

AL-ATTAS ON TA'DIB AND ITS RELEVANCE IN REALIZING THE STABILITY OF GLOBAL SOCIETY

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Abstract

Islamic education today faces serious problems. Because education today is often motivated by pragmatic needs, the essence of Islamic education as the cornerstone of morals, society, and culture movement is lost, leading to the problem of loss of adab, or the degradation of moral, ethical, and spiritual principles that underpin Islamic education and the lives of Muslims generally. Additionally, it leads to negative outcomes like instability in the global community. This study attempts to examine the idea of ta'dib in al-Attas' philosophy and its applicability to dealing with the volatility of global society. Library research using a descriptive analytic technique is the methodology employed in this study. Books and earlier publications provide the research data. The findings indicate that ta'dib is a notion that is thought to be more consistent with the idea of Islamic education. Al-Attas claims that omitting the terms adab and ta'dib can result in three things: a loss of knowledge (essence), misunderstandings when trying to understand the truth and acquire accurate knowledge (misunderstandings and mistakes in knowledge), and the emergence of leaders devoid of the highest ideals of morality, intelligence, and spirituality necessary for legitimate leadership in Islam. Therefore, it can be said that al-Attas' idea of ta'dib as the cornerstone of Islamic education is pertinent to the requirements of people in the modern day, not just Muslims but all people.

Keywords: Al-Attas, Ta'dib, Islamic Education, Loss of Adab.

مستخلص البحث

تواجه التربية الإسلامية اليوم مشاكل خطيرة. لأن التعليم اليوم غالباً ما يكون مدفوعاً بمخاوف براغماتية، مما يؤدي إلى ضياع جوهر التربية الإسلامية باعتبارها حجر الزاوية في حركة الأخلاق والمجتمع والثقافة، مما يؤدي إلى مشكلة ضياع العبادة، أو تدهور المبادئ الأخلاقية والأدبية والروحية التي تقوم عليها التربية الإسلامية وحياة المسلمين عموماً. بالإضافة إلى ذلك، يؤدي ذلك إلى نتائج سلبية مثل عدم الاستقرار في المجتمع العالمي. وتحاول هذه الدراسة دراسة فكرة التعبد في فلسفة العطاس وقابليتها للتطبيق في التعامل مع تقلبات المجتمع العالمي. إن البحث المكتبي باستخدام الأسلوب الوصفي التحليلي هو المنهج المستخدم في هذه الدراسة. وتوفر الكتب والمنشورات السابقة بيانات البحث. وتشير النتائج التي تم التوصل إليها إلى أن مفهوم التعقيب هو مفهوم يعتقد أنه أكثر اتساقاً مع فكرة التربية الإسلامية. ويزعم العطاس أن إغفال مصطلحي الأدب والتأديب يمكن أن يؤدي إلى ثلاثة أمور: ضياع المعرفة (الجوهر)، وسوء الفهم عند محاولة فهم الحقيقة واكتساب المعرفة الدقيقة (سوء الفهم والغلط في المعرفة)، وظهور قادة مجردين من المثل العليا للأخلاق والذكاء والروحانية اللازمة للقيادة الشرعية في الإسلام. لذلك يمكن القول إن فكرة العطاس عن التثقيف باعتبارها



حجر الزاوية في التربية الإسلامية وثيقة الصلة بمتطلبات الناس في العصر الحديث، ليس فقط المسلمين بل جميع الناس.

الكلمات المفتاحية: العتاس وتأديب والتربية الإسلامية وضياع الأدب.

INTRODUCTION

An essential aspect of human life is education. particularly Islamic education, which aims to provide people the means to be happy both here on Earth and in the afterlife.¹ Regarding its goals, Islamic education is better described as human-centered education, which places more emphasis on the value of individual success and contentment in this life as well as the next, as opposed to society-centered education, which seeks social and economic recognition and achievement, thereby reducing education to a tool for socioeconomic mobility within a community or a country.

