


Analysis of Adab Education According to Syed Muhammad Naquib Al-Attas

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Abstract: *This study aims to reveal: 1) Describe and analyze the concept of Adab education according to Syed Muhammad Naquib Al-Attas, 2) Describe and analyze the implementation of Adab in education according to Syed Muhammad Naquib al-Attas. This research uses a qualitative approach, the nature of library research, and the type of research is document/text studies data collection techniques using document analysis. The data analysis technique used is content analysis. The survey results show that: 1) The concept of adab education, according to Syed Muhammad Naquib Al-Attas, uses the term Ta'dib which has a comprehensive meaning when compared to terms often used in Islamic education, such as tarbiyah and ta'lim. Ta'dib, according to Al-Attas, is giving manners and educating. Educating is an effort to instill and teach adab in humans in education. Through the term ta'dib, it is hoped that the knowledge gained can lead humans to become more civilized. 2) The implementation of adab in education, according to Syed Muhammad Naquib al-Attas, is: a) Recognizing one's self consists of 2 elements, namely reason and animalistic nature; b) Applying/comply with social norms; c) Applying discipline; d) Utilize and put something in its place; e) Recognizing and acknowledging the right and proper place to communicate, and f) bringing adab into the spiritual realm.*

Keywords: *Adab Education, Character Education, Syed Muhammad Naquib Al-Attas*

INTRODUCTION

Education is a human effort to build a personality on the values of society and culture. Education or pedagogy can be interpreted as guidance or help given deliberately by adults so that they become adults. Education shows a process of advice, recommendation, or leadership that contains elements such as educators, students, goals, etc. In addition, education is also a fundamental human phenomenon that has a constructive nature in human life (Hasbullah, 2005).

Historically, Muslim scholars and intellectuals in Indonesia are not much different. This is as stated by (Nata, n.d., 2000) this condition is due to the shape of the Islamic education system, which contains various components that are no longer in line with the understanding of Islam and often run as it is, and is usually carried out without careful planning. As a result, the condition of Islamic education in Indonesia is in a low state. These educational components include the foundation, goals, curriculum, teacher professionalism, the relationship between teacher and student, learning methodology, and so on. Therefore, every scholar and scholar needs to re-examine the concept of adab and its relevance to education as a step in recovering and restoring the idea of education in the Islamic sense (Minarti, 2013).

Talking about the foundation of education, it is known that Islam is very concerned about and occupies this discussion at a fundamental level. The reason is that the proper foundation will lead people to the correct recognition and understanding of all things, including educational issues. In Islamic education, the foundation of education is based on the Al-Qur'an and Hadith. But in reality, Muslims do not know much about the contents of the Qur'an and Hadith related to education correctly. Today's Muslims are more proud to know and learn from sources that come from the Western world. As a result, the implementation of Islamic education has not run on the foundation of Islamic teachings. This opinion is described by Sayyid Qutb as follows: The invaders today no longer defeat us with weapons and strength but through our people who have been colonized in spirit and their minds. We were beaten by the impact left by the imperialists on the education and teaching ministries, the press, and books. We lose to pens drowned in the ink of humiliation and stunted souls, so these pens are only proud when they write about the dignitaries of France, England, and America (Nata, n.d.).

The crisis of adab is one of the educational themes that often becomes a serious discussion in this country. There are few intelligent children, but their manners make them anxious. What he said to his parents was the same as greeting his peers. Adabnya to the teacher also makes us stroke the chest. Not to mention adab to Allah SWT, Rasulullah SAW, neighbors, neighbors, and even himself (Hanafi, 2017).

Thus, in an atmosphere of modern life and globalized culture and the fulfillment of various mobility of life in today's technology, humans begin to deal with classic problems regarding identity and purpose in life (Mulkhan, 2002). Furthermore, the development and progress of science and technology also result in the emergence of new values. These values are partly in line with the provisions of Allah SWT. But some can mislead people. One of them is that the importance of individualization moves towards individualism and even egoism, giving rise to an attitude of indifference to shared interests. Efforts to help to do good tend to decrease, but instead, help to do wrong and damage to the earth is increasing (Nawawi, 1993).

