaurasyidin was Tabiin, which is a generation that still has a relationship of sanad thought with the Prophet Saw, while the next generation is Tabiut tabiin which is called the generation of salafushaleh, this generation is the forerunner who continues the teachings of the Prophet Saw who are independent of various interests and have the purity of aqidah.

The socio-political background of his life was marked by the collapse of Abbasid rule, the invasion of the Mongols, and the proliferation of heresy practices and syncretism in Islamic society. It is in this context that he emerged as a critical figure who called for the purification of Islamic teachings by returning to the Qur'an, Sunnah, and the understanding of the Salaf generation (Wael B. Hallaq, 2010). His thinking rejected the attributes of Allah, emphasized the necessity of pure monotheism, and opposed deviations in the practice of community worship. One of his important intellectual legacies is the concept of the Trilogy of Tawheed, which includes Rububiyah, Uluhiyah, and Asma wa Sifat. He stated that these three aspects are one unit in knowing and satisfying Allah (Farah, 2017). Although this division is not explicitly mentioned in the Qur'an or hadith, it was developed to clarify the form of deviation of monotheism in the practice of worship that occurs in society. This idea has become an important basis for many modern reformist and salafi movements, although it has also attracted controversy, especially from Ash'ariyah theologians and Sufi groups.

During his lifetime, Ibn Taymiyyah was imprisoned several times for his fatwas that were considered against the current of mainstream and ruler thought. Nevertheless, he remained productive in writing, including while in prison. He died in custody in 728 AH in a state of remaining istiqamah holding his stand (Ibn Taymiyah, 2008). His thought was continued by his disciples, especially Ibn Qayyim al-Jawziyyah, and became an important reference for Islamic reformist movements, such as the Salafiyah and Wahabiyyah in the following centuries.

Education of Ibn Taymiyyah

Ibn Taymiyyah was raised in an intellectually and religiously strong family environment. His early education began at home, under the direct guidance of his father, Shihāb al-Dīn 'Abd al-Ḥalīm, a great Hanbali scholar and head of the madrasah al-Dār al-Ḥanbaliyyah in Damascus. This environment provides a solid foundation in the understanding of the Qur'an, hadith, and other Islamic sciences (Farid, 2006). From an early age, Ibn Taymiyyah showed great intelligence. He had memorized the Qur'an before reaching puberty (Adiwarman Azwar Karim, 2006) and began to master various branches of knowledge such as tafsir, fiqh, hadith, ushul fiqh, Arabic, as well as branches of rational science such as mantiq (logic), philosophy, and mathematics (Jon Hoover, 2019). His love for knowledge made him thirsty for reading. He is known to never be satisfied with one source and always delves into various classical literature to expand his scientific horizons. One of the important aspects of Ibn Taymiyyah's education is the breadth of his scientific network. It is said that he taught more than two hundred scholars across fields. Among his best-known teachers were Syamsuddin al-Maqdisi, Ahmad ibn Abi al-Khayr, and Ibn Abi al-Yusr. This intellectual footprint shows that although he is known as a Hanbali figure, his learning approach is cross-sect and disciplined (Khalid Ibrahim Jindan, 2000).

Ibn Taymiyyah's education was not only formal in the madrasah, but also through the process of talaqqi directly with the community. He absorbed the methods of critical and independent thinking that later formed his distinctive intellectual character: not bound to a single scientific authority, but still adhering to methodologically responsible nash and ijihad. His style of thinking reflected a combination of depth of nash and the sharpness of rationality, a trait that marked the great scholars in the classical Islamic tradition.

Ibn Taymiyyah's mastery of science did not stop at the religious aspect alone. He was also known to understand well the socio-political problems of Muslims in his time. This is reflected in his works that discuss the issues of the caliphate, jihad, social justice, and amar ma'ruf nahi munkar systematically and applicatively (Ibn Taymiyah, 2008). With such a strong and extensive education, Ibn Taymiyyah grew up as a scholar who was not only productive in writing, but also appeared as a courageous reformist figure. His firmness in rejecting taklid, as well as his call for a return to the Qur'an and Sunnah, make him a symbol of tajdid (renewal) in Islam. His intellectual heritage became the main inspiration for the modern salafi and reformist movements of the 18th century and above (Farah, 2017).

