

A PHILOSOPHICAL CRITIQUE OF INSTRUMENTALISM IN ISLAMIC EDUCATION: ANALYZING SYED MUHAMMAD NAQUIB AL-ATTAS' PERSPECTIVE

Akhsani Ulvatun Ni'mah^{1*}, Asnawan²

^{1,2}Postgraduate, Al-Falah As-Sunniah Jember, Indonesia

Email : akhsaniulva@uas.ac.id

DOI: 10.32764/dinamika.v9i2.6833

Received: 07 January 2026

Accepted: 25 May 2026

Published: 22 June 2026

Abstract :

The instrumentalization of education has an impact on the reduction of educational objectives, which should be based on the development of all human potential, namely, intellectual, moral, and spiritual dimensions. Studies on the instrumentalization of education generally focus only on pedagogical and practical aspects, while philosophical analysis remains relatively under-researched. This article examines the implications of Syed Muhammad Naquib Al-Attas's thinking for the objectives of Islamic education, focusing on the problem of the instrumentalization of education through philosophical (ontological, epistemological, and axiological) analysis. This study uses a library research method with a conceptual analysis of Al-Attas's works and relevant literature. The results of the study show that the instrumentalization of education stems from ontological errors in understanding the meaning and essence of humanity, leading to an epistemological narrowing that has given rise to a utilitarian axiology. As a constructive alternative foundation, Al-Attas emphasizes the concept of *ta'dib* through the internalization of Islamic education, which understands the meaning of knowledge as a means of forming civilized and holistic human beings. This study highlights the significance of Al-Attas's ideas in redefining the objectives of Islamic education in the modern era.

Keywords: *Instrumentalization of Education, Ta'dib, Ontological, Epistemological, Axiological*

Abstrak :

Instrumentalisasi pendidikan berdampak pada reduksi tujuan pendidikan yang seharusnya berdasarkan pada perkembangan seluruh potensi manusia yaitu dimensi intelektual, moral, dan spiritual. Kajian tentang instrumentalisasi pendidikan umumnya hanya berfokus pada aspek pedagogi dan praktik, sementara pada analisis filosofis masih relatif kurang diteliti. Artikel ini bertujuan untuk mengkaji implikasi pemikiran Syed Muhammad Naquib Al-Attas terhadap tujuan Pendidikan Islam dalam konteks problematika instrumentalisasi pendidikan melalui telaah filosofis (ontologis, epistemologis, dan aksiologis). Penelitian ini menggunakan metode kajian pustaka (*library research*) dengan analisis konseptual terhadap karya-karya Al-Attas dan literatur yang relevan. Hasil penelitian menunjukkan bahwa munculnya instrumentalisasi pendidikan karena kekeliruan ontologis dalam memahami makna dan esensi manusia, sehingga melahirkan penyempitan epistemologi yang berdampak pada lahirnya suatu aksiologis utilitarian. Sebagai landasan alternatif yang konstruktif, Al-Attas menegaskan konsep *ta'dib* melalui internalisasi Pendidikan Islam sebagai sarana dalam pembentukan manusia yang beradab dan holistik. Kajian ini menekankan

relevansi pemikiran Al-Attas dalam merumuskan kembali tujuan Pendidikan Islam.

Kata Kunci: *Instrumentalisasi Pendidikan, Ta'dib, Ontologis, Epistemologis, Aksiologis*

INTRODUCTION

The instrumentalization of education refers to an orientation that treats education solely as a means to achieve global competency and work-readiness, thereby shifting its purpose from shaping civilized individuals to producing pragmatic, materialistic ones (Thamrin et al. 2025). This orientation leads students to focus solely on grades or quantitative results in learning, under the assumption that higher grades equate to more job opportunities or access to the job market. This deviates from the true purpose of education, which is to shape civilized human beings (Yulistina and Yustina 2025). Thus, the connection to the purpose of education is disrupted, and students' spiritual dimension is left unaddressed. Meanwhile, the axis of human civilization is the formation of pious individuals who fulfill their duties as caliphs and possess expertise in accordance with their roles on earth (Nasution 2017). Islamic education today is facing an epistemological crisis and secularization as a result of Westernization, causing the essence of spiritual values to weaken and shift toward global goals (Noor et al. 2025).

This issue highlights a tendency for education to focus solely on technical and material competencies, often neglecting moral and spiritual qualities. In the tradition of Islamic thought, the purpose of education is understood as the formation of civilized human beings, as articulated by Syed Muhammad Naquib Al-Attas through the concept of *ta'dib*. According to him, the meaning and purpose of education are understood as fundamental concepts that do not merely produce civilized human beings through cognitive competence, but through a combination of knowledge, instruction, and the instilling of values (Putri, Zuliana, and Mardiah 2023).

