

Muhammad Naquib Al-Attas' Contemplations About Islamic Education

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ABSTRACT

This research plans to analyze Muhammad Naquib Al-Attas' ideas about Islamic Education. This kind of examination is library research. The information examination procedure utilized in this exploration is content analysis method or the substance investigation strategy. The result of this research are: the idea of Islamic schooling as per Muhammad Naquib al-Attas is ta'dib; Islamic training expects to frame and create great people; As he would like to think, the Islamic instruction educational program ought to depict people and their temperament, which should be executed first at the college level, in light of the fact that as per him, colleges are an impression of the greatest degree of systematization, so the definition of the substance should start things out, this design and educational plan are slowly then applied at lower training levels. , the educational plan is taken from the double idea of people, the actual part of which is more connected with information on physical and specialized sciences, or fardhu kifayah; while the otherworldly state is all the more definitively connected with center information or fardhu 'ain; Muhammad Naquib Al-Attas' Islamic schooling technique comprises of the monotheism strategy, illustration and story strategies.

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1. INTRODUCTION

The idea of Islamic education is something continuously fascinating to talk about top to bottom. Alongside the advancement of the time, training is supposed to have the option to answer the requests that emerge in every period. In this manner, the subject of schooling is a topic that keeps on creating as per improvements in time and

innovation. In the scholarly world, instructive topics are generally unquenchable and last in comparative examinations. The review connected with the idea of Islamic schooling is propelled by interest for a generally complete, inside and out, insightful comprehension and endeavors to expand existing contemplations into the setting of current idea battles which are considerably more persuasive.

Muslim masterminds or researchers starting with one time then onto the next have different conclusions that fluctuate significantly as indicated by their experience and time. One of the Muslim logicians who has communicated numerous thoughts regarding Islamic instruction is Muhammad Naquib al-Attas, his reasoning is a contemporary believed that is extremely pertinent to the present times.

Al Attas isn't just a scholarly who centers around training and general issues of Muslims, but on the other hand is a specialist in different areas of science. He is additionally viewed as the initiator of the Islamization of science which affected numerous different figures. He efficiently figured out a technique for the Islamization of information as an instructive educational program for Muslims. The memoir and idea of Muhammad Naquib Al Attas' contemplations about Islamic education will be discussed in this research.

2. METHODS

In this research, the creator utilizes a kind of library research, to be specific subjective exploration with a progression of exercises connecting with library information assortment strategies (Mestika, 2004, p. 3). The information assortment procedure is done utilizing documentation studies, to be specific searching for information with respect to things or factors as notes, books, papers or articles, diaries, etc. In this exploration, information is searched for through books, articles or diaries that talk about Muhammad's viewpoints. Naquib Al Attas about Islamic schooling.

The information examination procedure utilized in this exploration is the substance investigation strategy. Content investigation is utilized to get legitimate

derivations that can be rethought in view of the specific circumstance. In this examination, the most common way of choosing, looking at, joining and arranging different implications is done until significant information is found. To keep up with the exactness of the survey cycle and forestall and beat mistakes because of lacks in the writing, cross-library looks at are conveyed. Research reports should be arranged in view of the standards of straightforwardness and accommodation. These standards were decided to make it more straightforward for perusers to comprehend the exploration points examined.

3. FINDINGS AND DISCUSSION

Al-Attas isn't just known as a specialist commentator of history, culture, religious philosophy, Sufism and reasoning, he is otherwise called a splendid commentator of Islamic training who has started different splendid thoughts. Among his splendid thoughts incorporate the Islamization of information, normalization of fundamental understandings of Islamic terms, the idea of Islamic schooling, etc.

As indicated by al-Attas, Islam should continuously be a manual for life and give guidance to the existences of its kin. Muslims should have the option to stay away from the intrusion of Western and Orientalist thought impacts that will generally deceive. Hence, al-Attas offered his viewpoint on the significance of bringing issues to light of science and training in the Islamic world. This assessment was appeared in his enormous thought regarding the Islamization of science which was invited emphatically by Muslim researchers all over the planet. The point and objective of the Islamization of science is to counter the emergency in present day science, both at the calculated level and straightforwardly on issues of wellsprings of information, truth values, language, and so on. This emergency will significantly impact the upsides of information created in current culture.