This objective reflects the idea that each person will be held directly accountable to his Lord for all of his actions. This does not imply, however, that there is no interest in Islamic education in society. Since the goal of socioeconomic enhancement is not always required and bring about human kindness and enjoyment, it is hoped that focusing on individuals would have a positive effect on society. Regardless of the aforementioned viewpoint, people and society should be viewed more holistically rather than antagonistically because the civilized person that Islamic education aims to create is one who is fully conscious of his uniqueness and his rightful place in his society, also with God, himself and others.²

The four objectives of Islamic education, according to Abbudin Nata, are as follows: (1) Teaching people about their place among other living things and their obligations in this world. (2) Teaching people how to interact with others and their roles in the structure of society. (3) Presenting nature to people, allowing them to understand the wisdom of its creation, and providing them with the opportunity to gain from it. (4) Presenting people to Allah, the creator of the universe, and directing them to worship Him.³ In essence, education in Islam is intended to foster and shape human beings who are scientifically independent and fulfill their capacity as social beings

¹ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1993). p. 84-85

² Alwi Alatas, "Education and Socio-Political Change in the 11th and 12th Centuries Abbasid Realm", *Journal of Islamic Thought and Civilization* 11, no. 1 (2021). p. 82-83

³ Nur Eko Ikhsanto, Muthoifin Muthoifin, and Triono Ali Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)", *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 2 (2023). p. 1780-1781

while simultaneously carrying out their roles as *'Abid* (servant) and *Khalifah Fil Ard* (leader on earth).⁴

Apart from that, Islamic education today faces quite serious problems. The essence of Islamic education as a foundation for social movements, morals, and culture disappears when one considers how education nowadays is often centered on practical concerns, such as market demands or employment.⁵ In other cases, Islamic education is currently increasingly required to follow the development of the times. So, without realizing it, Islamic education has been influenced by secular thinking, which inadvertently causes polarization between religious education (religious knowledge), general education (science) and moral education (morals).⁶ Al-Attas claims that the weakening of the people's will to acquire knowledge and the misunderstanding of knowledge (corruption of knowledge) are the main causes of the downfall of Muslims in recent decades. Muslims are now less powerful in the political, economic, social, and cultural spheres as a result of this.⁷ Furthermore, Al-Attas as one of the figures who focuses on the field of education offers a concept that has a comprehensive scope regarding Islamic education which is called *Ta'dib*.

Al-Attas' own investigation, which examined the term *Ta'dib* from both a semantic and content perspective and altered it to reflect its moral teachings, led to the name's selection. Despite the fact that the names *Tarbiyah* and *Ta'lim* have gained popularity, he positions *Ta'dib* as a notion that is seen to be more suitable for the idea of Islamic education. The aforementioned word, according to Naquib Al-Attas, might help people comprehend that Islamic education is a process of internalization and teaching them manners. Therefore, the contact that instilled manners is the main topic that takes place in Islamic education activities. According to Al-Attas, if "something" is not ingrained in the student, instruction and the skill-learning process—no matter how scientific—cannot be considered education.⁸ According to Azyumardi Azra, personality and character development are not taken into account in today's educational process, which primarily focuses on cognitive learning. Thus, he provides a remedy in the form of a roadmap for reconstructing Islamic

⁴ Alwi Alatas, "Islamic Educational Institutions in the Past: Kuttāb and Madrasa", *IJUM Journal of Religion and Civilisational Studies* 4, no. 2 (2021). p. 192.

⁵ Ficky Uwais Alqarny and Sukari, "Isu-Isu Kritis Dalam Pendidikan Islam", *Wabana Didaktika: Jurnal Ilmu Kependidikan* 22, no. 1 (2024). p. 106.

⁶ Naziah Julianti, "Problematika Dan Inovasi Lembaga Pendidikan", *Jurnal Ilmiah Multi Disiplin Indonesia* 2, no. 7 (2023). p. 6.

⁷ Farchan Nurhakim, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Pendidikan Dan Relevansinya Dengan Teori Pendidikan Kontemporer", *Ta'lim Diniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2022). p. 108.

