TSAQAFAH
Jurnal Peradaban Islam

ISSN: 1411-0334
e-ISSN: 2460-0008

The Urgence of Values In Islamic Education
(Syed Muhammad Naquib al-Attas Thought Study)

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Abstract

At the present time, the development of the era is swift which reaps various benefits for human life, including in the world of education. However, behind the swift development that has occurred, there is also a severe problem, namely the crisis of value, which includes morals, manners, and human spirituality. S.M.N al-Attas said the problem is the loss of adab that impact is unable to distinguish between good and evil or true and false. Al-Attas thinks that the human being is a subject that can be educated, in accordance with his position as caliphs on earth. The understanding of adab emphasizes that the knowledge gained can be practiced correctly and not misused by the owner of the knowledge because knowledge is not value-free but value-ladens, the Islamic values that oblige him to practice his knowledge to benefit all human beings. After knowledge is learned properly and correctly based on faith and practiced directly in the form of charity. That's why S.M.N al-Attas through the concept of *Ta'dib* seeks to instill essential values in Islamic education in order to become the best human being (*insan kamil*). Values are valuable things and are principles or criteria that can influence human behavior in different ways, whether it is good or bad, appropriate or not. So this article is expected to provide the following implications: First, the understanding of educators and students about the value of education in Islam; Second, provide orientation to the process of Islamic education; Third, encourage improvements and refinements to the process of Islamic education.

Keywords: *al-Attas, Islamic Education, Theory of value*

Introduction

SMN al-Attas[1] quoted that humans are the caliphs on earth who capable of being educated. The existence of adab in humanity is to guide human, so the knowledge that has been obtained can be put into practice properly and appropriately. Certainly, this is based on the free will from those who have knowledge, because the knowledge is not value free but value laden, which is the Islamic values oblige people to practice them for the importance and the benefits of mankind. Knowledge that has been studied properly and correctly must also be based on faith and direct application in the form of behavior (*amal*).[2]

The human conscience contains an essential value. These values serve as a guide so that they can regulate behavior, both individually and in groups.[3] Furthermore, the value also serves to provide the basis and moral principles as a standard of aesthetics, efficiency or wholeness of heart. Therefore, it has a very urgent position in the world of education. This value will be the balance of the success of education output, does education really humanizing humans, or is it just a tool/machine to pursue material and worldly things.

The history of the Islamic civilization has recorded that the historical actors are people who always uphold the values in Islam.[4]

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[1] He was born in Bogor, West Java, on September 5, 1931, the younger brother of Prof. Dr. Syed. Husein al-Attas is a scientist and sociologist at the University of Malaya, Kuala Lumpur, Malaysia. His father's name was Syed Ali bin Abdullah al-Attas who came from Saudi Arabia with a lineage from the descendants of scholars and well-known Sufism experts from the sayyid group; while his mother was named Syarifah Raguan al-Idrus, from the descendants of relatives of the kings of the Sunda kingdom of Sukapura, West Java. So this al-Attas is descended from the nobility, blue-blooded with a very strong and deeply religious spirit. For more details, see, *(M.A. Jawahir, Syed Muhammad Naquib al-Attas, Religious Expert, Defender of Aqidah and Islamic thought influenced by Orientalist ideology, in Panji Masyarakat, no. 603, Edition 21-18 February 1989), 32.* Syed Muhammad Naquib al-Attas' concern is very strong against the decline of Muslims. His conceptual ideas and thoughts are implemented into international standard educational institutions. He is also considered the initiator of the Islamization of present-day knowledge, which influenced many other figures. Al-Attas is also known as a philosopher of Islamic education known by the Muslim world and as a figure of reformer of Islamic education. See, *Wan Mohd Nor Wan Daud, Philosophy and Practice of Islamic Education Syed M. Naquib al-Attas, translators: Hamid Fahmy, et al. (Bandung: Mizan, 2003), 15.*

[2] Rizqi Fauzi Yasin, Konsep Pendidikan dalam Islam Berdasarkan Syed Muhammad Naquib Al-Attas. *Jurnal Pendidikan Islam Rabbani Vol. 1 No 2 Thn. 2017, 247-257*

[3] Ridhahani, Pengembangan Nilai-Nilai Karakter Berbasis AL-Qur'an, cetakan 1 (Yogyakarta: Aswaja Presindo, 2016), 2.