In this article, the concept of *ta'dib*, as analyzed by Syed Muhammad Naquib Al-Attas, encompasses ontological, epistemological, and axiological aspects. Ontologically, Islamic education views humans as physical and spiritual beings endowed with reason, heart, and spirit, and as servants of Allah who carry out the mandate of khalifah on earth (Vinola et al. 2025). In relation to *ta'dib*, humans are not to be treated as economic subjects or objects of production, but rather as beings endowed with physical, spiritual, moral, and intellectual potential within meaningful education. Meanwhile, *ta'dib* in the epistemology of Islamic education can be interpreted as a process that directs humans to recognize and acknowledge the existence of Allah in a hierarchical order that is appropriate and proportional (Sassi 2018). It means that knowledge is understood as a means for humans to develop correct, critical, and essential ways of thinking, not just a technical tool or mere mastery of information (Sabilillah 2025). Meanwhile, from an axiological perspective, *ta'dib* is at the core of Islamic education, emphasizing the development of character, morality, and spirituality, understood as an affective-psychomotor approach beyond mere cognitive development (Dahuri and Wantini 2023).

Linguistically, *ta'dib* in Arabic comes from the word *addaba*, which means

manners, ethics, etiquette, or politeness. Etymologically, *ta'dib*, according to Syed Muhammad Naquib Al-Attas' perspective in the field of Islamic education, is defined as the process of instilling and internalizing manners to shape the morals and character of students so that they have the ethics and spirituality that make them ideal or holistic human beings (Rofiq and Afif 2022). Unlike *ta'lim*, which focuses on the process of teaching or transmitting knowledge, or *tarbiyah*, which tends to be oriented towards physical and psychological development, Al-Attas describes *ta'dib* as an ideal concept that encompasses teaching, the internalization of knowledge and values, and the formation of manners (Masrufah, Sholihah, and Rahman 2025).

The concept of *ta'dib*, as analyzed ontologically, epistemologically, and axiologically in Syed Muhammad Naquib Al-Attas' perspective, warrants further exploration through a review of existing research. According to the concept of *ta'dib*, it is relevant in addressing educational challenges in the contemporary era, where Islamic education is applied most effectively in management, teaching, and the relationship between educators and students, thereby supporting the development of students' character and morals. On the other hand, (Rachmawati and Purwandari 2022) explain that *ta'dib* is a process of strengthening the application of Indonesian Islamic education because Westernization is found in the education curriculum, which can influence students' formation, attitudes, morals, and spirituality. *Ta'dib* is often used as a concept or ethical foundation in shaping the character of students, based on the idea that Allah creates humans physically and spiritually to be holistic beings who adhere to the truth (Mariana 2023). This makes Syed Muhammad Naquib Al-Attas's thinking an innovation in the development of manners in Islamic Education, carried out through socialization, monitoring, and evaluation of learning (Ashari, Usman, and Khuriyah 2025).

Although the concept of *ta'dib*, from the perspective of Syed Muhammad Naquib Al-Attas, as a normative foundation for Islamic education has received considerable scholarly attention, research systematically placing *ta'dib* as a philosophical critique of the instrumentalization of education remains relatively limited. Based on this tendency, *ta'dib*, according to Syed Muhammad Naquib Al-Attas's thinking, contributes to providing a new perspective as a framework for criticism of the instrumentalization of education through ontological, epistemological, and axiological analysis, which emphasizes that Islamic education is a process of forming civilized human beings based on a balance between knowledge, morals, and spirituality.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive-analytical design to examine Islamic Education philosophy. This is based on the tradition of the humanities and social sciences, particularly in the study of philosophy, thought, and Islamic studies, which emphasizes deepening meaning and concepts and the development of thought. Conceptually, descriptive-analytical research aims to systematically describe the research object while deepening interpretation, analysis, and connections among ideas (Cresswell 2014). In the context of this research, this design was chosen to comprehensively examine the thoughts and

conceptual ideas of figures through a literature study of relevant primary and secondary sources. Descriptive analysis influences various aspects of the research process, from formulating the title and determining the problem statement to analyzing ideas and data collection techniques that focus on critically and reflectively describing the meaning contained in the literature or documentation (Miles, Hubberman, and Saldana 2014). Furthermore, the study's results are presented in an argumentative-analytical format to achieve a comprehensive and in-depth understanding.