Al-Attas' thoughts have motivated the Association of the Gathering of Islamic Nations (OKI) in Jeddah, Saudi Arabia to hold the Primary World Meeting on Islamic

Training. The meeting was held in Makkah al-Mukarramah from Walk 31 to April 8 1977. At the gathering al-Attas introduced his paper entitled *Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education* (Starter Considerations With respect to the Idea of Information and Definition and Objectives of Schooling). Then al-Attas' paper - alongside seven other chose papers - was distributed in a cosmology work altered by al-Attas himself with the title *Aims and Objectives of Islamic Education* (Points and Targets of Islamic Schooling), distributed by Hodder and Stoughton, London and the College Lord Abdul Aziz, Jeddah in 1979 (Al-Attas, 1992: p. 7).

Aside from that, this paper has likewise been distributed with a few upgrades and augmentations, as section 5, with the title *The Dewesternization of Knowledge* in al-Attas' other book entitled *Islam and Secularism*, distributed by ABIM (Angkatan Belia Islam Malaysia), Kuala Lumpur in 1978, and reissued in a moment imprinting in 1993 with another presentation by ISTAC (Daud, 1998: p. 508). The thoughts contained in the paper were then evolved by al-Attas and afterward introduced again as a paper and afterward introduced again at the Second World Gathering on Islamic Schooling which was held in Islamabad from 15 to 20 Walk 1980 by Quaid-I-Azam College , Islamabad as a team with Ruler Abdul Aziz College, Jeddah (Al-Attas, 1988: p. 8). As per al-Attas, the ongoing goal state of the Islamic world is extremely stressing, particularly in the procedure for carrying out Islamic schooling. Thus, al-Attas attempted to start a few ideas with respect to the reformulation of Islamic training.

Some of Muhammad Naquib Al Attas' contemplations about Islamic education are as per the following:

a. Ideas About Man

Discussing about education, should initially talking about the nature and capability of people, as the article and subject of training. In addition, in Islam, schooling is explicitly for people as it were. In any case, it isn't not difficult to track

down human instinct. Specialists concur that the hypothesis in the act of Islamic training is significantly impacted by sees about human instinct.

Al-Attas contended that people are objective creatures. Objective alludes to reason which as per the arrangement of Muslim erudite people, sane is joined in the term 'aql as a natural solidarity. With considerations like this, a Muslim characterizes people as al-hayawan an-nathiq. Nathiq implies reasonable, other than that people are likewise ready to plan implications (النطق ذو). Besides, the terms nathiq and nuthq are "discussion", so it is from here that people are likewise called "language creatures", which is an acknowledgment and articulation of the term human 'aql as above (Badaruddin, 2009: p. 19).

b. Figuring out Islamic education

The idea of education, as indicated by al-Attas is ta'dib. The word ta'dib which is established in the word adab implies direction that is remarkable to people. Adab is the discipline of life elements, discipline that accentuates the acknowledgment and acknowledgment of the perfect locations corresponding to physical, scholarly and otherworldly capacities and potential; acknowledgment and acknowledgment of the way that information and structure are organized progressively as indicated by different levels (maratib) and degrees (darajat).

For Syed Muhammad Naquib al-Attas, as per his perspectives on the significance of language, semantic blunders in understanding the idea of schooling and the instructive cycle bring about mistakes in the substance, points and targets of training. The term tarbiyah isn't agent enough for instruction however is as yet misinformed. The word ta'dib is more fitting for training and the instructive cycle, on the grounds that ta'dib is more extensive in scope, including components of information (ilm-ma'arif), educating (ta'lim) and sustaining (tarbiyah).

As indicated by Al Attas, the term tarbiyah that has been utilized so far should be analyzed fundamentally, the term tarbiyah for schooling by citing Q.S. al Isra stanza 24 isn't exactly correct. Since as per him the word rabba in this stanza doesn't mean

training, however fondness. He actually puts ta'dib as schooling and the instructive cycle, as per him, training is the retention and imparting of habits in people, a cycle called ta'dib.

