Research Article

Concept of Good Education According to Syed Muhammad Naquib Al Attas

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Abstract. This study endeavors to elaborate on the educational philosophy of Syed Muhammad Naquib al Attas. Al Attas' educational thought, if traced according to his background, it cannot be separated from his attention to the current of secularization of science. As a philosopher, his conception of education begins with his view point on the human beings in terms of being very Islamic. For him, secular Western education gave birth to humans who are uncivilized, savage and brought damage not only to nature but also to humanity itself. Moreover, he sees that the cure for the crisis caused by the secularization of knowledge is through education. Therefore, it is interesting to discuss the concept as proposed by al Attas to solve this problem.

Keywords : educational, philosophy, Syed Muhammad Naquib al Attas. Al Attas'

PENDAHULUAN
Al Attas: Biography and His Works

According to the biography written by Wan Mohd Nor Wan Daud; Syed Muhammad Naquib ibn Ali bin Abdullah ibn Muhsin al-Attas was born on September 5th 1931 in Bogor, West Java, Indonesia. Based on pedigree, al-Attas is the 37th descendant of the Prophet Muhammad through lieage of sayyid, from Ba'Awali original healing from Hadramaut all through Imam Hussain, The Prophet's grandson. (Wan Daud, 2003, hlm. 6)Al-Attas got his basic education at Ngee Heng Primary School (1936-1941). After that, he returned to Java to continue his study at Madrasah Al-'Urwatu Al-Wutsqa, Sukabumi (1941-1945), an institution which used Arabic as the instructional language. After World War II in 1946, he completed his education in Johor, first at Bukit Zahrah School and then at the English College (1946-1951). While being in Johor, he had the opportunity to read important manuscripts of Malay, mainly manuscripts of history and literature at the library of Ungku Abdul Aziz, The Sultan's nephew who later became the 6th Chief Minister of Johor. Starting from there, he mastered the literature, Malay and culture well, which then influenced his intellectual view. Next, in 1952-1955 General Sir Gerald Templer chose al-Attas to follow the first military education at Eron Hall, Chester, Wales and at the Royal Military Academy, Sandhurst, England. Since in Britain, al-Attas was studying many aspects affecting the spirit and lifestyle of people in the UK. The government of Canada provided scholarship to al-Attas to study at the Institute of Islamic Studies, McGill University, Montreal starting from 1960. He obtained MA degree after writing a thesis titled Raniri and the Wujūdiyyah of 17th Century Acheh in 1962. One year later, he continued his doctoral education in SOAS (School of Oriental and African Studies), University of London. In 1965, he earned a Ph.D after writing a two-volume dissertation entitled The Mysticism of Hamzah Fanshuri at the University of London.

Al-Attas has written 26 books and monographs, both in English and Malay. (Adian Husaini, 2020, hlm. 5) Not only that, his works had been translated into other languages, such as Arabic, Persian, Turkish, Urdu, Malay, Indonesian, Franch, German, Russian, Bosnian, Japanase, Indian (Hindi), Korean, and Albanian. His works are as follows: Rangkaian Ruba"iyat, Dewan Bahasa dan Pustaka (DBP), Kuala Lumpur, 1959, Some Aspects of Sufism as Understood and Practised Among the Malays, Malaysian Sociological Research Institute, Singapore, 1963, Raniri and the Wujūdiyyah of 17th Century Acheh, Monograph at the Royal Asiatic Society, Malaysia Branch, No. 111, Singapore, 1966, The Origin of Malay Sya"ir, DBP, Kuala Lumpur, 1968, Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago, DBP, Kuala Lumpur, 1969, The Mysticism of Hamzah

Fanshuri, University of Malaya Press, Kuala Lumpur, 1970, Concluding Postscript to the Origin of the Malay Sya"ir, DBP, Kuala Lumpur, 1971, The Correct Date of the Terengganu Inscription, Museums Department, Kuala Lumpur, 1971, Islam dalam Sejarah dan Kebudayaan Melayu, Universiti Kebangsaan Malaysia, Kuala Lumpur, 1972. Most of his books have been translated into French, Russian and Indonesian. His works included Risalah untuk Kaum Muslimin,, monographs which have not been published in 286 pages., written between February-March 1973., Comments on the Re-examanation of Al-Raniri's Hujjat Al-Siddiq: A Refutation, Museums Department, Kuala Lumpur, 1975., Islam: The Concept of Religion and the Foundation of Ethics and Morality, Angkatan Belia Islam Malaysia (ABIM), Kuala Lumpur, 1976 translated into Korean, Japanese and Turkish., Islam:Paham Agama dan Asas Akhlak, ABIM , Kuala Lumpur, in 1977., Islam and Secularism, ABIM, Kuala Lumpur, 1978, translated into Malay, Indian(hindi), Persian, Urdu, Indonesian, Turkish, Arabic, and Russian., (Editor of.) Aims and Objectives of Islamic Education: Islamic Education Series, Hodder and Stoughton and King Abdulaziz University, London: 1979, translated into Turkish., The Concept of Education in Islam, ABIM, Kuala Lumpur, 1980.

