

TRACING THE INTERNALIZATION OF ADAB IN ISLAMIC EDUCATION PERSPECTIVE OF SYED MUHAMMAD NAQUIB AL ATTAS

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Abstract: Islam is veiled by the behavior of Muslims themselves). However, the Islamic world today, due to historical reasons in the last few centuries which is understandable, does indeed give a lot of negative impressions in the minds of non-Muslims, such as authoritarian and anti-democratic, anti-Western and progress, tendencies towards violence, corruption, and poverty. , and retarded. All the problems that have been described above are directly or indirectly related to the quality or product of education. Referring to the goals of Indonesian National Education; The method in this research is literature study. The results showed that The word Ta'dib according to Naquib Al-Attas is a term that is closer to the understanding of science. Or in other words, Ta'dib is understood as an educational term that emphasizes knowledge (science). In its conceptual structure, ta'dib includes elements, knowledge (science), teaching (ta'lim) and good parenting (tarbiyah). Therefore, it is no longer necessary to refer to the concept of education in Islam as tarbiyah, ta'lim and ta'dib all at once. Therefore, ta'dib is the most appropriate and accurate term for the term education in the Islamic sense.

Keywords: Internalization, Adab, Syed Muhammad Naquib al-Attas

INTRODUCTION

Discussion of the concept of adab is very important. Because the current condition of Muslims is far from the values of adab that are in accordance with the guidance of the Book of Allah. Today's Muslims are more proud to know and learn from sources that come from the Western world, now many of their thoughts and outlook on life are secular. Zafarul-Islam Khan, who holds a PhD in Islamic Studies

at the University of Manchester, said Muslims today are turning Islam into a mere ritual. The values in it are not implemented properly.¹

Jamaluddin al-Afghani once delivered his famous saying that "al-Islam mahjubun bil muslimin" (Islam is veiled by the behavior of Muslims themselves). However, the Islamic world today, due to historical reasons in the last few centuries which is understandable, does indeed give a lot of negative impressions in the minds of non-Muslims, such as authoritarian and anti-democratic, anti-Western and progress, tendencies towards violence, corruption, and poverty. , and retarded.²

One of the negative impressions is indeed happening in Indonesia, as reported by jppn.com, Jakarta - Chairman of the Corruption Eradication Commission (KPK) Firli Bahuri revealed that West Java is the province that ranks first in the number of corruption cases in Indonesia. Firli noted that there were hundreds of corruption cases there. "Of the top ten corruption cases in the regions handled by the KPK, West Java is ranked first with 101 cases," Firli said in front of 120 West Java legislators at a coordination meeting for the integrated corruption eradication program, located at the West Java Provincial DPRD Building, Wednesday (8/8). /9).³The rise of corruption cases has played a significant role in creating the negative face of the Islamic world. All of these have formed the image of the Islamic world which is poor, backward, but at the same time corrupt and radical.

All the problems that have been described above are directly or indirectly related to the quality or product of education. Referring to the goals of Indonesian National Education, as affirmed in Law No. 20 of 2003, 'National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God. God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.⁴

The reality is that it is still far from achieving the goals of National Education, therefore the author feels the need to emphasize that humans as unique creatures of God need a touch of adab values to humanize humans, so that they are able to

¹"The Cause of Muslims in Weak Conditions in the World Today", *Republika Online* (2 Apr 2021), <https://republika.co.id/share/qqwdfk320>, accessed 17 Oct 2021.

²*Is it true that Islam is veiled by the behavior of Muslims themselves?* | *Republika Online*, <https://www.republika.co.id/berita/qko2z6320/bendakah-islam-terhijab-oleh-perlaku-umat-islam-diri>, accessed 17 Oct 2021.

³ *Wow! West Java Wins First Corruption Case - National Law JPNN.com*, <https://www.jpnn.com/news/waduh-jawa-barat-juara-satu-case-korupsi>, accessed 17 Oct 2021.

