



## Naquib al-Attas Educational Thought In Contemporary Islamic Education

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### Abstract

**Keywords:**

Contemporary;  
Naquib Al  
Attas; Islamic  
Education.

Islamic education as one of the recognized scientific discipline and it has attracted the interest of most researchers, especially for students who want to study it seriously. However, this field of study and discipline is not fast enough in its development, when it is compared to the number of other fields in Islamic studies. Even so, the portrait of Islamic education can actually be described in various perspectives. For example, from the educational perspective of Naquib al-Attas. This study aims to explore the educational concept of Naquib Al Attas in terms of the meaning and purpose of education, curriculum and educational methods as well as the authority and role of the teacher in Indonesia. The research uses a descriptive approach. This is done to be able to reveal the concept of education in Naquib Al Attas' thought based on reading related books and articles. The results of this study indicate that the thoughts of Naquib Al Attas tend to be selectively reconstructive which seeks to present an integrated Islamic education system. While in the Al Attas Curriculum, it seeks to integrate Science (Fardhu Ain and Fardhu Kifayah), so the method used is the cultivation of Adab (Faith-Science-Charity).

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### Abstrak:

**Kata Kunci:**

Kontemporer;  
Naquib al-Attas;  
Pendidikan Islam.

*Pendidikan Islam sebagai salah satu disiplin Ilmu yang sudah diakui dan telah menarik minat para peneliti, terutama bagi peserta didik yang ingin mempelajarinya secara serius. Namun bidang studi dan disiplin Ilmu ini tidak cukup cepat dalam perkembangannya, jika dibandingkan dengan sejumlah bidang studi Islam lainnya. Meski begitu, potret pendidikan Islam sebenarnya dapat digambarkan dalam berbagai perspektif. Misalnya dari perspektif pemikiran pendidikan Naquib al-Attas. Penelitian ini bertujuan untuk mengupas bagaimana konsep pendidikan Naquib Al Attas dari segi makna dan tujuan pendidikan, kurikulum dan metode pendidikan serta otaritas dan peran guru di Indonesia. Penelitian menggunakan pendekatan kualitatif dengan pendekatan deskriptif. Hal ini dilakukan untuk dapat*

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*mengungkap konsep pendidikan dalam pemikiran Naquib Al Attas berdasarkan membaca buku-buku dan artikel terkait. Hasil penelitian ini menunjukkan bahwa pemikiran Naquib Al Attas cenderung bersifat rekonstruktif selektif yang berupaya menghadirkan sistem pendidikan Islam terpadu. Sedangkan dalam Kurikulum Al Attas berupaya mengintegrasikan Ilmu Pengetahuan (Fardhu Ain dan Fardhu Kifayah), sehingga metode yang digunakan adalah penanaman Adab (Iman-Ilmu-Amal).*

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Received : August 10, 2021; Revised: November 30, 2021; Accepted: November 17, 2022

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Institut Agama Islam Negeri Madura, Indonesia

<https://doi.org/10.19105/tjpi.v17i2.4978>



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## 1. Introduction

Although Islamic education as a scientific discipline has recognized as one of the fields of study and has attracted the interest of learners to study it more seriously, but as a field this study is still new, it seems that this discipline is not fast enough its development compared to a number of fields of Islamic studies other.<sup>1</sup> In fact, admit it or not, the issue of an education crisis Islam is rated as the worst.<sup>2</sup> Even so, the portrait of education Islam can actually be described in various perspectives, for example from the perspective of Naquib al-Attas' educational thought for education Contemporary Islam as shown in the title above.

The need to organize a realignment in Islamic education From a conceptual point of view, in fact it has long been realized and pursued by Muslims.<sup>3</sup> However, this setback became a symbol of neglect in formulate and develop a systematic educational pslan based on Islamic principles that have been explained by the great interpreters of Islam in the past Taking into account this fact, of course really need to find the root cause of the problem, what is the because of the weakness, decline and stagnation of the condition of Muslims so far.

