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Actualization of Islamic Education Today in the Perspective of Muhammad Naquib Al-Attas' Thought

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Abstract

This Journal is written using literature reviews of contemporary with the educational philosophy point of view. The data sources are from books, magazines, articles, and papers related to the thoughts of Al-Attas and education. The primary reference is some works written by Al-Attas. Besides, the secondary reference is the intellectual works of ideas of Al-Attas. Other works related to the topic are used as supporting data. The method used in this journal is a Heuristic method, which seeks a new understanding. The heuristic method is applied to find something new after inferring and criticizing the objective material of the study. This method is used to evaluate critically the thoughts of Al-Attas, including strengths and weaknesses.

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Introduction

Education is a vital part of human life. Education (especially Islam) - with its various features - is oriented towards providing provisions to humans (students) to achieve happiness in the world and the hereafter. Therefore, (Islamic) education should always update its concept and actualization to respond to the development of the times, which are always dynamic and temporal, so that students in Islamic education are not only oriented towards the happiness of life after death. *eschatological*); but the happiness of living in the world can also be achieved.

At this time, the importance of quality education is increasingly recognised. Islamic education must be able to adapt to the developments and demands of the times. Islamic education has presented itself as education that is flexible, responsive, in accordance with the times, future-oriented, balanced, quality-oriented, fair, democratic, dynamic and so on (Vitra Fitriatul Ulya, 2018: 137).

In the history of the growth and development of society, education has always been a significant concern to advance the life of the nation's generation in line with the demands of the times and society (Fauti Subhan, 2013: 9). In the Indonesian context, Islamic education begins with the tradition of studying with the scholars who are generally traders, who are also the carriers of Islam to Indonesia. The students came to meet the teacher to ask things they wanted to know. Then this form continues with the breaking system. The students and teachers, both in the form of sorogan and in the form of halaqah from here then emerged the form of pesantren

education which was continued with the class system, which was introduced by the Dutch colonialists (Nashuddin, 2020:39).

In fact, in the Islamic world, there have been various issues regarding the educational crisis and other problems that are very urgent to be solved (Syed Sajjad Husein & Syed Ali Ashraf, 1986: 90). Moreover, Isma'il Raji Al-Faruqi (1988: 7) indicated that there was the worst crisis in terms of education in the Islamic world. This is what demands that renewal (modernization) is always carried out in terms of education and all matters related to the life of Muslims.

In terms of the scientific curriculum, for example, so far, Islamic education has often only been interpreted partially and not integrally (covering various aspects of life), so the role of Islamic education in the global era is often questioned. There is still a scientific dichotomous understanding of Islamic education. To apply and get maximum results in Islamic education in the family, Islamic methods are needed (Agus Setiawan et al, 2016: 139).

Islamic education is often only understood as the transfer of knowledge (*knowledge*) and values (*values*) Islamic teachings are contained in religious texts, while the social sciences (*social sciences*) and the natural sciences (*nature sciences*) are considered standard (secular) knowledge. Even though Islam has never dichotomized (separated without being interrelated) between religious and general sciences, all knowledge in Islam is considered necessary as long as it is helpful for the benefit of mankind.

The debate about Islamic education is increasingly interesting, especially when it is associated with historical facts, review of policies and historical analysis. In this way, it is possible to map profitable and even detrimental journeys, policies and analyses to the existence of Islamic education (Sarno Hanipudin, 2019: 40).

In general, an educator will be said to be successful if he has succeeded in teaching what he knows to his students. This will not be as easy to materialise as turning the palm of his hand, but a teacher must attract the attention of students so that he is interested in what the teacher is teaching (Nufiar et al, 2020:8).

Education, which may be regarded as a form of social engineering that Islamic teachings have proclaimed in the formation of a dignified society as opposed to Jahiliyah society, is, of course, the source of this from Islamic teachings themselves, namely from the Qur'an and al- Sunnah has been agreed upon by Muslims (*ijma jamai'*) as the primary source of Islamic teachings (Moch Yasykur, 2014: 621).

Starting from the problems mentioned above, in Islam there are also two education systems with different processes and objectives. *First*, a traditional education system that only teaches classical knowledge and pays little attention to modern technological civilization is often coloured by patterns of Middle Eastern thought. *Second*, the modern education system imported from the West pays little attention to classical Islamic scholarship. The extreme form of the second system is the current university, which is wholly secular and, therefore, non-religious in approach. The alumni are often unaware of the legacy of classical science from their own tradition (M. Shofan, 2004: 109).

