

THE CONCEPT OF CURRICULUM BETWEEN THE IDEAS OF SYED NAQUIB AL-ATTAS AND JOHN DEWEY (A COMPARATIVE ANALYTICAL STUDY)

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Abstract

This study aims to conduct a comparative analysis of the concept of curriculum between the ideas of Syed Naquib al-Attas and John Dewey, two prominent educational thinkers with contrasting worldviews. Syed Naquib al-Attas, a renowned Muslim scholar, presents an Islamic perspective on the purpose and structure of education, while John Dewey, a renowned American philosopher, advocates for a progressive, secular approach. Through a critical examination of their respective theories and philosophies, this study explores the similarities and differences in their conceptualization of curriculum, with a particular focus on the underlying worldviews that shape their educational frameworks. The study employs a qualitative research design, utilizing a comparative analysis method to systematically compare and contrast the ideas of al-Attas and Dewey. The findings reveal that while both thinkers acknowledge the importance of curriculum in shaping the educational experience, their fundamental differences in worldview lead to divergent perspectives on the aims, content, and implementation of curriculum. The study contributes to the existing literature by providing a nuanced understanding of the intersections and divergences between Islamic and secular approaches to curriculum development, offering valuable insights for educational policy, practice, and reform.

Keywords: Curriculum, Islamic Worldview, Syed Naquib Al-Attas, John Dewey, Comparative Analysis

Introduction

The concept of curriculum is a fundamental aspect of educational systems, as it shapes the content, structure, and goals of learning experiences ¹. Educational thinkers and philosophers have long debated the nature, purpose, and implementation of curriculum, often reflecting the underlying worldviews and philosophical assumptions that guide their perspectives ². This study focuses on the contrasting ideas of Syed Naquib al-Attas, a renowned Muslim scholar, and John Dewey, a prominent American philosopher, in order to better understand the role of worldview in shaping curriculum.

¹ Joyce VanTassel-Baska and Susannah M Wood, "The Integrated Curriculum Model," in *Systems and Models for Developing Programs for the Gifted and Talented* (Routledge, 2023), 700.

² Wiwik Damayanti et al., "Konsep Pendekatan Pengembangan Kurikulum," *Journal of International Multidisciplinary Research* 2, no. 5 (May 26, 2024): 435, <https://doi.org/10.62504/jimr501>.

Syed Naquib al-Attas, a leading figure in the Islamic education movement, has developed a comprehensive educational philosophy rooted in the Islamic worldview. He emphasizes the integration of spiritual, moral, and intellectual development, and the centrality of Islamic knowledge and values in the educational process. In contrast, John Dewey's progressive educational approach is grounded in a secular, pragmatic worldview that prioritizes the development of critical thinking, problem-solving, and adaptability to societal needs³. Al-Attas believed that Western education often prioritized material success and secular values over spiritual and moral development. He argued that the Western curriculum, particularly in its focus on scientific and technological knowledge, could lead to the erosion of Islamic identity and values. Al-Attas advocated for the development of an Islamic education system that would revitalize the Islamic intellectual tradition and promote the integration of faith and reason. Syed Naquib Al-Attas emphasized that such a system should be grounded in the Islamic worldview and values, rather than relying on Western models.

Basically, from a Western perspective, education is based on rational and empirical data without believing in revolutions such as religious books and the like. Syed Muhammad Naquib al-Attas stated that Western science is not built on revelation and religious beliefs but on cultural traditions reinforced by philosophical speculations related to secular life that centre the human being as a rational being⁴. While education according to Islam is based on the Quran, al-Sunnah, the opinions of scholars, and historical heritage while still using rational considerations and empirical data⁵.

The study begins by providing a comprehensive overview of al-Attas' and Dewey's respective educational philosophies, with a particular focus on their views on the purpose, content, and structure of curriculum. It then delves into a comparative analysis, highlighting the key similarities and differences in their approaches, and analysing how their underlying worldviews shape their conceptualization of curriculum. Finally, the study discusses the broader implications of these findings, offering insights for educational reform and the development of more inclusive and holistic educational systems.