Muhammad Naquib al-Attas is one of the thinkers Islam is quite famous today. Besides being known as a reviewer history, theology, philosophy and tasawwuf. The figure of Naquib al-Attas is also known as a brilliant Islamic education thinker. He is with the line other Muslim scholars such as Syed Ali Ashraf, Ziauddin Sardar, Hamid Hasan Bilgrami,, Ismail Raji al-Faruqi, is worried about reality Islamic education that has been running so far.<sup>4</sup>

His full name is Syed Muhammad Naquib ibn Ali ibn Abdullah ibn Muhsin al-Attas, more popularly known as Naquib al-Attas. He was born on September 5,

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<sup>1</sup> Susan Douglas L. and Munir A. Shaikh, "Defining Islamic Education," *Current Issues in Comparative Education* 7, no. 1 (2004): 5–18, <https://eric.ed.gov/?id=EJ853845>.

<sup>2</sup> Saifullah Idris, Tabrani. ZA, and Fikri Sulaiman, "CRITICAL EDUCATION PARADIGM IN THE PERSPECTIVE OF ISLAMIC EDUCATION (A Philosophical, Pedagogical and Interdisciplinary Analysis)," *American Scientific Publishers* 24, no. 111 (2018): 131–132, <https://doi.org/10.3390/reI9110335>.

<sup>3</sup> Maimun Aqsha Lubis, "Effective Implementation of the Integrated Islamic Education," *Global Journal Al-Thaqafah* 5, no. 1 (2015): 59–68, <https://pdfs.semanticscholar.org/9241/ae6046c2bbf1762e41e2bbc8e65b8a9ffb5f.pdf>.

<sup>4</sup> Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018), <https://doi.org/10.3390/reI9110335>.

1931 in Bogor, Java West.<sup>5</sup> His lineage can be traced back thousands of years back through the sayyid lineage in the Ba' alawi family in Hadramaut<sup>6</sup> with the genealogy that reaches Imam Husaen, the grandson of the Prophet Muhammad saw.<sup>7</sup> Among his ancestors there was a guardian or scholars, one of the Among them from the mother's side was Syed Muhammad al-Haydarus, teacher and spiritual guide Syed Abu Hafs Umar bin Syaiban dari Hadramaut and who led Nur al-Din al-Raniry one of the *Tarekat Ar-Rifaiyah* in Malaysia.<sup>8</sup> Syed Naquib al-Attas' mother named Syarifah Baquan al Aidarus, from Bogor, West Java, who is a descendant of the Sunda aristocracy in Sukapura.<sup>9</sup>

Naquib al-Attas for some ordinary people is not too known, but among academics who have read his books which is translated directly into Indonesian, must know him. Side the most important of the figure of al-Attas is the idea of the need for Islamization of contemporary science, which was later popularized by Ismail Al-Raji al-Faruqi.

In mapping the trend of renewing educational thinking Islam, Muslim intellectuals in the Islamic world have a tendency different, but there are two trends of thinking that stand out from among Muslim intellectuals namely; internal and external.<sup>10</sup> External in nature, namely renewal efforts carried out by departing from the identification of the causes of the decline of the people based on observation of social, political, economic, technological and other phenomena. While internal in nature, namely reform efforts that depart from search for the cause of the decline of the people internally from understanding intense and deep reflection on the meaning of Islam.

Based on his elaboration of the two main sources of Islamic teachings Al-Quran and Hadith also contain classical books, in addition to meditations philosophically, al-Attas has brought fresh in mapping renewal of contemporary Islamic educational thought. It's a lot come up with new and interesting ideas. With understanding On the other hand, Naquib al-Attas has new concepts about education Islam. Another thing that made him famous and distinguished from the others other Islamic education thinkers is located on the theme of reform Islamic education, as well as reformulation of educational instruments Another Islam that he raised as an intellectual discourse.

The ideas of Naquib al-Attas were the culmination of several conceptual thingking which is then collected in several his work. What is even moer

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<sup>5</sup> Mohd Roslan Mohd Nor and Maksum Malim, "Revisiting Islamic Education: The Case of Indonesia," *Journal for Multicultural Education* 8, no. 4 (January 1, 2014): 261–276, <https://doi.org/10.1108/JME-05-2014-0019>.

<sup>6</sup> Waghid and Yusef, "Conceptions Of Islamic Education: Pedagogical Framings and Global Studies In Education," *Current Issues In Comparative Education* 03, no. 01 (2004), <https://eric.ed.gov/?id=ED523392>.