Ibn Taymiyyah's Trilogy of Tawheed Thoughts

One of the most monumental theological contributions of Ibn Taymiyyah was the formulation of monotheism which was systematically elaborated into three aspects: Tawheed Rububiyah, Tawheed Uluhiyah, and Tawheed Asma' wa Sifat. These three aspects are known as the Trilogy of Tawheed, which according to him is the basis of the purity of one's faith in Allah. This idea is not just a semantic classification, but a theological attempt to clarify the concept of God's oneness from various deviations in the practice and understanding of Muslims (Jon Hoover, 2019). In the history of Islamic thought, the concept of tauhid (the oneness of God) is the main foundation of Islamic theology. Almost all schools in Islam, whether Sunni, Shia, Mu'tazilah, or other groups, affirm the importance of monotheism as the core of the treatises of the prophets. However, Ibn Taymiyyah (1263–1328 AD), the great scholar of the Hanbali school, provided a more systematic and critical articulation of monotheism by dividing it into three forms: Rububiyah Tawheed, Uluhiyah Tawheed, and Asma' wa Sifat Tawheed, which came to be known as the Tawheed Trilogy.

First, Tawheed Rububiyah refers to the recognition that Allah is the only Rabb, namely the Creator, Regulator, and Maintainer of the universe. According to Ibn Taymiyyah, although many people, including the Quraish polypaths, acknowledge Allah as the Creator, it is not enough to make them true muwahhid because they still associate Him in worship (Ibn Taymiyyah, 2008). Therefore, monotheism must be accompanied by monotheism in the aspect of servitude. Ibn Taymiyyah emphasized that this form of monotheism is something fitri (instinctive), even recognized by the disbelievers in precarious conditions as explained in the Qur'an. Jonah [10]: 22. In his perspective, rububiyah is the basis for recognizing God's power, but it does not necessarily guarantee the safety of one's faith if it is not accompanied by the correct practice of uluhiyah (Jon Hoover, 2019).

Second, Tawheed Uluhiyah, which is also called tawheed worship, is the essence of the call of the prophets. This concept emphasizes that only Allah SWT has the right to be worshipped, and all forms of worship, whether prayer, nadzar, prostration,

supplication, and slaughter must be addressed only to Him. This is the monotheism that Ibn Taymiyyah discusses the most, because he sees that the main deviation of the ummah is not in the aspect of rububiyah, but in the practice of ubudiyah (Khalid Ibrahim Jindan, 2000). In his various works, Ibn Taymiyyah denounced practices such as tawassul to the dead, pilgrimage to the grave accompanied by intercession, or individual forms of cult which he considered to be hidden forms of shirk khafiy. He quoted QS. Al-Zumar [39]: 3 to explain that polytheists also claim that they worship intermediaries only to get closer to Allah, but it is still considered shirk (Al-Jailani, n.d.). This concept of uluhiyah then became central in Ibn Taymiyyah's criticism of popular practices such as the pilgrimage to the grave with intercessory rituals, tawassul which is a request to other than Allah, and the cult of individuals against the saints.

Third, Tawheed Asma' wa Sifat is the belief that Allah has a name and nature as mentioned in the Qur'an and al-Sunnah, without resembling it with a creature (tasybih), without denying it (ta'thil), without questioning it (ta'wil), and without asking about its form (takyif). Ibn Taymiyyah rejected the kalam approach which tends to distort the verses of nature because according to him it deviates from the method of salaf (Al-Utsaimin, 1995). In this regard, he returns to a cautious literal approach and emphasizes the importance of believing in the nature of God as it is without delving into its essence.