[4] Abdurrahim Yapono, Strategi Penanaman Nilai Peradaban Islam dalam Merespon

Values also an important thing in the effort to realize a complete Indonesian human being. Value building as an inseparable part of education can be a powerful tool in countering negative influences, both domestic and foreign influences. In line with the pace of development and the pace of development of science, technology and the arts (IPTEKS), as well as the current of reform, value development is increasingly considered important as one of the controlling tools for achieving the goals of national education as a whole. [5]

Education is not just to meet worldly needs, but more than that, Abdul Fattah Jalal argues that the purpose of education in Islam is to prepare as 'abid humans who servile his self to Allah SWT.[6] Therefore, education is a very necessary thing for someone to make himself the best human being (*insan kamil*). The primary function of education in Islam is always to be close to Allah SWT. The increase in knowledge during the educational process will improve the quality of worship to Allah.[7] Furthermore, the usefulness of both action and knowledge is not only for oneself but also benefits others.

Furthermore, regarding Science is defined by Al-Attas as the arrival of the meaning of everything in the soul of a seeker of knowledge. The goal to be achieved in the education intended by Al-Attas is *insan kamil*. This refers to the personality of the Prophet Muhamm ad SAW, who is the embodiment of a perfect human being, therefore education in Islam ideally is directed at the realization of human potential and innateness so that it can be as close as possible to resemble the Prophet Muhammad SAW. [8]

If the moral damage happening nowadays is analyzed with what al-Attas' view about loss of adab[9], If the moral damage happening

nowadays is analyzed with what al-Attas' view about loss of adab, indeed, the students of the current generation have lost their essential values. The loss of these essential values results in confusion to distinguish between good and evil or true or false in making decisions when facing problems.[10] Therefore, it is crucial that essential values in education can be understood and inculcated in each student thus they can become human beings in conformity with the main goals of Islamic education.

The Consept of Value

Value is something that is useful for giving perfection to humans so that they are in accordance with their nature, the absolute value of value is absolute. The presence of culture as an abstract concept regarding basic problems is an important thing and it is also valuable for human life. Ethical values can serve to shape the human personality as a whole, for example in 'honesty', this value is related to moral values regarding right and wrong. [11]

The definition of value in English 'value' as quoted from Webster's. It is the exact meaning for intent of something, attributed or assumed judgments, such as awards or honors. Something that is considered desirable, worthy, or true and it is used as a belief, standard, or guideline, for example the values of a democratic society. Values are also the things that humans believe in 'what is right' and 'what is wrong', as well as important things in life that control human behavior. In other words, values are standards of good thing and bad thing that control human behavior.[12]

University, 1979), 2. Adian Husaini said that al-Attas' explanation was very interesting because it defined loss of adab as "loss of discipline", i.e., loss of body, thought, and soul discipline. The point is the inability to distinguish good and right from falsehood and wrong, causing the generalization of everything on the same level regardless of good and bad or right and wrong. See, *Adian Husaini, Realizing a Just and Civilized Indonesia, (Surabaya: Bina Qalam Indonesia, 2015), 258.*

[10] Ade Imelda, Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam, *AL-Tadzkiyyah Jurnal Pendidikan Islam Vol. 8 No. 2 Thn. 2017.*

[11] Heppy El Rais, *Kamus Ilmiyah Populer*, cetakan 1 (Yogyakarta: Pustaka Pelajar, 2012), 439.

[12] *1. The desirability or worth of a thing; intrinsic worth; utility. 2. Often pl. Something regarded as desirable, worthy, or right, as a belief, standard, or precept; the values of a democratic society. 3. The rate at wich a commodity is potentially exchangeable for others; a fair return in service, goods, etc.; worth in money; market price; also the ratio of utility to price; a bargain. 4. Attributed or assumed valuation; esteem or regard. 5.Exact meaning; signification; import; the value of the words "will" and "shall" (The New International Webster's Comprehensive Dictionary Of The English*

Values in the singular form are used as abstract nouns. In a narrow sense, value is defined to include only good terms, desirable things, or useful things that are applied correctly. Values in a broader sense include all kinds of truth, duty, virtue, beauty, truth, and holiness. This term can be limited to words that may be said to be on the positive side and the negative side which is called disvalue. Values are also used in the form of temperature to cover the entire range of the scale - plus, minus, or indifferent; Something that is on the positive side is called a positive value and on the minus side is called a negative value. [13]

According to Gordon Allport, values are beliefs that encourage people to act on their own choices. The value lies in the psychological realm called belief. Beliefs occupy the highest place than other fields such as desires, motivations, attitudes, wants and needs. Therefore, the decisions of good-bad, beautiful-not and right-wrong are the result of a series of psychological processes that then bring individuals to the levels and the actions in accordance with the value of their actions.[14]

Based on sociological point of view, Kupperman defines values as normative criteria that influence a person in making alternative behavioral choices.[15] Everyone creates a reference value when making an action or a choice.[16] It is the values that are believed to be what will guide a person to act on their own choices. In addition, Brameld and Crookhorn define value as a concept that distinguishes individual or group characteristics from what is desired. It influences choices about means, ends, and final actions.[17] In other words, if something is considered worthy then it is considered as valuable. Concepts, ideas, honesty, justice, truth, etc., such as food, drink, cars, land, and other

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Language, (Illinois: J.G Ferguson Publishing Company, 1996), 1386.