³ Fauzan Fauzan, "Kurikulum Pendidikan Islam Dalam Perspektif Tokoh Pendidikan Islam," *Jurnal Ilmiah Peuradeun* 2, no. 1 (2014): 101.

⁴ Aisyatur Rodhiyah, "Comparative Study of Al-Ghazali and John Dewey Thoughts about the Concept of Education in Islamic and Western Perspectives" (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2023), 18, <http://etheses.uin-malang.ac.id/52285/>.

⁵ Abuddin Nata, *Pendidikan Dalam Perspektif Al-Quran* (Jakarta: KENCANA, 2016), 14.

By conducting a comparative analysis of al-Attas' and Dewey's conceptualization of curriculum, this study aims to elucidate the underlying tensions and synergies between Islamic and secular approaches to education. It is crucial to understand these divergent perspectives, as they have significant implications for educational policy, pedagogy, and the cultivation of well-rounded individuals capable of navigating the complexities of the modern world.

Method

The study of this research is Library Research, with a qualitative approach, using the descriptive-analytical method, which is a pictorial method for issuing appropriate facts with events ⁶. It also describes cases or a way to spend facts with the correct interpretation ⁷. To obtain the needed data, the researcher used the documentary method, which is a method of collecting facts and data by reviewing the existing materials after collecting them, which come in the form of writings, pictures, or historical creations about the life of the author of the book, in the making of his book, the background of his writing, his goals, his motives, his name, and the references used in writing his book ⁸.

This study also employs a comparative analytical research design. By comparing and contrasting the educational philosophies of Syed Naquib al-Attas and John Dewey, this study seeks to identify the underlying similarities and differences in their conceptualizations of curriculum. This comparative approach will allow for a deeper understanding of the role of worldview in shaping curriculum and the potential synergies and tensions between Islamic and secular approaches to education.

The primary data for this study will be derived from the written works of Syed Naquib al-Attas and John Dewey, including their books, articles, and speeches. These primary sources will be analyzed to identify their key arguments, concepts, and underlying assumptions regarding the nature, purpose, and content of curriculum.

⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), 6.

⁷ Eko Sugiarto, *Menyusun Proposal Penelitian Kualitatif: Skripsi Dan Tesis* (Suaka Media DIandra Kreatif, 2017), 80.

⁸ Sugiono, *Metodologi Penelitian Pendidikan* (Bandung: Alfabeta, 2018), 240.

Result and Discussion

Syed Muhammad Naquib Al-Attas Thoughts on The Curriculum

Syed Muhammad Naquib Al-Attas emphasizes that the curriculum must accurately reflect human nature and its complexities, advocating for its implementation beginning at the university level. He argues that a well-structured curriculum should then be gradually adapted to lower levels of education, ensuring that foundational principles are instilled early on⁹.

Al-Attas posits that the curriculum should derive from the dual nature of humans. The physical aspect pertains to knowledge related to the physical and technical sciences, reflecting the concept of *fardhu kifayah*, which encompasses communal obligations that, if fulfilled by some, absolve the rest. Conversely, the spiritual dimension, encapsulated in terms such as *ruh* (soul), *nafs* (self), *qalb* (heart), and *'aql* (intellect), is tied to core knowledge or *fardhu 'ain*, which is essential for every individual. This duality necessitates a curriculum that not only addresses the intellectual and technical needs of society but also nurtures the moral and spiritual growth of students.

In higher education, Al-Attas advocates for a comprehensive curriculum that integrates both categories of knowledge. He believes that students should engage with subjects that enhance their understanding of both the material and metaphysical realms, fostering a balanced worldview. This holistic approach aims to cultivate individuals who are not only skilled professionals but also morally and spiritually aware citizens.

