



## Concept Good Education with Adab to Build Islamic Human Resource Development

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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

## **INTRODUCTION**

### **Al Attas: Biography and His Works**

According to the biography written by 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 lineage of sayyid, from Ba'Awali original lineage 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-'Urwatul 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).

If we look at the verses of the Qur'an, then one of the conclusions we can draw is that the Qur'an teaches optimism. The Qur'an always encourages and motivates Muslims to strive and never despair. One of them is in verse 87 of Surah Yusuf which means, "O my children, go, then find out about Joseph and his brother, and do not despair of the mercy of Allah. Indeed, do not despair of the mercy of Allah but of the unbelievers".

This verse relates to the story of Prophet Ya'qub (as). who never tired of praying to God to be reunited with Joseph and his brother Benjamin. He also continued to try to find Joseph and Benjamin in various ways, one of which was by asking his children who were still with him to find information about Joseph and Benjamin. This verse teaches that the believer should be optimistic and not give up trying as long as there are opportunities available. Allah Almighty.

Other verses such as surah al-Inshirah verse 5 which is reaffirmed in verse 6, "then verily with difficulties there is ease (5), verily with difficulties there is ease." Allah Almighty. in verse 5 and this is meant to explain one of His general and consistent sunnahs, that every difficulty must be accompanied or followed by ease as long as the person concerned is determined to overcome it." [2] Many scholars of tafsir understand the meaning of *ma'a* in this verse which is the literal meaning together in the after. The Tafseer az-Zamakhshari explains that this shows how close and short the time between the presence of ease and the difficulty that is being experienced. While the repetition of verses by scholars' is understood as emphasis.

On the other hand, if we look well at verses 5 and 6, the word *al-usr* (difficulty) is definite (using *alif lam*). This shows a similar difficulty. While the word *yusran* (ease) is not definite. This shows that the convenience provided is different. So that both verses contain the meaning "every difficulty will be followed / accompanied by two eases".

In addition to these 3 verses, of course there are many more verses of the Qur'an that talk about optimism and struggle. This clearly shows that as Muslims, we must have a tough mentality, not give up easily in various circumstances, especially if what we do is to fight for the establishment of the religion of Allah on this earth which is clearly a right and noble act.

If we read and study the Qur'an, Muslims should not lose in many fields to the West. From these verses we can see that the decline of Muslims today, because we have abandoned the teachings of our religion and turned to the Western world. The educational institutions of the West have given birth to "working" human beings for secular purposes only. It is obvious that a shift from our true perspective will give birth to great humans towards a materialistic worldview, which values people for material value. When viewed from the other side, adopting this western perspective results in Muslims also losing their identity.

The author sees some of these things that some of our current thinkers want to return, one of which is prof. al-Attas who carries the concept of ta'dib for education.

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. 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 Aceh*, 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 ETC..(Khakim dkk., 2020)

## LITERATURE REVIEW

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## **METHODOLOGY**

The type of research conducted in this study is qualitative with a case study system. The HRD practiced as case, would be understood using grounded approach. This research will present the results of literature findings through literature research with a narrative of research content found by researchers. Qualitative methods can be collected through a process of direct observation and interviews about a person's experience regarding events that he knows or experiences. According to Creswell, research uses qualitative methods either used to explore an existing concept or phenomenon. In examining each theory, researchers try to identify, select and validate research problems with relevant research content narratives.

## **RESULT**

### **Education Based Worldview**

Al-Attas defines *adab* as, "the discipline of body, soul, and spirit; disciplines that affirm the recognition and recognition of an appropriate place in relation to physical, intellectual, and spiritual abilities and potentials; recognition and recognition of the fact that science and being are arranged hierarchically according to their various levels (*maratib*) and degrees (*darajah*)". [6] In simple terms, it is defined as right action.