Ibn Taymiyyah's monotheistic trilogy was born in a very critical socio-political context: the disintegration of Islamic power, the Mongol invasion, and the rise of religious practices that were considered deviant from pure monotheism. Therefore, this construction cannot be separated from the spirit of tajdid (renewal) and tashfiyah (purification), which are the basis of resistance to religious forms that he considers deviant. However, it is important to note that the term "monotheism trilogy" was not explicitly used by the Prophet Muhammad or the generation of salafs. This division is takhrīrī (academic classification) which is used to simplify the understanding of the ummah to the complexity of the concept of monotheism. This division was later adopted by many modern Salafi movements, but it also received criticism from the traditional Ahlussunnah wal Jama'ah circles because it was considered a simplification that had the potential to open up takfir space for Muslims who were not in line with the practice (Masduqi, 2013).

The formulation of the monotheism trilogy by Ibn Taymiyyah later influenced many reformist movements thereafter, especially the Wahabiyah movement founded by Muhammad bin Abdul Wahhab in the 18th century. The idea of monotheism is the ideological foundation of the movement in rejecting modern shirk practices, bid'ah, and madhhab taklid. However, on the other hand, this division also drew criticism from the Ahlussunnah wal Jama'ah circles because it was not found explicit in the tradition of the Prophet and could open up the space for takfiri for Muslims who differed in their practice of practice. Thus, the Trilogy of Tawheed is not only a theological system, but also a construction of thought born from the spirit of tajdid (renewal) rooted in concern for the decline of the faith and the socio-religious inequality that occurred during the time of Ibn Taymiyyah. This formulation also shows an attempt to rationalize theology that is oriented towards purity, but it needs to be interpreted contextually so as not to give birth to an exclusive and radical attitude in understanding contemporary Islam.

The Implications of Ibn Taymiyyah's Tawheed Trilogy in the Perspective of Education

The concept of monotheism Uluhiyah Ibn Taymiyah gives a different view to those who adhere to the understanding of the trilogy of Tawheed Ibn Taymiyah, meaning that one of the three teachings of the Trilogy of Tawheed becomes a problem in people's lives, namely Allah Uluhiyah as a commitment to perfect teachings according to the understanding of the Wahabi salafi, this understanding is a source of difference in understanding the existence of Allah as a seeker and one who must be worshipped, and there are no allies for him. This is the principle understood by the adherents of the Uluhiyah Tawheed Trilogy, on this basis all other tawheed adherents feel disturbed and even make resistance through dialogue, even though they do not get maximum results.

On the other hand, Ibn Taymiyah had a different view seen in some of his works as explained in the following quote: It is required of the caller to the way of Allah that his words be gentle and his manner subtle, so that he makes a good impression on people. Sufyan Ats-Tsauri said: Do not call for good and forbid from evil except those who have three qualities: subtle in commanding and forbidding, just and pious in what is commanded and forbidden (Ibn Taymiyah, 1995).

From this quote, the researcher feels that what was addressed to Ibn Taymiyah as the cause of radicalism or violence in Islam still needs to be deepened. It can be seen from some views in some circles through interviews and also some of his statements in some of his works as in the quote above, besides he also has a broad view of Islam as a blessing for the universe. According to him, only those who are able to manage this nature are people who have noble qualities, such as having commendable traits or subtle feelings, then have a fair and knowledgeable nature. Another view of Ibn Taymiyyah in Adian's analysis states that Sayyid Quthb developed the idea of monotheism that was political in nature and associated it with the struggle against the taghut system, as expressed in Ibn Taymiyyah's works against the Mongol rulers (Husaini, 2009). This is in line with Sahran's opinion that the direction of Ibn Taymiyyah's movement was political, even though the substance of religious theology dominated in him, even though his main movement was against the tyrannical rulers at that time, seeing this so that Ibn Taymiyyah was so it was necessary to explore in depth whether there was an impact caused by the teachings of Ibn Taymiyyah's Tawheed Trilogy on the Radicalism Movement or only the Istigma addressed to him, it depends on how we perceive it (Sahran Raden, 2023).