⁸ Ikhsanto, Muthoifin, and Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)", n.d. p. 1784.

education, one of which is by redefining education and expressing his support for Al-Attas's notion of *ta'dib*.⁹

In an attempt to revitalize Islamic education, several Islamic scholars have attempted to reformulate the curriculum. Among the numerous that are available, Al-Attas's thought is intriguing to investigate and re-connect with the state of Islamic education today. With his core educational theory, Al-Attas is a modern Islamic philosopher who is very concerned about the deterioration of Islamic civilization. He first became concerned about how modernism was deteriorating Islamic education, which ultimately led him to rethink the structure of Islamic education.¹⁰

Despite the fact that several scholars have written on Islamic education from Al-Attas's perspectives, the majority of these works only address the topic of expanding on and comprehending Al-Attas's conception of education. In the last five years, some academics have tried to offer a detailed explanation of Al-Attas' philosophy of education, including the goals, curriculum, and techniques used. Others have tried to see the similarities and differences in the concept of Islamic Education between Al-Attas and several other Islamic figures such as; Mahmud Yunus,¹¹ and Al-Ghazali.¹² There are also those who have tried to see its relevance to national education and Islamic education in Indonesia.¹³ Therefore, this study attempts to complement previous studies by offering more specific research discussing the concept of *ta'dib* Al-Attas as an epistemological basis for the realization of a civil society.

METHOD

This research is a literature review. Data were collected using documentation techniques consisting of various sources such as books, journals, and other scientific papers. The primary data of this research were taken from several al-Attas books that are related to the research. While secondary data were taken from various credible sources. The information was gathered via significant quotes that are relevant to the research discussion, then analyzed to produce a

⁹ Sri Syafa'ati and Hidayatul Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al-Attas Dan Relevansinya Dengan Sistem Pendidikan Nasional", *Palapa* 8, no. 2 (2020). p.

¹⁰ M. Ma'ruf, "Konsep Pendidik Dan Peserta Didik Perspektif Syed Naquib Al-Attas", *Journal TALIMUNA* 10, no. 2 (2021). p. 13.

¹¹ Ikhsanto, Muthoifin, and Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)", 2023.

¹² Moch Tolchah, "Studi Perbandingan Pendidikan Akhlak Perspektif Al-Ghazali Dan Al-Attas", *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 9, no. 1 (2019). p. 79-106.

¹³ Mohammad David El Hakim and Eni Fariyatul Fahyuni, "Pendidikan Islam Dalam Perspektif Syed Naquib Al-Attas Dan Relevansinya Bagi Pengembangan Pendidikan Islam Di Indonesia", *Islamika: Jurnal Ilmu-Ilmu Keislaman* 2, no. 1 (2020). p. 46-62.

conclusion as a result of the study. After that, the quotations that have been analyzed are then arranged into a complete paragraph unit.

RESULTS AND DISCUSSION

Anatomy of al-Attas's Educational Thought

Before reading further about Al-Attas' theory of *ta'dib*, which forms the cornerstone of Islamic education, the structure of his thought will be explained systematically first. The background of al-Attas' educational thought cannot be separated from his response to the secularization of knowledge.¹⁴ According to him, the secularization of science refers to the separation or isolation of science from spiritual and moral aspects that originate from religion. Al-Attas argues that the secularization of science occurs when science is seen as something that is separate from religious values and is considered a neutral entity (value free).¹⁵ Al-Attas also said that the secularization of science undermines education's goal, and a more holistic understanding of humanity; it should include the dimensions of reason, heart, *nafs* and spirit. For him, this concept of secular education produces humans who are low in civilization, and brings damage to nature and also to humanity itself.¹⁶ Furthermore, al-Attas sees that the most needed prevention to face the crisis caused by the secularization of science is Education. He encourages to restore the integration between science and religion in order to achieve the proper understanding of the universe and the position of humans in it.¹⁷

Muslim intellectuals around the world have different tendencies when it comes to the renewal of Islamic educational thought; however, two tendencies that stand out among them are internal and external. External is an attempt at renewal that begins by identifying the causes of the decline of the people through observing social, political, economic, and technological phenomena, etc. While internal is an attempt at renewal that begins by seeking the causes of the decline of the people from within through a deep understanding of what Islam means.¹⁸ In this case, al-Attas can be

¹⁴ Rakhmad Agung Hidayatullah et al., "Concept Good Education with Adab to Build Islamic Human Resource Development," *International Journal of Asian Business and Management* 2, no. 3 (2023): p. 275–88.