⁴ Kholili Hasib, *Building an Adab-Based Islamic Education Paradigm*, 1st edition (UNIDA Gontor), 78.

fulfill their duties and obligations. As Khalifatullah fil Ardi. To present future generations who are visionary, able to answer the challenges of the times and can lead Indonesia to a great civilization that leads the world. The government must be willing to accommodate the concept of education that is balanced between spiritual, spiritual and bodily needs, therefore the internalization of ethical values in education needs to be discussed in solving the problems of today's people.

FIND AND DISCUSSION

Application Notes in Islamic Educational Institutions

The basis of Islamic education is the Qur'an and the Sunnah of the Prophet SAW. On these two pillars the basic concept of Islamic education is built. The starting point starts from the concept of man according to Islam. What kind of human being is aspired to by Islam. This should be reflected in the objectives. Then it appears what efforts are being made in order to achieve this concept. From there, what material will be given to achieve the goal, which is packaged in the curriculum and syllabus After that, how to deliver the material, then comes the learning method, so that the method is effective and efficient, facilities and facilities are also needed⁵. History has noted that the change of power has an impact on changes in policies that apply in the world of education. Until now, at the level of implementation, there are still application notes in Islamic Educational Institutions.

Unraveling the application notes in contemporary Islamic educational institutions, **first**, Materialism, this flow was pioneered by the father of philosophy, namely Thales (624-546 BC). He argues that the original element is water, because of its importance for life. Anaximander (585-528 BC) argued that the original element was air, arguing that air is the source of all life. Likewise Democritus (493-404 BC) and Epicurus (341-270 BC) argued that all matter is composed of the arrangement of atoms of matter. Atoms are unchanging, multicolored, infinite in number. The atom contains its own power of motion, and is sufficient to explain all the power, clarity, and durability of the sensory world. What is called spiritual is actually only atoms which are smaller, rounder, and finer. The opinion of Democritus and Epicurus was reaffirmed by philosophers in the modern century such as David Hume (1711-1776) the philosopher of empiricism, Auguste Comte (1798-1857) positivism figure, Schilck (1882-1936), Reichenbach (1891-1953), and Carnap (1891-1970) the leading figures of scientism. According to

⁵ Hasib, Building an Adab-Based Islamic Education Paradigm.

them, the only reality is the material world. All substances are related to each other, have one basic structure (atoms), are governed by uniform laws, develop themselves, and are eternal. All the elements that are said to be spiritually based are actually properties of matter. In the radical and extreme development of this school, it can lead its followers to hold the view that God does not actually exist or affirm the existence of God, or as an atheist.⁶

This flow makes the economy the basis in every aspect of human life. For a materialist economy or money is everything. What if the understanding of materialism entered the world of education? The notion of materialism that enters education has damaged the minds of the nation's children. Many students or students who study at an institution, especially in college, are only job-oriented. They forget the real purpose of education. They are proud of only getting a graduation certificate even though in essence the knowledge they get is not in accordance with the diploma or certificate they received. So that humans are born who live only for money. As a result, they work never pay attention to whether the results achieved are halal or haram.⁷

A very severe and widespread phenomenon in our society today is that fathers and mothers send their children to school only for work, without paying attention to the true values of education. The measure of success in education for their children is no longer an improvement in behavior, knowledge and quality, it is rarely even thought of. But what is there is the assumption that after becoming a graduate the child gets a job according to his level of education. That is a job that will soon earn the expected amount of money. If necessary, by any means taken to immediately obtain the desired job.

The purpose of education shifts from noble values, knowledge, skills, scholars, commendable morals, to short-term goals, namely looking for work and in the end is for money. As a result of this short goal then emerged the falsification of the value of diplomas, transcripts, NEM, theses and others as has happened recently. All of this is done as a shortcut for a prospective undergraduate to meet the requirements of the job market and for parents to meet the requirements for entering the desired education. Manipulation like this is an abuse of the world of education.⁸

Second Secularism, the word secular comes from the Latin *saeculum*, contains a meaning that is characterized by two meanings, namely time and place (space).

