

De-Westernisation of Islamic Education Perspective Syed Muhammad Naquib Al-Attas



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ABSTRACT: This study aims to determine Syed Muhammad Naquib Al-Attas' understanding of the de-westernization of Islamic education. This type of research is *library research* through data collection techniques by tracing sources from articles, books or other sources relevant to the topic of discussion. After the data is collected, the researcher analyzes it descriptively and concludes. The study results show that many problems are still encountered, especially in the scope of Islamic education, which include unclear curriculum, low quality of educators, high cost of education, and other problems. In addition, learning activities still tend to be based on memorization rather than understanding a meaning. This is where the meaning of the de-westernization of education emerges. From the problems, teaching and learning activities are only limited to theory without practice, making it easier for students to be contaminated with Western culture. According to Syed Muhammad Naquib Al-Attas, in his thoughts regarding the concept of *ta'dib*, he explained the need for instilling morals from educators to students. Thus, learning is based on how to practice theory so that each student can understand behavior between good and bad.

KEYWORDS: Syed Muhammad Naquib Al-Attas, De-westernization, Islamic Education

I. INTRODUCTION

Knowledge transfer activity is one of the activities in the world of education. Thus, educators strive to provide teaching by what has been determined so as not to cause problems and deviations from teaching and learning activities in educational institutions. Especially in the concept of Islamic education, Islamic education has a view from society as religious education. Islamic education, which incidentally, when viewed in terms of subjects, transfers knowledge a lot through Islamic subjects, so at first, it was seen as education that is more capable of leading students to make morals better.

Islamic education, especially in Indonesia, has brought a sharp spotlight on society, which, based on some educational observers, has the notion that there is an educational crisis in terms of politics, economics, and a moral crisis. There is a crisis in education due to mental assistance, which can be said to be a failure. It can also be said that Islamic education has failed to educate the community. One of the failures in Islamic education occurs because learning activities are more inclined to something formal and rote, so education is not focused on something meaningful (Antoni, 2017).

Burlian Somad in Sahidin et al. explains the problems that occur in education today, which can be seen from several aspects. First is the impact of the unclear goals of education. Bearing in mind that the purpose of education and teaching in law is to make human beings moral and capable and have a responsible and democratic spirit in every citizen. But in fact, what happened can be said to have not been able to create the human intent in formulating educational goals. On the other hand, problems occur, namely moral decline, lack of democracy in life, and frequent social conflicts. Second, the curriculum is incompatible, where the curriculum implemented by educational institutions still contains various subjects. This makes students only get the theory without any skills being honed in them. Thus, students can be said to have poor skills and do not have the power to carry out an activity in society (Sahidin et al., 2022).

Third, the lack of competent and appropriate teaching staff impacts the quality of education because it is handled by educators who are not experts in their fields. Another impact that arises if an educational institution has teaching staff who are less competent and appropriate is the emergence of a waste of costs, the decline in the quality of education, and being able to make individuals with low quality. Fourth is the occurrence of a measurement that can be measured incorrectly, for example, in the process of measuring learning outcomes. This often happens considering that the measurement of learning outcomes in question is the evaluation of learning for giving grades on certain exams, which are often not objective or not by the number holder. Fifth, the foundation of education is experiencing blur. This happens because many educational problems still have not

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been answered. An example is related to the issue of whether it is right to make yourself a high-value person through coaching in just a few years. Not only are these questions or problems but many other problems have not been resolved (Sahidin et al., 2022).

In the context of the problems of Islamic education that arise, according to As'aril Muhajir in Wahid, it is stated that the main problem is demoralization and a shift in a ratio (value) which can also be said to be a crisis of values, a conceptual crisis of the paradigm of a good life, an attitude of idealism which is also experiencing a crisis, as well as credibility that experienced gaps. In connection with the value crisis, for example, in the current era, many phenomena cause a decline in morale in the field of education, which is a wrong phenomenon. Still, it is turned upside down to become right, yet it is implemented. For example, I was scribbling on a school uniform on graduation day. This is a wrong phenomenon that can cause educational morale to drop, but many still carry out such activities (Wahid, 2018). It was explained that the act of scribbling on clothes at graduation was a concern due to the erosion of the noble values of a nation (Nurhayati, 2019).