The researcher observes, although this is not a conclusion that Ibn Taymiyyah's monotheism is misinterpreted by some adherents of the Wahabi Salafi understanding, especially the sentence of Allah Uluhiyah, based on the results of the researcher's interviews, that the teachings of Ibn Taymiyyah Tawheed are a series of pure Islamic teachings, as an epistemology in purifying the existence of Allah. Although many Sunni scholars consider it a political movement that can divide Muslims, in various regions of the world. The rational reason conveyed is that Sunni scholars say that the Prophet never divided Tawheed into three parts in his hadith, then in the Rububiyah concept that a person who is clearly a disbeliever and does not believe in the teachings of the Prophet Muhammad (peace be upon him) is considered to be a believer, even his faith is better than a Muslim who does deeds that are not exemplary. This problem of thinking has made the great scholars of Ahlussunnah Waljamaah feel disturbed that what has been done so far is not contrary to the teachings of Islam.

From an educational perspective, theological discussions about Rububiyah, Uluhiyah, and Asma wa Sifat do not stop at the normative level, but have direct

implications for curriculum design, learning methods, and the formation of students' character. For example, Tauhid Rububiyah emphasizes the awareness that all knowledge comes from Allah as the Lord of the universe, so the curriculum needs to be directed at the integration of religious science and general science within the framework of the integrity of creation. Tauhid Uluhiyah, which emphasizes the exclusivity of worship to Allah, can give birth to the potential for exclusivism if taught textually. Therefore, the learning method must prioritize dialogue, respect for the diversity of religious practices, and emphasis on the value of *rahmatan lil 'alamin*. As for the Tawheed of Asma wa Trait has a direct relevance to character education: the attributes of Allah who is Most Compassionate, Most Just, and Most Wise can be translated into the competence of students' attitudes and behaviors in social life. Thus, the learning of monotheism that was originally theological can be articulated in *concrete learning outcomes*, such as tolerance, justice, and compassion.

Before the researcher reveals some views from interviews and FGDs about the influence of the Radicalism Movement in Islam as a result of the thought of the Trilogy of Tawheed Ibn Taymiyah, perhaps at the beginning the researcher explained the term based on several readings that what is meant by the Radicalism Movement is an attitude or spirit that leads to actions that aim to weaken and change the established order by replacing it with a new idea or understanding of the movement changes accompanied by hardness. Meanwhile, the definition of Radicalism can be considered based on the following understanding: Radicalism is viewed in terms of language (etymology) derived from the Latin radix which means root. In English the word radical can mean extreme, comprehensive, fanatical, revolutionary, ultra and fundamental (A.S. Hornby, 2000). Meanwhile, the term radicalism means the doctrine or practice of adherents of radical or extreme beliefs (Nuhrison M. Nuh, 2009). In the Great Dictionary of the Indonesian Language, radicalism is defined as an understanding or school that wants change in a harsh or drastic way (Ministry of Education and Culture, 2000).

Meanwhile, Sartono Kartodirdjo defines radicalism as a social movement that rejects the ongoing order and social order and is characterized by strong moral aggravation to oppose and be hostile to those who have privileges and those in power (Sartono Kartodirdjo, 2000). Thus, the term radicalism often differs between political interests and religious interests. In the religious sphere, radicalism is a religious movement that seeks to completely overhaul the existing social and political order by using violence (A. Rubaidi, 2007). Meanwhile, in the study of Social Sciences, radicalism is defined as a view that wants to make fundamental changes in accordance with its interpretation of the social reality or ideology it adheres to (Ismail Hasani and Bonar Tigor Naipospos, 2010).

Observing from some of the views above, it can be said that the radicalism movement, both political and religious, can be interpreted as a movement that has an old-fashioned and rigid (textual) view and often uses violence or imposes religious opinions and views and considers that only the understanding of religion is correct and most in accordance with the Qur'an and Hadith, this is understood from a religious perspective, while if understood from a political perspective or a certain interest in this case is very different, this view is actually very relevant to what Dr. Adam explained in the FGD, as follows: Researchers must be careful and distinguish between which radicalism movements in religion and which radicalism in politics, radicalism

movements in politics, for example, cannot be separated from the global political movements, sponsored by Giant countries, such as the United States, Britain, Jews and some other countries, whose victims of Islam, such as Palestine, Iraq, Syria, Libya, and some other Islamic countries, are the result of political radicalism, while the emergence of religious radicalism is only a consequence, and is labeled terrorism in Islam, in terms of its interests are very different, so we must carefully give the public an understanding that radicalism and fundamentalism or fanatics in religion are important and must exist, because if there is no such movement, Islam will be considered light and weak (Adam, 2023).