It is common knowledge that crimes and violations of current values have been committed by various societal groups and in multiple aspects of life. Ironically, offenses and transgressions against these values are mostly committed by people or groups who should set an example to the broader community or what are known as white-collar criminals (white-collar crime). Actions detrimental to the broader community are crimes committed by educated groups, people in business, and officials in carrying out their roles and functions. This white-collar crime is more dangerous than that achieved by blue-collar criminals, namely groups who occupy lower strata, less educated or less educated people (Soekanto & Mamudji, 2001).

The education desired by Islam is education capable of forming intellectually superior human beings, rich in charity and graceful in morals and policies (Ma'arif, 1991). As a source of guidance for Muslims, the Qur'an contains values that cultivate humanity. Likewise, with matters related to education, almost two-thirds of the verses in the Koran have academic motivation for humankind (Arifin, 1991). One of the things mentioned in the Koran is the goal of Islamic education.

Humans like that should be like humans with elements of good morality or adab. Even more emphatically, the Prophet said in the hadith narrated by Ibn Mas'ud. Truly Allah 'Azawajalla has educated me with good adab (and made my adab education special) (Fauri, 2017).

The meaning of adab in the Indonesian dictionary is refined character, good morals, courtesy, and politeness (Pusat Bahasa, 2008). According to Naquib al-Attas, adab is the recognition and acknowledgment of knowledge and everything that consists of a hierarchy according to the categories and levels (Husaini, 2012). Because a person has dignity with capacity and physical, intellectual, and spiritual potential. In addition, education is also a fundamental human phenomenon that has a constructive nature in human life (Hasbullah, 2005).

Discussing the concept of adab in the context of education is very important because this topic is starting to disappear among Muslims. Today, Muslims are quickly colonized in their minds by Western education and worldviews with secular views (Ahmad, 2001), which unwittingly, Muslims have dwarfed their thinking and provided the basis for practical instruction (Ismail & Abdullah, 2007). This shows the fragility of the moral foundation and values in education. The importance and morals developed in education are still far from expectations. To overcome these problems, Islamic education needs to reformulate its concept and education system according to Islamic morals and values to build a civilization by Islamic mission. One that is part of the reformulation of Islamic education based on the spirit of morality and Islamic values is adab education.

In connection with the importance of discussing adab and adab education as one of the fundamental aspects of Islamic education, the name Naquib al-Attas cannot be abandoned. This is due

to several reasons, namely: 1) Based on his elaboration of the two primary sources of Islamic teachings, the Koran and Hadith, as well as classic books, in addition to his philosophical reflections, Al-Attas has provided fresh air in mapping the renewal of contemporary Islamic educational thought; 2) Al-Attas raised many new ideas and concepts in primary Islamic education for the development of Islamic education. One of the new concepts initiated by Al-Attas about adab education is the concept of ta'dib; and 3) The thing that distinguishes Al-Attas from other Islamic education thinkers lies in the theme of educational reform and the reformulation of Islamic education tools, which is raised into an intellectual discourse, of which adab education is one of them (Ghoni, 2013).

Based on the problems described, the researcher is interested in studying one fundamental concept of adab education from an educational figure, Muhammad Naquib al-Attas. This is important considering that adab education is needed to grow human behavior towards a better civilization.

Method

According to Muhammad Naquib al-Attas, researchers used a qualitative approach to describe Adab's Education. Qualitative research is "research that produces data in the form of written or spoken words." (Moleong, 2010). This approach is expected to find answers to the problems studied in detail, clearly, and accurately, especially those related to the focus and formulation of research problems. In addition to using the proper research approach so that the research data is revealed more clearly, it is also necessary to use a research method appropriate to the problem and research objectives. The type of research used is the study of figures who fall into the category of library research. According to Sutrisno Hadi, it is called library research because the data or materials needed to complete the research come from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so on (Hadi, 1989). Through this type of library research, collecting data comes from sources of literature or relevant literature and makes the text the main object of research analysis. (Anwar, 1999). Based on this description, it can be understood that library research seeks to uncover a problem by making library materials an object of research and a source of data. The purpose of using literature in this research is to describe and analyze Adab Education, According to Muhammad Naquib al-Attas.