Then related to the conceptual crisis of the paradigm of a good life, it means a life of down-to-earth luxury (Wahid, 2018). In the current era, in their teens, they have followed this concept of life because, according to the researcher's point of view, it can be said that someone in this era does not want to be left behind by the so-called "trend" of life. In fact, in Islamic teachings, it is forbidden if humans have a luxurious lifestyle that can damage themselves and society because they are too busy with desires and waste noble morals (Zaimsyah & Herianingrum, 2019). The next problem is the crisis of credibility which is experiencing gaps, in which in the current era it seems that there are many phenomena of the absence of authority for parents, clerics, lecturers, or religious leaders from one's point of view. Someone in the current era seems to deify certain artists with credibility that can be said to be less good (Wahid, 2018). In fact, there is nothing wrong with idolizing someone, but there must be a selection process which will set an example for themselves and can lead to a better path.

Then it relates to the crisis of idealism, in which nowadays, many students have more interest in something materialistic than knowledge (Wahid, 2018). Everything depends on money. Thus, many people are willing to help others if there is reciprocity by giving money to themselves. One of these things can degrade the morale of every human being, especially at present. Thus some problems arise in education, especially Islamic education; there is a need for breakthroughs, one of which is the de-westernization of Islamic education. The de-westernization of Islamic education is an attempt to make students not only provide teaching regarding the mastery and memorization of certain materials but also inculcate moral principles, practices, and knowledge of comprehensive religious teachings (Antoni, 2017).

Islamic education, in essence in this case, is an effort to foster a person who does not only depend on law or knowledge but is also based on behavior, intellectually related to religion, the practice of religious teachings that are carried out and have a pure nature, and the absence of anything that pollutes with a western culture which can indeed be said to have no Islamic elements (Antoni, 2017) so that the emergence of de-westernization is sought to make students have morals by Islamic teachings.

The term de-westernization, according to Syed Al-Attas, is an attempt to separate and clean knowledge from something secular in nature, which can change both the value and the form of the conceptual view of knowledge itself, or in other words, de-westernization is an attempt to purify Islamic teachings from Western influences (Afida, 2016). The paradigm related to Islamic education, according to Al-Attas, revealed that it is an effort to instill something in a person referring to methods and systems of cultivation that have stages so that they can carry out guidance towards recognition or recognition of the Creator (Hakim & Fahyuni, 2020).

According to Al-Attas, Islamic education has a goal, namely, to return nature to human beings, not as an effort to develop knowledge under the pretext of someone who is a citizen by making a person's characteristics a measurement adapted to life. The concept of Islamic education, according to Al-Attas, is an effort to make someone better and to make humans global by the function of human creation by carrying out two missions, namely as a servant of Allah and caliph on earth (Ghoni, 2017).

Educational efforts on the thought of Al-Attas's education are the development of values focused on religious values used as moral sources in a special sense as Islamic morals or morals. Thus, the development efforts carried out must aim to humanize humans with an emphasis on harmonious relationships between humans and their environment. Humans, when viewed from the Islamic context, have a central nature in their teachings, so there is a need to develop values so that there is no loss of values which has implications for chaotic life (Yasin, 2017).

Based on Syed Al-Attas's efforts, he emphasized his desire to change the term "*tarbiyah*" to "*ta'dib*," which is a reconstruction towards the educational goals he wants. In line with the perspective of Azyumardi Azra in Sri Syafa'ati & Hidayatul Muamanah, the teaching carried out in the current era only tends to be cognitive in nature, while matters relating to attitudes and character can be said to be neglected. Thus, a solution is needed by formulating the meaning of education with the meaning "*ta'dib*" which is the suggestion of Al'Attas (Syafa'ati & Muamanah, 2020).