Moreover, Al-Attas asserts that the curriculum is essentially a manifestation of educational aspirations, articulated through a structured educational plan or program. This plan must be meticulously crafted, taking into account various factors that influence the learning process and the overall development of students. It should serve as a guiding framework that aligns educational objectives with the intrinsic nature of human beings.¹⁰

In his concept of Islamic education, al-Attas brought a deep moral dimension. For him, education is not only about the transfer of knowledge, but also about the formation of character and morality. He emphasized that the main goal of Islamic education is to create

⁹ Muslim Hu, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Pendidikan Islam Abad 21 Mengadapi Desrupsi Teknologi," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (January 23, 2023): 71, <https://doi.org/10.47709/jpsk.v3i01.2034>.

¹⁰ Murni Ariani Br Saragih, Nikmah Royani Harahap, and Mardiah Mardiah, "PEMIKIRAN SYED M. NAQUIB AL-ATTAS TENTANG KURIKULUM DAN METODE PENDIDIKAN," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 3 (September 7, 2023): 142, <https://doi.org/10.31004/jrpp.v6i3.18732>.

individuals who are noble and responsible. Al-Attas also gave a sharp criticism of Western education which he considered too secular and too focused on material and technological progress without adequate attention to the spiritual and moral dimensions. In his view, education must be holistic, encompassing physical, mental, emotional, and spiritual aspects. In addition, he emphasized the importance of language and culture in understanding Islam, encouraging Islamic education to be adapted according to each cultural context without sacrificing the fundamental values of Islam. Al-Attas' thinking provides a strong conceptual foundation for the development of relevant and competitive Islamic education in the modern era, combining traditional values with contemporary needs ¹¹.

Al-Attas also showed his criticism of the secular and materialistic Western education model. He viewed that the separation between religion and science, which often occurs in the context of Western education, causes the loss of moral and spiritual dimensions in human formation. The goal of Islamic education from Syed Naquib al-Attas' perspective is to return humans to their natural state, not intellectual development on the basis of humans as citizens of a country whose human identity is then measured according to their role in national life, especially a country that is considered secular. Therefore, al-Attas encouraged Muslims to develop an educational model that is rooted in Islamic values while remaining relevant to the development of the times ¹². One of the changes desired by Syed Naquib al-Attas was to replace the term "*tarbiyah*" with "*ta'dib*" in the context of Islamic education. This was part of an effort to reconstruct the direction and purpose of education in accordance with the view of the nature of education in its origin.

According to Syed Naquib al-Attas, the most serious problems of education and educational curriculum faced by humanity today are actually the problems of science that has undergone secularization, while the influence of secularization has resulted in a culture of materialism. Secularized science has given birth to a paradigm that science is not related to religion, science is impossible to be side by side with religious teachings and so on. An uncivilized politician, an evil economist. Actually, it is also caused by the problem of

¹¹ Muhammad Rizqi Alfansury, Arbaiyah Yusuf, and Zahra Fatihatul Qolby, "PEMIKIRAN SYED MUHAMMAD NAQUIB AL-ATTAS TENTANG PENDIDIKAN ISLAM DI ERA MODERN," *Jurnal Pendidikan Ilmiah Transformatif* 7, no. 12 (December 31, 2023): 169, <https://edu.ojs.co.id/index.php/jpit/article/view/120>.

¹² Syed Muhammad Naquib al-Attas, *Islam Dan Sekularisme*, trans. Karsidjo Djojo Suwarno (Bandung: Pustaka, 1981), 126.

science. Such a situation can confuse Muslims to the point that they do not realize that secular thoughts and ways of life have shifted various Islamic concepts in various aspects of life, including education¹³. So, it can be concluded that the influence of secularism according to Naquib al-Attas, among others; first, it has resulted in a culture of secularism, namely a view that understands that science is not regulated by religion. Second, the loss of manners which has resulted in and given birth to oppressive people (uncivilized politicians), namely putting something in the wrong place. Third, stupidity, namely doing something wrong, to get something. Fourth, natural madness, namely fighting based on the wrong goals and intentions. This is the influence of secularism in education because of a misunderstanding of knowledge, causing people to do evil because they have no religious knowledge.

