



The Thought of Syed Muhammad Naquib Al-Attas on Ta'dib and Ta'lim in Contemporary Islamic Education

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Abstract:

This study is motivated by an epistemological crisis in modern Islamic education, characterized by the dominance of secular paradigms and the emergence of a dichotomy between religious and general sciences. This condition calls for a reconstruction of educational concepts rooted in the Islamic intellectual tradition. This research aims to analyze the concept of ta'dib in the thought of Syed Muhammad Naquib al-Attas and its implications for contemporary Islamic education systems. The method employed is qualitative research based on library research, using a content analysis approach on Al-Attas' major works. The findings indicate that the concept of ta'dib is the most comprehensive educational framework, as it integrates the dimensions of knowledge, faith, and adab into a unified whole. In contrast to ta'lim and tarbiyah, which tend to be partial, ta'dib emphasizes the formation of a civilized human being (*insan adabi*) as the primary goal of education. Furthermore, Al-Attas criticizes secularism as the main cause of the educational crisis and proposes the Islamization of knowledge as a solution. The implications of this study suggest that the Islamic education system needs to be reconstructed by positioning adab as the fundamental foundation in both curriculum design and the learning process.

INTRODUCTION

Islamic education in the modern era faces increasingly complex challenges, particularly related to an epistemological crisis rooted in the dominance of secular paradigms within educational systems. This paradigm separates knowledge from spiritual values, resulting in a dichotomy between religious and general sciences. Consequently, education no longer functions as a means of forming a holistic human being, but rather becomes oriented toward cognitive achievement and technical skills. This phenomenon is not confined to the Western world; it has also permeated the Muslim world through the processes of globalization and educational modernization. Its impact is evident in the emergence of generations with high intellectual capacity but weak moral and spiritual foundations (Huringiin, N, 2022).

This crisis indicates that the primary problem in Islamic education lies not merely in technical or methodological aspects, but in a fundamental

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misunderstanding of the nature of knowledge and the ultimate purpose of education. From an Islamic perspective, knowledge is not value-neutral; it possesses an inherent moral and spiritual dimension linked to faith and piety. However, modern educational systems tend to neglect this dimension, causing knowledge to lose its transcendent meaning. This condition leads to a crisis of *adab*, namely the loss of the ability to place things in their proper context. According to Syed Muhammad Naquib al-Attas, this crisis of *adab* is the root cause of various problems in Islamic education and civilization (Al-Attas, M. N, 1980).

In response to this crisis, Al-Attas proposes the concept of *ta'dib* as the philosophical foundation of Islamic education. This concept places *adab* at the core of the educational process, encompassing the recognition and proper acknowledgment of reality and truth. Unlike *ta'lim*, which emphasizes the transmission of knowledge, and *tarbiyah*, which focuses on nurturing and development, *ta'dib* integrates all dimensions of education—intellectual, moral, and spiritual. Thus, the primary goal of education is to produce a civilized human being (*insan adabi*) who is capable of understanding and practicing knowledge correctly (Al-Attas, S. M. N, 2014).

Although Al-Attas' thought has been widely discussed in the literature, existing studies are generally descriptive and have not developed an in-depth analysis of the conceptual structure of *ta'dib* in relation to Islamic epistemology. Many studies merely define *ta'dib* without critically relating it to *ta'lim* and *tarbiyah*, nor do they explore its concrete implications for modern educational systems. Furthermore, most studies have not sufficiently elaborated on how the concept of *ta'dib* can be implemented in curriculum design, teaching methods, and evaluation systems in contemporary Islamic education. This indicates a significant research gap that requires more comprehensive and critical investigation (Wan Daud, 1998).

The urgency of this research is further reinforced by the current global condition, which reflects a multidimensional crisis, including moral, identity, and civilizational crises. In this context, Islamic education is expected to provide solutions that are not only pragmatic but also philosophical and normative. The concept of *ta'dib* proposed by Al-Attas offers an integrative approach by uniting the dimensions of knowledge, faith, and action within a coherent framework. Therefore, examining this concept is highly relevant in efforts to reconstruct an authentic and contextual paradigm of Islamic education (Al-Attas, 1995).