The data sources in this study are divided into two types: (1) Primary data sources, namely data sources that are directly related to the research problem. In this case, the origins of primary data are several books that contain Muhammad Naquib al-Attas's thoughts on adab education, both written directly by Al-Attas and other works that describe Al-Attas's views on adab education, (2) Secondary data sources (supporting data sources), namely books, journals, or other written materials that have scientific feasibility to serve as supporting data sources. Data collection techniques in a study are essential to obtain data per the research focus. By research that uses a qualitative approach with the type of text study or library research, the data collection

techniques must also be by the principles of library research. Specifically, the data in this study were obtained from various literature using documentation techniques. The documentation technique means that the researcher collects and studies data from different books and documents relevant to the focus and formulation of the research problem. According to Bodgan and Taylor, data analysis is an effort to find and systematically organize various data that have been collected to understand an object under study. The data analysis technique in this research is content analysis. Fraenkel and Wallen stated that content analysis is a technique that can be used to study human behavior indirectly through an analysis of communications, such as textbooks, essays, newspapers, novels, magazine articles, songs, advertising images, and all types of communication that can be analyzed (Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, 2010).

Result

The concept of adab education in the Big Indonesian Dictionary means; understanding, the mental image of the object, process, opinion (version), design (aspirations) that has been thought of. (Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, 2010). The term concept explains that the concept implies that an image that has been arranged neatly or organized is deliberately made so that what is thought will be more directed in its implementation. Education is a deliberate effort from parents, which is always interpreted as capable of causing moral responsibility for all their actions (Syah, 2004). Parents, in other words, namely educators, educators are people or parties who functionally carry out activities of providing knowledge, skills, education, experience, and so on. (Hamdan, 2012) The mention of educators uses several terms, such as ustadz, mua'allim, murabbi, mudarris, murshid, and mu'addib (Hamdan, 2012). Education needed now is cultivating character by getting used to giving values Islamic education in everyday life (Fahmi & Susanto, 2018). The existence of this habituation is to overcome the decline in morals, morals, ethics, and character contained in adab education. The moral imbalance of students as a community duty is to pay attention to problems in the surrounding environment, such as parents and educators (Taulabi & Mustofa, 2019). Because ethics can guarantee harmony, balance, and harmony in the life of the world and the hereafter (Aziz, 2018). Commendable morals as a reflection of students in everyday life. So that all of these things are included in the scope of adab that must be implemented by students, especially in studying. (Hidayat, 2018) At the same time, making himself a civilized human being (Husaini, 2012).

The term adab comes from the Arabic: *addaba-yu'addibu-tab* translated as education. Adab is a method that can direct and guide the process of Islamic education in the proper Discipline. In a hadith, the Prophet used the term adab to explain the upbringing of Allah SWT, which is the best education that the Prophet Muhammad received. Rasulullah said: "*Addabanī Rabbī fa asana ta'dībi*": "My Lord has given me adab, so my adab is the best." Furthermore, translated by al-Attas, "My Lord has educated me, so my upbringing is the best (Al-Attas, 1996).

According to Syed Muhammad Naquib Al-Attas, someone who has and will be able to prevent himself from making mistakes because by using his intelligence, he will think before doing something by the values or provisions that apply. He will realize and admit that the creator has harmoniously arranged everything in nature according to his level. Thus, automatically he will be able to place himself in the correct position in any situation and condition so that the state of justice is reflected. Humans like this are predicted to be just humans who practice adab in themselves to create or produce good humans—levels of being, existence, knowledge, and action. Adab also means Discipline of body, mind, and soul. When compared with the views of Muslim scholars and scholars. Like: (a) Al-Jurjani, defines adab as the process of acquiring knowledge (*ma'rifah*) that is learned to prevent students from making mistakes (Ismail & Abdullah, 2007), (b) Ibrahim Anis said adab is a science whose object is to discuss values related to human actions (Anis, 1972), (c) Ahmad Amin said that adab is a good and bad habit (Anis, 1972), (d) Soegarda Poerbakawatja said adab is manners, character, and decency, namely good behavior, which is the result of the right attitude of the soul toward its creator and towards fellow human beings (Poerbakawatja, 1976), (e) Hamza Ya'qub put forward the meaning of adab as follows: Adab is the science that determines the boundary between good and evil, between commendable and despicable, about the words or actions of human beings physically and mentally, (f) Adab is a science that provides an understanding of good and evil, a science that teaches human relations and states the ultimate goal of all their endeavors and work (Ya'qub, 1993), (g) Ibn Miskawaih (w.1030 M) defines adab as a condition inherent in the human soul, which acts quickly without going through a process of thought or consideration (daily habits).