According to Al-Attas (1984), the above branching of the education system (traditional-modern) has become a symbol of the downfall of Muslims. If that is not addressed, then it will undermine and frustrate the struggle of Muslims to carry out the trust that Allah SWT has given. God has made mankind in addition to being His servants as well as caliphs on the face of the earth, so their role in addition to devoting themselves to God should also be able to colour the empirical world.

Scientific dichotomy in Islamic education between religious knowledge (Islam) and general science (Western) has led to competition between the two, which is currently -in terms of civilization- won by the West, so that the influence of Western education continues to flow profusely, and this makes the identity of Muslims experiencing a crisis and helpless. In the AM study. Saefuddin (1991: 97), the helplessness of Muslims in the face of Western influences makes them characteristic piety; meaning Muslims hide their Islamic identity even more out of fear and shame. Attitudes like this hit many Muslims at all levels, both in infrastructure and superstructure, regional and national levels.

According to (Syed Muhammad Naquib Al-Attas, 1981: 169), solving the problems of Islamic education, as mentioned above, became the most challenging task of the people in the XV H./XXI AD century because the state of Muslims if they wanted to rise again to play a part in history as they did in their heyday, is determined by the extent of their ability to overcome the educational problems they are currently experiencing. In line with that, Machnun Husein (1983: ix) wrote that the most serious problem facing the Islamic world today is the problem of education. The future of the Islamic world depends on how it faces these challenges.

From the explanation above, it can be felt that so far there has been something wrong in the world of Islamic education in terms of concept (curriculum, process, objectives) and its actualization. Therefore, there is a need for reconceptualisation, reformulation, reformation, reconstruction or realignment in it (Ilmiyati, 1997: 2). This really needs to be done, and in fact this has been realised and attempted by Muslim thinkers, as evidenced by the holding of several conferences on international level Islamic education.

International conferences on Islamic education were held six (6) times in several Muslim-majority countries, namely in Makkah (1977), Islamabad (1980), Dakka (1981), Jakarta (1982), Cairo (1982), and Amman (1982). 1990) (Daud, 2003: 399). In the conference, various fundamental issues regarding the problems experienced by Islamic education were discussed; also looking for the right formula to overcome it.

Syed Muhammad Naquib Al-Attas, including one of the thinkers and reformers of Islamic education with his fresh ideas. Al-Attas not only as an intellectual *concern* to education and general issues of Muslims, but also experts in various fields of science. He is also regarded as the initiator of the Islamization of science which influenced many other figures. He systematically formulated a strategy for the Islamization of knowledge in the form of an educational curriculum for Muslims.

Nevertheless, Al-Attas' ideas about the Islamization of knowledge in Islamic education. Many get challenges from thinkers who were born from the Western world. Apart from that, Al-Attas has been known as a philosopher of Islamic education who until now is famous among the world's Muslims and also as a reformer figure (*person of reform*) Islamic studies. The positive or negative response from intellectuals directed at Al-Attas makes the study of Al-Attas' thoughts even more interesting. Based on the description of the background of the problem above, the existing problems are formulated as follows. What is the historical background of Naquib al-Attas' life? How is the current concept of Islamic education actualized according to Naquib al-Attas?

Method

The method used is qualitative with a library research approach that focuses more on collecting data from relevant sources (such as books, journals and the internet) related to the title.

To answer the problem of Islamic Education Thought, according to Syed Muhammad Naquib Al Attas. The researcher explores the works or writings of Syed Muhammad Naquib Al-Attas and sources related to the framework that builds the ideas put forward by Syed Muhammad Naquib Al-Attas about contemporary Islamic education. After the data is obtained, the authors analyse the data with an analytic descriptive approach. Descriptive research is research that seeks to explain current problem-solving based on data, so it also presents data, analyzes, and interprets. The descriptive approach is to explain contemporary Islamic education. This analysis is helpful for the author as an effort to further explore the actualisation of the concept of Islamic education today, according to Naquib al-Attas.

Findings

Biography of Prof. Dr. Syed Muhammad Naquib Al-Attas

Prof. Dr. Syed Muhammad Naquib Al-Attas **was born** in Bogor, West Java, on September 5, 1931. He is the younger brother of Prof. DR. Hussein Al-Attas, a scientist and sociologist at the University of Malaya, Kuala Lumpur, Malaysia. His father was Syed Ali bin Abdullah AL-Attas, while his mother was Syarifah Raguhan Al-Idrus, a descendant of the Sundanese kings of Sukapura, West Java. His father came from an Arab whose lineage was a descendant of well-known scholars and Sufism experts from the sayid circles.