Based on Syed Al-Attas's perspective, Islamic education is an imitation of secular education. The impression is that educational institutions only "belong to Muslims" and should be educational institutions that can teach pure Islamic values. This problem can

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be seen in the emergence of Muslim intellectual activities, which refer to adopting the Islamic education system from a Western orientation so that an educational institution experiences acculturation in its application activities. Thus efforts should be made to adapt the Western system to the traditional Islamic system where there is truth without discarding true Islamic values (Antoni, 2017).

Based on the description of the background that has been explained, it can be concluded that de-westernization is an attempt to provide teaching to students by not only focusing on the knowledge side but by instilling moral values in students so that they are not affected by secular culture. In this case, it is also in line with the thoughts of Syed Muhammad Naquib Al-Attas with his desire to reconstruct the meaning of education so that it can realize learning activities that do not only prioritize intellectuality but also in terms of the behavior and character of students. Thus the researcher is interested in research related to "De-westernization of Islamic Education from the Perspective of Syed Muhammad Naquib Al-Attas." The researcher uses the literature study research method, namely through source search activities from articles or books that are appropriate to the discussion, and the goal is to know Syed Muhammad Naquib Al-Attas.

II. LITERATURE REVIEW

1. Biography and Educational Ideas of Syed Muhammad Naquib Al-Attas

On September 5, 1931, Syed Muhammad Naquib Al-Attas One of his goals was to expel the Japanese invaders by entering the military world and being able to carry his class name so that he was chosen as a participant with a higher position. However, the military world was commemorated by his release in 1957, which made him switch to his desire to master the field of knowledge (Ulum, 2020).

He was known as a diligent and intelligent person. He deepened his knowledge in metaphysics and theology, making him pursue a career to become an educator, in this case, a lecturer. The position of professor he achieved two years after occupying the chair as head of the department. Then in 1975, he was given the mandate as dean of the Malay literature and culture faculty. On October 4, 1991, he was appointed director and became head of International Thought and Sports Malaysia, Universitas Antar Bangsa Malaysia (Ulum, 2020). Syed Al-Attas often gets international awards. For example, he was mandated to lead a panel discussion on Islam in Southeast Asia, to be precise, in Paris in 1973. Then in 1975, he contributed to comparative philosophy and was installed as the emperor of Iranian philosophy. He was also mandated as the main consultant for the "World of Islam Festival" in 1976 (Muslem, 2019).

In 1977 he was elected chairman of the committee with a focus on Islamic education. He can also be said to have delivered 400 papers in European countries. When he was in a Malaysian educational institution, he knew that the academic life in Malaysia is dominated by Muslims who are transforming the social and economic fields, which can be said to be fast. And not just an understanding of fundamental issues but the discussion of how to solve the problems that are currently being faced (Muslem, 2019).

Syed Al-Attas's first concept of educational thought regarding his ideas is the existence of reason in humans so that they are seen as rational animals. In a reason with a harmonious meaning, "Al-'aql" is a binding meaning whose nature can be inferred from the object of knowledge through words. According to him also, man contains the soul and body in the form of spirit and body. Humans have experienced binding to the promise of confessing to Allah as their Lord. Every human being contains a potential that can be considered diverse while still referring to obedience to God. Focusing on obedience and surrender will make humans aware that a skill they have needs direction to worship the Creator (Novayani, 2017).

Second, his ideas are related to the definition or meaning of education, in which Al-Attas is more focused on education as "ta'dib" which originates from the word morals or educating. According to him, the basic problem of Islamic education in the present era is the loss of adab. It can also be said that science cannot be taught to students unless someone has adab to the right sense of knowledge in every field. The next idea relates to the purpose of education. Syed Al-Attas believes that the purpose of Islamic education is to provide the inculcation of a policy that an individual is part of society. According to him, good humans generally have wisdom, with his desire to make Islamic education capable of creating complete and intellectual human beings (Novayani, 2017).