As indicated by him, the term tarbiyah is an interpretation of the word schooling which just underscores actual material. This is demonstrated by the shortfall of involving the term tarbiyah with the significance of schooling in his investigation of old style books, despite the fact that the term is really tarbiyah. As a matter of fact, it alludes to the stanza of the Koran as referenced in Surah al-Isra section 24. As indicated by al-Attas, the base of the word tarbiyah is rabba. So in the event that we relate it to the significance of the section over, the importance is to take care of, endlessly support as referenced by most researchers'. The significance of the term tarbiyah here alludes to all that develops, for this situation kids. So tarbiyah implies sustaining, supporting, taking care of, creating, supporting, expanding development, and so forth. Along these lines, tarbiyah isn't just for the human species, however its semantic field reaches out to different species like plants and creatures, while training in Islam is explicitly for people as it were. Al-Attas further said that the demonstrations of tarbiyah of the two guardians towards their youngsters were not instruction, yet rather demonstrations of kindness, friendship, which implied taking care of, really focusing on, giving fondness and supporting. As a matter of fact, as indicated by him, why God is called Rabb is a result of his demonstrations of benevolence or empathy towards every one of His creatures (Badaruddin, 2009: p. 24-26).

As per al-Attas, the right term to assign the importance of training in the Islamic sense is the term ta'dib (Kurniawan, 2013: p. 179). With respect to why al-Attas reached this resolution, it depended on private reflection and reasonable examination utilizing the setting worldview of Islamic strict and scholarly customs in regards to significant components in the idea of training and instructive cycles in Islam. These ideas incorporate, momentarily, the ideas of significance (*ma'na*), information (*'ilm*),

equity (*'adl*), shrewdness (*hikmah*), activity (*'amal*), truth or precision according to what is valid or reality (*haqq*), reason (*nuthq*), soul (*nafs*), heart (*qalb*), brain and mind (*'aql*), progressive request in creation (*maratib* and *darajat*), words, signs and images (*refrain*), and understanding (*tafsir* and *ta'wil*). These ideas are interrelated in a significant example, which extends a special Islamic idea of schooling.

As per him, generally the ideas referenced above center their implications around only one fundamental key idea contained in the term *adab* (Al-Attas, 1988: p.37). The word *adab* incorporates the significance of *'ilm* and *'amal* simultaneously. So it is hence that wise individuals, shrewd researchers, and early Muslim researchers consolidated *'ilm*, *'amal*, and *adab* and thought about the agreeable blend of the three as instruction. Training truly is *ta'dib*, on the grounds that *adab*, as made sense of before, incorporates *'ilm* and *'amal* simultaneously.

Phonetically, *ta'dib* is the *mashdar* type of the word *addaba*, and that means to instruct. *Ta'dib* can be deciphered as saturating and imparting habits in people. Or on the other hand just in al-Attas' wording, *ta'dib* can be perceived as a lack of substance or that should be implanted in the Islamic schooling process. In the mean time, the word *adab* itself, which is gotten from the word *ta'dib*, can be deciphered as an image of equity reflected by shrewdness (Kurniawan, 2013: p. 179). A simply individual is one who does *adab* inside himself to deliver great people. Al-Attas saw that *adab* was associated with the *sunnah* of the Prophet Muhammad. what's more, adroitly it has converged with science and good cause as referenced previously. Al-Attas additionally observed that schooling was in accordance with what was implied by *adab* by the Prophet Muhammad. as in the most natural sounding way for him:

"My God has instructed me, and accordingly made my education the best." (Hadith described by Ibn Hibban).

c. The aims of Islamic education

The point of education in Islam ought to be aimed at framing and creating great individuals. Besides, as per al-Attas, the motivation behind looking for information is

to impart goodness or equity in people as people and people, not similarly as residents or citizenry. What should be underscored (in schooling) is the worth of people as evident people, as city occupants, as residents in their miniature realm, as something profound in nature, in this manner what is underlined isn't the worth of people as actual substances which are estimated in a down to earth and utilitarian setting in view of their handiness for the nation, society and the world.

A detailing in regards to the goals of Islamic training is expressed as follows:

Education aims at the balanced growth of total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily sense. Education should therefore, cater for the growth of man in all its aspects spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community, and humanity at large. (Arifin, 1991: p. 6)

In view of the detailing of the goals of Islamic schooling, obviously Islamic training is more coordinated towards creating otherworldly, scholarly, creative mind, physical, logical, etc perspectives, and that implies that the targets of Islamic schooling are equivalent to the targets of instruction overall or much more exhaustive than typical training. Here the attention is inclining further toward the singular person who is the genuine objective of Islamic training.