FINDINGS AND DISCUSSION

Analysis of various literature sources indicates that the primary problem in Islamic education today is a marked shift toward utilitarian pragmatism. This is reflected in the increased emphasis on technical competence, industrial interests, and graduates' ability to meet economic demands. Education is thus oriented to fulfill market requirements, foster global competitiveness, and address human resource development. This orientation affects even the most fundamental levels of education, compelling students to chase after utilitarian values. Consequently, educational components focus predominantly on cognitive aspects, while neglecting students' moral and spiritual development—despite Islamic education's holistic aim to cultivate civilized human beings. According to Syed Muhammad Naquib Al-Attas, this situation signifies a shift in the ontological meaning of Islamic education, leading to a loss of an understanding of human values as those of civilized beings with a transcendent purpose.

Ontologically, most literature finds that contemporary Islamic education tends to view humans as economic and social resources, whose value is measured by their functions and performance, rather than as whole human beings with a hierarchical position in the Islamic cosmos. Al-Attas criticizes this educational foundation because it disregards the absolute goal of education: to position humans where they truly belong, in relation to God, other people, and nature.

From an epistemological perspective, the study's results indicate a tendency toward a *ta'lim* approach that emphasizes the transfer of knowledge and memorization skills. In contrast, the dimensions of knowledge's value and meaning receive less attention. Knowledge is treated as something normative and functional, thereby detached from its meaning and its ethical and moral foundations. The main indicator of epistemological achievements is assessment based on cognitive performance, which ultimately serves as the benchmark for learning success. According to Al-Attas, this situation represents an epistemological error, as Islamic education is not seen as a means of cultivating wisdom and recognizing truth, but rather as a tool for achieving worldly objectives. The concept of *ta'dib*, as introduced by Al-Attas, emphasizes that education must integrate knowledge with an understanding of truth, including knowledge derived from Allah's revelation.

Axiologically, this study finds that the moral and spiritual values of Islamic education have been marginalized, with a tendency to focus on material indicators, such as memorization skills, academic achievement, and workforce

readiness. Meanwhile, the development of spiritual and moral dimensions—such as the cultivation of manners, morals, and ethical awareness—has become a secondary concern and is not systematically integrated. Al-Attas criticizes this situation as an ethical crisis or moral degradation, in which education fails to guide students in internalizing values of responsibility, piety, and wisdom. In the *ta'dib* framework, values are not merely supplementary; rather, they are an inherent goal that guides the pragmatic application of knowledge and skills, rather than being dependent on material life.

Based on these ontological, epistemological, and axiological analyses, the study's results show that Islamic education is currently confined to a limited conceptual framework. The concept of *ta'dib* provides both a critique and a corrective approach, emphasizing education as a process of forming civilized human beings, applying knowledge, and interpreting spiritual values. Therefore, the concept of *ta'dib* is relevant not only as a normative-conceptual idea but also as a philosophical foundation for reconstructing educational goals in the face of modern challenges.

Table 1. The Concept of *Ta'dib* as Al-Attas' Critique of the Instrumentalization of Knowledge

Aspek Analisis	Ontological	Epistemological	Axiological	Implications
Instrumentalization of Education	Education focused on human capital and global economic interests.	A tendency towards teaching that prioritizes intellectual understanding, thereby neglecting spiritual and moral dimensions.	Success is measured in material and pragmatic terms.	Education is only used as a means to economic ends.
Paradigmatic Critique	Loss of value-based human goals; neglected <i>insan kamil</i> goals.	The transmission of Islamic educational knowledge is detached from essential values and meanings.	Marginalization of moral-spiritual aspects; crisis of manners.	The crisis of education occurs when it is only used as a functional tool.
Al-Attas' Critique	The purpose of education is not in line with the creation of humans as civilized beings.	Errors in the teaching process and methods that do not touch on manners (<i>adab</i>).	Knowledge without an ethical foundation; humans do not practice knowledge.	Reform of educational objectives.

Ta'dib as an Answer	Education based on ethics, morals, and spirituality to shape holistic and civilized human beings.	Integration of knowledge and manners in education.	Manners (<i>adab</i>) as the core of Islamic education.	Reconstruction of Islamic education goals based on manners (<i>ta'dib</i>).
----------------------------	---	--	---	---

Within this framework, Syed Muhammad Naquib Al-Attas's concept of *ta'dib* serves as both a critique and a corrective foundation. *Ta'dib* not only addresses the objectives of education (ontological), but also the methods of knowledge transmission (epistemological) and the essence and application of knowledge in human life (axiological). Thus, *ta'dib* offers a comprehensive and constructive solution to the problem of instrumentalizing Islamic education.