Moreover, the rapid development of science and technology demands adjustments within educational systems. However, such adjustments must not compromise fundamental Islamic values. In this regard, the concept of the Islamization of knowledge developed by Al-Attas becomes crucial, as it provides an epistemological framework capable of integrating modern knowledge with Islamic values. The Islamization of knowledge does not imply rejecting Western knowledge entirely, but rather involves a process of selection and reconstruction in accordance with the Islamic worldview (Al-Attas, 1978).

Based on this background, the central problem of this study is how the concept of *ta'dib* in Al-Attas' thought can be comprehensively understood within the framework of Islamic epistemology, and how its relevance and implications can be applied to contemporary Islamic education systems. This problem can be formulated into several key research questions: (1) how is the concept of *ta'dib*

formulated by Al-Attas; (2) what are the differences and relationships between *ta'dib*, *ta'lim*, and *tarbiyah*; and (3) how can the concept of *ta'dib* be implemented in modern Islamic education systems.

In line with these research questions, the objectives of this study are: (1) to analyze in depth the concept of *ta'dib* from Al-Attas' perspective; (2) to critically examine the conceptual relationship between *ta'dib*, *ta'lim*, and *tarbiyah*; and (3) to explain the implications of the concept of *ta'dib* for the development of Islamic education, particularly in curriculum design, teaching methods, and character formation.

Ultimately, this study is expected to contribute theoretically to the enrichment of Islamic educational epistemology and practically to the formulation of a more integrative educational model that is relevant to contemporary challenges. In addition, it is anticipated that this research will serve as a reference for the development of Islamic education policies oriented toward the formation of civilized human beings, capable of addressing the crises faced by the Muslim community in the modern era.

RESEARCH METHOD

This study employs a library research method, which relies on the collection and analysis of data from various literature sources relevant to the research topic. The primary sources include major works of Syed Muhammad Naquib al-Attas, such as *Islam and Secularism*, *The Concept of Education in Islam*, *Prolegomena to the Metaphysics of Islam*, and *Risalah untuk Kaum Muslimin*. These are supported by secondary sources, including books, academic journals, and previous studies related to Islamic education and the Islamization of knowledge.

The approach used in this research is qualitative, aiming to deeply understand and interpret the meaning of the concept of *ta'dib* within Al-Attas' intellectual framework. This approach is chosen because the object of study is conceptual and philosophical in nature, requiring interpretative rather than quantitative analysis. Through this approach, the researcher is able to explore the structure of thought, terminological meanings, and the interrelationships among concepts developed by Al-Attas in a comprehensive manner.

The data analysis technique applied in this study is content analysis, which emphasizes a systematic, objective, and in-depth examination of textual content. The analysis is conducted through several stages: (1) identifying key concepts in Al-Attas' works, particularly those related to *ta'dib*, *ta'lim*, and *tarbiyah*; (2) classifying data based on specific themes and categories; (3) interpreting the meanings and relationships among concepts within the framework of Islamic epistemology; and (4) drawing conclusions relevant to the research objectives.

Accordingly, this research method is expected to produce a comprehensive and in-depth analysis of the concept of *ta'dib* and its implications for contemporary Islamic education, thereby contributing significantly to the development of Islamic education studies grounded in Islamic epistemology.

RESULTS AND DISCUSSION

The Concept of Ta'dib According to Syed Muhammad Naquib al-Attas

The concept of *ta'dib* constitutes the foundational pillar in Al-Attas' philosophy of Islamic education, grounded in an Islamic worldview that places

tawhid at the center of all existence. Conceptually, *ta'dib* is not limited to education in a narrow sense; rather, it represents a process of internalizing *adab*, which involves recognition, acknowledgement, and the proper placement of things according to the hierarchy of reality. In this framework, *adab* encompasses proper conduct toward God, oneself, society, knowledge, and the natural world. Consequently, *ta'dib* emerges as an integral concept that unifies ontological, epistemological, and axiological dimensions into a coherent whole (Al-Attas, 1980).

Al-Attas further asserts that the primary crisis faced by the Muslim world is the loss of *adab*, which leads to confusion in understanding knowledge, truth, and reality. This loss results in misjudgment, where individuals can no longer distinguish between truth and falsehood, nor properly situate knowledge within its rightful context. Under such conditions, knowledge ceases to function as a means of attaining truth and instead becomes a tool for pragmatic and materialistic interests. Therefore, education based on *ta'dib* aims to restore this order by fostering both intellectual and spiritual consciousness simultaneously (Al-Attas, 2003).