<sup>7</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science. Translated into Indonesian by Saiful Muzani. "Islam Dan Filsafat Sains"* (Bandung: Mizan Publising, 2005).

<sup>8</sup> Komaruddin Sassi, "Ta'Dib As a Concept of Islamic Education Purification: Study on the Thoughts of Syed Muhammad Naquib Al-Attas," *Journal of Malay Islamic Studies* 2, no. 1 (2018): 1–14, <https://doi.org/10.19109/JMIS.v2i1.2541>.

<sup>9</sup> Merri Yulia Muchlasin, Galih Pratama Pratama, and Akhmad Alim, "Strengthening the Character Education Based on Syed M. Naquib Al-Attas (a Case of Study of Al-Ishlah Cibinong Junior High School)," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 4, no. 01 (2021): 223, <http://dx.doi.org/10.30868/im.v4i01.923>.

<sup>10</sup> Nabila Huringiin, "IDEAS AND REALIZATION OF ISLAMIC UNIVERSITY BY AL-ATTAS ( CASE STUDY : ISTAC-IIU MALAYSIA )," *Jurnal Hunafa: Studia Islamika*, 18, no. 1 (n.d.): 17–31, <https://doi.org/10.24239/jsi.v18i1.623.17-31>.

interesting, besides being a thinker who consequent to the ideas he put forward, is his concern which is very strong against the decline experienced by Muslims. Until conceptual ideas and thoughts are implemented into a an international standard educational institution which was later given the name of the *International Institute of Islamic Thought and Civilization (ISTAC)*, which domiciled in Bukit Damansara, Malaysia. Al-Attas is one of the Muslim scientists who has contributed to Islamic Education.

Al-Attas is one of the Muslim scientists who has contributed to Islamic education. Islamic education itself is not old-fashioned to be studied in the 21st century. In this century there have been many liberal and secular ideas, it is necessary to think about Muslim scientists to see the situation in the world of Islamic education.

Based on the above thoughts, knowing and discusses the thoughts of Islamic education Syed Muhammad Naquib al-Attas in the context of contemporary Islamic education, of course it is a field of study and research that is very essential and interesting. Under will be explained about the meaning and purpose of education, basic, curriculum, learning methods, teacher authority and role.

## 2. Methods

In exploring this research, the author uses a descriptive qualitative approach. By type of library research. this is done, because the object of research is the paper (concept) of Naquib Al Attas. The data source used by the author uses two steps. First, the author reads the books of naquib al attas. second, reading books, and related research on the concept of Naquib Al Attas' thought. Then the author analyzes and pours it in the form of writing or scientific work.

## 3. Result and Discussion

### 3.1 Meaning and Purpose of Education

The meaning and purpose of education are two elements that interrelated, and has attracted the attention of thinkers and educators from the start. There are differences in conceptualization and explanation these two elements, due to differences in understand the nature, role, purpose of human life as an object at the same time the subject of education in the world, which is very related closely with a series of questions about the nature of science absolute knowledge and reality. It is not surprising that often we find differences of opinion among thinkers and educators, especially in the West, regarding the meaning or terms, goals, educational methods and curriculum.

In the world of education, there are three sets of terms: which is often used to designate Islamic education as a whole contained in the connotation of the term *Tarbiyah*, *Ta'lim* and *Ta'dib*. The term *tarbiyah* in Arabic, or "education" which refers to the term education according to Naquib al-Attas is not correct. Because the term *tarbiyah* basically means nurture, bear, feed, develop and produce mature products. Its application in Arabic is not only limited to humans, but its semantic fields extend to all kinds of animals or other species such as minerals, plants and so on. Thus, according to al-Attas the word *tarbiyah* as a term and concepts that can be applied to a variety of species and not limited to humans only, not appropriate for use shows education in the Islamic sense, because education in Islam is meant for humans only.

One of the emphases desired by al-Attas for changing *tarbiyah* to *ta'dib* for Islamic education is one of the efforts to reconstruct the direction and purpose of education desired by al-Attas. This is in line with the opinion Azyumardi Azra

who stated that the teaching process in education today, only fills the cognitive aspect, but does not fill in the aspects of personality and character formation. Therefore, he offers several directions for the reconstruction of Islamic education, one the other is the redefinition of the meaning of education and stating his agreement with the *Ta'dib* concept proposed by al-Attas.