John Dewey Thoughts on The Curriculum

John Dewey, a prominent figure in educational philosophy, posits that learning should be grounded in practical experiences and the principles of trial and error. He believes that education should not merely prepare individuals for adulthood but should instead be viewed as a continuous process of intellectual and personal growth—a journey that illuminates the path of life. Dewey emphasizes that students must be active participants in their learning, driven by curiosity and a willingness to explore their environment¹⁴. From the perspective of Syed Naquib Al-Attas, this notion of active engagement is critical but requires a foundation rooted in Islamic values and ethics. Al-Attas argues that education should not only foster intellectual capabilities but also nurture the moral and spiritual dimensions of individuals. For him, the curriculum should integrate knowledge with wisdom, guiding students toward a holistic understanding of their roles as responsible members of society.

In Dewey's view, education promotes social efficiency by equipping individuals with the skills necessary to engage in community activities, thereby fulfilling common interests and contributing to the overall welfare of society¹⁵. However, Al-Attas would

¹³ Muhammad Nur Kadir, Radjiman Ismail, and Natsir Machmud, "Studi Kritis Terhadap Pendidikan Sekuler," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 6 (March 30, 2023): 345, <https://doi.org/10.5281/zenodo.7783644>.

¹⁴ Dewi Ayu Sulistyaningsih, "Kajian Filsafat Progresivisme Dalam Pendidikan," *Journal of Innovation in Teaching and Instructional Media* 4, no. 1 (2023): 61.

¹⁵ Nur Arifin, "Pemikiran Pendidikan John Dewey," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 2, no. 2 (April 21, 2020): 214, <https://doi.org/10.47467/as.v2i2.128>.

contend that such engagement must be aligned with a moral framework that prioritizes the common good and spiritual development. Education, in this sense, becomes a means of cultivating character, ensuring that individuals not only engage effectively with the world but do so with a sense of purpose and ethical responsibility. Dewey critiques traditional educational models that treat students as mere objects of instruction. He argues that conventional approaches often place the centre of educational attention outside the child, focusing on teachers, textbooks, and institutional structures rather than the interests and experiences of the learners themselves. Al-Attas echoes this critique but emphasizes that true education must also be centered on the cultivation of the soul and intellect, steering students toward a deeper understanding of their identity and purpose within the framework of Islamic teachings ¹⁶.

The traditional education pattern will not be able to see children as living beings who grow in their own experiences and then develop in a living environment according to their basic potential. Therefore, education needs to be organized democratically. All adult students are encouraged to participate in forming values that regulate life together ¹⁷. The science of education cannot be separated from philosophy, that the purpose and goal of the school is to raise a democratic attitude to life and to develop it. Education has the power to be relied on to destroy old habits and present new habits. Education also introduces a close relationship between action and thought and between experiment and reflection. As a follow-up to the reflection of experience, education will also develop the morality of students ¹⁸.

By advocating for a curriculum that is dynamic and responsive to the needs and interests of learners, Dewey calls for educational reform that fosters a more holistic and meaningful learning experience. Al-Attas complements this vision by stressing the importance of integrating Islamic worldviews and values into the curriculum, ensuring that students not only collaborate, experiment, and reflect but also develop a comprehensive understanding of their responsibilities as stewards of knowledge and morality in their communities.

¹⁶ Craig A. Cunningham, "John Dewey and Curriculum Studies," in *Oxford Research Encyclopedia of Education*, 2021, 66, <https://doi.org/10.1093/acrefore/9780190264093.013.1587>.

