

## Reconstruction of The Concept Of Islamic Education; Weighing Offers Syed Muhammad Nuquib Al-Attas

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### Abstrak

*Pemikiran pendidikan Muhammad Naguib Attas cukup unik karena selain didasarkan pada nilai-nilai yang terkandung dalam Islam, ia juga memahami perkembangan pendidikan Islam melalui analisis linguistik. Konsep pendidikan Islam banyak dibicarakan, namun nyatanya bukanlah topik lama yang layak untuk dibicarakan. Perkembangan zaman semakin hari semakin pesat, terutama dalam konteks liberalisasi dan sekularisasi aliran ideologi modern, sehingga pemikiran para ilmuwan perlu diintegrasikan dengan konsep-konsep pendidikan masa kini. Sayyid Naquib Al-Attas adalah seorang ilmuwan Muslim Indonesia yang gagasannya memberikan kontribusi signifikan terhadap pendidikan Islam. Pendekatan pada penelitian ini menggunakan pendekatan kualitatif, dengan jenis penelitian kepustakaan. Adapun sumber data pada penelitian diperoleh dari jurnal-jurnal terkait dengan penelitian, buku, dan media elektronik. Adapun hasil penelitian ini menunjukkan bahwa pendidikan Islam merupakan ekuivalensi dari term al-ta'dib yang menurutnya cocok di pergunakan sebagai istilah dalam pendidikan Islam, karena konsep ta'dib lah yang diajarkan Nabi Muhammad kepada umatnya pada masa dahulu.*

**Kata Kunci:** Rekonstruksi, Pemikiran Islam, Nuquib Al-Attas

### Abstract

*Muhammad Naguib Attas' educational thinking is unique because apart from being based on the values contained in Islam, he also understands the development of Islamic education through linguistic analysis. The concept of Islamic education is widely discussed, but it is not an old topic that is worth discussing. The development of the times is becoming more rapid day by day, especially in the context of liberalization and secularization of modern ideological currents, so scientists' thoughts need to be integrated with current educational concepts. Sayyid Naquib Al-Attas was an Indonesian Muslim scientist whose ideas made a significant contribution to Islamic education. The approach to this research uses a qualitative approach, with the type of library research. The data sources for the research were obtained from journals related to research, books, and electronic media. The results of this research show that Islamic education is the equivalent of the term al-ta'dib which according to him is suitable to be used as a term in Islamic education because the concept of ta'dib was what the Prophet Muhammad taught his people in the past.*

**Keywords:** Reconstrution, Islamic Education, Nuquib Al-Attas

## INTRODUCTION

Education is an integral part of people's lives and a means to achieve the nation's ideals (Rahman et al., 2022). Therefore, national education programs need to be considered and reorganized as a means of achieving national citation standards. On the other hand, a good education should be able to help children develop and overcome their emotional and spiritual needs to give them a strong foundation from their individuality to their social and emotional intelligence or their ability to participate in community life (Abdillah, 2019; Andri Budianto, Amirudin, 2020; Anwar, 2022; Fauziatun & Misbah, 2020; Safitri et al., 2023; Saputra & Barikah, 2021).

This is stated in Law No. 20 of 2003 concerning the National Education System, which states that education is intended to develop all potential which is included in the categories of spiritual, personal, personal growth, intelligence, nobleness, as well as other skills needed for individuals, communities, nations and countries. National education that is widely accepted is education based on Pancasila and the 1945 Constitution, which emphasizes religious education, national culture, and adherence to the principles of human development (National Education System No. 20 of 2003, 2003).

However, the era of globalization has had several extraordinary implications for the world of Islamic education. This can be both an opportunity and a threat to the world of education. As an opportunity, the emergence of technology, as an indication of globalization, makes it easier for humans to access various information and becomes a means for Muslim scientists to disseminate their scientific products. Meanwhile, as a threat, it can affect the order of life, such as social disintegration, loss of traditional values and local wisdom, erosion of customs, and so on, which in turn can destroy Muslim civilization, and so on, which in turn can destroy Muslim civilization and so on. It covers various sectors, including the education sector.

This is what prompted Islamic scholars, in particular, to call for the return of the Islamic model of education. among the many thinkers in the Islamic world, Syed Muhammad Naquib al-Attas is a contemporary Islamic scientist who has a high concern about the decline of Muslim civilization and has a concept of education that is classified as fundamental. His interesting figure and thoughts are worth studying. Departing from Al-Attas' anxiety about the degradation in Islamic education caused by modernization, which ultimately forced him to reconsider the Islamic education system.