The discussion in this article leads to an interpretation grounded in Syed Muhammad Naquib Al-Attas's critical framework of the instrumentalization of education. The findings show that the utilitarian orientation, the tendency toward functional materialism, and the marginalization of normative-spiritual values in Islamic education are not merely technical or methodological issues, but represent fundamental contextual problems. In this context, analyzing the concept of *ta'dib* as a critical foundation for ontological, epistemological, and axiological critiques of educational utilitarianism becomes relevant for understanding how shifts or deviations in educational goals occur at these levels, while also offering an alternative conceptual framework for reconstructing contemporary Islamic education. Since the instrumentalization of education is a symptom of a deeper problem, the discussion begins with an ontological analysis that situates Syed Muhammad Naquib Al-Attas' concept of *ta'dib*, revealing how the distortion of the meaning of humanity in Islamic Education has resulted in the loss of transcendental orientation and the neglect of the goal of forming *insan kamil* (perfect human beings).

Syed Muhammad Naquib Al-Attas states that: "*confusion and error in education arise from the loss of adab, which ultimately leads to confusion and error in understanding humanity and the reality of life*" (Al-Attas 1993) . What Al-Attas conveys in his book, "Islam and Secularism," is related to the instrumentalization of education, which is rooted in ontological errors in understanding the essence, meaning, and value of humans as perfect beings created by Allah. This tendency leads to a series of problems in epistemological and axiological analysis. According to Radina & Syalsabila in (Irmawansah 2025) the term "ontological" is defined as the science of existence, being, or reality. Islamic education, from an ontological perspective, is understood as an education that aims to introduce the essence of human existence, nature, and God. This means that Islamic education is a means for humans to know Allah as the Creator and the essence of human creation as caliphs on earth. Islamic ontology orients its view towards *Tawhid*, namely the Oneness of Allah. Islamic education aims to integrate various

disciplines with Islamic values, ensuring that science serves not only as a means to understand the world but also as a pathway to drawing closer to Allah (Budianto, SS, and Badarussyamsi 2024). This emphasizes that education is not only a process of transmitting knowledge or moral values, but also the formation of perfect human beings who have a strong relationship with God and understand the purpose of education.

In reality, many Muslim intellectuals are actively prominent in scientific and academic aspects, but are morally and spiritually poor. This dichotomy has weakened the potential of the Muslim community to build a civilization of knowledge (Yulistina and Yustina 2025). Islamic education, which is often partial and has not touched on the root of this paradigmatic problem, requires criticism that can reconstruct the most fundamental orientation. The reality in the field shows that Islamic education has not reached the heart (*qalb*) dimension of students, indicating a gap between students' academic achievements in Islamic Education subjects and the behavior they exhibit in their daily lives (Afifa, Saman, and Abdullah 2025). When a person loses their manners, they also lose the ability to distinguish between *right* and *wrong*, resulting in weakened morals, an inability to put things in their proper place, and even a loss of the meaning of human creation (Al-Attas 1999). Therefore, it is imperative for education administrators to continually evaluate student learning outcomes, not only focusing on the assessment system in the cognitive domain but also on students' full potential: cognitive, affective, and psychomotor. Syed Muhammad Naquib Al-Attas provides an overview of the problems facing education, which is increasingly confronted with utilitarianism, where everything is judged by quantity, functionality, and materiality. The formation of a framework based on the concept of *ta'dib* has become a new paradigm that prioritizes the purpose and essence of human creation to become civilized beings with a high spiritual soul. According to Al-Attas' view, good people are those who practice *ta'dib* in themselves (Nuryamin 2022). Islamic education is a process of guidance and teaching to instill manners in students, especially in the realm of attitude and affective awareness. Through Islamic education, students are invited to understand the order of life, including an introduction to Allah, human duties, and the value of knowledge (Zidan, Yazidah, and Nabila 2024). Syed M. Naquib Al-Attas emphasizes the importance of reconstruction in Islamic Education as a means of formulating educational goals that can be developed and distinguishing them between Islamic and Western perspectives.

Ontological errors in understanding the nature of humanity and the purpose of Islamic education have, in an integral way, caused problems in the transmission of knowledge and the methods for acquiring it (epistemology). According to Simon Blackburn in his book *The Dictionary of Philosophy*, epistemology derives from the Greek words *episteme* (knowledge) and *logos* (science) (Blackburn 2016). In a study by (Marchelia 2025), epistemology is understood as an approach to science and the process of acquiring knowledge that has undergone significant development.