[13] *"Value (in the singular) is sometimes used as an abstract noun (a) in a narrower sense to cover only that to which such terms as good, desirable, or worthwhile are properly applied and (b) in a wider sense to cover, in addition, all kinds of rightness, obligation, virtue, beauty, truth, and holiness. The term can be limited to what might be said to be on the plus side of the zero line; then what is on the minus side (bad, wrong, and so forth) is called disvalue. Value is also used like temperature to cover the whole range of a scale – plus, minus, or indifferent; what is on the plus side is then called positive value and what is on the minus side, negative value."* (Donal M. Borchert, *Encyclopedia Of Philosophy*, cetakan 2, (The United States of America, 2006), vol. 9, 637.

[14] G.W Allport, *Parttern and Growth in Personality*, (New York: Holt Rinehartand Wintson, 1964), 17.

[15] Kupperman, *The Foundation of Morality*, (London: George Allen & unwin, 1983), 31

[16] Rohmat Mulyana, Articulating Values Education, print 1 (Bandung: Alfabeta, 2004), 9.

[17] Brameld, *Education as Power*, (New York: Holt, Rinerat and Winston inc, 1975), 19

tangible things, are pleasurable, because the desire to acquire them affects attitudes and behavior.[18]

Due to the various definitions above, values are precious things and are principles or criteria that can influence human behavior in different ways, whether it is good or bad, appropriate or not. It can be concluded by evaluating or assessing whether it is useful or not, feasible or not. Everything that covers various aspects of life, from ethics, society, economy, politics, aesthetics to religion can be appreciated. Moreover, value is also a standard of behavior or a measure of norms used to judge right and wrong, value as a balance to direct, control, distinguish between right and wrong which in its goal will later form a human character (good or bad).

Value System

As determined by Achmad Sanusi, there are six values that embody human behavior; the first is Theological Value (Divinity) which is summarized in the Six Pillars of Faith and the Five Pillars of Islam. Second, the values of legal ethics that arise include good ethics, humility, loyalty, justice, peace, patience, forgiveness, mutual assistance, tolerance and harmony. Third, aesthetic values that appear in the categories of good, clean, beautiful, beautiful, sweet, attractive, harmonious, romantic, and full of love. Fourth, logical and rational values expressed in logic/congruence between facts and conclusions, accuracy, suitability, clarity, reality, identity/function, process, condition/conclusion, agreement, etc. Fifth, physical and physiological values that clearly indicate the elements, functions, sizes, strengths, change, place, origin, cause and effect. Sixth, the teleological value manifests itself as functional, evolutionary, progressive, disciplined, inclusive, productive, effective, efficient, accountable and innovative.[19]

The six value systems above are closely related. In life events, when someone makes a mistake but they holding these six values, then of course it makes them think, "does my action approved by Allah SWT?". Next, "is my action right and does not against the rules?". He said again "will my actions be liked by others?". He continued, " do I do this according to the current situation? Next " Why would I do

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[18] Brameld, *Education as Power…*, 10-11

[19] Achmad Sanusi, *Sistem Nilai Alternatif Wajah-Wajah Pendidikan, cetakan 2* (Bandung: Nuansa, 2017), 64

something that would harm other people?". And finally "my actions must be able to provide benefits to others and around".

There will be no more crime, if those six values are held by everyone. One of the six values above cannot be ignored or superior to the others. In practice, however, teleological values are often prioritized for profit, while other values are ignored. Such behavior is commonly referred to as "justifying all means." Benefits and goals can be achieved, but the process is sacrificed, or even other values. Therefore, humans are said to be worth their actions when they are able to act and uphold these six values.