Another reason that forms the basis of the argument put forward by al-Attas on emphasizing the word *adab* as the origin of the word from *ta'dib* for the term Islamic education is that the word *adab* includes charity in education, while the educational process itself is to ensure that knowledge (*'Ilm*) is used effectively well in society. With this footing also people wise, earlier Muslim scholars combined *'Ilm* with *Amal* and *adab*, consider the harmonious combination of the three terms it as education.<sup>11</sup>

Finally by referring to al-Attas *ta'dib* concept defines education and its process as the introduction and acknowledgment gradually implanted within man, about the exact places of everything in in the order of creation in such a way as to guide the direction of recognition and acknowledgment of God's right place within order of form and personality.

The word "recognition" in Al-Attas means finding proper place with respect to what it recognizes. While Confession means relating to actions from birth as a result of finding the right place of what he knows. Therefore, just recognition without acknowledgment means implying arrogance, on the contrary confession without recognition means ignorance. Because in Islam, knowledge is not useless without the charity that goes with it. Likewise charity is useless if it is not accompanied by the guidance of knowledge The purpose of Islamic education from the perspective of Naquib al-Attas is to return humans to their nature, not intellectual development on the basis of human beings as citizens of a country whose human identity is then measured according to role in the life of the state, especially a country that is considered secular. al-Attas's tendency towards this can be seen when he formulated the goal of science which is almost similar to the formulation of the ultimate goal of al-Ghazali's education.<sup>12</sup>

The formulation of al-Attas is the philosophical basis for educational goals and objectives and the preparation of a framework integrated core knowledge in the education system he saw as something very important to recall the nature of essential to the Islamic view of reality. In the same way Islam also views reality as being centered on form, Likewise, being in the concept of Islam is seen as a hierarchy from highest to lowest.

Based on this concept, then al-Attas describes the ultimate goal of education in Islam, namely to produce "good human beings." The term "good" in the connotation proposed by Al-Attas is "appropriate as a civilized human being". human material and spiritual life. *Adab* according to al-Attas is the discipline of body, soul and spirit. *Adab* according to al-Attas is the discipline of body, soul and spirit. Discipline that confirms recognition and acknowledgment of proper place in relation with physical, intellectual and spiritual abilities and potentials, recognition and acknowledgment of the fact that science and existence arranged hierarchically according to the level (*maratib*) and degree (*darajah*).<sup>13</sup>

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<sup>11</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: Muslim Youth Movement of Malaysia, n.d.).

<sup>12</sup> Salina Ahmad, "Al-Attas on Language and Thought: Its Relation to Worldview, Change and Translation," *TAFHIM: IKIM Journal of Islam and Tthe Contemporary World* 12, no. No. 2 (2019): 83–97, <https://tafhim.ikim.gov.my/index.php/tafhim/article/view/113>.

<sup>13</sup> Maryam Samsaie and Abdolreza Mahmudi., "A Study Of the Thought Of Selected Muslim Intelctual In Malaysia on Islam and Modernity.," *The Social Sciences*, 11, no.

The concept of Islamic education is basically trying to create a good human or a suitable universal human with the main function of creating where it carries two missions at the same time, namely, as a servant of Allah (abd Allah) and as a caliph on earth (caliph fi al ard). Therefore, the Islamic education system should be able to reflect the knowledge and behavior of the Prophet Muhammad SAW and is obliged to create Muslims who are able to display the exemplary qualities contained in themselves Prophet as much as possible according to the potential and skills each. These are the points desired by al-Attas, namely: so that Islamic education is able to realize a complete human (*Insan al kamil*) which is characterized as a universal human,<sup>14</sup> in scientific insight and authoritative.

### 3.2 Basics, Curriculum and Educational Methods

Education is a means of personality development humans so that all aspects are transformed into an order that harmony and complement each other. Through this incarnation, all human potential is combined and devoted to achieve a goal. Therefore, the basis of Islamic education must be based on the aspects contained in the teachings of Islam itself, which is sourced from the Qur'an and the Hadith of the Prophet Muhammad. The basis of Islamic education, is Islam with all teachings that are sourced from the Qur'an, Sunnah and *ijtihad*.<sup>15</sup> These three sources become the basis of Islamic education, which must be used hierarchy.<sup>16</sup> The Al-Quran must take precedence if it is not found explanation in it, then it must be sought in the Sunnah, and if not found in the Sunnah then *ijtihad* is used.