"Education is not neutral; it is always interpreted within the framework of a worldview. When knowledge is disconnected from its metaphysical perspective, it

becomes a source of confusion rather than a guide" (Al-Attas 1993). In the context of Islamic Education, according to Syed Muhammad Naquib Al-Attas, epistemology is a view of the procedures for acquiring and interpreting Islamic knowledge sourced from Allah's revelation, reason, the heart, and the five senses inherently, by placing everything correctly and appropriately in its place to form civilized (*ta'dib*) human beings. The integration of the intellectual, spiritual, and moral dimensions, which together form a holistic human being, is the principle of Islamic Education epistemology itself (Komaruddin 2020). However, the problem in interpreting Islamic Education knowledge is that the process of acquiring knowledge has lost its meaning.

One of the crucial problems in knowledge transformation is the lack of competence among educators (Faizin, Helandri, and Supriadi 2024). The monotonous learning and teaching process through memorization and lectures makes students overly focused on grades rather than on the application of knowledge and spiritual improvement (Syukur, Ismail, and Palili 2025). Contemporary Islamic education, which is considered stagnant and tends to be traditional in terms of learning methods and does not explore the development of students' potential, has an impact on hindering students' creativity and critical thinking (Tiara and Danu 2023). Therefore, a learning process that combines critical analysis with revelation, rationality, and effective learning experiences is needed to develop intellectual, spiritual, and emotional intelligence in relation to God (Asyibli, Ibtihal, and Fauzan 2025). Therefore, teaching should not only convey knowledge in a normative and contextual manner, but also be based on the equitable development of dimensions within the human being to make them a civilized and knowledgeable *person*.

Looking at this issue, Syed Muhammad Naquib Al-Attas, in his thoughts on the concept of *ta'dib*, argues that the combination of knowledge, action, and manners is the foundation of Islamic education (Al-Attas 1999). Manners practiced correctly as acts of discipline, selective knowledge, and quality maintenance become the goals of a perfect education. When *adab* is internalized in every teaching, the result is the meaning and essence of education as the goal of shaping good human beings. *Ta'dib* can be positioned as the foundation of modern Islamic education through the formation of character, ethics, and morals (Anwar et al. 2025). Through the concept of *ta'dib*, Islamic education is reconstructed from a reductive view that positions knowledge as the main domain towards an integrative paradigm that combines science, morals, manners, and spirituality rooted in the Islamic worldview. Empirical studies show that the concept of *ta'dib* is effective in integrating moral values into academic life. The practice of the *ta'dib* approach in learning is regarded as effective in balancing the transfer of knowledge and the internalization of manners, especially when compared to methods that overly emphasize memorization and lectures (Dahuri and Wantini 2023). Currently, the prevailing epistemology tends to prioritize cognitive and textual aspects, which limits the relevance of integrating *ta'dib* into teaching methods aimed at harmonizing the values, cognitive, and spiritual dimensions of students (Abrar 2025).

In the axiological realm, the instrumentalization of education marks a

serious shift in the essence of Islamic education, from an initial misunderstanding of the nature of knowledge to the lack of synchronization between the methods of acquiring knowledge and the process of forming civilized human beings, leading to the misuse of knowledge itself. This is what causes knowledge to lose its moral purpose. Axiological studies reveal that modern education is experiencing a serious crisis of value orientation, where technical competence is prioritized over moral formation. Based on the results of research conducted by Dauyenov, Zhumataeva, and Orynbekov (2022), which examined the importance of teacher competence in the transmission of education through axiological aspects, there was an increase in moral value orientation, from 30.6% to 39.4%. This is reinforced by research conducted by (Kumar and Acharya 2021), which shows that education, especially at the secondary school level, tends to prioritize practical *outcomes* and competency development, ultimately sacrificing human values. Al-Attas reveals that the main crisis in modern education does not lie in the process of knowledge transfer, but in the erosion of manners (Al-Attas 1993), especially in Indonesia, where an increasingly pragmatic orientation in education has led to moral, spiritual, and humanitarian values being neglected due to the demands of the job market or socio-economic domination and functional instruments (Zaiyani et al. 2025). The moral degradation of students due to religious education that tends to be cognitive-formalistic and a curriculum that is poor in values leads to increased utilitarianism. Therefore, the concept of *ta'dib* as Al-Attas's criticism of the instrumentalization of education, needs to be adapted and integrated into the Islamic Education curriculum as an answer to educational problems in the contemporary era (Idris and Daud 2025)