⁶ Mahfud Junaedi, *New Paradigm of Philosophy of Education* (Depok: Kharisma Putra Utama), 24.

⁷ Helmi Supriyatno, *Materialism and Morality of education* (22 Dec 2019), <https://www.harianbhirawa.co.id/materialisme-dan-moralitas-education>.

⁸ *Ibid.*

So saeculum means the present or the present. Secular concepts are placed at a certain time or period, tempo or this era.⁹Secularism is a western notion or view of life that separates religion and science, science and faith, has made many people wrong and wrong in attitude, science in the secular western view is built not based on revelation but based on philosophical speculation, the principles of secular western science Responding to the West must of course be considered wisely it cannot be black and white, because in reality western civilization is able to produce useful science and technology products and provide convenience for mankind.¹⁰

Secular education is the politics of state or government policy in the field of education that is secular in nature, and contains the concept of separating religion from worldly life, either openly or hidden. The political process of secularization of education that is included in the national education system in Indonesia. This can be seen in Law no. 20 of 2003 concerning the National Education System. When examined critically, the politics of secular education in Indonesia has been included in the formulation of the law. Just as an example, of the six paragraphs that regulate the principles of providing education as regulated in the law, the first priority that must be upheld in the administration of education is human rights. The position of religious values should not even clash with the values of human rights, and religious values are in line with cultural values, even though the position of religion should be higher than just human rights. In addition, when examined several provisions in Law no. 20 of 2003, it was found that many contents were inconsistent, contradicting one verse and article with another, even contradicting the Islamic education system and the 1945 Constitution. Therefore, the law needs to be revised to suit the teachings of the majority religion in Indonesia. : Islam."¹¹

Third. Curriculum application 2013 idealism and current problems. The long journey of the curriculum and the changes that occur hope that the quality and weight of the curriculum will be better, it turns out that every era has different challenges, there is always a gap between idealism and problems. In the formulation of the National Education System Law, for example, it has been stated that education is integral between aspects of faith and piety , morals, knowledge, skills, creativity and independence, the key words are Faith and piety, but looking at books on physical education and sports for SMA, SMK, MA Semester 1 students

⁹ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Bandung: PIMPIN, 2011), 18–20.

¹⁰ Hasib, *Building an Adab-Based Islamic Education Paradigm*, 4.

¹¹ Hasbullah Hadi, "National Education Policy Against Islamic Education and Secular Education", *MIQOT: Journal of Islamic Sciences*, vol. 40, no. 2 (2016), p. 408, <http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/304>, accessed 18 Oct 2021.

published by the Ministry of Education and Culture of the Republic of Indonesia, the teaching that invites dating is passed in the book.¹²The theme is in Chapter X entitled "understanding the impact of free sex", it is stated that a healthy courtship style consists of several elements, namely physical health, emotional health, social health, and sexual health, the material on pages 128-129, seems to teach students to dating.

The teaching of tolerance in PPKN textbooks also teaches things that are forbidden by Islam, found in the PPKN book for grade 1 SD/MI, on page 18 a dialogue is found: "Meri, let's play with dolls on Sundays!", answered by his friend: "I don't yes, I have to go to church" and secondly "Happy worship meri" from the exercise the students are led to choose the second answer, which is "Happy worship to non-Muslims" These two things are examples of many things that need to be rearranged related to the curriculum, it is hoped that a good curriculum can be realized that can answer the challenges of the times.¹³

Fourth, The quality of educators, in the learning process, the existence of educators is a must that must exist. The existence of educators is an absolute requirement for success in the learning process. An educator is actually a living curriculum that runs, because his words are education, his attitude when teaching education, all his behavior movements are the curriculum for his students. According to Abu Hasan Ali ibn Muhammad ibn Khalaf al-Qabisi, an educator must have criteria, Muslim personality, noble character, high knowledge, because according to Qabisi educators act as parents when students are in school, fatherly / motherly, gentle and responsible for education his students.¹⁴