¹⁵ Jarman Arroisi, Hamid Fahmy Zarkasyi, and Winda Roini, "The Relevance of Contemporary Epistemology on Existing Knowledge: A Critical Analysis of Western Scientific Worldview According to Al-Attas Perspective," *Afkar: Jurnal Akidah & Pemikiran Islam* 25, no. 2 (December 28, 2023), p. 232-233. <https://doi.org/10.22452/afkar.vol25no2.7>.

¹⁶ Dena Sri Anugrah and Syahidin Syahidin, "Secularism and Moral Education: A Study of Syed Muhammad Naquib Al-Attas' Thoughts on the Concept of Moral Education," *TARBAWY: Indonesian Journal of Islamic Education* 11, no. 1 (2024): p. 15–16.

¹⁷ Nur Hadi Ihsan et al., "Secularization And Its Implications For The Sciences," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 7, no. 1 (2022): p. 8.

¹⁸ Enjang Sukandi and Siti Nia Anisa Inayah, "Naquib Al-Attas Educational Thought in Contemporary Islamic Education," *Al-Afkar: Journal for Islamic Studies Journal For Islamic Studies* 7, no. 4 (2024), p. 833. <https://doi.org/10.31943/afkarjournal.v7i4.303>.

included in the group that tends to have a strong response to the dominance of the secular West that gave birth to the secularization of science. Al-Attas stressed that science today has been tainted by the products of Western secular ideology, which is undoubtedly contrary to Islamic values.¹⁹ Therefore, al-Attas's educational thinking is more characterized by selective reconstruction in an effort to present a complete Islamic education system.²⁰ With this, the principle of individual balance is maintained as a representation of humans' main function as caliphs on earth.

The issues Muslims confront today, particularly in the area of education, have also been clarified by Al-Attas' conceptual understanding of *adab*. This is because, in addition to providing a theoretical explanation, he used his actual work, ISTAC, to illustrate it. According to Wan Daud, Al-Attas is not wrong when he said that the problem of contemporary Islamic education is the most important. Education in the Muslim world no longer meets the needs of the Muslim lifestyle. For Muslims, the ideal goal of education is based on the spiritual goals of man, while the Western model of education promotes socio-economic goals. In the Western model of education, students are prepared to be ready to work in order to earn an income. Economic and material needs and ambitions are nurtured through the educational process, while the spiritual and moral aspects of life are forgotten. The Muslim community must rise from this wrong path. We must emphasize on the correct understanding of knowledge and education based on our own philosophy.²¹

One of the key terms that al-Attas often uses to describe the current situation of Muslims is the loss of *adab*. For him, this is a fundamental problem in contemporary Islamic education that opens up space for in-depth analysis, both from a philosophical, social, and educational perspective.²² This loss of *adab* also describes the condition of the people who have almost lost their identity. Again, this is caused by colonialism and the continuous hegemony of the West against Islamic countries.²³ An additional danger factor is the lack of knowledge and understanding of Muslims about their own religion. These two main factors trigger the tendency of Muslims to imitate other people or other countries, which ultimately results in the loss of their identity.²⁴

¹⁹ Ramon Harvey, "Islamic Theology and the Crisis of Contemporary Science: Naquib Al-Attas' 'Metaphysical Critique' and a Husserlian Alternative," *Theology and Science* 21, no. 3 (2023): p. 404–20.

²⁰ Muslina Muslina and Rini Rahman, "Pemikiran Pendidikan Islam Syekh Muhammad Naquib Al-Attas," *Jurnal Kawakib* 2, no. 1 (2021): 55–63.

²¹ Wan MohdNor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: ISTAC, 1998). p. 71.

²² Nasiri Nasiri and Afifah Afifah, "Critical Study of Islamic Educational Language In the Naquib Al-Attas Perspective," *International Journal of Islamic Thought and Humanities* 3, no. 2 (2024): 206–17.

²³ Muhammad Taqiyuddin, Jarman Arroisi, and Mohammad Syam'un Salim, "Analizing Islamophobia As Hate Speech: Al-Attas' View on the Corruption of the Knowledge," *Available at SSRN 3527840*, 2020.

²⁴ Miftahul Jannah, "The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science," *Kawanua International Journal of Multicultural Studies* 3, no. 2 (2022): 57–65.