## RESEARCH METHODS

The method used in this research is qualitative. Qualitative research involves collecting, analyzing, and ultimately interpreting data about subjects in specific situations (Creswell, 2015, 2016). Data analysis was carried out without using statistics. This research uses a type of scientific research called library research, which is used to analyze conceptual or theoretical problems, whether related to educational theories or methods or not. As for the data collection techniques used in this research, the author collected initial data from several relevant books. All books on thought leadership and other books with titles related to this article. Furthermore, as a secondary data source, the author includes additional facts from other sources, for example, related journals, to enrich the discussion of this article.

## DISCUSSION

### 1. Concept of Thought of Syed Muhammad Naquib Al-Attas

Thinking means having meaning as a way or result of thinking. the basis underlying an idea then terms such as Descartes' thought Socrates' thought, and others emerge. However, sometimes an idea is associated with people spreading it and adopting it, and then the word "idea" appears by Barat et al (Nanu, 2021; Zulham Effendi, 2020). Sayyid Mohammad Najib Attas' thoughts give meaning to the way or results of Sayyid Mohammad Naquib Al-Attas' thoughts regarding all things, especially Islamic education. The results of a person's thoughts on something can be related to the person's efforts and process in generating ideas related to a particular topic.

According to Syed Muhammad Naquib al-Attas, typical Islamic education is an introduction and recognition, which is gradually instilled in humans (Ahmad, 2021; Mulyadi, 2019), regarding placing the proper order of things into the order of creation in such a way as to lead to the recognition and recognition of God's proper position in the order of being and personality. This can be interpreted that the concept of education substantively directs humans to acknowledge their God. Thus, good education is education that should make humans return to God in all their life activities.

The key concept in education, according to al-Attas, is ta'dib. The word ta'dib which is rooted in the word adab means guidance that is unique to humans. Adab is the discipline of body, soul, and spirit, a discipline that emphasizes the recognition and

recognition of the right place for physical, intellectual, and spiritual abilities and potential; recognition and recognition of the fact that knowledge and existence are arranged hierarchically according to various levels and degrees (Ikhsanto et al., 2023; Lisyani & Sobar Al Ghazal, 2023). For Syed Muhammad Naquib al-Attas, according to his views on the importance of language, semantic errors in understanding the concept of education and the educational process result in errors in the content, aims, and objectives of education. The term tarbiyah is not representative enough for education but is still misguided.

The word ta'dib is more appropriate for education and the educational process, because ta'dib is broader in scope, including elements of knowledge, teaching, and upbringing. The term tarbiyah that has been used so far must be examined critically, a statement defending the relevance of the term tarbiyah for education by citing Q.S. al-Isra' verse 24, according to Al-Attas, is not accurate. The word rabba in the verse does not mean education, but affection. He still places ta'dib as education, according to him education is the imbibing and instilling of manners in humans, a process called ta'dib.

The reason al-Attas tends to use ta'dib rather than the terms tarbiyah or ta'lim is because adab is closely related to science and cannot be taught and transmitted to students unless the person has the right adab towards science and various fields. Meanwhile, if we look more closely, if the concept of Islamic education is only limited to tarbiyah and ta'lim, it has been permeated by a Western view of life which is based on the values of dualism, secularism, humanism, and sophistry so that the values of adab become increasingly blurred and further away from the values of -the value of divine wisdom. The unclear meaning of adab or the destruction of adab is the main cause of injustice, stupidity, and madness.

## **2. Reconstructing a More Sustainable Concept of Islamic Education**

### **a. Confusion in Tarbiyah Terms**

One of the most fundamental aspects of Islam is education, where education has a close relationship with knowledge taught, learned, or passed down from the lower classes. (West). Therefore, the nature of knowledge itself has been influenced by the nature of faith in Islam. Finally, all of these are considered 'masterminds' of various forms of corruption (destruction), violence, and stupidity. As a result, after introducing many leadership models, society no longer ignores morals, manners, and other positive values.