SMN Al-Attas View About Values

Value is something that is Metaphysical, value cannot be seen from Physical objects.[20]In addition, values occupy an inseparable part of human maturation efforts through educational actions.[21] Al-Attas believed that the essence of metaphysics was God. If he had known God, he would have known all metaphysical beings such as angels and jinn. Metaphysics is the understanding of the Qur'an, hadith, and original Sufism doctrines. The understanding of the Qur'an must be based on interpretations of other conclusive verses and interpretations of hadith that contain the concept of truth.[22]

When looking at values in Western figures, values are based only on their understanding of people and culture. Therefore, the criteria regarding values in their understanding are only those that are considered true by human beings. Of course, this is very abstract, because one individual with another has a different worldview. This is certainly different from the view of al-Attas who put the value as something metaphysical, namely God. Thus, talking about value according to al-Attas will talk about metaphysical things (God), then value in al-Attas' view also talks about the existence of God. The understanding of it must be in a proper way, with adab education (ta'dib). Verily I beat (to educate) the orphan so that he becomes happy.[23]

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[20] Hamid Darmadi, *Dasar Konsep Pendidikan Moral, cetakan 3* (Bandung: Alfabeta, 2012), 12.

[21] Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai, cetakan 1* (Bandung: Alfabeta, 2004), 63

[22] Wan Mohd Nor Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed Naquib Al-Attas,* 80.

[23] Muhammad ibn Isma'il al-Bukhari, *al-Adab al-Mufrad,* (Kairo: Dar al-Hadits, 2005), 45.

Islamic Worldview as a View Value

Islam as a civilization, both historically and ideologically not only provides humans with methods of worship, but also basic beliefs. The view of Islamic life itself can be seen from the definitions and opinions of modern Islamic intellectuals who came into contact with the term itself. For example, Abul Ala al Madudi defines an Islamic worldview with the term Islam Nazariyat. He stated that Nazariat Islam was initiated by the concept of monotheism (*Shahadah*) which affects all activities of human life in the world, because the Shahada is a moral statement that encourages people to do it all their lives.[24]

Dissimilar from Al Maududi, Sheikh Atif Al Zayn used the term Al Mabda al Islami. However, the meaning is not much different from Al Maududi's understanding, a belief based on "*aqidah fikriyyah*", as the reason for the birth of a rule or system (*Nizam*). This means that all Muslims must believe in the nature of the existence of Allah SWT, the Prophet Muhammad SAW, and the Qur'an with good reason.[25] Then, Sayyid Qutb understood the worldview of Islam in terms of al-tasawwur al-islami. Al-tasawwur al-Islami "which means the real accumulation of basic beliefs that are formed in the minds and minds of all Muslims, gives a certain picture of existence and what lies behind it."[26] Sayyid Qutb does not agree that belief already exists in the hearts and minds of humans, but it relies on beliefs that continue to increase throughout life. In addition, he explained that the understanding of existence involves several interrelated aspects (*silat wa irtibatat*) to form a unified whole (*al-mutakamil al-mutanasiq*) which cannot be separated from one another.

Subsequently, S.M. Naquib al-Attas argues that the Islamic view of life is not only a belief but also a point of view. Therefore, the term used for this is *ru'yat al-Islam lil wujud* (Islamic view of being). This understanding can be defined as a natural view of visible reality and the truth in the eyes of our hearts that explains the reality of existence, because what Islam emits is the totality of existence, then the Islamic worldview means that there is an Islamic view of existence (*ru'yat al-Islam lil wujud*) because Islam radiates perfection.[27] Different from the

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[24] Al-Maududi, *The Process of Islamic Revolution*, (Lahore, 1967), 41

[25] Shaykh Atif al-Zayn, *al-Islam wa Idulujiyyat al-Insan* (Beirut: Dar al-Kitab al-Lubnani, 1989), 13.

[26] M. Sayyid Qutb, *Muqawwamat al-Tasawwur al-Islami*, (Kairo: Dar al-Shuruq, 1997), 41.

[27] SMN, al-Attas, *Prolegomena to The Metaphysics of Islam*, (Kuala Lumpur:

others, Al Attas presents Islam as a subject and reality or form as an object, so it is able to describe Islam as a functional thing, not just what is believed in the heart, but to understand the existence and function of the universe and the complex universe (*nisbi*) is also the absolute form of Allah SWT.

As for the character of the Islamic worldview according to al-Attas, namely monotheism, not dichotomous. Not only as a view to the orientation of the physical and metaphysical world, but also to the afterlife as the ultimate goal of man. In addition, not only as a view of reality but also the essence behind that reality which is also related to the afterlife.[28] God's character in Islam can only be described through God's revelation itself and confirmed by His messenger, the Messenger of Allah and the previous prophets.[29]

The worldview definition of Abul A'la al-Maududi, Sayyid Qutb and Syed Muhammad Naquib al-Attas, three of them have an agreement. That woldview is a comprehensive human vision in interpreting the nature of reality regarding existence (physical and metaphysical existence) in the world. Afterward, it is oriented to the values of monotheism and the integration between aspects of the world and aspects of the hereafter, as well as relative and absolute realities. That is, the scope of the Islamic worldview is wider than the Western worldview which is only oriented to the worldview (*nisbi* reality).