Loss of Adab in the sense of Naquib al-Attas refers to the loss or degradation of moral, ethical, and spiritual values that are the foundation of Islamic education and the life of Muslims in general. In the works of Naquib al-Attas, especially the one entitled *The Concept of Education in Islam*, he emphasizes that *adab* is not just good behavior or politeness, but also includes a deeper dimension related to human relations with God, others, and the universe. In explaining the meaning of loss of *adab*, al-Attas wrote;

*“Loss of discipline – the discipline of body, mind, and soul; the discipline that assures the recognition and acknowledgment of one’s proper place in relation to one’s self, society, and community; the recognition and acknowledgment of one’s proper place in relation to one’s physical, intellectual, and spiritual capacities and potentials; the recognition and acknowledgment of the fact that knowledge and being are ordered hierarchically.”*²⁵

Losing adab entails losing discipline of the body, mind, and soul—discipline that guarantees one recognizes and accepts their rightful position in relation to themselves, society, and the community; recognizes and accepts their rightful position in relation to their intellectual, spiritual, and physical potentials; and recognizes and accepts the hierarchical structure of existence and knowledge.²⁶ Al-Attas’ answer, according to Adian Husaini, is highly intriguing as it characterizes the loss of *adab* as “loss of discipline”, specifically the loss of discipline of the body, mind, and soul. The key issue is that everything is generalized at the same level without taking good and bad or right and wrong into account since people are unable to discern between good and right from wrong and falsehood.²⁷ Generally speaking, after completing their schooling, people will stop at nothing to satisfy their demands. This is a result of their belief that education is sufficient. They act in that way as a result.²⁸ Al-Attas asserts that this is unquestionably in opposition to the primary objective of Islamic education, which is to create morally upright individuals.

***Ta’dib* as the Epistemological Basis of Islamic Education**

Other terminologies that are also used will be introduced before delving more into the subject of the idea of *ta’dib* as a term used for Islamic education. Three terms—*tarbiyah*, *ta’lim*, and *ta’dib*—are used to describe the meaning of education. But in reality, each of these three phrases has a somewhat different meaning. Regarding the term “*tarbiyah*,” al-Attas stressed that it is uncommon to find the present definition of the term in extensive Arabic dictionaries. The term “*tarbiyah*,” which means human special education and is consistent with the Islamic viewpoint, is

²⁵ Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul AziUniversity, 1979). p. 2

²⁶ Al-Attas, p. 2.

²⁷ Adian Husaini, *Realizing a Just and Civilized Indonesia* (Surabaya: Bina Qalam Indonesia, 2015). p. 258.

²⁸ Husaini, p. 258.

not found in the extensive Arabic lexicon. According to a number of sources from Naquib al-Attas's study, including Ibn Manzhur, it was observed that the term "*tarbiyah*" and its words are the source of several variations "*raba*" and "*rabba*," which Al-Asma'i recounted. The terms had the same meaning. Al-Jauhari underlined that the root word *ghadzu* or *ghadzuw* is the source of the meaning of *tarbiyah* and a number of other forms al-Asma'i noted. These meanings include to feed, care for, and sustain. In this sense, anything that grows—children, plants, etc.—is included. Basically, *tarbiyah* means to nurture, give birth, give growth, develop, maintain, make, make bigger, raise, produce mature results and tame.²⁹

According to the Qur'anic conceptual system's semantic foundation, it is evident from the explanation of al-Attas above that the language does, in fact, contain components of instruction. Its orientation, however, is more on parenting and guiding those results in physical form or on education that tends toward the aspect of compassion and/or good raising (*tarbiyah*). Therefore, it is believed that Naquib al-Attas did not address the spiritual content (reason, heart, *nafs*, and *rūb*) that humans possess.³⁰

Al-Attas views "ta'lim" as a conceptual pair that has the same meaning as "ta'dib". But if it is related to the main idea of educational terminology, which is defined by Naquib al-Attas as the recognition of the correct places of everything in the order of creation so that it leads to the recognition of God's right place in the order of being and existence, then "ta'lim" is limited to introduction and does not mean education but rather teaching (*ta'allum*). Because education is the process of introducing and recognizing something that leads to planting.³¹ The term "ta'lim" also evolved throughout the Islamic world in relation to the term education, particularly in Arabic-speaking nations. Naquib al-Attas's opinions on the term "ta'lim" don't seem to be very clear. This might be because the analysis that scholars can understand reveals that the phrase "ta'lim" is part of the section that develops the fundamental ideas that give rise to the term "ta'dib." The term "ta'lim" in education refers mainly to the process of imparting information through instruction. The word *addaba*, which signifies teaching, appears to be identical to the phrase *ta'lim*, whose root is *allama*. whereas *ta'dib* denotes learning.³²

²⁹ Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam* (Bandung: Mizan, 1984). p. 51.