¹⁷ Holt Latasha, "John Dewey: A Look at His Contributions to Curriculum," *Academicus International Scientific Journal* XI, no. 21 (2020): 147.

¹⁸ Yuliani Yuliani, "KONSEP PENDIDIKAN ISLAM DAN BARAT (Analisis Komparatif Pemikiran Imam Az-Zarnuji Dan John Dewey)," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 14, no. 02 (July 31, 2018): 5, <https://doi.org/10.31000/rf.v14i02.897>.

Comparative Ideas of Syed Naquib Al-Attas and John Dewey

John Dewey's pragmatist approach to education, deeply rooted in liberal democratic ideals, has significantly shaped contemporary curriculum development ¹⁹. However, when viewed through the lens of Syed Naquib al-Attas' Islamic philosophy, several shortcomings become apparent. This study will scrutinize Dewey's curriculum concept, particularly its emphasis on experiential learning and individual growth, against the backdrop of Al-Attas' emphasis on the cultivation of the soul and the transmission of Islamic knowledge and values. By juxtaposing these two perspectives, this research aims to contribute to a more nuanced understanding of the complexities and challenges involved in curriculum design.

However, when viewed through the lens of Syed Naquib Al-Attas' Islamic philosophy, several shortcomings in Dewey's framework become apparent. Al-Attas emphasizes the importance of cultivating the soul and grounding education in the transmission of Islamic knowledge and values. He argues that education should not merely focus on individualism and practical skills but should also attend to the moral and spiritual development of students ²⁰. This perspective underscores the need for a curriculum that integrates ethical guidance and a sense of purpose, aligning educational goals with the broader aims of human existence as articulated in Islamic teachings.

A comparative analysis of al-Attas and Dewey's worldviews reveals significant differences in their conceptualization of the purpose of education. For Al-Attas, education is primarily a spiritual endeavor, aimed at cultivating the soul and fostering a connection with God. Dewey, on the other hand, views education as a social and practical activity, geared towards preparing individuals for citizenship and participation in a democratic society. These contrasting perspectives have profound implications for the design and implementation of curriculum, as they influence the prioritization of different knowledge, skills, and values.

Furthermore, al-Attas and Dewey's worldviews shape their understanding of the nature of knowledge and the role of the learner. Al-Attas emphasizes the importance of traditional Islamic knowledge and the guidance of religious authorities. Dewey, in contrast,

¹⁹ Fran Riga, "Pragmatism—John Dewey," *Science Education in Theory and Practice: An Introductory Guide to Learning Theory*, 2020, 25.

²⁰ Nazwa Eliva Putri, Eka Zuliana, and Mardiah Mardiah, "MAKNA DAN TUJUAN PENDIDIKAN MENURUT SYED. MUHAMMAD NAQUIB AL-ATTAS," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 3 (September 7, 2023): 157, <https://doi.org/10.31004/jrpp.v6i3.18733>.

advocates for a more active and experiential approach to learning, emphasizing the learner's role in constructing knowledge through inquiry and problem-solving. These differences in epistemological assumptions have implications for the content, methods, and assessment practices employed in curriculum design.

The Role of Religion in Curriculum Design

John Dewey's Pragmatist Perspective

Dewey's pragmatist approach to education emphasized experience, problem-solving, and democratic values. While he did not explicitly exclude religion from the curriculum, his focus on scientific inquiry and secular humanism often led to a de-emphasis of religious instruction. Dewey believed that education should foster critical thinking and adaptability to a changing world, and he saw religion as one aspect of human experience that could be studied objectively. However, he was wary of imposing any particular religious belief system on students.

Syed Naquib al-Attas' Islamic Perspective

Al-Attas, on the other hand, viewed religion as a central component of education. His Islamic perspective emphasized the importance of spiritual development, moral character, and the transmission of Islamic knowledge. Al-Attas argued that education should not merely prepare students for the world but also equip them with the tools to understand their place in the divine scheme of things. For him, religion provided a framework for understanding the purpose of life, the nature of reality, and the ethical principles that should guide human behavior.