From an epistemological perspective, *ta'dib* is closely related to the concepts of *'ilm* (knowledge) and *hikmah* (wisdom). Al-Attas views knowledge as inherently value-laden, rooted in truth derived from revelation. Knowledge is not merely a collection of information, but a correct understanding of reality that leads to the recognition of God (*ma'rifatullah*). Accordingly, the ultimate goal of education is the attainment of true happiness (*sa'adah*), defined as a harmonious integration of intellectual, moral, and spiritual dimensions (Al-Attas, 1995).

Moreover, *ta'dib* carries a strong ethical dimension. Education, in this perspective, is not solely oriented toward the acquisition of knowledge but also toward the formation of character and a civilized personality. An educated individual is not simply one who possesses extensive knowledge, but one who is capable of practicing it in accordance with Islamic values. Thus, the success of education is not measured solely by cognitive achievement, but also by moral integrity and ethical conduct.

Al-Attas also emphasizes that *ta'dib* has direct implications for curriculum structure and the learning process. The curriculum should be organized based on a proper hierarchy of knowledge, where religious sciences occupy a central position as the foundation, while rational and empirical sciences function as complementary disciplines. In the educational process, teachers are not merely transmitters of knowledge but also exemplars of *adab*. Therefore, the moral and spiritual quality of educators becomes a crucial determinant of success in *ta'dib*-based education.

Furthermore, the concept of *ta'dib* rejects the dualistic separation between religious and secular knowledge. In Al-Attas' view, all knowledge originates from the same divine source, eliminating any dichotomy between them. The distinction lies only in how knowledge is understood and applied by human beings. Consequently, education must integrate various disciplines within the framework of *tawhid*, resulting in a holistic and non-fragmented understanding of knowledge.

Critically, *ta'dib* can be seen as a reconstructive response to modern educational systems that tend to be secular and reductionist. By placing *adab* at the core of education, Al-Attas offers an alternative paradigm that integrates

intellectual, spiritual, and moral dimensions. This paradigm is highly relevant in addressing contemporary educational crises characterized by moral degradation and the loss of value orientation.

In conclusion, *ta'dib* is not merely a terminological concept, but a comprehensive philosophical framework with far-reaching implications for the development of Islamic education. It provides a holistic structure for understanding the aims, processes, and outcomes of education from an Islamic perspective, while offering an integrative solution to the challenges of modern education through the formation of civilized human beings (*insan adabi*).

Critique of Secularism in Education

One of the most significant contributions of Syed Muhammad Naquib al-Attas is his systematic critique of secularism as the root cause of the crisis in modern education. Secularism, in his view, is not merely the institutional separation between religion and the state, but a comprehensive worldview that denies the transcendent dimension in understanding reality. Within the educational context, this worldview promotes the assumption that knowledge is neutral and value-free, detached from moral and spiritual frameworks. As a consequence, education loses its essential purpose as a means of forming complete and civilized human beings (Al-Attas, 1978).

Conceptually, Al-Attas identifies that secularism operates through three primary processes: the disenchantment of nature, the desacralization of politics, and the relativization of values. The disenchantment of nature removes the spiritual significance of creation, reducing it to a mere object of exploitation. Meanwhile, the relativization of values leads to the perception of truth as subjective and constantly shifting, rather than absolute. In the realm of education, this results in the absence of fixed standards of truth, where knowledge is no longer directed toward the pursuit of truth, but rather toward utilitarian and pragmatic interests (Al-Attas, 1978).

Furthermore, secularism not only shapes curriculum structures but also influences human modes of thinking. It fosters a reductionist approach that confines reality to empirical and rational dimensions while excluding metaphysical considerations. As a result, modern education tends to produce fragmented individuals—those who may possess intellectual competence but lack spiritual depth and moral integrity. This condition exacerbates multidimensional crises, including crises of identity, morality, and the meaning of life.