³⁰ Komaruddin Sassi, "Ta'dib As A Concept Of Islamic Education Purification: Study On The Thoughts Of Syed Muhammad Naquib Al-Attas", *Journal of Malay Islamic Studies* 2, no. 1 (2018). p. 56.

³¹ Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. p. 48.

³² Sassi, "Ta'dib As A Concept Of Islamic Education Purification: Study On The Thoughts Of Syed Muhammad Naquib Al-Attas." p. 59.

After discussing *tarbiyah* and *ta'lim*, the next step is to analyze the concept of *ta'dib*. Based on the search for the root word and meaning of the term *ta'dib*, it can be seen that this term tends to lead to and represent the meaning of the main key concepts in the words *adab* and *ta'dib* as Islamic education terminology. Consider the following sentence by al-Attas;

“Adab as ta'dib is a discipline of body, soul and spirit as well, namely a discipline that confirms the acknowledgement and recognition of the right place in relation to physical abilities and potential, intellectuals and spirituality, acknowledgement and recognition of the fact that knowledge and form are arranged hierarchically according to various levels (marātib) and degrees. In adab will be reflected justice and wisdom (wisdom). Adab includes material and spiritual life. Adab also contains invitations to banquets that bring spiritual pleasure, adab involves discipline of mind and soul, right actions and aspects of honor. Adab's emphasis includes charity and knowledge so as to combine science and charity and manners harmoniously, from these three harmonizations giving birth to ta'dib as the terminology of Islamic education.”³³

It is evident from the preceding statement that the *tauhid* paradigm and *ta'dib*, the epistemology of Islamic education, have a solid justification. This is due to the fact that, as an epistemology in Islamic education, *ta'dib* may assist individuals in acknowledging the existence of God, which is correct. Therefore, a person who achieves self-actualization via Islamic education with *ta'dib* would comprehend the main purpose he was created, the essence of himself, which ultimately enables him to acknowledge Allah as the Creator and govern his life as *khalifatullah* with justice, wisdom, courage, and patience. in order to bring about happiness both here on Earth and in the hereafter.³⁴

Al-Attas asserts that failing to use the terms *adab* and *ta'dib* can have a number of life-threatening repercussions. The first consequence is the loss (of the essence of) knowledge, which will lead to the emergence of leaders who do not possess the high moral, intellectual, and spiritual standards required for legitimate leadership in Islam. He at least mentioned three consequences: confusion in understanding the truth and obtaining valid knowledge (confusion and errors in knowledge).³⁵ These three ‘vicious’ circles will continue to roll as long as education has deviated from its essence.

According to al-Attas, The Islamic perspective, which has to do with revelation, the Prophet's sunnah, and the foundation of reason and intuition (metaphysics)—is what gave rise to the term “*ta'dib*” as an educational phrase. Furthermore, it is founded on a critical examination of thirteen fundamental ideas that are central to Islam. The idea of *adab* is the central idea among the

³³ Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. p. 52-60.

³⁴ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam* (Kuala Lumpur: ISTAC, 1995). p. 90.

³⁵ Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. p. 76.

thirteen notions. Adab, in the words of al-Attas, is wisdom that prevents individuals from making bad choices. Adab refers to the understanding and acceptance of the fact that existence and knowledge are structured in a hierarchy based on their many levels and degrees, as well as the appropriate position for an individual with respect to that reality and his or her bodily, mental, and spiritual abilities.³⁶

Based on the explanation above, Islamic education is to inculcate virtue in each and every person. Thus, Islamic education aims to produce good humans, not to make good citizens, as done by the Western tradition. This is certainly different, Islam through education will make individuals understand their position in relation to God, fellow humans and nature. That way, all true individuals will be created and grouped into true citizens.