Curriculum Reconstruction

Al-Attas saw religion as a foundational element of education, while Dewey viewed it as one aspect of human experience among many.

Religious Content

Al-Attas emphasized the importance of teaching Islamic theology, history, and law, while Dewey's focus was on scientific inquiry and critical thinking. Al-Attas advocated for a more direct and explicit approach to religious instruction, while Dewey was more cautious about imposing any particular religious perspective. The contrasting perspectives of Dewey and Al-Attas on the role of religion in curriculum design have significant

implications for contemporary educational debates. While some argue for the inclusion of religious instruction in public schools, others emphasize the importance of maintaining a secular and inclusive environment.

As Muslims, we have a rich intellectual heritage that offers valuable guidance for curriculum development. While John Dewey's pragmatist approach has made significant contributions to educational thought, it may not fully align with the Islamic worldview. Syed Naquib al-Attas, a prominent Islamic scholar, provides a compelling alternative perspective that emphasizes the spiritual and moral dimensions of education²¹. By adopting Al-Attas' framework, we can create curricula that are rooted in Islamic values, foster the development of character, and equip students with the knowledge and skills necessary for navigating the complexities of the modern world.

Al-Attas' Islamic perspective offers a holistic approach to education that encompasses both intellectual and spiritual development. His emphasis on the cultivation of the soul, the transmission of Islamic knowledge, and the cultivation of moral character aligns with the broader goals of Islamic education. By incorporating Al-Attas' ideas into our curriculum design, we can create learning environments that foster a sense of purpose, belonging, and responsibility. This can empower students to make informed decisions, contribute positively to society, and live fulfilling lives in accordance with Islamic principles.

While Dewey's pragmatism may be valuable in certain respects, it may also lead to a neglect of the spiritual and moral dimensions of education. Al-Attas' Islamic perspective offers a more comprehensive framework that addresses the whole person, not just the intellect. By prioritizing Al-Attas' ideas, we can create curricula that are not only academically rigorous but also spiritually enriching. This can help students develop a strong sense of identity, purpose, and belonging, enabling them to navigate the challenges of life with resilience and faith.²²

Components of a Comprehensive and Effective Islamic Education Curriculum

In the contemporary educational landscape, the development of a comprehensive and effective Islamic education curriculum is essential for fortifying individuals against

²¹ Ahadiyah Hanum, "Concept of Islamic Education Perspective of Sayyid Muhammad Naquib Al-Attas," *ATTAQWA: Jurnal Pendidikan Islam Dan Anak Usia Dini* 3, no. 2 (May 15, 2024): 107, <https://doi.org/10.58355/attaqwa.v3i2.68>.

²² Muh Hanif and Khafifatul Fian, "De-Westernisation of Islamic Education Perspective Syed Muhammad Naquib Al-Attas," 2513, accessed August 4, 2024, <https://ijmra.in/v6i6/Doc/48.pdf>.

the influences of secularism, liberalism, feminism, communism, fascism, and other ideologies that may challenge Islamic values. A well-structured curriculum must encompass several key components to ensure that students are equipped with the knowledge, skills, and ethical frameworks necessary to navigate these complex ideological terrains ²³.

A comprehensive Islamic education curriculum should be designed to fortify students against the ideological challenges posed by secularism, liberalism, feminism, communism, fascism, and other ideologies that may conflict with Islamic values. Such a curriculum should equip students with a strong foundation in Islamic knowledge, including the Quran, Sunnah, and Islamic history. It should also foster critical thinking skills, enabling students to analyze and evaluate different perspectives and ideologies ²⁴. Additionally, the curriculum should promote the development of character and instill Islamic virtues, such as compassion, justice, and perseverance.