METODE

Metode Penelitian ini menggunakan metode studi pustaka. Data penelitian dilakukan dan diatasi melalui pendekatan kecerdasan emosional peserta didik. Tujuannya adalah untuk memberi motivasi diri, mengendalikan empati, dan dorongan hati seperti suasana hati agar dapat meningkatkan kemampuan berpikir peserta didik.

Dengan menggunakan metode deskriptif analisis, penelitin memperhatiakn pelaksanaaan pembelajaran Bahasa Arab perlu pendekatan kecerdasan emosional dari siswa. Hal ini perlu diperhatikan mengingat kecerdasan emosional dapat mempengaruhi interaksi belajar yang terjadi, pengelolaan kelas, tingkat kefokusan hingga mampu meningkatkan kegembiraan peserta didik. Salah satu faktor keberhasilan pembelajaran adalah bagaimana pengelolaan kelasyang dilakukan dan bagaimana proses mengajar itu sendiri.

Dengan motivasi yang baik, peserta didik akan terdorong untuk mencari materi tambahan dan memperbanyak kegiatan mandiri di rumah sehingga materi yang disampaikan guru lebih mudah dipahami.
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HASIL DAN PEMBAHASAN
Education based worldview

Islamic civilization suffered by under-development of their educational system, both on curriculum, quality of teacher, learning material, and on philosophy of education as basis of all it.(Hidayatullah dkk., 2023) The lack of development in education has caused byIt is not wrong when al-Attas said that the problem of

contemporary Islamic education is paramount. Education in Muslim world does not longer serve the need of Muslim lifestyle. For Muslim, the ideal aims of education is based on spiritual ends of man, while Western education model promote socio-economic ends. In Western education model, student is prepared to ready working for get income. Economy and material need and ambition nurture by education process, while spiritual and moral aspects of life are forgotten. (Al-Attas, 1995, hlm. 67)Muslim community must recover from this wrong way. We have to emphasize on proper conception about knowledge and education based on our own philosophy. The problem of contemporary Islamic education is serious because it make young generation of Muslim community lost their true foundation of life.(Al-Attas, 1993, hlm. 23) Consequently, they will suffer in their life, lost of happiness and meaningful life because of secular and materialistic way of life those infused by their education. It is a tragedy for the ummah. All of this were not happen in traditional Islamic education. (Kusuma, 2022)Traditional Islamic education has provided their student with true and proper knowledge and education. In traditional Islamic education system the personal success and happiness of the man in this world and particularly in the Hereafter as its most important aim and purpose was putted in higher priority. This person-centred educational philosophy gradually shifted to concentrate on the needs and interests of society when the Muslim world came under the influence of Western ideas and system. (Al-Attas, 2001, hlm. 25)

Quoted Ronald Dore, as he wrote on his book "The Diploma Disease: Education, Qualification and Development", Wan MohdNor stated that education now has become a utility for personal or national socio-economic mobility. 'Thepredominance of these positions has created a psychosocial pathology particularly (Wan Mohd Nor Wan Daud, 1997, hlm. 45)

among students and parents, popularly known as the 'diploma disease": the hasty chase to acquire diplomas not because of their intrinsic educational significance but because of their economic and social value. '

This is not only happen in Western countries but also in Muslim communities and countries. All of this must changed, and it required new philosophical basis of Islamic education.

THE ISLAMIC EDUCATION PRINCIPLES
Tarbiyah and Ta'dib

Tarbiyah is the very common and popular term of Islamic education in Muslim world nowadays. Most of Islamic higher learning institution use term Tarbiyah for Faculty of education, for example all Indonesian State Islamic universities (Universitas Islam Negeri/UIN), State Institute for Islamic Studies (Institut Agama Islam Negeri/IAIN), and State Islamic College (SekolahTinggiIlmu Agama Islam Negeri/STAIN) use this term. But according al-Attas, term Tarbiyah is not quite precise connoting education in Islamic sense. He requests Muslim scholar to

examine carefully the term we use in education. We need to understand clearly the concept of Tarbiyah and furthermore to find out another term which more suite for education in Islam.(Syed Muhammad Naquib Al-Attas, 1979, hlm. 15) al-Attas prefer to use term Ta'dib. According al-Attas, Tarbiyah, in its present connotation is a recent term, thatintroduced by Muslim scholars who aligned themselves with Modernist thought. Modern English term of education and educate come from the Latin words 'educare'and 'educatio'. Those terms are conceptually connected with Latin term educere, or English 'educe', its means to bring out, to develop from latent or potential to come into existence.(Khakim dkk., 2020) In this sense, the 'bringing out', or 'developing' process refers to physical and material things. The conception of education derived from the Latin concepts cover the animal species, and are not limited to human being. al-Attas added that, even if in that concept infuse with intellectual and moral training, it is not inherent within itself but something added through philosophical speculation. Actually, the intellectual and moral training in their conception referred to physical and material ends of secular man, his society and state.