The phenomenon of religious and political radicalism has direct implications for Islamic education. The teaching of monotheism that is carried out textually and rigidly has the potential to foster an exclusive attitude and claim a single truth among students. In addition, labeling radicalism against Islam can reinforce negative stigmas that actually weaken the spirit of togetherness in the educational space. Therefore, educational institutions need to instill critical literacy so that students are able to distinguish between political radicalism rooted in global geopolitical interests and religious radicalism that emerges from narrow theological interpretations. The integration of the values of moderation, tolerance, and social justice into the monotheistic curriculum is an important strategy to prevent the infiltration of extreme ideologies, while directing the spirit of religion to be a positive energy for the development of a multicultural society.

Muhammad Syaltut, explained that what is often used as a problem in the aqidah of Ibn Taymiyah by salafi believers is related to the second Tawheed, namely "Allah Uluhiyah" if others have the same understanding, especially since Asma is a method of understanding Allah through His inherent attributes (Abdullah, 2023). The problem of aqidah that arises from excessive emphasis on the aspect of Tawheed Uluhiyah has serious consequences in the world of education. If the concept of Uluhiyah is taught doctrinally and exclusively, students tend to develop a black-and-white mindset that easily justifies other religious practices as a form of shirk. This can foster intolerance in the classroom as well as in the social environment. On the other hand, the aspect of Asma wa Sifat that emphasizes the appreciation of the attributes of Allah is actually more potential to be used as a basis for character education. For example, the cultivation of the attributes of Allah who is Just, Merciful, and All-Wise can be integrated in learning to form inclusive and moderate social behavior of students. Thus, the main challenge for educators is how to reinterpret the teachings of Tauhid Uluhiyah so that it not only emphasizes the exclusivity of worship, but also internalizes ethical and social values that support the creation of harmony. The integration of this theological perspective into the curriculum will make monotheistic education not stop at dogma, but rather a means of forming a tolerant, rational, and civilized Muslim personality.

Religious knowledge that is half-baked through a doctrinal learning process, so that what arises is hatred. what is explained in the dialogue is a way of understanding monotheism literally in the aqidah or monotheism of Ibn Taymiyah, it could be that Ibn Taymiyah used the term Allah Uluhiyah has a broad meaning because there are also Sufism scholars who use the term Uluhiyah as a form of complete self-servitude to *Allah SWT* through worship, so that the person who performs worship is not based on the Uluhiyah monotheism then he has committed shirk, and the law is haram. In banning

many things, it actually burdens the people. Weak in historical and sociological insights, their fatwas often contradict the interests of the ummah, common sense, and the spirit of the times. Radicalism often appears as a reaction to other forms of radicalism such as the radical attitude of secularists who reject religion. Resistance to social, economic, and political injustices in the midst of a global and contemporary society. Radicalism often appears as an expression of frustration and rebellion against social injustice caused by the barren performance of legal institutions. Radicalism is a common symptom that can occur in a society with various motives, both social, political, cultural and religious, which is characterized by violent, extreme, and anarchist actions as a form of rejection of the symptoms faced.