Likewise, if the education carried out by a country, then the main reference is the philosophy adopted as well Constitution of the country. For example, if in the country Indonesia, then that is the basis of the implementation of education National is Pancasila and the 1945 Constitution of the Republic of Indonesia.<sup>17</sup> From these examples, it shows that the basic education of a country is adjusted to the the philosophy of life of the nation concerned, which is a reflection than the philosophy of life of the nation itself in organizing and directs the direction to be achieved in the implementation of a activities such as education.

In addition to the basic education, the curriculum is also a things that must be prepared with the goals and targets to be achieved. The curriculum has a central position in the whole process education, which will direct all forms of activity education in order to achieve goals in a process education.<sup>18</sup> Islamic

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06 (2021): 942, [https://www.researchgate.net/profile/Maryam-Shamsaei-3/publication/321161837\\_A\\_study\\_of\\_the\\_Thought\\_of\\_Selected\\_Muslim\\_Intellectuals\\_in\\_Malaysia\\_on\\_Islam\\_and\\_Modernity/links/5a1294350f7e9bd1b2c114a3/A-study-of-the-Thought-of-Selected-Muslim-Intellectuals-in-Malaysia-on-Islam-and-Modernity.pdf](https://www.researchgate.net/profile/Maryam-Shamsaei-3/publication/321161837_A_study_of_the_Thought_of_Selected_Muslim_Intellectuals_in_Malaysia_on_Islam_and_Modernity/links/5a1294350f7e9bd1b2c114a3/A-study-of-the-Thought-of-Selected-Muslim-Intellectuals-in-Malaysia-on-Islam-and-Modernity.pdf).

<sup>14</sup> Farah Ahmad, "An Exploration Of Naquib Al-Attas' Theory of Islamic Education As Ta'dib as an Indigenous Educational Philosophy," *Journal: Educational Philosophy and Theory* 50, no. 08 (2018): 321–324, <https://doi.org/10.1080/00131857.2016.1247685>.

<sup>15</sup> Suleman Dangor, "Islamization of Disciplines: Towards an Indigenous Educational System," *Journal Educational Philosophy and Theory* 37, no. 05 (2005): 421–423, <https://doi.org/10.1111/j.1469-5812.2005.00138>.

<sup>16</sup> Paul Lettnick, "Science In Adab Literature," *Journal; Arabic Sciences and Philosophy* 21, no. 01 (2011): 231, <https://doi.org/10.1017/S0957423910000159>.

<sup>17</sup> Abdul Razzaq, "ISLAMIC CIVILIZATION OF MALAY: HISTORICAL POLEMIC AND MODERN CHALLENGES (THE THOUGHT OF SYED NAQUIB AL-ATTAS)," *Journal of Malay Islamic Studies* 2, no. 2 (2018): 125–132, <http://jurnal.radenfatah.ac.id/index.php/jmis/article/view/3778/2467>.

<sup>18</sup> Bassam Tibi, "Culture and Knowledge: The Politics of Islamization of Knowledge as

education built on the basis of thought which is Islamic and departs from the view of life, function and nature human beings, directed to educational goals based on Islamic principles. The implication will give birth to a formula a unique and Islamic curriculum as well.

The peculiarities of the style of al-Attas' educational philosophy are his emphasis on the importance of understanding and true about the science of *fardhu ain* and *fardhu kifayah*. Emphasis on Such categorization may be due to its concern for obligations humans in studying and developing adab, this is due to the nature of science that is not limited to one side, and limited individual life on the other hand.<sup>19</sup>

The opinion of al-Attas that the structure of science and Islamic education curriculum should describe human and essentially what must be implemented first at the level of university, structure, and curriculum gradually later applied to low levels of education. Naturally, the curriculum It is taken from the dual nature of human beings. where the physical aspect is more related to his knowledge about the physical and technical sciences or *fardu kifayah*. While spiritual state as contained in the terms *ruh*, *nafs*, *qalb*, and *aql* are more precisely related to core science or *fardu ain*.<sup>20</sup>