Due to the urgency of worldview, Alparslan Acikgence explained that all human behavior can ultimately be traced back to its worldview. This is a sufficient conclusion to show the importance of worldview in human life, especially in social life, including scientific activities. This shows, consciously or not, all human values and behavior reflect certain metaphysical beliefs or worldviews, also the realm of knowledge and education is rooted in that worldview.[30]

Conclusion from the definition of Islamic figures above, it can be seen that Islam as a religion and civilization has a broader perspective than just a worldly view, unlike the West.[31] This is because the view of life in Islam is a view of reality and truth (view of reality and truth).

International Institute of Islamic Thought and Civilization, 2005), 2.

[28] SMN, al-Attas, *Prolegomena to The Metaphysics of...* 39.

[29] SMN, al-Attas, *Prolegomena to The Metaphysics of...* 43.

[30] Alparslan Acikgence, *Islamic Science towards a Definition*, (Kuala Lumpur: ISTAC, 2006), 8-9.

[31] Hamid Fahmy Zarkasyi, *Membangun Pondasi Peradaban Islam*, (Semarang: UNISSULA, 2008), 3.

Reality and truth in Islam are not merely a reflection of the material world and human involvement in history, society, politics and culture as in the Western conception of the world which is confined to the physical world.

Reality and truth in Islam are explained based on a metaphysical study of the visible and invisible world. That is, the Muslim view of life includes the world view and the hereafter, where the worldly aspect must be closely related to the hereafter, because the afterlife has the highest meaning and is final.[32] So in Islam, every activity that carried out by humans in this world will have an impact on their lives in the future. Therefore, it is important for a Muslim to know the instructions for their life which are contained in the Qur'an and hadith (*wahyu*), which are then understood by common sense and realized in the form of practice.

The Islamic view of life itself was born from the existence of concepts that crystallized in the framework of thinking.[33] This can be explained as follows: the knowledge that a person acquires consists of ideas, beliefs, aspirations, etc., which form a unified concept that is interconnected and interdependent in our mind. This network forms a consistent mental structure and can be called an interconnected whole. All these interrelated concepts form a person's view of life, and are equally useful for carrying out actions in everyday life, including interpreting the truth.[34] Therefore, what is considered true in the Islamic worldview is not always true with other worldviews.[35] From this it can be seen that the "Islamic view of life" itself is characterized by the *tawhidi* (integral) method of thinking. More technically, "the vision of reality and truth in Islam appears in the form of unity of thought (*Tawhidi*), which is an absolute principle that is not visible (non-observable) for all human actions, including social life, scientific activities, technology and education.

It can also be interpreted that the concepts contained in the Islamic worldview system are an inseparable unit, originating from

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[32] SMN, al-Attas, *Prolegomena to The Metaphysics of*…1

[33] Please see, Alparslan, "The Framework for A History of Islamic Philosophy", *Al-Shajarah, Journal of The International Institute of Islamic Thought and Civilization*, (ISTAC, 1996, VOL. 1, 6. and Alparslan Acikgence, *Islamic Science Towards Definition*, (Kuala Lumpur: ISTAC, 1996), 10.

[34] Alparslan Acikgence, "The Framework for A History of Islamic Philosophy",…6-7.

[35] For al-Attas to determine that something is true and real in every culture is closely related to the respective metaphysical systems formed by the worldview. Have a look at, al-Attas, *Prolegomena to The Metaphysics of Islam*…,ix.

God Almighty (*Tawhidillah*).[36] In other words, to understand the reality and truth of the Islamic worldview, non-dichotomous methods are used, such as Western secular, distinguishing between objective and subjective, historical-normative, textual-contextual, etc. Because, in Islam the human soul is creative and with its perception, imagination and intelligence, it participates in the formation and transformation of values. By cause of this view, the intellectual tradition in the West is characterized by the emergence of various systems of thought based on materialism and idealism, which are supported by such as empiricism, rationalism, realism, nominalism, pragmatism, and others. As a result, in the West, the two poles of the truth-seeking approach (idealism and empiricism) have never met and a dead end has occurred (*cul de sac*).[37] Therefore, the concept of tawhidi in the Islamic view of life will always be the identity of this ummah.