The objective of Islamic schooling isn't to cultivate and foster ideal residents as stressed by Western scholars, like Plato, yet more significant than that, is to foster amazing people, and it is to this objective that training ought to be coordinated. Nonetheless, Syed Muhammad Naquib al-Attas likewise said that Islam can likewise acknowledge shaping productive members of society as an objective of instruction (what is implied by residents are residents of God's realm), which empowers them to turn out to be great individuals. As per Syed Muhammad Naquib al-Attas, undivided focus to people is something vital in light of the fact that the most significant standard

and last worry of morals in an Islamic viewpoint is the singular himself. Due to their situation as moral specialists, as indicated by Islam, people will be compensated or rebuffed on the moment of retribution.

d. Islamic Education Curriculum

Syed Muhammad Naquib al-Attas's opinion is that the structure of knowledge and the Islamic education curriculum should describe humans and their nature which must be implemented first at the university level. Because according to Syed Muhammad Naquib al-Attas, universities are a reflection of the highest level of systematization, the formulation of the content must come first. This structure and curriculum is gradually then applied to lower education levels. Naturally, the curriculum is taken from the dual nature of humans (Al-Attas, 1988: p. 85), the physical aspect of which is more related to knowledge of physical and technical sciences, or *fardhu kifayah*; while the spiritual state as contained in the terms *ruh*, *nafs*, *qolb*, and *aql* is more precisely related to core knowledge or *fardhu 'ain*.

Aspects or dimensions of core knowledge (*fardhu 'ain*) are used as basic values (core values) for the development of further dimensions, which include scientific aspects, life skill aspects and other aspects. If the scientific aspect is developed based on the core scientific aspect, then science here becomes a medium for understanding and appreciating God in the form of empirical behavior in submission to all the rules of Allah swt. (Bakar, 2005: p. 139). The curriculum should actively try to mold people into human beings as explained previously. He must clarify the nature of God, science and humans and their happiness, and the relationship between individuals and society. Basic values (core values) will give meaning to a process as devotion to God (Sanaky, 2003: p. 145). Understanding these basic values should be a concern for every Islamic education provider so that later students can be expected to become superior human beings intellectually and spiritually.

Therefore, Islam itself does not recognize the dichotomy of knowledge so that all scientific disciplines can be approached with a divine nuance in leading humans and

their civilization towards prosperity in this world and the hereafter. In formulating the curriculum concept, religious norms need to be used as the basis for interpreting all modern knowledge from an Islamic perspective. (Abdurrahmansyah, 2005: p. 180)

The structure of the academic curriculum and education system from elementary school to university should consider the above matters according to the level. After clearly and precisely formulating educational targets and objectives, al-Attas always emphasized the need for in-depth mastery of Islamic religious knowledge along with its intellectual and cultural treasures, the real problems faced by modern Muslims, their real enemies, and effective methods. and correctly to overcome all these problems. The establishment of educational institutions and the articulation of educational targets and goals should not be based on social, economic, political and bureaucratic considerations, but rather be based on pure and deep religious values.

e. Islamic Education's Methods

There are a few parts of the educational program proposed by Syed Muhammad Naquib al-Attas that should be made sense of further, to be specific the job of language, monotheistic techniques for dissecting thoughts and other pedantic instruments like similitudes, illustrations and stories. Coming up next is a portrayal of Islamic instruction techniques:

1. Tawheed Method

One of the attributes of Islamic training and epistemology which was made sense of forcefully and tried by Syed Muhammad Naquib al-Attas was what he called the strategy for monotheism in science. The tawheed technique is a strategy with fitrah alluding to the Islamic training philosophy expressed in the Koran which utilizes a multi-approach framework, including strict schooling that people are made to have an essential (fitrah) or strict ability (Arief, 2002: p. 41). The declaration of the monotheism strategy which is the trademark and epistemology of Islam al-Attas, can essentially be portrayed that people get profound information and insight from Allah swt. through direct comprehension or otherworldly detecting, in particular

encounters that at the same time uncover a reality and reality of something to their profound view (*casf*). It is joined with adab, reflects shrewdness and regarding an edified society is the improvement of simply request in it.

Syed Muhammad Naquib al-Attas underscores and makes sense of in a few places that the goal and the emotional can't be isolated, in light of the fact that they are parts of a similar reality and are subsequently correlative. For instance, to impartially look for watchwords with respect to Hamzah Fanshuri's otherworldly framework, Syed Muhammad Naquib al-Attas should have adequate information on language, full comprehension of the significance design and full cooperation in the semantic attention to Hamzah Fanshuri's works. What's more, he entered the profundities of the profound progression of Malay Sufism, through Hamzah as the greatest and best agent, encountering his sentiments and encountering his approaches to making images.