Al-Attas divides knowledge and application into two parts. The first is Religious Science which includes the Al-Quran (Tafsir and Takwil), Al-Sunnah (life of the Prophet, history and messages of the previous apostles, hadith and authoritative narrations), Al-Syariah (faith, Islam, Ikhsan) and Theology (Tauhid). ), Islamic Metaphysics (Sufism) and Linguistik Sciences (psychology, cosmology and Islamic philosophy). Second, Intellectual and Philosophical Rational Sciences which consist of Human Sciences, Natural Sciences, Applied Sciences, and Technology Sciences. The rational, intellectual and philosophical sciences in the second part above, according to al-Attas, each branch must first be infused with the key elements and concepts of Islam, after the foreign key elements and concepts have been purged from all its branches. This process of removing key foreign elements and concepts is what is then called "Islamization".<sup>21</sup>

Regarding the method of education, al-Attas argues that education as a process of instilling etiquette into oneself Humans are a process that can't actually be obtained absolutely through a special method, he assumed that In a learning process, students will demonstrate different levels of understanding of the material, this is This is because knowledge and wisdom are two components The main thing in the concept of *adab* is really a gift from Allah swt. Therefore, the educational content should be more prioritized over his method, even though the modern Muslim educational institutions that al-Attas said were located in under the influence of secular Western educational practice ideas tends to emphasize the method rather than the content in a learning process.<sup>22</sup>

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Postmodern Project? The Fundamentalist Claim To De Westernization.," *Journal Sage: Theory, Culture and Society* (1995), <https://doi.org/10.1177%2F026327695012001001>.

<sup>19</sup> Aris Widodo, "SYED MUHAMMAD NAQUIB AL-ATTAS' SEMANTIC READING OF ISLAM AS DI@N Aris," *Al-Jami'ah* 47, no. 01 (2009): 135–163.

<sup>20</sup> Nabila Huringiin and Halimah Nisrina Azfathir, "The Concept of Syed Muhammad Naquib Al-Attas on De-Westernization and Its Relevancy toward Islamization of Knowledge," *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam* 16, no. 2 (2018): 265–284.

<sup>21</sup> Azrul Kiromil Enri Auni and Hermanto, "Islamization of Melayu-Nusantara Society through Language Approach According to Syed Muhammad Naquib Al-Attas," *Khalifa: Journal of Islamic Education* 4, no. 1 (2020): 49, <http://kjie.pjpp.unp.ac.id/index.php/kjie/article/view/41>.

<sup>22</sup> Azmul Fahimi Kamaruzaman, Aidil Farina Omar, and Roziah Sidik, "Al-Attas'

### 3.3 The Authority and Role of Teachers in the 21<sup>st</sup> Century Era

One of the important aspects in Islamic education is the search and recognition of true authority in each branch science and knowledge, this principle is then followed and practiced by al Attas in the belief that the highest authority is the Qur'an and Sunnah which was then passed on by Companions and other Muslim scientists who really follow both (Quran and Sunnah) wisdom, and spiritual experience.<sup>23</sup>

In an educational process, the teacher is the holder of the power in an effort to give meaning, direction and purpose to a education. Even in the Qur'an Allah states that they are given gifts and the highest position. the teacher has two functions as following; first, a teacher has a purification function; it means a teacher functions as a self-cleaning, self-preserving, developers, and maintainers of human nature. Second, a teacher has a teaching function; it means that a teacher functions as a supplier of knowledge and various beliefs to humans so that they apply all their knowledge in life everyday.<sup>24</sup>

Based on the proposition above, Nata explained that there are four things related to the teacher. First, a teacher must have a high level of intellectual intelligence, so that he is able to capture the messages of teachings, wisdom, guidance and grace from all of God's creations, and has a strong inner potential so that he can direct the results of his intelligence work to be dedicated to God. Second, a teacher must be able to use his intellectual and emotional spiritual abilities to give warnings to other humans (students) so that they can worship Allah swt. Third, a teacher must be able to clean other people (students) from all despicable actions and morals. Fourth, a teacher must function as a keeper, coach, caregiver and mentor and provide knowledge and skills to people who need it in general, and students in particular.<sup>25</sup>