Therefore, the worldview of Islam which is characterized by monotheism will give meaning and purpose to all aspects that surround the life of a Muslim. Because what man does in this world will have implications for his life in the akhirat. Therefore Al-Attas makes the worldview of islam something functional, if a muslim has the correct worldview in view his life, then he will always do the best in all his life activities and certainly will not conflict with Islam view, including in the educational process that aims to improve his faith to Allah SWT. Then the implication is to shape himself into the best human being (insan kamil) who can benefit others.

The Concept of Ta'dib as a Transformation of Educational Values in Islam

Education in Islam must be a process of humanizing humans according to the purpose of creation and their nature. Humanization in the sense of education in Islam can be translated into; First, efforts to provide opportunities for students to develop the potential of tools and basic potentials that are different or their nature as optimally as possible

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[36] The basic concepts of Islam are: (1) the concept of din; (2) the concept of human (*insan*); (3) the concept of knowledge (*ilm and ma'rifah*); (4) The concept of justice (*'adl*); (5) The concept of true practice (*amal* as *adab*) and all terms and concepts related to it; and (6) the concept of a university (*kulliyah, jami'ah*) which serves as a form of implementation of all these concepts and becomes a model for the education system. See Syed Muhammad Naquib al-Attas, *Islam and Secularism*, 201.

[37] SMN, al-Attas, *Prolegomena to The Metaphysics of…*,37.

so that it can function as a means of problem solving, developing science and technology as well as human culture, then increasing faith and devotion to Allah SWT. Second, developing potential/fitrah in an integrated manner and manifested in everyday life. Third, guiding and directing mankind to be able to fulfill the purpose of Allah SWT which is to create humans in fulfilling their obligations on earth, both as Abdullah and as caliphs.[38]

The concept of ta`dib is an educational concept that comes from the term adab.[39] This concept is one that is interpreted by al-Attas as a solution to contemporary educational problems. The term adab itself is familiar in Indonesia. It is found in the second precept, namely: "justice and civilized humanity". Terms such as truth, adab and others, in Islam are not considered meaningless terms. However, these terms are key terms in Islamic teachings which the meanings are closely related to Islamic teachings. It comes from Islamic vocabulary, the term adab contained in the second precept that must be understood from an Islamic point of view.

Etymologically, adab has various meanings. the Arabic dictionary explains the meaning of adab and its derivation, namely, (*adzorfu/ attahdzib*) state of affairs, politeness.[40] In addition, another definition is to teach self-discipline and improve morals.[41] Also, good conditions and handling and guarding yourself from all forms of mistakes,[42]

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[38] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, (Jakarta: Rajawali Pers, 2005), 159-160.

[39] Adab is related to faith and worship in Islam. Adab is not merely good manners. So, of course, it is very reasonable for Muslims to understand the word "adab" in the second principle of Pancasila as understood by Islamic teaching sources and scholars. Because it is a typical term in Islam. If adab is only interpreted as "polite manners", then there might be people who say, Prophet Ibrahim (as) was an uncivilized person because he dared to say to his father, *"Indeed I see you and your people to be in manifest error."* (al -An'am: 74). If it is only based on good manners, the act of preventing munkar (nahyu anil munkar) will be uncivilized. Some even think that asking about someone's religious identity is considered impolite. Many take sin and adultery lightly, which is considered unethical if the issue is raised to the surface, while the issue of property corruption can be brought to the public. See, *Adian Husaini, Philosophy of Science from a Western and Islamic Perspective, (Jakarta: Gema Insani Press, 2013), 219-220.*

[40] Ali Ibnu Hasan al- Hanai al- Azdi, *al-Munjid fil Lughoh wal Adab wal Ulum*, (Beirut: Daar al-Masyriq, 1986), jilid 1, 5

[41] Jumhur Misra al-Arabi, *Al-mu'jam al-Wasith,* (Mesir: Maktabah as-Syuruk al-daulah, 2004), jilid 4, 9

[42] Ahmad Ibn Muhammad Ibn Ali Al-Fayyumi,*Al-Mishbah Al-Munir*, (Beirut: Labnan, 1987), 4

train and familiarize.[43] So from the various definitions above, it can be concluded that adab has the meaning of an act that protects oneself from all forms of error.