At the heart of the curriculum should be a robust foundation in Islamic knowledge, encompassing the Qur'an, Sunnah, and Islamic history. This foundational knowledge is crucial for students to understand their faith deeply, instilling in them a sense of identity and purpose. By studying these core texts and historical contexts, students can appreciate the richness of their heritage and the wisdom embedded within Islamic teachings, the curriculum also must foster critical thinking skills. Students should be encouraged to analyze and evaluate different perspectives and ideologies critically ²⁵. Engaging with diverse viewpoints allows them to recognize and interrogate the assumptions behind secular, liberal, and other ideologies, enabling them to defend their beliefs thoughtfully and articulately.

The curriculum should also prioritize the development of character, instilling essential Islamic virtues such as compassion, justice, and perseverance. By integrating moral education into the curriculum, students learn the importance of ethical behavior and social responsibility. This character formation is vital for nurturing individuals who contribute positively to society while remaining steadfast in their values. Islamic education

²³ Sri Syafa'ati and Hidayatul Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al-Attas Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Palapa* 8, no. 2 (2020): 290.

²⁴ M. Sugeng Sholehuddin, "Pemikiran Pragmatisme Dalam Filsafat Pendidikan Islam Perspektif Kontemporer," *Journal of Creative Power and Ambition (JCPA)* 1, no. 02 (2023): 98.

²⁵ Fitriani Fitriani, Hasan Basri, and Andewi Suhartini, "Rekonstruksi Pemikiran Syed Muhammad Naquib Al-Attas Terhadap Pendidikan Islam Di Tengah Dekadensi Moral Era Society 5.0," *Gunung Djati Conference Series* 28 (July 24, 2023): 44.

curriculum should include the study of Islamic civilization and its contributions to various fields, such as science, art, and philosophy. By understanding the historical context of their faith, students can appreciate the diverse expressions of Islam across cultures and time periods. This awareness fosters cultural competence, preparing students to engage respectfully with others in a pluralistic society ²⁶.

Encouraging community engagement is another critical component of the curriculum. Students should be taught the significance of social responsibility and the importance of contributing to the welfare of their communities. Initiatives such as community service projects can help students apply their learning in real-world contexts, reinforcing the values of empathy and collective action, curriculum should also address contemporary issues faced by Muslim communities and society at large. By discussing topics such as justice, human rights, and environmental stewardship through an Islamic lens, students can connect their faith to pressing global challenges. This relevance enhances their understanding of Islam as a living faith that engages with the world. Additionally, the curriculum should promote a balanced approach to gender roles, emphasizing the complementary nature of men and women and the importance of upholding Islamic guidelines regarding family and society ²⁷. To counter the materialistic and individualistic tendencies of consumerism and capitalism, the curriculum should encourage a focus on spiritual values, social justice, and the welfare of the community.

The holistic integration of faith, knowledge, and charity is fundamental to the success of any Islamic education curriculum. Faith provides the spiritual foundation for learning, knowledge equips students with the tools to navigate the world, and charity instills a sense of compassion and service ²⁸. By nurturing all three dimensions, we can create a comprehensive and meaningful educational experience that prepares students not only for academic success but also for personal and spiritual growth.

In the Islamic worldview, teachers are entrusted with a sacred responsibility to guide and shape the lives of their students. They are expected to embody the highest moral and ethical standards, both in their professional and personal lives. This contrasts with the Western concept of teachers as solely professional figures who are evaluated primarily on their classroom performance. Islamic educators are seen as role models who inspire their

²⁶ Bambang and Moh In'ami, *Teo-Progresif Pendidikan Islam: Syed Muhammad Naquib Al-Attas* (Cahaya Ghani Recovery, 2023), 55.

²⁷ Kadir, Ismail, and Machmud, "Studi Kritis Terhadap Pendidikan Sekuler," 343.

²⁸ Kadir, Ismail, and Machmud, 345.

students through their actions and words, demonstrating the practical application of Islamic values in their daily lives.