Syed Al-Attas' view of society is inseparable from a good personality, as well as an effort to create a good society by forming a good personal personality by carrying out the tasks of education itself. It can be said that society is also a component of individual assemblies. It can also be explained that humans who have a balance in this matter horizontally or vertically in Islamic education race to the realm of attitude with no obligation to leave the realm of knowledge and skills. The fourth idea is related to the Islamic education system, which according to Syed Al-Attas, is required to contain elements of adab and knowledge. This is because education is required to shape each individual's character and behavior or noble character. Thus, every human being can carry out the development of knowledge so that they can transfer knowledge to each other to provide the benefit of one human being

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to another human being. In the education system, it is necessary to integrate knowledge by providing teaching through associating knowledge. The next notion relates to science, where epistemologically, knowledge is interpreted as a meaning that has reached the soul. Of course, the meaning, in this case, is a meaning that has true value and is based on Islamic views (Novayani, 2017).

2. The Meaning of De-westernization of Islamic Education

De-westernization can be interpreted as removing everything that influences the West, or it can be said in another language, which means that it is an attempt to purify or cleanse Islam from Westernization both in terms of the concept of thinking or personality from Western culture. It can also be said that de-westernization is an attempt to eliminate secular elements and will transform the form and value of a paradigm that is conceptual in nature to know knowledge. This is also basically an attempt by Muslims without any special acceptance or Islamization movement. The activity of correcting Syed Al-Attas' thoughts on modern scientific disciplines and Islamic scholarship has undergone purification so that it enters secularism. The development of science, it can be said that in the current era in a modern environment containing the ideology of secularism, there must be a special formulation conceptually through the activity of Islamizing scientific knowledge in order not to let go of religious and divine values in each person at this time (Garwan, 2019).

There is an effort to de-westernize a science that promotes the learning process in the classroom to have a dichotomous nature in the sense that it is divided into two, namely science and religion. This is an inaccurate description because it will have implications for narrowing religious knowledge. It can also be said to make it seem as if the science of religion has properties that are not common. Based on the explanation of Syed Abdullah Naquib Al-Attas, a big problem that contemporary Muslims must overcome is the need for a strategic movement to carry out an activity to Islamize a science. Thus, a generation with Islamic skills or concepts is necessary. The implications for Islamic education that hit occur due to external and internal factors. External causes occur because there are three forms of an event whose events are interconnected: mistakes and errors in understanding science. Meanwhile, for the internal one, it appears in a knowledge that has a relationship, namely the existence of an inaccuracy in understanding knowledge, the absence of manners, and the emergence of a leader who can indeed be said to have no ethical responsibility in every field (Hasib, 2010).

It can also be said that with the effort to separate every element of the West in Islamic education, especially because of the knowledge that has been absorbed so that it reaches a character or personality, and in Western civilization, there has been an effort to adjust to the purpose of its existence. This impacts the abstract form, value, and activity of interpreting knowledge, which is similar to the Western point of view. According to Syed Al-Attas, several factors exist in the knowledge framework, especially in Western civilization, including, first, ratios' strong power in guiding life. Second, there is a belief in a dualistic paradigm regarding truth and reality. Third, there is a firm attitude towards life which is temporary and is the reflection of a natural paradigm that is secular. Fourth, there is openness to something humane in nature. Fifth, there is an attitude of acceptance of events that are considered something common (Rahman et al., 2021).

From the description of de-westernization that has been explained, it can be concluded that de-westernization is an attempt to eliminate something secular in nature, which can be said in the current era of secularism has become a habit in carrying out certain activities. Thus, the concept of de-westernization provides knowledge that educators not only transfer knowledge but also provide moral cultivation so that they can become a generation that is in accordance with Islamic teachings.

3. The Purpose and Form of the Islamic Education System

Being able to explain in advance is related to the meaning of the goal, which is everything that has become a hope for achieving all the activities that have been done. The purpose of Islamic education, according to Syed Al-Attas, is to make humans become good workers. The need to put pressure on the value of educational goals to every human being makes a good human being. The value in question is the true human value as a citizen as well as something that has a spiritual aspect. Even though the educational goals emphasize humans as personal beings, it cannot be denied that humans are social creatures and have relationships with other humans. From this, it can be explained that humans have manners if they are aware of each individual and their relationship with the Creator (Aristyasari, 2013).