Prof. al-Attas stated that the emergence of this incivility was due to false knowledge. Because of wrong science, it will give birth to confusion about what is right and what is wrong. In the end, they are unable to choose and do the right thing or the so-called right action. (Hidayatullah dkk., 2023) This improvement of the perspective in Muslims from the Western perspective to the Islamic perspective is a process of discovering the identity of Muslims. When this identity can be found, Muslims will become the highest people as said by the Holy Prophetsa, which means, "Islam is high and there is nothing higher than it" (H.R. Bukhari).. (Al-Attas, 1995, hlm. 67) (Kusuma, 2022). (Al-Attas, 2001, hlm. 25)

This correct perspective gave birth to great Muslims such as Muhammad al-Fatih who was able to conquer Constantinople at a very young age. Since childhood, al-Fatih has been instilled to be a warrior by explaining the Prophet's hadith about the conquest of Constantinople, which means "Behold, the city of Constantinople will be opened, at best the leader is the one who leads at that time, and at best the army is the army at that time." (HR. Imam Ahmad 4/235,

Bukhari 139). That is, this hadith of the Prophet has influenced al-Fatih's perspective a lot so that he can grow in the spirit of struggle coupled with proper education.

Al-Attas' conceptual view of adab has also shed a lot of light on the problems of Muslims today, especially in the field of education. This is because he not only explained it theoretically, but also exemplified it through his real work, namely ISTAC (Wan Mohd Nor Wan Daud, 1997, hlm. 45)

HRD strategy is not confined to economic aims only, for it also seeks to promote the principle of wider public participation by creating employment through labor-intensive technology, (Ihsan dkk., 2022) investment in education and training, expanding government programs for social services, Knowledge can be understood as important for Muslims because with knowledge it can increase understanding of the signs of Allah's power and therefore can also draw closer to the Creator. From this explanation, it can also be understood about how important and noble the position, process, to what is the purpose of seeking knowledge in Islam.. (Amrullah dkk., 2022)

The definition of human resources is the potential contained in humans to realize their role as adaptive and transformative social, The spirit in all activities related to science can be reflected through various achievements, discoveries, and innovations as a result of the process of scientific struggle of Muslims so far. Even until the West recognized and gave the nickname "The Islamic Golden Age" in the 8th to 13th centuries AD for the brilliance of Muslims, especially in scientific culture and scientific progress ). One of the most important instruments that became a concern in scientific development which later also became the result of the excellence of Muslims was the establishment of libraries, schools, and universities.. (A. Swanson, 1999)

There are several examples of mosques that functioned as schools for Muslims. First, the mosque of 'Amr bin Ash was built in Egypt in 20 AH / 641 AD. For almost 600 years, the mosque of 'Amr bin Ash became one of the most important places in the center of Islamic education until Abu Tamim Ma'ad Al Mu'izz the fourth caliph of the Fatimid Caliphate moved the center of education to the Al Azhar Mosque in Cairo, Egypt (Second, Masjid al Askar which was founded in 132 AH (750 AD) by the governor of the Abbasid kingdom after the Umawid rulers were overthrown. Third, the mosque of Ibn Tulun founded by Ahmad ibn Tulun in 265 A.H. (878-879 A.D.) as a successor to Abbasid rule in Egypt although symbolically still recognizing the Abbasid kingdom centered in Baghdad In a practical everyday, HRD is better understood as an integral part of the systems that make up an organization. . (Zaid dkk., 2023) Development is a primarily a people centric initiative, seeking to expand human choices, taking care to note taking care to note that the expansion of human choice is not only measured in Gross National Product or Per Capita Income, but more significantly in the provision of human rights, and enabling of human endeavor characterized by health, safety and creativity. (Muslih dkk., 2022)

HRD is about adult human beings functioning in productive systems. The purpose of HRD is to focus on the resource that humans bring to the success equation—both personal success and organizational system success. The rapid development of scientific culture in Islamic civilization further transformed the mosque into the concept of madrasa. Madrasah was then conceived as an integrated complex consisting of mosques, dormitories, and libraries whose financing was supported by a waqf board that bore all costs associated with the learning process. Furthermore, the knowledge studied in madrasahs is not only related to law / sharia but also studies philosophy, theology, medicine, and mathematics. This will give birth to Muslim scientists who have a great influence on the development of science and technology in every era. (Muslih dkk., 2021)

The more scientific fields studied in madrasahs, finally a new concept emerged, namely the concept of university. One of the first universities born in Islamic history and even recognized as the first university in the world was Al Qarawiyyin University (du Toit Goussard, 2008)

HRD as a combination of training, career development, and organizational development offers the theoretical integration needed to envision a learning organization. The rapid development of scientific culture in Islamic civilization further transformed the mosque into the concept of madrasa. Madrasah was then conceived as an integrated complex consisting of mosques, dormitories, and libraries whose financing was supported by a waqf board that bore all costs associated with the learning process. Furthermore, the knowledge studied in madrasahs is not only related to law / sharia but also studies philosophy, theology, medicine, and mathematics. This will give birth to Muslim scientists who have a great influence on the development of science and technology in every era. (Latief dkk., t.t.)