The 24-hour teacher model in Islamic education emphasizes the importance of teachers leading by example. By consistently demonstrating the values they teach, teachers can create a positive and nurturing learning environment ²⁹. This includes maintaining ethical behavior, fostering respectful relationships with students and colleagues, and engaging in acts of charity and service. By embodying the principles of faith, knowledge, and charity, teachers can inspire their students to strive for excellence in all aspects of their lives.

Syed Naquib al-Attas identifies three key components of Islamic education: tarbiyah, ta'lim, and ta'dib. Tarbiyah refers to the cultivation of the soul and the development of character, ta'lim denotes the transmission of knowledge and skills, and ta'dib encompasses the discipline and refinement of the self. However, Al-Attas emphasizes that ta'dib is the most fundamental aspect of Islamic education, as it involves the comprehensive shaping of the individual in accordance with Islamic values and principles.³⁰

Ta'dib, as understood by Al-Attas, goes beyond mere discipline or punishment. It involves a holistic approach to education that aims to develop the whole person, including their intellectual, spiritual, moral, and social dimensions. This involves formulating an Islamic education curriculum that addresses the nature of humanity and its relationship to God, the universe, and other beings. By cultivating ta'dib, we can produce individuals who are not only knowledgeable but also virtuous, compassionate, and committed to the well-being of society ³¹.

The concept of ta'dib is closely linked to the Islamic understanding of human nature. Al-Attas argues that humans are inherently inclined towards both good and evil, and that education plays a crucial role in guiding them towards the path of righteousness.³²

²⁹ Suci Jayanti, "PEMIKIRAN PENDIDIKAN MUHAMMAD NAQUIB AL-ATTAS DAN RELEVANSINYA DALAM MEMBENTUK KARAKTER PADA KURIKULUM MERDEKA BELAJAR DI INDONESIA" (Masters, UIN Fatmawati Sukarno, 2023), 116, <http://repository.uinfasbengkulu.ac.id/2038/>.

³⁰ 12311172 Nurul Fitriani, "Pemikiran Syed Muhammad Naquib Al-Attas Mengenai Kurikulum Pendidikan Islam," 2016, 77, <http://repository.iiq.ac.id/handle/123456789/460>.

³¹ Putri, Zuliana, and Mardiah, "MAKNA DAN TUJUAN PENDIDIKAN MENURUT SYED MUHAMMAD NAQUIB AL-ATTAS," 151.

³² Yunita Furi Aristyasari, "Pemikiran Pendidikan Islam Syed Muhammad Naquib Al-Attas," *Hermenia* 13, no. 2 (2013): 262.

By instilling Islamic values and principles, ta'dib helps to develop the innate potential for goodness within each individual. This involves cultivating qualities such as faith, knowledge, wisdom, compassion, and justice.

Conclusion

This study has undertaken a comparative analysis of Syed Naquib al-Attas and John Dewey's conceptualizations of curriculum, revealing profound differences rooted in their respective worldviews. Al-Attas, grounded in Islamic philosophy, prioritizes spiritual development, moral education, and the transmission of Islamic knowledge. In contrast, Dewey's pragmatic approach emphasizes experiential learning, problem-solving, and social progress. The study highlights the significance of worldview in shaping curriculum aims, content, and pedagogical approaches. Al-Attas' curriculum is designed to cultivate a strong Islamic identity and foster a connection with God, while Dewey's curriculum emphasizes individual growth and social adaptation. These contrasting perspectives have far-reaching implications for educational practice and policy.

By illuminating the intersections and divergences between Islamic and secular approaches to curriculum, this study contributes to a more nuanced understanding of the complex relationship between education and culture. It underscores the importance of considering the underlying philosophical assumptions that inform educational decisions and the need to develop curricula that are both culturally relevant and responsive to the challenges of the modern world. By examining the contrasting perspectives of al-Attas and Dewey, we can gain a deeper appreciation for the diverse ways in which education can be conceptualized and implemented.

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