As for the definition in terminology, Ali Ibn Muhammad al-Jurjani defines adab as the equivalent of ma`rifah, a special kind of knowledge in a scientific context that helps its owner not to make various kinds of mistakes.[44] Furthermore, KH Hasyim Asy'ari in his book *Adab al-Alim wa al-Muta'allim* said that adab in a person shows the existence of the essential elements in Islam, namely monotheism, faith and shari'ah, if he does not have adab then undoubtedly, these essential elements do not exist in them.[45]

It is clear that KH Hasyim Asy'ari also has a clear concept of adab because basically adab is the fruit of faith and sharia. Whereas in essence monotheism and true faith need to be accompanied by the practice of sharia (Islamic laws) and in practicing the sharia it needs to be based on adab. Therefore, there is no doubt that adab has a very important position in Islam.

Furthermore, adab in a scientific context means an intellectual discipline that recognizes and recognizes the existence of a hierarchy of knowledge based on the criteria of its level,[46] and allows him to know also recognizes that one has knowledge based on revelation much higher and better than knowledge based on reason alone.[47] Adab towards knowledge will lead to appropriate and correct means of learning and application in various fields. The respect for parents, teachers, and people who are more knowledgeable is one of the direct implementations of adab.

Al-Attas stated that the fundamental problem today is the loss of adab (*loss of adab*) which meaning is explained as

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[43] Al-Mu'allim Buthris al-Bustani,*Muhithul al-Muhit*, (Beirut: Libnan,1987), 5

[44] Ali Ibn Muhammad Al Jurjani,*Mu'jam At Ta'rifat*, (Beirut: Dar Al-Kutub Al-Silmiah, 1988), 16

[45] Tauhid requires faith (iman). Whoever does not believe, then he does not believe in tauhid, and faith requires the Shari'a, whoever does not have the Shari'a in him, then he does not have faith and does not believe in tauhid. Shari'a requires adab, and whoever has no adab, essentially, there is no Shari'a, faith, and monotheism in him. For further details see Hasyim Asy'ari, Adabul Alim wal-Muta'allim, (Jombang: Maktabah Turats Islamiy, 1415 H), 11.

[46] SMN al-Attas, *The Concept*.., 22

[47] SMN al-Attas, *The Concept*.., 16

"loss of discipline – the discipline of body, mind, and soul; the discipline that assures the recognition and acknowledgment of one's props 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"[48]

Adian Husaini finds al-Attas' explanation was interesting, because it provides a definition of loss of adab as "loss of discipline", namely loss of body, mind and soul discipline. As a result, it is unable to distinguish between good and bad and right and wrong.[49] This is leads to the generalization of everything to the same degree.[50] So usually, when people has completed their education. he will do anything so that the needs for his worldly life can be met. This is because they feels that he has had enough of what he has got through education. So that makes them do that.. This, according to al-Attas, is certainly contrary to the main goal of education in Islam, namely *to produce a good man*.[51]

Furthermore, a civilized person according to Adian Husaini is a person who understands and is aware of his position with himself and with society or his community. He also understands and responds properly to his physical, intellectual, and spiritual potential. Moreover, he has the right attitude towards the fact that knowledge and existence are hierarchical.[52]

When a human being does not understand or does not have the right attitudes and actions towards himself and the environment as well as towards knowledge and the order of life, then he is gonna lose adab. This is the most basic crisis facing by muslims today. So the solution, is by seeking, inculcating and applying adab in the life of Muslims. This process is called *ta`dib* (education), so al-Attas firmly believes that education in Islam is a process of inculcating adab (*ta`dib*) in a Muslim.[53] According to him, ta`dib is an acknowledgment of the fact that knowledge and all that exists is composed of a hierarchy

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[48] SMN al-Attas, *Aims and Objectives of Islamic Education*, (Jeddah: King Abdul AziUniversity, 1979), 2

[49] Adian Husaini, *Mewujudkan Indonesia Adil dan Beradab*, (Surabaya: Bina Qalam Indonesia, 2015), 258

[50] SMN Al-Attas, *Aims and Objectives…*, 35

[51] SMN al-Attas, *Islam and Secularism*, (Kuala Lumpur:ISTAC, 1993), 150-151.

[52] Adian Husaini, *Mewujudkan*.., 258

[53] Adian Husaini, *Mewujudkan*.., 258

according to its categories and levels, and that each person has his own place in relation to reality, abilities, physical, intellectual and spiritual potential.[54]

The choice of the term ta`dib is the result of a separate analysis for al-Attas by analyzing it in terms of semantics and content in accordance with his moral message. Although the terms tarbiyah and ta`lim are more widely used to define Islamic education, he still places ta`dib as a concept that is considered more in line with the concept of education in Islam. The word ta`dib, chosen by al-Attas, is a word that comes from the word addaba which means to give courtesy or educate. By using the term above, it can be understood that education in Islam is a process of internalizing and inculcating adab in a person. Therefore, the important content that occurs in educational activities in Islam is the interaction that instills etiquette.[55] Thus, al-Attas uses the term ta`dib to refer to education in order to instill character as a means to produce a good man. He considers that the concept of ta`dib is the most appropriate for education in Islam, not tarbiyah or ta`lim as used in the past. Because, in ta`dib there is already a process of tarbiyah and ta`lim.[56]