The authority and role of the teacher play an important role in a process to determine the direction of education. Importance the role of teachers in education, as stated by Nata, as an education system has a number of components that interrelated with each other in order to achieve a predetermined goal. Educational component These include curriculum, teachers, methods, infrastructure, and evaluation. Furthermore, Nata stated that of the many component of education, teachers are components of education most important, especially in overcoming the various problems that related to improving the quality of an educational process.<sup>26</sup>

The takeover of the authority is one of the factors the lack of success of an educational process, because the teacher in carrying out their duties is no longer oriented to the nature of educational goals. This can be found in the world of education modern, because it is dominated by various goals and interests, then the main role and authority of teachers is taken over by institutions that

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Philosophy of History on the Arrival and Proliferation of Islam in the Malay World," *International Journal of Islamic Thought* 10, no. 1 (2016): 1–7.

<sup>23</sup> Hamid Fahmy Zarkasy et al., "Al-Attas's Concept Of Reality: Empirical and Non-Empirical," *KALAM* 13, no. 2 (2019): 113–142.

<sup>24</sup> Mesut Idriz, "Expounding the Concept of Religion in Islam as Understood by Syed Muhammad Naquib Al-Attas," *Poligrafi* 25, no. 99–100 (2020): 101–115.

<sup>25</sup> Ahmad Murad Merican, "Syed Muhammad Naquib Al Attas And The Dialogic Of Occidental Knowledge.," *J Al-Shajarah: Journal International Of The Institute Of Islamic Thought and Civilization (ISTAC)*, 26, no. 01 (2021): 147–158, <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/1229>.

<sup>26</sup> Ahmad Tarmizi Hasibuan et al., "Humanization of Education in the Challenges and Opportunities of the Disruption Era at Nahdlatul Ulama Elementary School," *Al Ibtida: Jurnal Pendidikan Guru MI* 7, no. 2 (2020): 264.



characterized as a commercial institution. As a result, it is the institution that give a title instead of a teacher, and when a teacher retire from his job, then he also loses power and might even lose his identity as a teacher.

Conditions like this, according to al-Attas is something that quite tragic as a result of the influence of secular philosophy on life and the materialistic values adopted from it. Furthermore, al-Attas describes that when a society based his philosophy of life on secular foundations and adopting materialistic values as a way of life, cannot that meaning and value as well as the quality of individual lifecitizens will be understood and measured in the appropriate sense with his position as a citizen The role of a teacher who has authority in thought al-Attas, is his view which states that students should complete their study period under a special teacher and as if you don't pass on your knowledge before completing the field he learned.<sup>27</sup>

The practice of al-Attas can be related to other characteristics such as not depending on the quantity of the book too many, but rely on books that have been approved. Regarding the etiquette of teachers and students in thinking al-Attas' education seems to be inspired by the principle that maintained by famous Muslim scientists, especially al-Ghazali. One view of the teacher according to al-Ghazali, is the person who is entrusted with the responsibility to eliminate morals despicable (*akhlaq al mazmumah*) for students and replace it with commendable morals (*akhlaq al mahmudah*) so that students can to the hereafter with the pleasure of Allah Respect for teachers, will come true if teachers not only have academic authority in the field of only them, but also provide a moral example consistent. Al-Attas teaches and practices teacher relations and students who make loyalty and sincerity a very important trait. Therefore, for some time he is still active guiding the student movement within national universities that have helped a lot to orient their struggles with issues of fundamental importance towards national progress, such as cultural issues, national language, and others.

#### 4. Conclusion

Based on the discussion above, it can be concluded that Muhammad Naquib al-Attas' educational thought tends to be selective reconstructive that seeks to present an educational system unified Islam. which maintains the principle of harmony and balance individuals who describe the embodiment of the main human function as *Abd Allah* and *Khalifah Fii Al-Ard*.

Science today according to al-Attas has contaminated by the thoughts of the secular Western world and contrary to the values of Islamic teachings. Therefore, it is necessary the existence of the "*Islamization of science*" movement takes the positive aspects of modern developments be as selective as possible, even if it comes from the West.

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<sup>27</sup> Ahmad, "Al-Attas on Language and Thought: Its Relation to Worldview, Change and Translation."

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