Discussion

Realizing Global Community Stability Through the Concept of *Ta'dib*

Modern epistemology has created a remarkable civilization and advanced science and technology successfully. However, modern epistemology, which is the main instrument of modernization, has a worrying impact.³⁷ Modernity has led to human, social and environmental crises: modern humans experience objectification and lose their integrity;³⁸ humans become alienated from their socio-cultural environment,³⁹ and ultimately leads to an ecological crisis that impacts humans spiritually, emotionally and psychologically.⁴⁰

The impact of modern epistemology is also felt in the framework of educational epistemology. Modern educational epistemology has encouraged students to be partial, incomplete, reduced, materialistic, deterministic, and mechanistic.⁴¹ Its negative impacts on humans and nature have been predicted by postmodernist activist Pauline M Rosenau. She noted several important evidences of the crisis of modernity: failure to realize improvements towards a better future; unable to free oneself from arbitrariness and abuse of authority for the sake of power; giving rise to various

³⁶ Al-Attas. p. 63.

³⁷ Christian William Callaghan and Andrew Mitchell, "Environmental Sustainability and Management Theory Development: PostParadigm Insights from the Anthropocene," *European Management Review* 26, no. 4 (2023).

³⁸ Samuel Bendeck Sotillos, "The Eclipse of the Soul and the Rise of the Ecological Crisis," *Spirituality Studies* 8, no. 2 (2022). p. 34-55.

³⁹ Jeffrey S. Reber and Zachary B. Beckstead, "Anti-Reductionistic Empiricism in Contemporary Psychological Research," in *The Observation of Human Systems*, ed. Joshua W. Clegg (London: Routledge, 2017).p. 141-166

⁴⁰ Jana S Rošker, "Sublating Sinic Relationism: On a Winding Path from Transcultural to Global Ethics," *Asian Studies* 10, no. 3 (2022). p. 81-104.

⁴¹ Antonio Cuadrado-Fernandez, "Mind, Body and Environment in Indigenous Anglophone Writing: Poetic Interventions for a New Modernity," in *Multiculturalism: Critical and Inter-Disciplinary Perspectives*, ed. Kerry Gallagher (Leiden: Brill, 2020). p. 121-129.

social pathologies; and neglect of the spiritual and metaphysical qualities of humans because of excessive focus on the physical characteristics of individuals.⁴²

Al-Attas' educational thinking begins with his criticism of modern epistemology. Al-Attas is not only critical of modern epistemology which is positivistic and deterministic, he is also very critical of several aspects of modern epistemology: the modern scientific method; the concepts, assumptions, and emblems of contemporary science; the rational and empirical aspects of modern science, and matters relating to ethical values; the modern scientific interpretation of scientific sources; modern scientific theories about the origin of the universe; Western science's presumptions on the reality of the outside world, the consistency of nature, and the logic of natural processes; modern scientific theories about the universe; the modern scientific classification of the branches of science; and the limitations and interrelationships between one branch of science and another, and the relationship of modern science to society.⁴³ For Al-Attas, various problems inherent in the epistemology of modern science dominate the educational curriculum in almost all modern educational institutions, including Islamic educational institutions.

The educational paradigm offered by Al-Attas refers more to the moral-transcendental (affective) aspect, although it also does not ignore the cognitive (sensual-logical) and psychomotor (sensual-empirical) aspects. According to Muhaimin, all of these are relevant to the aspirations of Islamic education, namely aspirations that are inspired by morals and religion.

The duty of an educator or teacher is inextricably linked to the inculcation of manners in Islamic education. According to Al-Ghazali, a teacher or educator is tasked with removing the participants' reprehensible morals and replacing them with admirable ones, with the ultimate goal being that students will experience the joy of Allah SWT both here on Earth and in the hereafter. This is what may be unclear in today's education system. More focused only on cognitive transfer alone, and less important aspects of manners.⁴⁴

Ta'dib, as conceptualized by al-Attas, plays a vital role in his vision of Islamic education. In his works, al-Attas defines *ta'dib* not simply as the acquisition of knowledge, but as a holistic process of moral and intellectual development. He distinguishes between education in the modern Western sense—where knowledge is often fragmented and secular—and a truly Islamic form of education

⁴² Pauline M Rosenau, *Postmodernism and Social Sciences: Insight, Inroads, and Intrusion* (Princeton: Princeton University Press, 1992).