Subsequent to including himself in this large number of cycles and considering the profound solidarity among grant and life, al-Attas then endeavored to convey a logical piece of Hamza's ideas and their relationship with others.

Muhammad Naquib al-Attas' technique for monotheism turned out to be private to such an extent that he was much of the time disturbed when certain individuals who thought they had perceived the Islamic religion, its ideas and moral standards got some information about how to carry out these issues into their own lives and callings. Syed Muhammad Naquib al-Attas underlined that assuming one really sees this, the inquiry is as of now excessive. He frequently focused on that there was no division between what was viewed as hypothesis and practice. In the event that one genuinely knows a hypothesis, one ought to have the option to carry out it by and by, except if forestalled by undeniable outer causes.

2. Metaphor and Story Method

An unmistakable trait of Syed Muhammad Naquib al-Attas' instructive technique is the utilization of representations and stories as specific illustrations and stories. One

of the similitudes that is most frequently rehashed by Syed Muhammad Naquib al-Attas is the representation of a sign post to represent the religious idea of this world, which is frequently neglected by individuals, particularly researchers.

This world resembles an aide that gives headings to voyagers, the course to follow and the distance expected to stroll to the spot they need to go. On the off chance that the signs were clear (muhkam), with decipherable composed words showing the spot and distance, the explorer would peruse the signs and follow them with no issues. However, envision, said al-Attas on different events, on the off chance that the sign was "made of wonderfully molded marble, the pointing hand was cut in an ideal and shocking shape, the names of spots and distances were each made of unadulterated gold drops planned into letters set with gemstones, obviously, the explorer will stop there to look at, appreciate and research its different viewpoints, not just the parts and plan of the material, yet in addition their separate beginnings and potential outcomes. conceivable monetary worth.

In such conditions, the billboards never again give valuable bearings to the explorer, on the grounds that the significance of the signs isn't clear. The signs don't show the importance behind the images, however to themselves. Like signs, this world is supposed to show the implications and real factors behind its images, and our review and examination of this world ought to be to grasp the world as one of God's refrains.

Notwithstanding, current researchers have been befuddled by the magnificence, design and variety of this astonishing world and decreased it to just a part of science. Syed Muhammad Naquib al-Attas additionally prefers to look at researchers who ace information top to bottom as enormous trees with profound, fruitful, solid and solid roots. It doesn't move or break with changing whirlwinds. It will deliver leafy foods conceal that is useful for different animals. He contrasted such trees with pruned plants, which are not just feeble and effortlessly broken by the smallest tension, yet in addition handily moved starting with one spot then onto the next.

Similarly, a researcher who has profound information will effortlessly acknowledge and affirm the uncovered truth, from which he tracks down his scholarly perspectives, and thusly doesn't transform it to suit continually evolving circumstances. Concerning strategies, aside from the two techniques above, which are his attributes, al-Attas additionally utilizes techniques that have been applied in the Islamic practice, like strict, logical, experimental, normal, rational, inductive, abstract and goal. Be that as it may, al-Attas really gives analysis, specifically without making one strategy more prevailing than another.

4. CONCLUSION

The vital idea in schooling as per al-Attas is ta'dib. Then Muhammad Naquib al-Attas figured out a meaningful target of Islamic schooling, in particular that Islamic training plans to shape and deliver great individuals. Moreover, as indicated by Muhammad Naquib al-Attas, the Islamic schooling educational plan ought to portray people and their tendency, which should be executed first at the college level. Since as per Syed Muhammad Naquib al-Attas, colleges are an impression of the greatest degree of systematization, the detailing of the substance should start things out. This design and educational plan is step by step then applied to bring down training levels. Normally, the educational program is taken from the double idea of people. As to training techniques, Muhammad Naquib al-Attas gives two model strategies, to be specific the monotheism strategy and the illustration and story technique.

Scientists propose to instructors, particularly PAI educators, to apply the instructive ideas set forward by Muhammad Naquib Al Attas, including utilizing different instructive strategies that he set forward in instructing and learning exercises. Since involving fluctuated strategies in the educating and educational experience will make fascinating and intelligent learning. So instructive objectives can be accomplished well.

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