Listening to the application notes in education as described above, explains that there has been a shift in teaching values in Islamic education, which is essentially a problem for Muslims today. A scientist named Syed Naquib al-Attas has conducted research and analysis of why all this happened? All of this was caused by the 'Loss of Adab', and al-Attas offered a solution to the 'Ta'dib concept in Islamic education.¹⁵

¹² Hasib, Building an Adab-Based Islamic Education Paradigm, 79.

¹³ *Ibid.*, 82.

¹⁴ Ramayulis, Quantum teaching, Encyclopedia of Islamic Education Figures (Remaja Rosdakarya), 80.

¹⁵ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in higher education (Islamic Education Foundation At Taqwa Depok), 14.

Ta'dib Concept of Education in Islam

The term education comes from the word "educate" by giving it the prefix "pe" and the suffix "an" which means "deed". English with "Education" which means development or guidance Definition The word "education" that we commonly use today, in Arabic is tarbiyah.¹⁶ Education is an act that is intentionally, consciously, and gradually has stages, as well as in the case of the educational process it must be carried out in stages, starting from concrete things to abstract things.

Education in Islam, the term education in Islam in the context of Islam generally refers to the terms al-tarbiyah, al-tadib, and al-ta'lim, of the three terms the popular term used in the practice of Islamic education is the term al-tarbiyah, while the terms al-tadib and al-ta'lim are rarely used, even though these two terms have been used since the beginning of the growth of Islamic education. Even though the three terms have different meanings, essentially each term has the same meaning both textually and contextually. Each of these terms will be explained as follows; Al-Tarbiyah, with the verb "rabba" (to educate). The word "teaching" in Arabic is "ta'lim" with the verb "alama". Education and teaching in Arabic is "tarbiyah wa ta'lim" while "Islamic education" in Arabic is "tarbiyah Islamiyah". The verb rabba (to educate) was used in the time of the Prophet Muhammad SAW... In Arabic, this term is often translated as Tarbiyah.

According to Al-Raghib al-Asfahaniy, it comes from the word rabba which means insya' ai-syaihalan fahalan ila hada al garden which means to grow something gradually until it reaches the limit of perfection.¹⁷ So the meaning of the word rabba in his view is the meaning of ansya yunsyiau-insyaa (al-insya) with the meaning of growing, developing gradually by paying attention to the above understanding giving conditions, Education is an act that is intentionally, consciously, and gradually has stages, as well as in The educational process must be carried out in stages as well, starting from the concrete to the abstract. Allah as Rabb with the meaning of owner, guardian, and educator. Having characteristics that should be owned by all education personnel, especially educators, an educator in Islamic education must imitate and have Robbaniyyah characteristics in his task of educating the people. According to Naquib al-Attas, the word tarbiyah contains the connotation of nurturing, bearing, feeding, developing, nurturing, grow (form) and also make it more mature. Thus, what is meant by al-Tarbiyah is the process of nurturing, fostering, developing, maintaining and becoming maturity for an

¹⁶ Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia), 1.

¹⁷ Ramayulis, *Philosophy of education* (Jakarta: Kalam Mulia), 112.

object.¹⁸ Even in this case, Imam Baidawi clarifies the meaning of Tarbiyah with "Al Rabbu fi al Ashli bima'na al-Tarbiyah, wahiya al-Tabligh al-Syai'u ila kamalihi syai'an fa syai'an (Al-Rabb originally means Tarbiyah, namely conveying or delivering something towards perfection little by little.¹⁹