Education history Prof. Dr. Syed Muhammad Naquib Al-Attas (hereinafter referred to as Al-Attas), since he was a child of 5 years old. When he was in Johor Baru, he lived with and under the tutelage of his father's brother, Mr. Ahmad, then with Ibu Azizah until the second war broke out. In the years 1936-1941, he studied at Ngee *Neng English Primary School* in New Johor. During the Japanese period, he returned to West Java for 4 years. He studied religion and Arabic at the Madrasah *Al-Urwatul Wuts* in Sukabumi, West Java, From 1942 to 1945. In 1946, he returned to Johor Baru and lived with his father's brother Engku Abdul Aziz (Johor's chief minister at the time), then with Datuk Onn, who later also became Johor's chief minister (he was the first general leader of UMNO). In 1946, Al-Attas continued his studies at Bukit Zahrah School and then at English College Johor Baru from 1946-1949. Then, he entered the army (1952-1955) to the rank of Lieutenant. However, due to a lack of interest, he finally left and continued his studies at the University of Malaya in 1957-1959, then continued at McGill University, Montreal, Canada, and obtained an M.A. degree. Not long after, he continued in the postgraduate program at the University of London from 1963 to 1964 until he obtained a Ph.D.

Al-Attas educational thought pattern

When examined carefully, the educational thought format offered by Al-Attas, it is clear that he is trying to present the face of Islamic education as an integrated education system. This can be seen from his educational goals, namely the educational goals he formulated, namely the goals of education in Islam must create good human beings, namely universal human beings (Al-Insan Al-Kamil).

Kamil people in question are humans who are characterized by: *First*; a balanced human being, having an integration of two personality dimensions: a) esoteric-vertical dimension, which essentially is submissive and obedient to God and b) exoteric, dialectical, horizontal dimension, carrying a mission of salvation for its natural social environment. *Second*; humans are balanced in the quality of thought, remembrance and charity (achmadi, 1992: 130). So, to produce balanced

human beings with these characteristics, it is necessary to make maximum efforts to condition an integrated educational paradigm first.

Another indication that confirms that the educational paradigm offered by Al-Attas requires the realization of an integrated education system is contained in the formulation of the education system he formulated, where it is obvious that Al-Attas' efforts to integrate knowledge in the Islamic education system, meaning that Islam must present and teach in the process his education were not only religious sciences but also rational, intellectual and philosophical sciences.

From the description above, it can be traced that at the macro level, the educational orientation of Al-Attas is towards religiously moral education while maintaining the principle of balance and system integration. This can be seen in his conception of Ta'dib (adab), which, according to him, includes the concepts of science and charity. There, it is explained that after humans are introduced to their position in the cosmic order through the educational process, they are expected to be able to apply their knowledge well in society based on adab, ethics and religious teachings. In a different language, it can be said that the use of science and technology must be based on considerations of religious values and teachings.

This is an indicator that the educational paradigm offered by Al-Attas refers more to the moral-transcendental aspect (*affective*), although it also does not ignore the cognitive aspect (*sensual-logical*) and psychomotor (*sensual-empirical*). This is relevant to the aspirations of Islamic education, namely aspirations that have moral and religious inspiration. Because in the taxonomy of Islamic education, it is known that there is a transcendental aspect, namely the domain of faith in addition to the three cognitive, affective and psychomotor domains developed by B.S.Bloom et al. (Muhaimin, 1991: 1971: 72-73). The domain of faith is very much needed in Islamic education because Islamic teachings do not only concern rational matters but also relate to supra-rational matters, which the human mind will not be able to grasp unless it is based on faith, which originates from revelation, namely Al- Qur'an and Al-Hadith. The domain of faith is the central point that wants to determine the attitude and values of the life of students, and with it also determines the values that are owned and the deeds that are done.

The objective condition of Islamic education today

To portray how the world of Islamic education is today, at least one can digest the views and critical assessments of Muslim scholars, where, at a macro level, it can be concluded that Western conceptions of education still colonise them. Even though this statement is a thesis or hypothesis that needs to be reviewed, it is essential as a mirror and reflection to improve the ideal face of Islamic education.