Claims of truth cannot be justified because man has only relative truth and only God knows absolute truth. Therefore, if there is a group that feels righteous, then they have directly acted arrogantly as if they have usurped the authority of Allah (Masduqi, 2013). Muslims should prioritize obligations over trivial matters of the sunnah. Has zakat solved the problem of poverty for the people? Has prayer kept us away from doing evil and social chaos? And has Hajj created an awareness of equality in Islam? Things like this should be prioritized instead of just taking care of beards and pants. In contrast, Rubaidi outlined the five characteristics of the Islamic radicalism movement. first, making Islam the final ideology in regulating individual life and also constitutional politics. second, the Islamic values adopted adopted their origins in the Middle East as they are without considering the social and political developments when the Qur'an and hadith were present on this earth, with the current local reality. third, because the attention is more focused on the text of the Qur'an and hadith, this purification is very careful to accept all cultures that are not of Islamic origin (Middle Eastern cultures), including being careful to accept local traditions because they are worried about interfering with Islam with bid'ah. fourth, rejecting Non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalization. Again, all the rules that are set must refer to the Quran and Al-Hadith. Fifth, the movement of this group is often opposite to the wider community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government (Rubaidi, 2007).

The claim of a single truth in religious practice, as criticized by Masduqi (2013), has a significant impact on Islamic education. If students are formed with the mindset that absolute truth only exists in certain groups, then the space for dialogue and tolerance will be closed. This kind of education has the potential to give birth to a generation that is exclusive, intolerant, and prone to social conflict. Furthermore, as described by Rubaidi (2007), the characteristics of radical movements that are textualist and reject local traditions and modern ideologies show the importance of critical religious literacy in education. The Islamic education curriculum needs to be directed so that students are able to distinguish between substantive obligations such as zakat, prayer that fosters social ethics, and Hajj that instills an awareness of equality with superficial symbolic practices. Thus, Islamic education must develop an approach that emphasizes ethical, social, and contextual values instead of getting stuck in ritualistic symbolism. The integration of this perspective in the learning of monotheism and fiqh can strengthen religious moderation, form critical students, and prevent the emergence of rigid and radical puritan attitudes.

The statement, then the researcher confirmed through an interview with a former prisoner of LP Jl. Dewisartika Palu, Central Sulawesi, who did not want to be named, said, for approximately 5 years of hanging out with friends in the prison about 3 people who are familiar with me, and every time I discuss and dialogue with him, on average they are closed to explaining their relationship with terrorist movements. he only said "that we are fighting to uphold the truth in the land of Allah, if anyone deviates from the teachings of Allah and His Messenger we are ready to wage jihad (Sirajuddin M. Thayeb, 2023). Such explanations are plausible, although they do not say that the imprisonment of the mercenaries is part of the terrorist movement. The emphasis on thinking based on the concept of jihad based on doctrine finally gave birth to a movement that seemed to threaten humanity and togetherness as fellow creatures of God. Based on this information, the researcher obtained information indirectly that the radicalism movement in Islam is really the result of the doctrine of religious understanding taught based on the concepts of takfiri, bid'ah, and heresy. This means that this movement does not know tolerance for the truth that they understand textually, regardless of the context, the way of dressing, for example, they believe that Islamic clothing, by using a cingkrang, a special beard, is a manifestation of the teachings of the Prophet Muhammad (saw).

The findings of interviews with former terrorism inmates show that the doctrine of jihad that is narrowly understood is rooted in a doctrinal, textualist, and noncontextual pattern of religious education. This kind of understanding forms a takfiri mindset that rejects tolerance, and associates outward symbols such as dress or appearance with the standard of the truth of the faith. From an educational perspective, this emphasizes the importance of recontextualizing the teaching of monotheism and fiqh so that it focuses not only on symbolic and formalistic aspects, but also on ethical, social, and humanitarian dimensions. Islamic education needs to teach the concept of jihad in a broader sense, namely as an effort to build social justice, peace, and welfare, not as a legitimacy of violence. Thus, Islamic educational institutions must develop curricula and learning methods that encourage critical reasoning, respect for differences, and understanding of maqāsid al-sharī'ah. This approach will minimize the risk of transmitting radical doctrines and help produce a generation of moderate, tolerant, and civilized Muslims.

Although this study has collected data through interviews, FGDs, and social observations, the findings regarding the infiltration of textualist monotheism in educational institutions are still indicative. There has been no in-depth case study in certain madrassas or pesantren that can show the teaching mechanism in more detail. Therefore, the results of this study need to be seen as preliminary findings that open up space for further research. Further study can be directed to classroom ethnography or formal curriculum analysis in a particular Islamic educational institution, so that the relationship between theological construction and pedagogical practice can be more strongly proven.