Al-Ta'lim According to Abdul Fattah Jalal in the book *Minal Ushul al-Tarbawiyah fi al-Islam*, the term Ta'lim is defined as a process that humans continuously strive from birth to develop knowledge, understanding, understanding, responsibility and instilling Amanah.²⁰ The definition of this definition is understood to be broader in scope than the term al-Tarbiyah, especially in the context of the sequence (coverage and area) of the subject or object of the study. The term ta'lim comes from the root words allaa, yu'allimu, ta'lim, just as the term tarbiyah is the same, transitive (mut'addiy), indicating intentional and repeated actions. While the active noun (isim fail) is mu'allim with the meaning of teacher. Thus, the term ta'lim with the meaning of teaching is the transmission of knowledge. According to Ibrahim Abdullah al-Thakhis, it is limited by time, age and place²¹

Riyadhah nafs The term riyadhah is an educational term used and developed by Imam Al-Ghazali,²² to mention the term personal training of individuals in the childhood phase, or what is known as riyadhatussшибyan. Imam Al-Ghazali in educating children, places more emphasis on the affective and psychomotor domains than the mastery and filling of the cognitive (intellectual) domains. In practice, experts differ on the definition of Islamic education itself. Here are some opinions of Islamic education experts in defining the term Islamic Education;

First, Al-Syaibaniy, Islamic education is the process of changing the behavior of individuals and students in their personal, community and surrounding lives. The process is carried out by means of education and teaching as a basic activity and profession among the many basic professions in society.²³ **Second**, D. Marimba. Islamic education is a conscious guidance or leadership by educators on the physical and spiritual development of students towards the formation of the main personality,²⁴ **Third**, Ali Khalil al-Ainaini stated that Islamic education seeks to make students become pious servants of Allah, become Muslims, believers who

¹⁸ Syed Muhammad an-Naquibal-Attas, *Concepts of Education in Islam* (Bandung: Mizan), 64.

¹⁹ Ahmad Tafsir, *Education in Islamic Perspective* (Bandung: Ramaja Rosdakarya), 29.

²⁰ Abdul al Fatah Jalal, *Min al Usul al-Tarbawiyah fi al Islam* (Egyptian: Dar al Kutub al Mushriyyah).

²¹ Ramayulis, *Philosophy of education*, 118.

²² Muhammad Ardiansyah, *Syed Muhammad Naquib al-Attas adab concept and its application in universities*, 91.

²³ Ramayulis, *Philosophy of education*, 120.

²⁴ Ahmad Tafsir, *Educational Science in Islamic Perspective*, 24.

only hope for the face of Allah, think to the level of Allah's ma'rifat, adhere to the Sunnah, physically fit, have character, have an artistic spirit. , and social spirit,²⁵Fourth. Muhammad Natsir defines Islamic education with a physical and spiritual leadership that leads to the perfection and completeness of human traits in the true sense.²⁶Fifth, al-Attas, the first contemporary Muslim thinker who defined the meaning of education systematically, emphasized and explained that the purpose of education according to Islam is not to produce good citizens and workers, but to create good human beings,²⁷

Based on some of the definitions above, what is meant by Islamic education is the process of guidance to humans which includes physical and spiritual based on the teachings and dogmas of religion (Islam) in order to form the main personality according to Islamic rules in their lives so that they will get happiness in the hereafter. The question that arises and can be discussed is which of these terms (tarbiyah, ta'dib, ta'lim and riyadhah) are relevant to mention and represent the term Islamic education?

According to al-Attas, education is a process of inculcating something (Islamic values) into human beings which is gradually implanted into humans, and the content here referred to as something, is science, epistemologically science is defined as the arrival of the meaning of something to the soul or the arrival of the soul to the soul. meaning. Tarbiyah in its current connotation, according to al-Attas, is a relatively new term, which can be said to have been created by people who associate themselves with modernist thought. The term is intended to reveal the meaning of education without regard to its true nature. Those who coined the term tarbiyah for educational purposes essentially reflect the western concept of education.²⁸

According to al-Attas, the term tarbiyah is neither the right term nor the correct term for educational purposes in the Islamic sense. Since the term used must convey the correct idea about education and all that is involved in the educational process, it is obligatory for us to examine the term tarbiyah critically and if necessary replace it with a more appropriate choice.²⁹

²⁵ Ramayulis, *Philosophy of education*, 120.