The relevance of Al-Attas's thinking to education, particularly Islamic education in Indonesia, lies in the internalization of *ta'dib* to address the loss of spiritual and moral values. By emphasizing aspects of moral development, character, and the integration of values related to intellectual intelligence, *ta'dib* becomes an alternative for equalizing and improving the quality of education (Jamil and Fadhilah 2025). The concept of *ta'dib* represents a character-building process that shapes an individual's values in responding to various situations, guiding their thinking, behavior, and actions in alignment with moral and spiritual ethics (Ramadhani et al. 2023). Al-Attas's thinking is also relevant when applied to the education curriculum in Indonesia (Jayanti, Zulkarnain, and Ismail 2023). The purpose of instilling manners is to restore the transcendental aspects that contribute to the formation of a perfect human being (Rofiq and Afif 2022). This is based on the position of Islamic Education, which does not stop at empirical and pragmatic aspects, but is directed towards knowing God to be guided towards goodness, justice, and wisdom. Al-Attas's study of Islamic education departs from the dualistic nature of humans. This means that knowledge that fulfills human needs well is viewed from two dimensions. First, the spiritual and permanent dimension, namely knowledge that leads to the spirit, soul, heart, and mind, which is then called obligatory knowledge or *fardhu 'ain*. Second, knowledge that satisfies humans' emotional and material needs is referred to as general knowledge. Al-Attas' concept of *ta'dib* emphasizes that the application of good and useful knowledge does not neglect the essence of

knowledge derived from revelation and the transcendental realm. The primary goal of education is the formation of civilized human beings, ensuring that knowledge is utilized correctly.

CONCLUSION

To reduce the instrumentalization of education, the concept of *ta'dib* serves as a reconstruction aimed at realizing a holistic formation of human beings. *Ta'dib* acts as the foundation for developing the full potential of individuals, encompassing their intellectual, emotional, and spiritual dimensions. Through the internalization process in Islamic education, students are guided to grasp the essence of knowledge without overlooking its transcendental aspects. The cultivation of manners sets a benchmark for a comprehensive and intrinsic Islamic education that embraces all facets of human development. Syed Naquib Al-Attas's perspective provides a paradigmatic framework for comprehending the true purpose of education, beginning from the invisible realm (the essence of humanity) and leading to the formation of an ideal human being aligned with the essence of humanity as caliphs on earth. Consequently, misconceptions or narrow interpretations of Islamic education—such as utilitarianism, socio-economic contexts, and functional instruments—can be mitigated both normatively and conceptually, as well as philosophically, in an education system that is relevant to the modern era.

ACKNOWLEDGMENT

Praise and thanks be to Allah SWT for the abundant blessings bestowed upon me, which have enabled me to complete this article successfully. First and foremost, I would like to express my gratitude to myself for putting forth my best effort and dedicating my whole heart to this work. I also extend my heartfelt thanks to my lecturer, Dr. Asnawan, S.Pd.I., M.S.I., for his valuable moral support and guidance throughout the writing process. I hope that the results of this research will be beneficial and contribute positively to the advancement of science.

REFERENCES

- Abrar, Muhammad. 2025. "Pendidikan Islam Dalam Perspektif Epistemologi Islam: Tantangan Dan Peluang Abad 21." *JURNAL SEUMUBEUET: JURNAL PENDIDIKAN ISLAM* 4(1):44-59. doi: <https://doi.org/10.63732/jsmbt.v4i1.158>.
- Afifa, Laily Erlina Nur, Miss Fatihah Saman, and Shodiq Abdullah. 2025. "Kesenjangan Antara Nilai Akademik PAI Dan Praktik Nilai Islam Dalam Prilaku Siswa." *Jurnal Pendidikan Tambusai* 9(2):19269-75. doi: <https://doi.org/10.31004/jptam.v9i2.29265>.
- Al-Attas, Syed Muhammad Naquib. (1993). *Islam and Secularism*. Kuala Lumpur: Art Printing Word.
- Al-Attas, Syed Muhammad Naquib. (1999). *The Concept of Education in Islam A Framework for Islamic Philosophy of Education*. Cetakan Ke. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Anwar, Heru Saiful, Hamid Fahmy Zarkasyi, Mohammad Muslih, St Noer, and Farida Laila. 2025. "Reconstructing Ta ' Dib Philosophy : A Theoretical Framework for Modern Islamic Boarding School System." *Qalamuna Jurnal Pendidikan Sosial Dan Agama* 17(1):269-80. doi: [10.37680/qalamuna.v17i1.6915](https://doi.org/10.37680/qalamuna.v17i1.6915).
- Ashari, Arif Usman, M. Usman, and Khuriyah. 2025. "INNOVATION AND IMPLEMENTATION OF ADAB CURRICULUM: TA ' DIB EDUCATION APPROACH IN CHARACTER FORMATION." *Islamic Management: Jurnal Manajemen Pendidikan Islam* 8(2):813-26. doi: [10.30868/im.v8i02.8605](https://doi.org/10.30868/im.v8i02.8605).
- Asyibli, Basri, Aqila Azharrani Ibtihal, and Mochamad Fikri Fauzan. 2025. "Epistemological Dimensions in Islamic Educational Philosophy : A Critical Analysis." *Journal of Islamic Education Research* 6(01):69-84.
- Blackburn, Simon. 2016. *The Oxford Dictionary of Philosophy*. Edisi Ketu. Oxford: Oxford University Press.
- Budianto, Ahmad Syukri SS, and Badarussyamsi. 2024. "The Relevance of Ontology in Educational Management from the Perspective of Islamic Educational Philosophy." *INTERNATIONAL JOURNAL OF EDUCATION, LANGUAGE AND SOCIAL SCIENCE (IJELaSS)* 2(2):156-69. doi: <https://doi.org/10.62612/ijelass.v2i2.51>.
- Cresswell, John W. 2014. *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. Edisi Keem. London, United Kingdom: Sage.
- Dahuri, and Wantini. 2023. "Learning Islamic Religious Education Based on