Discussion

The implementation of adab education in the Big Indonesian Dictionary is defined as implementation or application. Meanwhile, according to Fullan, implementation is a process of putting into practice an idea, program, or set of new activities for others to achieve or expect a change. (Abdul & Mudzakki, 2010) . According to Muhammad Joko Susila, implementation is an application of concepts, policy, or innovation in a practical action so that it gets an impact, either in the form of changes in knowledge, skills, or attitudes (Fathurrohman et al., 2020).

It is implementing Islamic religious education through religious activities to create a religious culture. Glock and Stark Dama Resson suggest that five kinds of dimensions of religiosity must exist in every individual, namely: the dimension of belief, the size of religious practice, the size of experience, the dimension of spiritual knowledge, and the dimension of religious practice (Daradjat, 2000). This can be done by coaching and guidance, practice, invitation (persuasive), exemplary, and habituation of being religious both vertically (habluminallah) and horizontally (habluminannas) (E.Mulyasa, 2010).

Someone who has adab will be able to prevent himself from mistakes because by using the intelligence he has, he will think before doing something by the values or provisions that apply. He will realize and admit that the Creator has harmoniously arranged everything in nature according to his level. Thus, automatically he will be able to place himself in the correct position in any situation and condition so that the state of justice is reflected. Humans like this are predicted to be just humans who practice adab in themselves to create or produce good humans (Al-Attas, 1996). Al-Attas says that adab can be interpreted as justice which is reflected by wisdom in the levels of being, existence, knowledge, and action. Adab also means Discipline of body, mind, and soul, namely Discipline of body, mind, and soul.

According to Hifza Hamdan, Discipline itself will appear in the habits of life and life, studying regularly and loving and appreciating what one does. Discipline results from the education and training process that has been obtained (Hamdan, 2012). Discipline is one of the roots that can foster attitude and adab within him as one of the functions of providing education. Therefore also in the process of coaching or education is not just transferring knowledge alone but includes maintaining the potential of children, teaching values , and so on. Because of this, the discounts of expertise will be reflected through adab in a person.

Adab is a necessity and has long been rooted in Islamic teachings. Its implementation, such as taking ablution before holding the holy book of the Koran, is an adab towards the trustworthy source of knowledge. The whole worship of Allah Ta'ala is a form of human behavior as a servant to the Creator. In the Al-Quran, a child must always act and get along well with his parents, even without following their disbelief. Fasiq leaders should only be removed when ordered against doubt but must be reminded with the right advice.

Then the noble manners and morals that we must learn and have are as follows: (Hanafi, 2017); (a) Adab to Allah Azza Wa Jalla, (b) Adab to Rasulullah Shollallahu Alaihi Wasallam; (c) Adab to oneself, for example, 1) adab when eating and drinking 2) adab when driving 3) adab when talking 4) adab when sleeping 5) adab when bathing 6) adab when studying 7) adab when dressing 8) adab when urinating; (d) Adab to humans in general, including 1) Adab to parents 2) Adab to teachers 3) Adab to close relatives 4) Adab with wife/husband 5) Adab with children, 6) Adab to neighbors and g. Adab to society in general, (e) Adab to animals and plant. From the explanation above, it can be concluded that the implementation of adab education is an application of an educational science system that, in practice, is applied in real life in daily life, both in the attitude of adab towards the creator, science, humans and their creations.

Conclusion

Based on the results of the data exposure above, the conclusions from the focus of this thesis are as follows: (1) The concept of adab education, according to Syed Muhammad Naquib al-Attas, uses the term Ta'dib which has a comprehensive meaning when compared to words that are often used in Islamic education, such as tarbiyah and ta'lim. Ta'dib, according to Al-Attas, is giving adab, educating. Educating is an effort of instilling and instilling adab in humans in education. Through the term ta'dib, it is hoped that the knowledge gained can lead humans to become more civilized. (2) Implementation of adab in education, according to Syed Muhammad Naquib al-Attas, is: a) Recognizing that a person/self consists of two elements, namely reason and animality; b) Implementing/complying with social norms; c) Applying discipline; d) Utilize and put something in its place; e) Recognizing and acknowledging that there is a right and proper place in communication, and f) Bringing adab into the spiritual realm.

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