The discussion related to the goals of Islamic education can be interpreted as also discussing a value with an Islamic style. In his explanation, Syed Al-Attas formulates the goals of Islamic education, which emphasizes efforts to form a unique personality by not neglecting an ideal concept of society. From this, it can be said that the Islamic education system should be able to reflect on the knowledge and personality of the Messenger of Allah S.W.T. and each of his obligations by the potential of each Islamic education so that it can realize good human beings and create common human characteristics with Islam as their insight (Nanu, 2021).

Islamic education should also be pursued with clear sources and foundations in terms of interpretation, understanding, or explanation, which requires proven knowledge. Thus, it is revealed here that educators play an important role in assisting students

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in achieving educational goals, which is the hope of every human being. An educator must hold on to a belief that has been given to guide students to go in a direction that is by the educational goals to be achieved. It has been explained previously that the educational goals of Syed Al-Attas' perspective are formulated by the formation of a student's character so that educators are required to be an example of students by first having morals that are authoritative, obedient, and obedient to the Creator's recommendations (Nanu, 2021).

Based on Syed Al-Attas' explanation, education is required to create a reflection of a human being, not a country. The aspects that need to be considered in the Islamic education system include the curriculum. According to Syed Al-Attas, the curriculum in Islamic education must contain knowledge that is mandatory for each individual or must be studied collectively. A science that every individual must learn includes the context of how it is read, concluding interpreting the Qur'an, sunnah, the concept of divinity, and other things that are *fardhu'ain* in nature, as for the sciences that must be studied collectively, for example, humanities, Western culture, linguistics, or applied sciences. It can be said that the two sciences are not static, so it can also be said that these sciences will continue to experience development in accordance with the development of society. Second, it relates to the method used by Syed Al-Attas in learning, especially in Islamic contexts, namely the method of monotheism, stories, and metaphors. It can be said that this method is effective in conveying moral messages to students (Aristyasari, 2013).

4. The Concept of Islamic Education from the Perspective of Syed Muhammad Naquib Al-Attas

Education, in this case specifically in the Islamic context, is based on the Syed Al-Attas Paradigm associated with the term *ta'dib*, which according to him, is more appropriate if it is based on Islamic education. According to him, interpreting Islamic education as *ta'dib*, includes every scientific element, instruction, and good coaching efforts. Even so, the holy book that Muslims believe in does not use other meanings or terms that have similar words; the disclosure of adab itself and its branches is stated in the words of the Prophet, companions, and in a work of Muslim scholars. Relating to adab has a broad and deep perspective. This is because adab initially contains an invitation to a banquet which contains an idea related to social relations that are said to be good (Suyuthi, 2011).

Etymologically, "*ta'dib*" originates from "*addaba*" which means adab. *Ta'dib* refers to an intellectual education or social religiosity for both children and adults. *Ta'dib* is an important way to develop a complete human being and to inculcate human values to create a society that has civilization. According to Syed Al-Attas, *ta'dib* is a concept covering all scientific fields. It was also explained that *ta'dib* is an introduction to knowledge having a certain level or categorization (Hasibuan, 2016).

Thus, Syed Al-Attas refers more to the meaning of *ta'dib* than to *tarbiyah*, which, according to him, also explains that the difference lies in the meaning of the substance. For *tarbiyah* it is more inclined towards the aspect of compassion in this case, namely mercy, while *ta'dib*, apart from the side of mercy, also does not reject the knowledge side. The basis is that Syed Al-Attas acknowledged that the concept of *ta'dib* in the scope of Islamic education means that the coverage of every element of intellectual, teaching, and learning or upbringing is always of good value. In giving meaning to Islamic education in the concept of *ta'dib*, he considers that every self in every human being is a subject that can be said to be capable of being educated or given an awareness which is, of course, adapted to his position which is a cosmic creature (Effendi, 2017).