One of the things that is addressed, such as several terms used to refer to the meaning of "Islamic education" such as the word *tarbiyah*, refers to Syed Naquib al-Attas. Al-Attas is quite incomplete, as this concept is a reinterpretation of Western school philosophy, meaning that it does not present Islamic education accurately and comprehensively. Although *tarbiyah* was often used to elevate and popularize the masses, al-Attas recognized *ta'dib* as a concept that, on the whole, was more in line with the principles of Islamic education (Sassi, 2018).

*Ta'dib*, which is one of the options in the Qur'an, is a word (sentence) that comes from the word *addaba*, which means to give or give. Using this concept, it is possible to understand that Islamic education is a process of internalization and absorption into human nature. Thus, a substantive event that occurs in Islamic education is an interaction called *adab*. According to al-Attas, education and the process of learning skills, no matter how intelligent, cannot be described as "something" of complete *adab* value (Muchlasin, et.al, 2021).

Al-Attas assured that *adab* was one of the main missions carried out by the Prophet Muhammad and had direct contact with his people. By using the term *ta'dib*, it means living the Sunnah of the Prophet. The conceptualization is as the Apostle said, "My God has educated me (*addaba*), thus making my education (*ta'dib*) the best (HR. Ibn Hibban).

By the expression of the hadith above, education is the main pillar for instilling manners in humans, so that they are successful in life, both in this world and in the afterlife. Therefore, Islamic education is intended as an important channel for cultivating knowledge that has pragmatic uses (benefits) for people's lives. So, according to al-Attas (1990), science, charity, and *adab* form a unified whole (entity). The tendency to choose this term, for al-Attas, is that education is not only about theoretical matters but has direct relevance to the activities in which humans live. So, science and charity must go hand in hand and harmony.

Al-Attas also explained that the difference between *ta'dib* and *tarbiyah* lies in their substantive meaning. While *tarbiyah* emphasizes the aspect of love (*rahmah*), *ta'dib*, apart from the dimension of mercy, also focuses on the aspect of science. He acknowledged that with the concept of *ta'dib*, Islamic education means covering all the elements of knowledge, teaching, and good parenting. Therefore, apart from the term *ta'dib*, for al-Attas there is no need to use it.

As an interpretation of this ta'dib concept, al-Attas considers that humans are subjects who can be educated, and made aware of their position as cosmic beings. This basic framework differentiates the al-Attas concept from the tarbiyah concept. That humans are subjects that can be educated, not animals or plants. The emphasis on the aspect of adab is intended so that the knowledge obtained can be put into good practice and not misused according to the free will of the owner of the knowledge, because knowledge is not value-free but is full of value (*value-laden*), namely Islamic values which require practitioners to practice it for the sake of interests and benefit of humanity (Rahmatullah, et.al, 2022).

Moreover, if we look more closely, the concept of tarbiyah or ta'lim has been permeated by the Western worldview which is based on the values of dualism, secularism, humanism, and sophistry so that the values of adab become increasingly blurred and further away from the values of Islam. the value of divine wisdom. The ambiguity of the meaning of adab or the destruction of adab, in al-Attas' view, is the main cause of injustice, stupidity, and madness among people in the world, especially Muslims (Niyozov & Memon, 2011).

To get out of this problem, al-Attas offers a metaphysical concept that starts from an Islamic worldview or Ru'yatul Islam lil wujud, namely an Islamic view of reality and truth that is visible to the eyes of the human heart and which explains the nature of existence, because of what is emitted. Islam is total existence, so the Islamic worldview means the Islamic view of existence (Ru'yatul al-Islam lil existence) (al-Attas, 1999). Here al-Attas places Islam as a subject and reality or existence in a broad sense as an object. For this reason, a worldview is formed in an individual's mind slowly (in a gradual manner), starting from the accumulation of concepts and mental attitudes developed by a person throughout his life, so that ultimately a mental framework or worldview is formed. Epistemologically, this thinking process is the same as the way a person seeks and obtains knowledge, namely the accumulation of a priori and a posteriori knowledge.

#### b. Islamic Education Concept

Islamic religious education itself is a process of forming Islamic character, attitudes, and behavior which includes faith (aqidah), Islam (shari'ah), and ihsan (morals, ethics, and Sufism) (Saari & Sulaiman, 2022). The main aim is to prepare students to be able to become akram (noble) khalifahs of Allah, which means being more devoted to

Allah and pious in the sense of being able to manage, develop, and preserve nature, all of which is an actualization of faith.