In a more critical analysis, Al-Attas highlights that the adoption of Western educational systems in the Muslim world is often carried out without adequate intellectual filtering. Many Islamic educational institutions adopt Western curricula, methodologies, and structures without considering the fundamental differences in worldview. This uncritical adoption leads to educational dualism, characterized by the separation between religious and secular knowledge, which ultimately deepens the epistemological crisis in the Muslim world. As a response to these challenges, Al-Attas proposes the Islamization of knowledge as a solution. This process is not merely about labeling Western knowledge as “Islamic,” but rather an epistemological reconstruction aimed at reintegrating knowledge within the framework of *tawhid*. It involves identifying secular elements within modern disciplines and then filtering and reinterpreting them to

align with Islamic values. In this way, knowledge is no longer value-free but becomes integrated with principles of faith and ethics (Huringiin, N, 2022).

Within this framework, the concept of *ta'dib* plays a central role as the foundational basis for the Islamization of knowledge. *Ta'dib* emphasizes the importance of *adab* in understanding, teaching, and developing knowledge. Through *adab*, knowledge is not only correctly understood but also wisely applied in accordance with its intended purpose. Thus, *ta'dib* functions as an internal mechanism that maintains the balance between intellectual and moral dimensions in education.

Moreover, Al-Attas' critique of secularism carries significant practical implications for the reform of Islamic education. He stresses the need to design curricula based on the integration of knowledge, where religious and general sciences are not separated but understood as parts of a unified whole. Additionally, the learning process should cultivate an awareness of the relationship between knowledge and values, ensuring that students become not only "users of knowledge" but also "guardians of values."

In conclusion, Al-Attas' critique of secularism is not merely theoretical but offers concrete solutions through the Islamization of knowledge and the implementation of the concept of *ta'dib*. His perspective demonstrates that the crisis of modern education cannot be resolved solely through technical improvements; rather, it requires a fundamental transformation in the understanding of knowledge, humanity, and reality. Therefore, his thought remains highly relevant as a foundation for reconstructing a more integrative, holistic, and value-oriented paradigm of Islamic education.

Comparison of *Ta'dib*, *Ta'lim*, and *Tarbiyah*

Within the discourse of Islamic education, the terms *ta'dib*, *ta'lim*, and *tarbiyah* are often used interchangeably. However, from a conceptual standpoint, each carries distinct orientations, scopes, and implications. A comparative analysis of these three concepts is essential to establish a proper philosophical foundation for Islamic education, particularly in responding to the epistemological crisis of modern education. In the thought of Syed Muhammad Naquib al-Attas, this terminological clarification is not merely linguistic, but directly مرتبط with the direction and purpose of education itself.

First, *ta'lim* is generally understood as the process of teaching or the transmission of knowledge from teacher to student. Its primary focus lies in the cognitive domain, encompassing the delivery of information, concepts, and intellectual skills. In practice, *ta'lim* is often associated with classroom-based learning that emphasizes mastery of subject matter. Despite its importance, this concept is limited in scope, as it tends to overlook the formation of character and moral consciousness. In other words, *ta'lim* prioritizes "what is known" rather than "how one ought to relate ethically to knowledge" (Huringiin, N, 2022).

Second, *tarbiyah* derives from a root meaning growth, nurturing, and development. In educational contexts, it emphasizes a gradual and continuous process of development, particularly in physical, emotional, and psychological dimensions. This concept is frequently associated with upbringing and the cultivation of individual potential. However, in some modern interpretations,

tarbiyah is reduced to a naturalistic and biologically oriented pedagogical approach, which may underemphasize the epistemological and metaphysical dimensions that are central to Islamic education.

In contrast, *ta'dib* encompasses a broader and deeper scope. It not only includes the transmission of knowledge (*ta'lim*) and developmental nurturing (*tarbiyah*), but also emphasizes the formation of *adab* as the core of education. *Adab* in this sense involves an awareness of the order of reality, recognition of the hierarchy of knowledge, and the ability to place things appropriately according to their true nature. Thus, *ta'dib* integrates knowledge, faith, and action into a unified framework (Izutsu, T. 2002).

From an epistemological perspective, these distinctions reveal that *ta'dib* possesses a stronger foundation within the Islamic worldview. While *ta'lim* focuses on cognition and *tarbiyah* on development, *ta'dib* incorporates both while transcending them through the inclusion of normative and spiritual dimensions. It addresses not only “what should be known” and “how individuals develop,” but also “for what purpose knowledge is used” and “how it should be positioned within the framework of truth.”