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As the main source of Islamic teachings, the Qur'an became the center of attention of scholars, mufassir and scientists. In search of the relationship between science and the Qur'an, the mufassir began to examine more deeply the relationship of the Qur'an with science devoted to the study of the Qur'an and tafsir as long known as Tafsir 'Ilmi, in which it took a lot of attention in finding the relationship of the Qur'an with science, and its use in everyday life. (Abdul Rohman, Amir Reza Kusuma, 2022)

Likewise, scientists, in the natural sciences and social-humanities, have also carried out a model of Qur'anization of science studies that justify scientific theories with Qur'anic verses so that a meeting point can be reached between the two. The Qur'an is a miracle revealed to the Prophet Muhammad (PBUH), contains verses that are relevant to life today, and the sciences contained in it are a blessing for humans.

One of the most important miraculous facets of the Qur'an is its relation to science.(Muttaqin dkk., 2022) This relationship can be found in the scientific cues scattered in the many verses of the Qur'an that speak of the universe and its phenomena. If science is associated with natural phenomena, then in the Qur'an more than 750 verses describe natural phenomena. There are at least three things that can be concluded from the verses of the Qur'an that have a relationship with the universe and its phenomena.(Saleh dkk., 2022)

First: the Qur'an encourages people to pay attention and study it in order to believe and strengthen their belief in the Oneness and Power of God. So, in studying it, humans can actually take advantage of these natural phenomena. However, this knowledge and use does not mean free and excessive, but still within the existing terms and conditions, and also any activity carried out by man is not to prove the truth of the Qur'an.

Table 1. The Three Performance Needs

		THE THREE PERFORMANCE NEEDS		
		Goals	Design	Management
THE THREE LEVELS OF PERFORMANCE	Organization Level	Organization Goals	Organization Design	Organization Management
	Process Level	Process Goals	Process Design	Process Management
	Job/Performer Level	Job Goals	Job Design	Job Management

HRD can be thought of as a subsystem that functions within the larger host system for the purpose of advancing, supporting, harmonizing, and, at times, leading the host system. Organizations are human-made entities that rely on human expertise to establish and achieve their goals. This belief acknowledges that organizations are changeable and vulnerable. Organizations have been created by humankind and can soar or crumble, and HRD is intricately connected to the fate of any organization.

Human expertise is developed and maximized through HRD processes and should be done for the mutual long- and/or short-term benefits of the sponsoring organization and the individuals involved. HRD professionals have powerful tools available to get others to think, accept, and act. The ethical concern is that these tools not been used for exploitation but rather for the benefit of all. (Saleh dkk., 2022)

HRD integrates eclectic theoretical disciplines; is based on satisfying stakeholders' needs and expectations; is responsive but responsible; uses evaluation as a continuous improvement process; is designed to improve organization effectiveness; relies on relationship mapping to enhance operational efficiency; is linked to the organization's strategic business goals and objectives; is based on partnerships; is results oriented; assumes credibility as essential; utilizes strategic planning to help the organization integrate vision, mission,

strategy, and practice; (Abdul Azim, 2017)relies on the analysis process to identify priorities, is based on purposeful and meaningful measurement; and promotes diversity and equity in the workplace. (Hidayatullah dkk., t.t.)

HRD professionals talk about systems views and systems thinking. They think this way about themselves and the organizations they serve. Systems thinking is basic to HRD theory and practice. It is described as “a conceptual framework, a body of knowledge and tools that have been developed over the past fifty years to make full patterns clearer, and to help us see how to change them effectively.

The basic system theory model includes the (1) inputs, (2) processes, and (3) outputs of a system as well as a feedback loop. Furthermore, basic system theory acknowledges that the system is influenced by its larger surrounding system or environment.