⁴³ Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam*. p. 89.

⁴⁴ Akbar Zikry Septoyadi, "The Concept of Ta'dib According to An-Naquib Al-Attas and Humanism According to Paulo Freire and Their Relevance with Islamic Education," *Al-Abshar: Journal of Islamic Education Management* 2, no. 1 (2023). p. 20-21.

that emphasizes the development of individual character, spiritual growth, and ethical awareness. For al-Attas, *ta'dib* includes not only formal instruction, but also the formation of a human worldview in accordance with Islamic values, which ultimately leads to the development of the whole person. *ta'dib* is about fostering a relationship between knowledge, ethical behavior, and divine guidance, recognizing that true knowledge comes from God and must be pursued in order to understand the Divine and realize one's purpose in life.

In terms of epistemology, al-Attas argues that knowledge should be approached in a way that integrates the outer (physical) and inner (spiritual) dimensions. This is where his critique of the secularization of knowledge comes into play, where knowledge is compartmentalized into different domains that are disconnected from the transcendent and ethical aspects of life. *Ta'dib*, thus, forms the epistemological basis for Islamic education as it ensures that knowledge is not just an intellectual endeavor but also involves the mind (*aqal*) and the heart (*qalb*).

To put it all together, *ta'dib* as the epistemological foundation for Islamic education implies an educational system that nurtures the whole person—mind, body, and spirit—while ensuring that knowledge is always contextualized within the framework of Islamic teachings and the ultimate goal of seeking closeness to God.

In the context of contemporary Islamic education, Naquib al-Attas's thoughts do, in fact, convey a good moral message that should be further explained in light of the accurate Islamic worldview. In fact, his ideas were consistent with those of his forebears, like Ibn Miskawaih and al-Ghazali, rather than being speculative, as the secular Western perspective does. Ibn Miskawaih⁴⁵ believed that the various sciences should be taught for more significant, basic, and vital reasons—namely, for the sake of noble morals—rather than only for academic or scientific reasons. To put it another way, any science is more than just science; it is a mission of high morality. Therefore, a person's morals increase with his or her level of knowledge.⁴⁶

CONCLUSION

Al-Attas used the name *ta'dib* after analyzing its semantic and content elements and adjusting them to fit its moral teachings. Despite the fact that the names *tarbiyah* and *ta'lim* have gained traction, he positions *ta'dib* as a notion that is seen to be better suitable for the idea of Islamic education. By employing the aforementioned phrase, Islamic education, according to Al-Attas, is a

⁴⁵ Ibnu Miskawaih, *Tahzib Al-Akblaq Wa Tathbir Al-'Araq* (Mesir: al-Mathba'ah alMishriyah, 1934). p. 64.

⁴⁶ Sassi, "Ta'dib As A Concept Of Islamic Education Purification: Study On The Thoughts Of Syed Muhammad Naquib Al-Attas". p. 61.

process of internalization and the instillation of manners in individuals. Therefore, the contact that instilled manners is the main topic that takes place in Islamic education activities.

Al-Attas asserts that failing to use the terms *adab* and *ta'dib* can have a number of life-threatening repercussions. The first consequence is the loss (of the essence of) knowledge, which will lead to the emergence of leaders who lack the high moral, intellectual, and spiritual criteria necessary for Islamic leadership to be considered genuine. He at least mentioned three consequences: confusion in understanding the truth and obtaining valid knowledge (confusion and errors in knowledge).

In the context of modernity, there is a push towards human, social and environmental crisis: modern humans experience objectification and lose their integrity; humans become alienated from their socio-cultural environment, and ultimately lead to an ecological crisis that impacts humans spiritually, emotionally and psychologically. Therefore, it can be concluded that the idea of al-Attas with the concept of *ta'dib* as the basis of Islamic Education is very relevant to the needs of the people in this contemporary era, not only Muslims, but also humanity as a whole. This is also closely related to Islam which is a blessing for all nature.

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