In practical terms, these conceptual differences significantly influence the design of educational systems. A *ta'lim*-oriented approach tends to produce systems focused on academic achievement and mastery of content. A *tarbiyah*-based approach emphasizes character formation through continuous development. Meanwhile, a *ta'dib*-oriented approach integrates both within a more comprehensive framework, placing *adab* as the ultimate goal. In such a system, educational success is not measured solely by academic performance or personal development, but by the extent to which learners internalize and embody *adab* in their lives.

Critically, the adoption of *ta'dib* as the foundational concept of education represents Al-Attas' effort to restore the authentic meaning of Islamic education, free from conceptual reductionism. He rejects views that limit education to instruction (*ta'lim*) or nurturing (*tarbiyah*) alone, as both are insufficient to form a complete human being. In this regard, *ta'dib* is seen as the most representative concept for articulating the ultimate goal of Islamic education: the formation of a civilized human being (*insan adabi*) who embodies a balance between intellectual, moral, and spiritual dimensions.

Moreover, the conceptual strength of *ta'dib* lies in its capacity to address the complexities of modern education. Amid the increasing tendency toward pragmatism and utilitarianism, *ta'dib* offers an alternative paradigm that emphasizes the integration of knowledge and values. Consequently, it is not only relevant within traditional contexts but also holds significant potential for the development of contemporary education aimed at forming holistic and civilized individuals.

In conclusion, while *ta'lim* and *tarbiyah* each play important roles in the educational process, neither is sufficient to encompass the full range of dimensions required in Islamic education. *Ta'dib* emerges as a more comprehensive, integrative, and philosophical concept, making it a suitable foundation for reconstructing an authentic and contextually relevant paradigm of Islamic education.

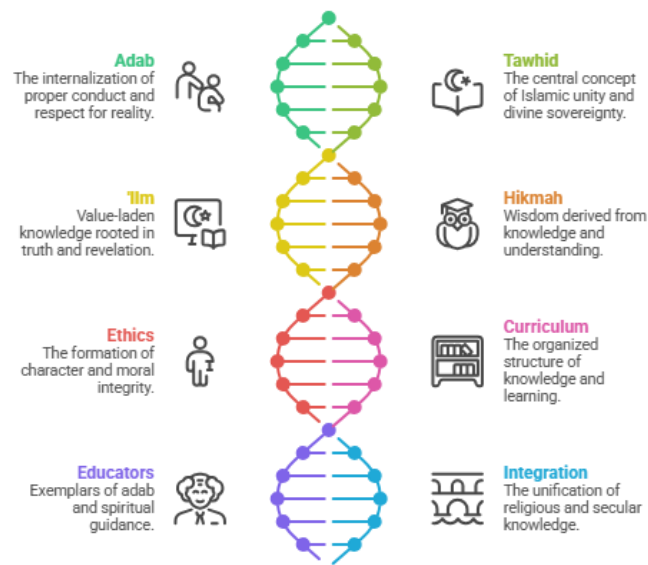


Figure 1. Foundations of Islamic Education

DISCUSSION

Implications of The Concept of Ta'dib on The Islamic Education System

The concept of *ta'dib* has broad and fundamental implications for the development of the Islamic education system, whether at the philosophical, structural, or operational levels. In the perspective of Syed Muhammad Naquib al-Attas, education cannot be separated from the goal of forming a civilized human being (*insan adabi*), so all components of education must be directed toward the internalization of *adab* as the core of the learning process.

At the philosophical level, *ta'dib* demands a paradigm shift in understanding the purpose of education. Education is no longer viewed merely as a means of social mobility or economic achievement, but as a process of forming human beings who possess a balance between intellectual, moral, and spiritual dimensions. Within this framework, educational success is not measured solely by academic achievement, but by the learner's ability to understand truth and practice it properly in daily life.