Prof. Dr. Isma'il Raji Al-Faruqi in his monumental book *Islamization of Knowledge: General Principles and work plan* indicated that the current condition of the Muslim Ummah was very apprehensive, being at the bottom of the ladder of the lowest nations. Regarding this condition, he wrote *the whole world nowadays is led to thing that the religion of islam standas at the root of all evils* (Al-Faruqi, 1995: x). In his book *Al-Tawhid*, he adds that: *the ummah of islam is undeniably the most unhappy ummah in modern times* (Al-Faruqi, 1994: xiii). Al-Faruqi believes that the deplorable condition of Muslims is caused by the education system that uses plagiarism from the Western education system, both material and methodology (AL-Faruqi, 1984:17).

It is undeniable that the Islamic community worldwide is in a very powerful flow of change as the era of globalization and information arrives. As a majority society in the third world, even though they have tried to avoid the effects of westernization, in reality, modernization which is

realized through the development of various sectors including education, intervention and Westernization is difficult to avoid.

In this regard, Fazlur Rahman Anshari, who Muhaimin later quoted, stated that the Islamic world is currently facing a crisis that has never been experienced in its history as a result of the clash of Western civilization with the Islamic world.

Khursyid Achmad, a Muslim expert from Pakistan, noted four failures encountered by the liberal and secular Western education system, namely:

First, education has failed to develop societal ideals among students. *Second*, this kind of education fails to instil moral values in the hearts and souls of the younger generation. This kind of education only meets the demands of the mind, but fails to meet the needs of the soul. *Third*, liberal education leads to the fragmentation of knowledge. It fails to organize or unify knowledge in a whole unity. Fourth, liberal education produces people who cannot face the fundamental problems of life. (Achmad, 1992:22-23).

While Al-Attas sees that modern (read: Western) universities do not recognize the existence of a soul or spirit that is in him and are only bound to the administrative function of maintaining physical development

It can be concluded that the condition of education today, at the macro level, has been contaminated and influenced by Western educational concepts. The paradigm of Western education in outline, can be said only to prioritize the pursuit of knowledge, focuses on empirical technical aspects, otherwise does not recognize the existence of the soul, does not have a clear direction and is far from spiritual foundations.

Towards the paradigm of Islamic education

Seeing the current condition of education as has been described, the imitation of the conception of Western education must be stopped because it is not following the ideals of Islamic education. On the other hand, it is a necessity to seek an educational paradigm that is most in line with Islamic ideals.

In scientific discourse, at least some basic reasons can be put forward regarding the importance of realizing the paradigm of Islamic education. *First*, Islam, as the revelation of Allah which is a guideline for human life to achieve prosperity in the world and the hereafter, can only be understood, believed, internalised and practised after education. Besides that, functionally, the Prophet Muhammad himself was sent by Allah as the main human education. Second, education as a humanities science is also a normative science because certain norms bind it. Here, Islamic values are adequate to be used as the central norm in the science of education.

Third, in solving and analysing various educational problems so far, we tend to take an attitude as if all macro and micro educational problems are believed to be explained by Western educational theories or philosophies, even though the latter is secular. Therefore, Islamic ideal values should be more suitable for critically analyzing educational phenomena (See Achmadi, 1992: viii-ix).

Actualization of the Nauqib Al-Attas concept in contemporary Islamic education

Based on the phenomena and objective conditions of the world of education today in general and Islamic education in particular, the thought of Islamic education, which is formulated in the ta'dib concept offered by Al-Attas, really has high relevance and significance and deserves to be considered as an alternative solution to be actualized. and implemented in the world of Islamic

education. Basically, it is an educational concept that wants to integrate the dichotomy of knowledge, and maintain a balance between *equilibrium*, moral and religious in nature. Scientifically Al-Attas has put forward his propositions so that it becomes a very clear concept of education. So it is not a naive thing that Al-Attas' statement is an intellectual jihad in finding the paradigm of Islamic education. If one tries to dialogue with the philosophy of science, what is formulated by Al-Attas can be accounted for scientifically, both from an ontological, epistemological and axiological level.

Conclusion

However great one's thinking is, it must have flaws and imperfections, including the paradigm of Islamic education formulated by Al-Attas. However, what he initiated is a valuable commodity for the development of Islamic education, both theoretically and practically. Likewise, the idea of the Islamization of science is an important idea to be considered positively. This boils down to the goal of preventing humanity from going astray due to existing knowledge patterned after secular Western philosophy furthermore, how the conception finds its format concretely and operationally.

Academically critical and innovative thinking, like what Al-Attas did in advancing the world of Islamic education, is a necessity, a condition to be developed only sometimes. This is a consequence and reflection of a sense of human responsibility with the primary function and duty of Abdullah and Khalifatullah.

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