The existence of an emphasis on the meaning of adab aims to make it a knowledge that has been obtained and capable of being practiced properly and, of course, not to be misused by the owner of that knowledge. This is because science has properties that are not value-free but have value-free properties (Effendi, 2017). Based on Syed Al-Attas's explanation, it can also be explained that the inaccuracy of using the term *tarbiyah* in the concept of Islamic education, where there are several factors which include first, in the list of Arabic terms the meaning of *tarbiyah* is not found. Second, suppose the meaning of *tarbiyah* is a developmental term for Islamic education. In that case, it equates to the meanings of *raba'* and *rabba* in the Qur'an; naturally, there are no fundamental elements in terms of intellectual or policy which is an essential element in education (Rosyad & Wasehudin, 2022).

III. METHOD

This type of research is a literature review, with the material object being the de-westernization of Islamic education. This makes researchers interested in conducting research, one of which is because in the scope of education, in particular, there has been a lot of intervention by a culture of secularism. On the other hand, rote-based learning is still being implemented rather than understanding the meaning of the material being studied. The formal object chosen by the researcher is the paradigm of Syed Muhammad Naquib Al-Attas. The reason the researcher uses the approach of Syed Muhammad Naquib Al-Attas, besides being known as a fighter in the field of education, is also that he is one of the experts whose thoughts support the de-westernization of Islamic education with the concept of *ta'dib*.

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Of course, before selecting a material object with the formal object, the researcher conducts a data search process based on the data source. The type of data source the researcher chose was secondary data because this research was a literature study. Thus, the data source comes from search results of books, articles, or other sources appropriate to the topic of discussion. Data was collected through analytical descriptive data collection techniques to analyze Syed Naquib Al-Attas's thoughts on the concept of the de-westernization of Islamic education. After the data is collected, the next step is to select the data. After the data is selected, the researcher then conducts a descriptive analysis of the data and ends with concluding.

The data collection method and data collection technique that the researcher chose was based on the stages or procedure of the *literature review research* that the researcher carried out, including selecting the topic to be reviewed, selecting articles according to the topic of discussion, conducting analysis, and ending with writing a review of the article.

IV. RESEARCH RESULT

It can be said that there are several problems faced in the scope of education in general which include, firstly, related to the complexity of the applied curriculum, which often creates confusion for academics. In Indonesia, it can be said that it has undergone curriculum reform 10 to 11 times, and of course, it can cause confusion, especially for educators, students, or parents of students. Explanation from Nasution in Fitria Nur Auliah Kurniawati explained that the existence of curriculum reform could be interpreted by changing humans, in this case, namely education providers, educators, or anyone who is involved in education. From this, curriculum reform is also often interpreted as social change. As the researcher mentioned earlier, the curriculum used is also a curriculum that is too complex, so there is a burden, especially for students, to master too much material. This also makes students experience indecision in terms of exploring the potential within each student (Kurniawati, 2022).

Not long ago, Indonesia changed to a new curriculum that can be said to be independent. Of course, every applied curriculum has positive and negative sides. Related to the positive side of implementing the independent curriculum is the opportunity for students to explore themselves, which can be adapted to their talents and interests. Not only this, the implementation of the independent curriculum at this time, the learning activities carried out were able to minimize the saturation of each individual student because they felt comfortable participating in their learning activities (Tri, 2022).

The explanation from the Minister of Education and Culture outlined that one of the advantages of the independent curriculum is that it is simpler and more in-depth. This is because the learning activities focus on a material that is essential and is based on the development of student competencies. It was also explained that educators or students are more independent because there is no specialization in subject programs at the high school level, which makes students able to choose certain subject programs according to their talents and interests. In contrast, educators can provide learning tailored to each student's achievements and development (Pengelola Web Direktorat SMP, 2022). On the other hand, there is also a negative side, one of which lies in the limited human resources, in this case, educators who can be said to be adequate (Tri, 2022).