At the curriculum level, the concept of *ta'dib* requires the integration of knowledge within a *tauhid*-based framework. The Islamic education curriculum must be structured according to a proper hierarchy of knowledge, where religious sciences serve as the primary foundation, while rational and empirical sciences function as complementary and mutually reinforcing disciplines. This integration aims to eliminate the dichotomy between religious and secular knowledge, which has long been a source of crisis in education. Thus, each discipline is not taught in isolation but is connected to Islamic values and the ultimate goal of education—knowledge of God.

In terms of learning methods, *ta'dib* emphasizes the importance of exemplary conduct (*uswah hasanah*) as the primary educational approach. Teachers are not merely transmitters of knowledge (*mu'allim*), but also educators (*murabbi*) and cultivators of *adab* (*mu'addib*). Therefore, the moral and spiritual quality of teachers becomes a key factor in the success of *ta'dib*-based education.

The learning process must be dialogical, reflective, and transformative, enabling students to develop awareness rather than merely accumulate information.

Furthermore, *ta'dib* calls for reform in the educational evaluation system. Assessment should not be limited to cognitive aspects such as exam scores and mastery of subject matter, but must also include affective and moral dimensions. Evaluation should be able to measure the extent to which students have internalized values of *adab*, such as honesty, responsibility, discipline, and respect for knowledge. In this way, evaluation becomes a tool for assessing educational success holistically, not merely academically.

Another implication lies in the role of educational institutions as environments for cultivating *adab*. Schools and educational institutions are not only places for knowledge transfer but also spaces for character formation and the development of a civilized academic culture. The educational environment must reflect Islamic values in all aspects, including relationships between teachers and students, among students, and in institutional management.

Moreover, the concept of *ta'dib* also impacts the development of human resources in education. Educators are required not only to possess academic competence but also moral integrity and spiritual depth. This necessitates a teacher education system that focuses not only on content mastery but also on character and *adab* formation, enabling teachers to serve as real role models in the proper application of knowledge.

In a broader context, *ta'dib* also has implications for educational policy. National education systems in Muslim countries need to be reconstructed so that they no longer fully adopt secular paradigms, but instead integrate Islamic values into every aspect of policy—from the formulation of educational goals to curriculum design and evaluation systems. This is essential to ensure that education truly functions as a means of building a civilization grounded in Islamic values.

Critically, the implementation of *ta'dib* faces challenges, particularly in the context of globalization and the modernization of education. The dominance of Western educational systems, labor market demands, and rapid technological development often push education toward pragmatic and utilitarian orientations. Therefore, the implementation of *ta'dib* requires a contextual approach without compromising its foundational principles.

Thus, the concept of *ta'dib* not only provides a theoretical framework for understanding Islamic education but also offers practical direction for developing an integrative, holistic education system oriented toward the formation of civilized human beings. Its implementation is expected to address the various crises faced by modern education while restoring Islamic education to its essential purpose.

The Relevance of The Concept of Ta'dib in Contemporary Education

In the landscape of modern education—marked by globalization, digitalization, and the rapid production of knowledge—the concept of *ta'dib* demonstrates increasing relevance. Contemporary education faces pressures from commercialization, labor-market orientation, and pragmatism, which often shift its purpose from the holistic formation of human beings to the mere attainment of technical competencies. In this context, *ta'dib* offers a normative

framework that restores education to its essential aim: the formation of knowledgeable and civilized individuals (*insan adabi*) who are able to situate knowledge within a proper hierarchy of values.

The relevance of *ta'dib* is particularly evident in responding to the moral crisis affecting younger generations, including rising consumerism, individualism, and ethical degradation in digital spaces. By emphasizing the internalization of *adab*—such as honesty, responsibility, discipline, and respect for knowledge—*ta'dib* provides a strong foundation for character education that is not merely ceremonial but transformative. Education, therefore, is not limited to producing individuals who “know,” but also those who are “wise” in the use of knowledge.

Within the context of digital transformation and technology-based learning, *ta'dib* also functions as an ethical framework. Unlimited access to information requires the ability to select, verify, and use knowledge responsibly. *Ta'dib* directs learners to move beyond being passive consumers of information, encouraging them to become ethically grounded agents in producing and disseminating knowledge. In this sense, digital literacy from a *ta'dib* perspective encompasses both cognitive and moral dimensions.