Based on this understanding of the concept of ta`dib. According to al-Attas, a man himself is a subject who can be educated according to his position as a cosmic being. The emphasis on adab is the aim that the knowledge that has been obtained can be practiced correctly and not misused in accordance with the free will of those who have the knowledge, because the knowledge is not value free but value laden, that is to say Islamic values require him to practice his knowledge for the benefit of mankind. Once knowledge is studied properly and correctly based on faith and then immediately put into practice in an applicative form, all of that becomes a real form of the concept of ta'dib.[57]

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[54] This definition is also reinforced by Wan Mohd Nor Wan Daud in his book entitled The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: *An Exposition of the Original Concept of Islamization*, (Kuala Lumpur: ISTAC1, 1998), 60

[55] Adian Husaini, *Filsafat Ilmu..*, 20

[56] *Ta'dib alredy includes within its conceptual structure the elements of knowledge ('ilm), instruction (ta'lim), and good breeding (tarbiyah). So that there is no need to refer to the concept of education in Islam as tarbiyah, ta'lim, ta'dib all together"*.Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam, a Framework for an philosophy of education*, (Kuala Lumpur: internasional Institute of Islamic Thought civilization (ISTAC), 1993, hal.33. Lihat juga dalam syed M. Naquib al-Attas, *Risalah Untuk Kaum Muslimin*, CEII, 39

[57] Look at https://journal.unsika.ac.id/index.php/rabbani/article/download/1030/840

In addition, the emphasis on adab is also to ensure that the knowledge of a person acquires during his studies can be properly practiced and not misused. In this case, al-Attas says that the manifestation of the concept of ta`dīb is in practice. After knowledge is learned and acquired properly, then that knowledge must be practiced according to its adab. If deeds is done without proper etiquette, the result will be a sense of pride.[58]

Correct knowledge-based practice is intended so that a person can act fairly in practicing his knowledge. Literally able to put everything in its place and apply right (*haqq*) to it. With justice in man, he can reach the degree of wisdom (*hikmah*),[59] because justice is a form of reflection of wisdom.[60] So people who have reached the level of wisdom can do the right and right actions, in accordance with Allah's commands, and prevent them from doing evil as well as bad (*bathil*).[61]

Therefore, the emphasis of ta'dib here is to include knowledge and charity in education to ensure that knowledge can be put to good use in life, both for individuals and for society. For this reason, al-Attas harmoniously combines knowledge, practice (*amal*) and adab which is then called *ta`dib* (education). On account of this *ta`dīb*, al-Attas ultimately wanted to make education a means of transforming good values rooted in Islamic teachings and becoming the basis for the Islamization of science. He argues that the Islamization of knowledge must be done to prevent the influence of materialism, secularism, and scientific dichotomy developed by the West, and all of that can be done through education.[62]

Closing

As a good and obedient muslim, education is a means to mature and be able to increse *taqwa*. Because with education, knowledge will also increase, and with increasing knowledge, the quality of faith in Allah SWT will also increase. Therefore, it is important for educators and student to be able to understand the essential value of Islamic

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A journal written by Rizqi Fauzi Yasin on the Concept of Education in Islam According to Syed Muhammad Naquib Al-Attas. Accessed on October 28, 2021 at 22.30 WITA

[58] SMN al-Attas, *The Concept*.... 24.
[59] SMN al-Attas, *The Concept*.... 20.
[60] SMN al-Attas, *The Concept*.... 22.
[61] SMN al-Attas, *The Concept*.... 20.
[62] SMN al-Attas, *The Concept*.... 32.

education. Al-Attas concluded that education is a instill of adab in a person who is done gradually, because in the value of adab contained the essential values of education that includes spiritual, moral, intellectual and social.

Finally, the Islamic worldview regarding education must always be used as a basis for educators and students in carrying out educational activities. Because the output and outcome of education is the best human being (*insan kamil*) is a muslim who knows Allah SWT, while having a good understanding of the Al Qur'an and Hadith. Because in living this life must be in accordance with the purpose of human creation. As we know that every action in this world will have implications for life in the *akhirat*. If a muslim has the right worldview, then in living this life he will always do his best to be useful for himself, his family, the environment and also the people around him.

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