As a matter of fact, in the termtarbiyah as concept of education in Islam wasin reality reflecting the Western concept of education. Hence, the term tarbiyah as the basic meaning covered by it is similar that founds in the Latin counterparts. If the promoter of tarbiyahinsist that the term is evolved from the Holy Qur'an, their claim are conjecture only, it is not accord with the semantic structure of the Qur'anic conceptual system. Semantically, the term tarbiyah, according al-Attas, is neither appropriate nor adequate in conveying the conception of education in the Islamic sense.(Kusuma & Muslih, 2023)

The concept of proper place consist of two domains of application, namely the ontological domain which include man and empirical reality, and the second one is theological domain, including the religious and ethical aspects of human life. (Fadillah dkk., 2023)

According him, proper place is the real and true place as denoted by haqq, that is a suitableness to the requirements of wisdom and justice. Furthermore, wisdom (hikmah) mean the knowledge given by God, by which the beneficiaries is able to conduct correct judgements as to proper place of things. In other hand, justice means a harmonious condition of things being in their right and proper place. Regarding this, adab is the discipline of body, mind and soul to assure the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials. Thus adab is the method of knowing by which someone actualize the condition of being in the proper place. Furthermore, adabalso a reflection of wisdom. It is the spectacle of justice which wear by educated man. Adab occupy the centrum concept of education in Islam. It is also identifies by alAttas as knowledge of the purpose of seeking knowledge. According him, the purpose of seeking knowledge in Islam is 'to inculcate goodness

in man as manproduce a good man and individual self. ' While the aims of education in Islamic perspective is 'to produce a good man, and not-as in the case of Western civilization-to produce a good citizen. 'Furthermore he adding that the good man is the man of adab. It is the man who has incalculated by ta'dib. (Syed Muhammad Naquib Al-Attas, 2015, hlm. 56)

Three Fundamental Elements of Islamic Education

al-Attas wrote that education is a process of instilling something into human beings. In this sense, 'a process of instilling' refers to the method and the system by which what is called 'education' is gradually imparted. 'Something' refers to the content of what is instilled, while 'human beings' refers to the recipient of both the process and the content. In brief, there are three fundamental elements that constitute education, namely: the process, content, and recipient.(Al-Attas, 2013, hlm. 6)

The Content of Islamic Education

Another important element that inherent in education is'content'. It is 'something' offered by education. (Zarkasyi, 2013)This key term refer to knowledge, but al-Attas reminded, we have to careful about what we mean by it. He said that the teaching and learning of skills alone, does not necessarily constitute education. Furthermore, the teaching and learning of the human, natural and applied sciences alone does not constitute education also. He underline that there is 'something' in knowledge which if it is not inculcated then it will not make its teaching and learning and assimilation as an education. Indeed the 'something' that we need to be including in this is adab i. eknowledge of the purpose of seeking it. We need to pay attention to the fact that man is both soul and body, physical being and spirit. For every one, his soul ought to govern his body as God governs the universe. He must be integrated as a unity. He should guide and maintain his life in this world by means of his interconnected spiritual and physical faculties and senses. Based on this reality, that man has a dual nature, it must be also reflect on their knowledge. Actually, knowledgealso consist of two kinds, i. e. first, Godgiven; second, acquired. Follow al-Ghazali, al-Attas adding that the first kind of knowledge is absolutely essential for man's guidance and salvation. They are the religious sciences. This kind of knowledge is necessary and obligatory to all Muslims (fardu 'ayn). In the other hand, the acquisition of the second kind of knowledge, comprise of the rational, intellectual and philosophical sciences, is obligatory to some Muslims only (fardukifayah).

Considering the urgency, the fardu 'ayn knowledge is to be taught at educational institution not only at the primary level, but at the secondary, pre-university and university levels also. The scope and content of knowledge designed in graduations each as benefitting each level. but, according al-Attas, the scope and

content at the university level must first be formulated before they can be projected in successively lesser gradations to the lower levels. He gave and underlined the most importance position of university in education. The successful of education overall determined by on how university success in their mission and it will affect the educational(Syed Muhammad Naquib Al-Attas, 1963, hlm. 4)

CONCLUSION

Based on al-Attas' thought, there are some elements in Philosophy of Islamiceducation those need to underline. First, Islamic education must be comprehensive and include to all aspects of human faculties, not only focus on faculty of rational. This is very important point those must pay attention by authorities and educators in Muslim countries. Recent development in psychology support this idea, that actually, man has several kinds of intelligences, such as emotional intelligence, spiritual intelligence, beside intellectual/rational intelligence. Hence education must be related to various kinds of human intelligence. Second, Islamic education based on concept ta'dib. Islamic education must be an integrated educational system those educate knowledge, morality, spirituality, both theoretically and practically. Third, Islamic education must use not only achievement in formal scientific subject standard, but also moral standard as criteria of entering and graduating to and from university. It because university will produce medium and high class people in society. Some of them will be as leader, politician, and government apparatus. If university will graduate people with bad moral standard it will affect the society. From this kind of graduate people, if they involve in government, they will create corrupt government. Fourth, The production of good man, through university those implement philosophy of Islamic education, is pre-requisite to develop good society, government and leadership in Muslim societies and countries. Thus, philosophy of Islamic education, as proposed by al-Attas very importance to implementing in Muslim ummah..

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