Discussion

The discussion of this research confirms that the Trilogy of Tawheed Ibn Taymiyyah is an academic construction born from the spirit of *tajdid* (renewal) and *tashfiyah* (purification), not an explicit division from the Prophet or the generation of *salaf*. The novelty of this thought lies in its systematic classification, although on the other hand it opens up space for theological debate. The aspect of monotheism *uluhiyah*, when taught narrowly, tends to give birth to exclusivism and intolerance. Claims of a single truth as criticized by Masduqi (2013) have the potential to close the space for dialogue and trigger social conflicts. However, when interpreted contextually, monotheism can actually be the basis for pure slavery ethics, without having to degrade different religious practices. Meanwhile, the monotheism of *Asma wa Sifat* has great relevance to character education; The nature of Allah who is Just, Merciful, and Wise can be instilled as a social value that fosters a moderate, tolerant, and civilized attitude.

The phenomenon of radicalism that has emerged cannot be separated from two factors: first, global political factors involving the world's great powers; Second, the factor of religious education that is conveyed textually and doctrinally. Political radicalism arises from global conflicts and the hegemony of large countries, while religious radicalism grows out of rigid and uncontextual monotheistic teaching patterns. Therefore, it is important to distinguish between political radicalism and religious radicalism so that the analysis does not simplistic the teachings of monotheism. From an educational perspective, the monotheistic trilogy has direct implications for the curriculum. *Rububiyah* Tawheed can encourage the integration of religious science and general science with the awareness that all knowledge comes from Allah. *Tauhid Uluhiyah*, when developed with a dialogical approach, can teach sincerity in worship without causing intolerance. *Tauhid Asma wa Trait* can be translated into character competencies that emphasize justice, compassion, and wisdom in social life. Thus, the education of monotheism should not stop at dogmatization, but should be directed at *maqāṣid al-sharī'ah* justice, *rahmatan lil 'alamin*, and social harmony.

The results of interviews with former terrorism convicts further confirm that radicalism does not come from the original teachings of Ibn Taymiyyah, but from a textual, exclusive, and non-contextual understanding of *jihad* and monotheism *uluhiyah*. Therefore, the repositioning of Ibn Taymiyyah's thought in Islamic education must be directed at strengthening moderation, rationality, and social ethics, so that the trilogy of monotheism can be an instrument of deradicalization and strengthening inclusive Islam.

CONCLUSION

Fundamental Findings: Ibn Taymiyyah's Trilogy of Tawheed (*Rububiyah*, *Uluhiyah*, and *Asma' wa Sifat*) was basically formulated to purify the Islamic *aqidah* from *shirk* and heresy, and affirm *tawheed* as a theological principle and social proxy. However, the narrow meaning, especially in the aspect of *Uluhiyah*, has been reduced by some groups, so that it becomes a legitimacy for *takfiri* and intolerance. **Implications:** In the Indonesian context, these teachings continue to influence Islamic organizations that emphasize the purification of *aqidah*. However, the direct connection between Ibn Taymiyyah's thought and radicalism is not entirely accurate, because many of his works emphasize *da'wah* ethics, social justice, and moral responsibility.

Therefore, the recontextualization of the Tawheed Trilogy through the maqāṣidiyyah approach is important so that Islamic education can instill the value of moderation, tolerance, and prevent radicalization based on narrow doctrines. **Limitations:** This study is still limited to textual analysis and conceptual discourse, not supported by in-depth field research related to how the Tawheed Trilogy is taught in various Islamic educational institutions and how the Indonesian Muslim community receives Ibn Taymiyyah's thoughts in daily practice. **Future Research:** The next study can be directed to empirical research on the implementation of the monotheistic curriculum in Islamic boarding schools, madrasas, and Islamic universities. In addition, it is necessary to further research pedagogical strategies and hermeneutic approaches that are effective in promoting a moderate, rational, and contextual understanding of monotheism in the midst of a multicultural society.

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