Furthermore, the concept of *ta'dib* is highly relevant in addressing the challenge of knowledge integration amid increasing disciplinary specialization. The fragmentation of knowledge often leads to a disconnection between knowledge and values. Within the framework of Syed Muhammad Naquib al-Attas, *ta'dib* affirms the unity of knowledge based on *tauhid*, enabling various disciplines to be coherently linked to the ultimate purpose of education. This encourages the development of integrative curricula that emphasize not only subject mastery but also ethical and spiritual awareness.

At the level of policy and institutional development, *ta'dib* can serve as a reference for formulating more holistic standards of educational quality. Indicators of success should extend beyond academic achievement and competitiveness to include the quality of *adab* within the academic community, the cultivation of intellectual honesty, and the establishment of learning environments that uphold truth. This requires strengthening the role of educators as role models (*uswah hasanah*), developing value-based curricula, and implementing evaluation systems that balance cognitive, affective, and moral dimensions.

On the other hand, the relevance of *ta'dib* is also evident in efforts to preserve Islamic identity amid global influences. Rather than rejecting modernity, *ta'dib* provides a selective-critical approach that allows for the adoption of modern science and technology without compromising foundational values. This approach aligns with the idea of the Islamization of knowledge, which emphasizes epistemological reconstruction so that modern knowledge can be consistently integrated within an Islamic worldview.

Critically, the implementation of *ta'dib* in the contemporary era faces significant challenges, including the dominance of market-driven global standards, demands for efficiency, and quantitatively oriented accreditation systems. Nevertheless, these challenges underscore the importance of *ta'dib* as a balancing force, preventing education from falling into instrumental reductionism. Contextual implementation—through value integration across subjects, reflective learning, and the cultivation of academic ethics—becomes essential to ensure that

ta'dib moves beyond a purely conceptual level.

Thus, the concept of *ta'dib* is not only theoretically relevant but also practically applicable in reconstructing contemporary Islamic education. It offers an alternative paradigm that is integrative, holistic, and oriented toward the formation of civilized human beings, capable of addressing the challenges of modernity without losing moral direction and identity.

CONCLUSION

This study affirms that the concept of *ta'dib* in the thought of Syed Muhammad Naquib al-Attas constitutes the most comprehensive foundation of Islamic education, as it integrates the dimensions of knowledge, faith, and *adab* into a unified whole. In contrast to *ta'lim* and *tarbiyah*, which tend to emphasize particular aspects in a partial manner, *ta'dib* places the formation of a civilized human being (*insan adabi*) as the primary goal of education—an individual who not only possesses knowledge but is also قادر (able) to situate knowledge appropriately within a framework of values and truth.

This study also demonstrates that the crisis of modern education is not merely technical in nature but rooted in the dominance of a secular paradigm that separates knowledge from spiritual and metaphysical values. This separation has produced an educational system that is reductionist, pragmatic, and lacking moral orientation. In this context, the concept of *ta'dib* offers a conceptual solution through the approach of the Islamization of knowledge, which aims to restore knowledge to an Islamic epistemological framework grounded in *tauhid*. As a result, knowledge is no longer value-free but is directed toward truth and the common good.

Furthermore, the findings of this study emphasize that the implementation of *ta'dib* has strategic implications for the reconstruction of the Islamic education system. *Adab* must serve as the foundational principle in all aspects of education, from the formulation of objectives and curriculum design to the learning process and evaluation system. Education should not merely produce individuals who excel intellectually but must also cultivate character, moral integrity, and spiritual awareness among learners. Thus, educational success should be measured holistically—not only by academic achievement but also by the quality of personality and behavior. Moreover, in the context of contemporary education shaped by globalization and technological advancement, the concept of *ta'dib* remains highly relevant as an alternative paradigm. It provides a foundation for addressing modern challenges such as moral crises, the commercialization of education, and the fragmentation of knowledge, without losing Islamic identity. Therefore, the integration of values, knowledge, and *adab* becomes an urgent necessity in formulating an educational system that is not only adaptive to changing times but also guided by clear direction and purpose.

In conclusion, *ta'dib* is not merely a theoretical concept but a practical and applicable framework for developing an integrative, holistic Islamic education system oriented toward the formation of civilized human beings. Its implementation is expected to offer a viable solution to the crisis of modern education while making a meaningful contribution to the sustainable development of Islamic education.

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