Ta'dib Perspective of Islamic Education Psychology at Muhammadiyah Pakel Elementary School." *Journal of Islamic Education and Ethics* 1(2):95-108. doi: <https://doi.org/10.18196/jiee.v1i2.9>.

Faizin, Joni Helandri, and Supriadi. 2024. "IMPLEMENTASI NILAI-NILAI PENDIDIKAN ISLAM DALAM KONTEKS MODERN: TINJAUAN TERHADAP PRAKTIK DAN TANTANGAN." *TA'LIM: Jurnal Studi Pendidikan Islam* 7(1):93-116. doi: <https://doi.org/10.52166/talim.v7i1.5742>.

Idris, Saifullah, and Al Husaini M. Daud. 2025. "THE CONCEPT OF TA ' DIB ACCORDING TO SYED MUHAMMAD NAQUIB AL-ATTAS AND ITS RELEVANCE TO CONTEMPORARY." *Dirasah Jurnal Fof Islamic Educaation* 6(2):306-17. doi: [10.31332/jpi.v6i2.12204](https://doi.org/10.31332/jpi.v6i2.12204).

Irmawansah, Ika. 2025. "KRISIS ONTOLOGI PENDIDIKAN ISLAM ; Menyelami Hakikat Ilmu , Manusia , Dan Tujuan Hidup." *AMYTA Amalyatu Tadris* 4(1):47-57.

Jamil, Muhammad Shobrun, and Fahreza Ahmad Fadhilah. 2025. "Konsep Etika Dalam Perspektif *Ta'dib* Syed Muhammad Naquib Al-Attas." *Halaqa Journal f Islamic Education* 1(2):259-76. doi: <https://doi.org/10.61630/hjie.v1i2.31>.

Jayanti, Suci, Zulkarnain, and Ismail. 2023. "TELAAH PEMIKIRAN MUHAMMAD NAQUIB AL-ATTAS DAN RELEVANSINYA DALAM PEMBENTUKAN KARAKTER MELALUI KURIKULUM MERDEKA." *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam* 5(5):1. doi: <https://doi.org/10.33474/ja.v5i1.20293>.

Komaruddin. 2020. "Prinsip-Prinsip Epistemologi Pendidikan IslamParadigma Tauhid Naquib Al-Attas." *Millah: Jurnal Studi Agama* 20(1):135-72. doi: [10.20885/millah.vol20.iss1.art6](https://doi.org/10.20885/millah.vol20.iss1.art6).

Kumar, Ashwani, and Nayha Acharya. 2021. "Critiquing Instrumentalism in Higher Education: Lessons from Teaching as Meditative Inquiry." *Critical Education* 12(10):1-24.

Marchelia, Keni. 2025. "Epistemologi Ilmu Dalam Perspektif Filsafat Kontemporer : Sebuah Tinjauan Sistematis." *Journal of Innovation in Teaching and Instructional Media* 5(3):1035-49. doi: <https://doi.org/10.52690/jitim.v5i3.1050>.

Mariana, Ida. 2023. "Konsep Ta ' Dib Syed Muhammad Naquib Al-Attas Dan Relevansi Dengan Pendidikan Karakter." *PIJAR: Jurnal Pendidikan Dan Pengajaran* 1(2):173-86. doi: <https://doi.org/10.58540/pijar>.

Masrufah, Ulfiyatus Sholihah, and Mufiqur Rahman. 2025. "INTEGRASI

KONSEP TA'DIB DALAM PENGEMBANGAN TEORI PEMBELAJARAN: PERSPEKTIF PEMIKIRAN SYED MUHAMMAD NAQUIB AL-ATTAS." *JSPAI: Jurnal Studi Pendidikan Agama Islam* 1(1):25-34.