Faith is a spiritual potential that must be actualized in the form of pious deeds, resulting in spiritual achievements (faith) called piety. Pious deeds involve the harmony and harmony of man's relationship with God and man's relationship with himself which takes the form of personal piety, man's relationship with each other which forms social piety (social solidarity), and man's relationship with nature which forms piety towards the natural world around him (Basir, et.al, 2021). The quality of these pious deeds will determine a person's degree of piety (spiritual achievement/faith) before Allah S.W.T.

About the problem above, Al-Attas emphasized that humans' search for a true religious life can only be found by returning to their original nature. It is the desire and knowledge of surrendering oneself to God that is called true human freedom. Therefore, education is very important for every human being, and it is also an order of the Islamic religion for every believer (Wan Daud, 2003).

### **3. Scientific Crisis**

Al-Attas stated that the scientific crisis is the biggest challenge faced by humanity in this era because this knowledge-building (epistemic construct) will determine how political systems, economic systems, social systems, and educational institutions are built. The corpus of knowledge which today is heavily colored by Western civilization has been damaged by secular and liberal ideas. So there is damage to knowledge (the corruption of knowledge). This secular-liberal ideology has a framework of thought and wrong conceptions about science, humans, religion, revelation, God, and other keywords that define views of nature and civilization. This error in epistemology is what causes the West to fail to recognize the true nature of the reality of life and put things in their proper place.

This happens because the West glorifies science too much as the only branch of knowledge that can provide certainty and confidence about reality (al-Attas, 1999). As a result, the West always "limits the view of nature to nature experienced by the physical senses and formed by the rational mind" (al-Attas, 1999). Because, for them, reality is only the empirical realm. From this in-depth study of the Western worldview, al-Attas concluded that science is not neutral. For him knowledge "is not only a characteristic

possessed by the human mind, nor is it only the result of processing that characteristic without being influenced by values that consider the validity of one's opinion" (al-Attas, 1999).

For this reason, according to al-Attas, de-westernization or cleansing of Westernization is necessary. Westernization is understood as Westernization or adapting, imitating, and taking over Western lifestyles. So dewesternization is understood as an effort to release something from the Westernization process, or in other words to purify something from Western influences. In Al-Attas' language, dewesternization is the process of recognizing, separating, and alienating secular elements (substance, spirit, character, and personality of Western culture and civilization) from the body of knowledge which will change the forms, values, and conceptual interpretations of the content of knowledge as stated in presented now. After all, apart from the challenge of the scientific crisis, the biggest challenge that the Muslim Ummah is secretly facing at this time is the challenge of knowledge, not in the form of ignorance, but knowledge that is understood and spread throughout the world by Western civilization (Al Migdadi, 2012).

John Dewey, a prominent American philosopher, once stated that: Education is the process without end, "Education is a process without end." In line with the universal education strategy Life long education or "pursue knowledge from the cradle to the grave" and "Lifelong education" (Hickman & Spadafora (2009). In this context, several of Syed Muhammad Nuquib Al-Attas's offers above can be taken into consideration and, hopefully, used as guidelines for improving the Islamic education system in the future. Because after all, the success or failure of Islamic education lies on the shoulders of the Muslims themselves, as well as the success of Islam, lies in the quality and quality of the education. Quoting the opinion of Muhammad S.A. Ibrahimy in the Ismaic Gazette, the ultimate goal of Islamic education is to direct every Muslim by Islamic ideology, making it easier to shape the character of every Muslim, by the character of Islamic teachings. This can only be done by continually reconstructing and if necessary deconstructing Islamic educational thought. So the offer from Syed Muhammad Nuquib Al-Attas above needs to be put forward.

## **CONCLUSION**

M. Naquib Al-Attas is a contemporary Muslim scientist in the field of education

who has brilliant ideas that can be used as references in creating educational formats. In Al-Attas' view, Islamic education is the equivalent of the term al-ta'dib which he thinks is suitable to be used as a term in Islamic education, because the concept of ta'dib was what the Prophet Muhammad taught his people in the past. Al-Attas said that an educated person is a good person. The "good" referred to in this case is adab in a comprehensive sense which includes a person's material and spiritual life, which seeks to instill the qualities of goodness that he receives so that educated people are those who have adab by applying their knowledge in their attitudes and behavior.

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