Basic system theory – the root of systems thinking – informs us that there are initial and fundamental requirements to engage in systems thinking and analysis about systems (and processes). Just being able to respond to the following three questions in actual organizational and HRD work situations represents a fundamental application of systems thinking in practice. (A. Swanson, 1999)

HRD to make explicit the rationales underpinning competing perspectives. They put forward three interactive elements of the philosophical framework of HRD. These are as follows: first, ontology (how we see our world); second, epistemology (how we think about our world); and, third, axiology. (Latief dkk., 2022)

### **The Islamic Education Principles**

#### **Ta’dib AS BASIC**

Tarbiyah is the very common and popular term of Islamic education in Muslim world nowadays. Furthermore, achievements in Islamic scientific culture that are no less important are the presence of libraries owned by Muslims. The love of Islamic leaders for science was manifested, one of which was through the collection of books / books and finally became a library that would also make a major contribution to the development of science and technology. First is the Baitul Hikmah library located in the city of Baghdad. Baitul Hikmah was originally a private library owned by Caliph Al Mansur (754-775 AD) of the Abbasid dynasty which contained a collection of Arabic poems. Then it was developed by Caliph Harun Ar Rashid who then opened it into a public library so that it could be accessed by everyone. As for some scholars and scientists who were born and benefited from the Baitul Hikmah library, among others, Ibn Rushd..(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’. (Saleh dkk., 2017)Those terms are conceptually connected with Latin term educere, or English ‘educer’, its means to bring out, to develop from latent or potential to come into existence.(Khakim dkk., 2020). Actually, the intellectual and moral training in their conception

referred to physical and material ends of secular man, his society and Vstate. As a matter of fact, After this was formed, then formulated the basis of NASS by connecting from various verses that are interrelated with the science, so that a comprehensive understanding of certain issues will be obtained so that there is no misunderstanding, or narrow understanding caused by leaving certain verses that should be linked in it. Then compile a scientific work program, starting from the short, medium, and long term in accordance with high-level scientific standards that have been mutually agreed before. With such a pattern, it will give birth to Qur'anic science that remains scientific.(Saifulloh, t.t.)

This effort can at least explain that the Qur'an as an authentic and sacred scripture can be studied more deeply in matters of science. Of course, the approach that must be pursued is different from other sources of knowledge. The Qur'an with its efficacy lies not only in the content of the sciences but in all aspects, language, diction, letters and even letters(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 suitability to the requirements of wisdom and justice. Furthermore, wisdom (Hikmah) mean the knowledge given by GodIt 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 BASIC Elements of Islamic Education**

History has proven that Islam contributed greatly to the development of science and technology in human history. There are still many results of the love and sincerity of Islamic scholars that need to be pondered and learned. Now the choice is back in the hands of every Muslim, just want to remember the golden era of Islam in the past or even want to revive the spirit of scientific struggle of his predecessors..(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. Sardar (1980) also debated the pure ethics and professional work culture of Islamic scholars such as Al-Razi (d. 925 AD) through his observations of chickenpox which is considered classical. Ibn Sina (d.d. 1037 AD), through his Canons of Medicine has been the standard text for more than 600 years.(Kusuma, 2023) Do not use animals such as dogs as experimental material in cancer research. They insist on finding alternative research methods, also carefully researching the end products of research that must be acceptable for use in

accordance with Islamic law. Likewise, Hunayn Ibn Ishaq (p. d. 877 CE) a Muslim physician persisted with his stance not to create poison even at the behest of his caliphate. On the basis of his career being based on Islamic norms, it is important to do things that can cause harm. It is clear here that spiritual and religious elements or mechanisms have taken the basis of science and technology.. 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, Famous Islamic scientists like Ibn Sina who meditated or meditated in mosques sought inspiration to solve scientific problems. Then he also applied the prayer method as the next scientific methodology after meditating. Here it can be understood that Islamic scientific methodology is broader in its scope of application and adaptation. The principles of the method or methodology of Islamic science address the diversity of methods that enable human beings to acquire knowledge of reality. Islamic scientific methodology also recognizes non-empirical methods such as inspiration and gnostics or kahsf as alternative scientific methodologies.(Latief dkk., 2022)

At the peak of the development of Islamic scientific treasures, it is not uncommon for an alim to master various disciplines because of the depth of understanding of the source of knowledge. With this deep understanding, it can be interpreted that one person is enough to represent five people. Because when the source of knowledge has been mastered, the streams emitted from the source of knowledge will be mastered as well. in all directions. (Syed Muhammad Naquib Al-Attas, 1963, hlm. 4)

## **DISCUSSION**

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## **CONCLUSION**

Based on al-Attas' thought, there are some elements in Philosophy of Islamic education 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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