Second, related to the lack of equality in education. This can still make the education carried out problematic, especially in developing countries. The *third* problem is related to the placement of educators, where educators are placed with their discrepancies in the field of study or the area of expertise of each educator. Thus it can make educators unable to carry out their duties to the fullest. Problems with the placement of educators occur because it can be said that there is still a lack of educators in certain areas. This requires educators to carry out teaching and learning activities on other study focuses that are adapted to the needs of each student in the region (Kurniawati, 2022).

Fourth, related to the problem of low-quality educators. It can be explained that an educator transfers knowledge to students, and it can be said that the activities of an educator are not easy. But it can be said that many educators still believe that the job of being an educator is easy and to earn an income. It is expected that an educator can provide teaching to students accompanied by the awareness of their obligations in educating, conducting guidance, or training and evaluating each student. So, educators can make their students become someone through national education goals (Kurniawati, 2022).

The fifth problem is related to the cost of education, which can be quite expensive. It cannot be denied that many people experience difficulties, especially in terms of education, due to the high cost of education. In connection with the expensive cost of education, it is very burdensome for a certain community, especially in Indonesia, and especially for people from the middle class to the lower class. The high cost of education makes education uneven (Kurniawati, 2022). But in today's era, problems related to the high cost of education can be overcome by the existence or holding of various scholarships that one can participate in so that there is no word not to go to school as long as one has enthusiasm, determination, always to learn so that one can explore knowledge as wide as possible and can deliver students to the goals or ideals that have been previously expected.

Based on the problems that occur in education in general above, Islamic education itself also contains problems that are almost similar. The problems that occur are as follows—first, related to the quality of educators who are considered low. As previously explained, many people make the profession of an educator too easy. But in fact, the educators themselves still have low quality.

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Explanation from Kusnandar in M. Yunus Abu Bakar that, in reality, the quality of educators in Indonesia is still low, which is based on data from the 1999 Ministry of National Education Research and Development Agency, which shows that the results of the test for civil servant educators obtained scores which were categorized as very low. The data shows that being an educator is difficult (Bakar, 2015).

Second, the competence and professionalism of educators are low. The low quality of educators does not rule out the possibility of being caused by one of them, namely the lack of competence possessed by the educators. This is because competence is a person's ability, in this case, namely educators in attitude, ability to use skills or knowledge in carrying out tasks at school, community, or where educators interact (Hanif, 2014b). Educators are positioned as shakers of the New Order regime through parties within the political sphere of power. Apart from that, every policy in terms of education is carried out in a centralized manner, and the preparation of a learning plan is not carried out through the characteristics of students as well as their talents and interests, which can be said to be able to be developed. From this, the results of education only give birth to human resources, which can only face similarities. At the same time, differences in thinking are considered a controversy to increase unemployment because the implementation of education is not in accordance with the abilities of students and natural resources. Will be managed (Bakar, 2015).

Third, related to teacher salaries which are classified as low. With the reality that teachers' salaries are said to be low, it also causes a low level of etiquette and professionalism of an educator. Other facts show that someone involved in the field of education, or this case becomes an educator with a period of more than 39 years, gets a lower income than prospective BUMN employees with a term of office of no more than one year. From this, many educators take up their jobs by trading, teaching, tutoring, and other side jobs to divide their time (Bakar, 2015). According to the researchers, this makes educators not focus on their careers as educators, which results in low quality, especially at the level of professionalism of an educator. Regarding formal education, socialization can also be said to be passive consumptive in that critical follow-up questions do not carry out an acceptance of social order (Hanif, 2014a).

Based on the description of the problems that occur in the scope of education in general or within the scope of Islamic education, it can be explained again that being an educator is not an easy job, and there needs to be a long process. Support from each element of the education component needs continuity so that education runs by educational goals. It is implementing the curriculum, which currently has implemented the independent curriculum in certain educational institutions by giving students opportunities to explore. This is where the role of *ta'dib* needs to be implemented by educators in learning. This is because exploration in terms of skills or talents and interests is feared and will lead to negative things. Parents or educators also need to supervise, considering that this is an era of all technology and students are easily influenced by secular culture, so special action is needed through guidance for their students.