²⁶ *Ibid.*, 121.

²⁷ Wan Mohd Wan Daud, *Philosophy and Practice of Islamic Education*, Syed Muhammad Naquib al-Attas (Bandung: Mizan), 171.

²⁸ Syed Muhammad an-Naquibal-Attas, *Concepts of Education in Islam*, 48.

²⁹ *Ibid.*, 64.

Another question that can be raised is "is Islamic education the same or different from education in general with regard to the basis (source), orientation and values transferred?.

Al-Ta'dib, the word which is the masdar form of the word *addaba*, and should be understood from eating Adab, adab has been known since pre-Islamic times. The oldest meaning of the word adab refers to a habit, norm, practical behavior with a double connotation, first, the value is considered commendable, and the second value is passed down from generation to generation. After the Islamic period, Arabic experienced the addition of spiritual and intellectual elements in its meaning. Because of that, the meaning of adab varies. At the beginning of Islam adab meant education (*al-Ta'dib*) and character (*al-khuluq*), then in the Umayyad era adab also meant teaching (*al-ta'lim*), then in the Abbasid era adab meant education as well as teaching, after that adab was known as a discipline of literature.³⁰ Etymologically, adab has various meanings. In the Big Indonesian Dictionary (KBBI) adab is a refined character, manners, and politeness.³¹ As for the Arabic dictionary the meaning of adab and its derivation has the meaning, namely, (*adzorfu / attahdzib*) circumstances, politeness As in *al-Mu'jam al-Wasith* defines adab that is making a banquet / inviting a banquet, besides that other definitions are teaching him to discipline himself and improve morals³². Next is good conditions and handling and guarding yourself from all forms of mistakes, as well as training and getting used to.

Ahmad ibn Muhammad Ali al-Fayyumi tried to relate adab to the condition of the human soul.³³ Al-Fayyumi stated that adab is formed from a-da-ba patterns such as dha-ra-ba. According to him, the word adab means training of the soul and good morals, al-Fayyumi's opinion was agreed upon by Abu Zaid al-Anshori,³⁴ According to him, adab includes all commendable practice, which makes a person achieve one virtue. So it can be concluded that the definition of adab above is a special science in the context of science that trains oneself to be good and prevents oneself from falling into various forms of error.

As for terminology, Al-Sharif A'li ibn Muhammad al Jurjani defines adab with knowledge that protects its owner from various mistakes (*ma'rifatu ma'yuhhtarazubihi 'an jami'i anwa' al-khata'*) positions adab as an introduction (*ma'*

³⁰ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in universities, 53-4.

³¹ *Meaning of adab - Big Indonesian Dictionary (KBBI) Online*, <https://kbbi.web.id/adab>, accessed 18 Oct 2021.

³² Sya'ban et al, *Al-Mujam Al-Wasith* (Cairo: Maktabah As-Syuruq Al-Dauliyyah).

³³ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in universities, 56.

³⁴ *Ibid.*

rifat). Adab is character, character, decency, is a good deed which is called the result of a good mental attitude that is right towards the creator and also fellow human beings.³⁵In Mu'jam al-Wasith adab in terminology means to train oneself with education and discipline based on what should be.³⁶In spoken Arabic, it means inviting people to goodness and staying away from evil. In addition, Ibn Qoyyim adab is the gathering of a good personality in a person.³⁷He stated al adabu huwa ijtimau khisholul khoiri fi al-'abd Meanwhile, according to Ibn Hajar he explained that adab is ma yuhmadu qoulana wa fi'lan.³⁸In addition, according to him, adab can also be interpreted as al-akhdu bimakarimil morality, wa qila al wuquf ma'al mustahsanat wa ta'zimi man fauquka wal rafaqu biman dunaka. Abul al-Qosim al-Qusyairy (465H) stated that the essence of adab is a combination of all good attitudes, so a civilized person is a person who has accumulated good attitudes within himself. Al-Quasyairi's view received a response from Ibnul Qoyyim al-Jauziah, according to him adab is more than just an attitude. The substance of adab is the application or practice of good morals because it is an effort to actualize the perfection of character from potential to application.³⁹