V. DISCUSSION

The thought of the curriculum, according to Syed Al-Attas, was originally from his paradigm of humans being dualistic creatures. Knowledge can fulfill its needs properly with two aspects: the first is related to permanent and spiritual needs. It was second related to fulfilling emotional and material needs. Syed Al-Attas suggested the importance of implementing knowledge, namely in the category of knowledge that must be studied by each individual with knowledge that must be studied collectively. He also gave a division of material classified based on the two sciences. Every individual must learn the sciences of the Koran, sunnah, shari'a, theology, linguistics, and metaphysics. Meanwhile, the knowledge that must be studied collectively includes natural sciences, technology, humanity, Islamic history, and others (Fauzan, 2014).

According to him, the Islamic education curriculum should provide a picture of human beings and their nature that can be applied to every educational institution, especially at the tertiary level. That is because, according to Syed Al-Attas, at the tertiary level, a picture of systematization has the highest position and should take precedence. The curriculum should be able to be active in efforts to give birth to generations so that they become perfect human beings and can clarify the nature of God, humans, and the nature of knowledge. Basic values can give meaning to the process of serving the Creator. With an understanding of these basic values, it is of particular concern to every Islamic educational institution which will later create religious students who are highly intelligent (Sya'bani, 2017).

The following discussion relates to the quality of an educator, whereby an educator, according to Syed Al-Attas, provides teaching by transferring knowledge to their students. Thus, Syed Al-Attas calls educators the word "*mu'allim*". As an educator, Syed Al-Attas also explains what characteristics educators must have, especially those who teach Islamic subjects. These characteristics include the first being civilized. Being civilized is the main thing that must be practiced, according to Syed Al-Attas. This is because knowledge is unable to enter students without adab. The second is the level of knowledge they have. The existence of qualified knowledge in the soul of educators makes it capable of transferring knowledge (Marzukhoh & Shobahiya, 2017).

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The third character is patience. Based on Syed Al-Attas's thoughts, every educator must have patience with his students. Considering students' different abilities, patience is needed in developing the talents and interests of their students. The next characteristic has to do with mindfulness. According to Syed Al-Attas, the existence of a sense of attention from educators toward students can be shown through the emergence of a feeling of displeasure when they discover the mistakes made by their students and are indeed worthy of being responded to. It needs to be underlined in responding to students; educators must be able to exercise self-control like a father to his child (Marzukhoh & Shobahiya, 2017).

From the characteristics of an educator that has been described, it can be explained that related to the low quality of educators; educators are required to have the characteristics of being an educator based on the paradigm of Syed Muhammad Naquib Al-Attas, which has been described. A good generation is born from the quality of good educators. One way to know whether an educator is good is how an educator can create good learning in his class. In addition, a good educator has the awareness that he is a role model for all his students both in terms of appearance and what is no less important in terms of how educators behave in their daily lives, especially when in the area of educational institutions.

VI. CONCLUSION

Syed Muhammad Naquib Al-Attas is widely known as an education expert and supports the de-westernization of Islamic education. His thinking about the meaning of education as a *ta'dib* concept has implications for his views on learning, which only emphasize rote activities rather than understanding meaning. This is what is meant by the de-westernization of education. The concept of *ta'dib* implies the learning activities of an educator where an educator is required to provide moral inculcation into each student to avoid secular culture. Apart from that, considering the problems that arise in the field of education include unclear curriculum, low-quality educators, high cost of education, and other problems. From this, educators need to improve the quality of educators through one of them teaching and learning activities that are not only limited to memorizing theory, but the application of the theory learned, which later the term *ta'dib* will be applied indirectly so that each student can have an understanding of good intermediate behavior with bad.

This paper is still limited to de-westernisation of Islamic education based on the literature on Syed Muhammad Naquib Al-Attas's educational thought. There needs to be further research in the form of field research on his educational thought which education providers understand and practice.

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