Hujatul Islam al-Imam al-Ghazali (450-505H) gives a different meaning for adab, according to him, adab is self-education inside and out which contains four things, words, actions, beliefs and intentions of a person, the meaning of adab by al-Ghazali is more complete from what al-Qusyairi said because in the view of Islam, although the exoteric and esoteric aspects of humans are different, they are interrelated with one another.⁴⁰So from the presentation. The definition of adab above is a special science in the context of science that trains oneself to be good and prevents oneself from falling into various forms of error.

KH. Hasyim Asy'ary. In the book "Adabul 'Alim wal Muta'allim" he argues about adab, where he says, monotheism requires faith. Whoever does not believe, he is not monotheistic; and faith requires the Shari'ah, so whoever does not have Shari'ah in him, he has no faith and does not believe in monotheism; and Shari'ah requires adab, then whoever is not civilized, (in essence) there is no Shari'ah, no faith and no monotheism in him.⁴¹

³⁵ *Ibid.*, 91.

³⁶ Jumhur Misra al-Arab, al-Mu'jam al Waith (Egypt: Maktabah as shuruk al-Daulah), 9.

³⁷ Abu Muhammad Iqbal, Islamic Education Thought (Yogyakarta: Student Library), 472.

³⁸ Ahmad Ibn Ali Hajar al Asqolani, Fathu al-Bari, vol. 10 (Beirut: Darul Ma'rifat), 400.

³⁹ Ibn Qoyyim al-Jauziyah, Madârij al-Sâlikîn baina Manâzil Iyyâka Na'budu wa Iyyâka Nasta'in (Cairo: Darul Hadith, 2002), 309.

⁴⁰ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in universities, 58.

⁴¹ Hasyim as-Syari'i, Adabul Alim wa Muta;aalim (Jombang: Maktabah Turost Islami, 1415), 11.

According to Marwan Ibrahim Al-Kaysi, Adab is a good behavior and is taken from Islam, derived from His teachings and commandments. And in the same case, a scientist Al-Junardi argues that adab is a science that can keep other people from making mistakes. Adab is a relevance that should inform a practice of expertise.⁴²

Etymologically (language); Adab comes from Arabic, namely *addaba-yu'addibu-ta'dib* which has been translated by al-Attas as 'educate' or 'education', the root of the word adab is based on a hadith of the Prophet Muhammad which clearly uses the term adab to explain about education of Allah SWT which is the best education that has been received by the Prophet Muhammad. The hadith is "Addabani Rabbi fa Ahsana Ta'dibi": I have been educated by my Lord so my education is the best. As for terminology (terminology), al-Attas defines adab as a: Recognition and acknowledgment that is gradually implanted into the human soul about the exact places of everything in the order of creation in such a way,⁴³

The word Ta'dib according to Naquib Al-Attas is a term that is closer to the understanding of science. Or in other words, Ta'dib is understood as an educational term that emphasizes knowledge (science). In its conceptual structure, ta'dib includes elements, knowledge (science), teaching (ta'lim) and good parenting (tarbiyah). Therefore, it is no longer necessary to refer to the concept of education in Islam as tarbiyah, ta'lim and ta'dib all at once. Therefore, ta'dib is the most appropriate and precise term to denote education in the Islamic sense.⁴⁴

According to al-Attas, if it is really well understood. Ta'dib is the most appropriate concept for Islamic education, because Ta'dib has summarized four important characteristics of education, first, the process of gradually perfecting faith (tarbiyah), second, teaching and learning that pays attention to the cognitive, intellectual and intellectual aspects of a student, third, self-discipline (*riyadhah nafsi*) which encapsulates the body, spirit and mind, the fourth process of purification and purification of morality (*tahdzibul akhlaq*). In his book "Himpunan Minutes" Prof. Al-Attas explains that "adab" is a "right action" that departs from recognition and acknowledgment.⁴⁵ Dr. Ardiansyah Ian Kusnadi, in his dissertation research entitled "Education based on Adab according to Al-Attas", he explained that what is meant by this introduction is 'ilm, while acknowledgment is meant by 'amal. Indeed, the recognition and recognition referred to by al-Attas is nothing but the fight against generalization. When, both

⁴² Abdul Haris, Etika Hamka (Yogyakarta: LKS Printing Cemerlang, 2000), 62.

⁴³ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in universities, 99–102.

⁴⁴ Syed Muhammad an-Naquibal-Attas, Concepts of Education in Islam, 75.

⁴⁵ Syed Muhammad an-Naquib al-Attas, Set of Minutes (Malaysia: Misbah SDN BKD, 2015), 86.

of these things have been done, then there will be a condition called Al-Attas as "justice" ('adl), where everything will be placed in its place according to Allah's provisions. Besides that, Al-Attas also said that "Adab is coming from Wisdom". Wisdom is the fruit of knowledge. Starting from the right knowledge, there will be a right perspective, and a right and proper confession or action will arise. so that there is no more generalization of everything. When a person knows correctly about his Lord, then he will not equate God with His creatures.⁴⁶

From the explanation above, it is explained that tarbiyah in its original meaning and in its application and understanding by Muslims in earlier times was not intended to show education or the educational process, because what stands out from the concept of tarbiyah is love, not knowledge (science), while Ta 'dib, is more appropriate because it is closely related to the culture of science, the concept of ta'dib already includes elements of knowledge (science), teaching (ta'lim) and good parenting (tarbiyah), and riyadhah nafsi so that the term ta'dib is a synonymous thing. the most precise and accurate way to show education in the Islamic sense. How to internalize the values of adab and their application.

CONCLUSION

The word Ta'dib according to Naquib Al-Attas is a term that is closer to the understanding of science. Or in other words, Ta'dib is understood as an educational term that emphasizes knowledge (science). In its conceptual structure, ta'dib includes elements, knowledge (science), teaching (ta'lim) and good parenting (tarbiyah). Therefore, it is no longer necessary to refer to the concept of education in Islam as tarbiyah, ta'lim and ta'dib all at once. Therefore, ta'dib is the most appropriate and accurate term for the term education in the Islamic sense. And in the process of cultivating adab there are several important things that must be considered. Such as, Science, the process of planting values, habituation, a good environment,

Learn from nature, the sun always rises, regardless of the rooster crowing or not, the sun will still shine and of course a good rooster is a rooster that crows before sunrise. Likewise with the glory and civilization of Islam, we are involved as a civilized person or not, the victory and glory of Islam will surely shine. Because when we are not with Islam, Islam will be with others. A good Muslim is a person whose daily life always interacts with Islamic values and the extent to which Islamic values are internal to him. A civilized person is a person who understands, with his knowledge he knows God so that he understands how he should behave

⁴⁶ Muhammad Ardiansyah, Syed Muhammad Naquib al-Attas adab concept and its application in universities, 91.

towards the Kholiq, the Essence who has created him, who has given life and life with countless blessings, so that in his daily life there is always an acknowledgment in him that Allah as the creator of the universe is always the foremost and this is reflected in his attitude to life and charity or daily activities, how he behaves towards himself, family, teachers, nature and others. So the author strongly recommends that Islamic education applies the concept of ta'dib and can be applied either in the family or institution environment.

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