Miles, Matthew B., A. Michael Hubberman, and Johny Saldana. 2014. *Qualitative Data Analysis A Methods Sourcebook*. Edisi Keti. United States of America: University of Arizona State.

Nasution, Abd Halim. 2017. "PENGANGKATAN MANUSIA SEBAGAI KHALIFAH DAN IMPLIKASINYA TERHADAP PERUMUSAN TUJUAN PENDIDIKAN DALAM ISLAM." *Tazkiya: Jurnal Pendidikan Islam* 6(2):1-17.

Noor, Suci, Asa Khaliza, Aniqah Laili Abidah, and Zainal Arifin Ahmad. 2025. "The Revitalization of Islamic Education in the Modern Era from the Perspective of Syekh Naquib Al-Attas." *Southeast Asian Journal of Islamic Education* 08(01):103-23. doi: <https://doi.org/10.21093/sajie.v8i1.10703>.

Nuryamin. 2022. "Perspektif Pemikiran Syed Muhammad Naquib Al-Attas Tentang Pendidikan Yang Beradab." *JPK Jurnal Pendidikan Kreatif* 3(1):1-14. doi: <https://doi.org/10.24252/jpk.v3i1.31622>.

Putri, Nazwa Eliva, Eka Zuliana, and Mardiah. 2023. "MAKNA DAN TUJUAN PENDIDIKAN MENURUT SYED. MUHAMMAD NAQUIB ALATTAS." *Jurnal Review Pendidikan Dan Pengajaran* 6(3):150-59. doi: <https://doi.org/10.31004/jrpp.v6i3.18733>.

Rachmawati, Depy Eka, and Eny Purwandari. 2022. "Proses Ta'dib Sebagai Penguatan Aplikasi Pendidikan Islam Di Indonesia: Pendekatan Systematic Literature Review." *Tawazun Jurnal Pendidikan Islam* 15(2):175-86. doi: [10.32832/tawazun.v15i2.7272](https://doi.org/10.32832/tawazun.v15i2.7272).

Ramadhani, Reza Aditya, Raden Rizky Fahrial Ahmad, Dila Rukmi Octaviana, Roibin, and Syuhadak. 2023. "Ta'dib: Character Foundations in the Perspective of Syed Ta ' Dib: Fondasi Karakter Dalam Perspektif Syed Muhammad Naquib Al-Attas." *At-Ta'dib* 1(2):70-80. doi: <http://dx.doi.org/10.21111/attadib.v18i1.8320>.

Rofiq, Ahmad, and Moh Farhan Afif. 2022. "Konsep Ta ' Dib Pendidikan Agama Islam Perspektif Syed Muhammad Naquib Ap-Attas." *Al-Fikr: Jurnal Pendidikan Islam* 8(2):81-89. doi: <https://doi.org/10.47945/alfikr.v8i2.289>.

Sabilillah, Muhammad. 2025. "An Epistemological Critique By Syed Naquid Al-Attas on The Relativism of Truth in Thomas Kuhn`s Paradigm." *TATHO: International Journal of Islamic Thought and Sciences* 2(4):349-63. doi: [10.70512/tatho.v2i4.145](https://doi.org/10.70512/tatho.v2i4.145).

- Sassi, Komaruddin. 2018. "TA' DIB AS A CONCEPT OF ISLAMIC EDUCATION PURIFICATION: STUDY ON THE THOUGHTS OF SYED MUHAMMAD NAQUIB AL-ATTAS." *Journal of Malay Islamic Studies* 2(1):53-64. doi: <https://doi.org/10.19109/JMIS.v2i1.2541>.
- Syukur, Abdul, Ismail, and Sampara Palili. 2025. "IMPLEMENTASI PENDIDIKAN AGAMA ISLAM DALAM MENANAMKAN NILAI-NILAI RELIGIUS PESERTA DIDIK." *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 5(2):476-85. doi: <https://doi.org/10.51878/learning.v5i2.4864>.
- Thamrin, Husni, Ahmed Fernanda Dhesky, A. Noe. Khalifah Ramadhany, Atma Ras, Frits Hotman S. Damanik, Oman Sukmana, Zulkifli Abdullah, Dimas Ario Sumilih, and Nurul Kamaliah Umasangaji. 2025. *Sosiologi Pendidikan: Teori, Penerapan, Dan Tantangan Kontemporer*. Edisi Pertama. edited by A. Juansa and S. Nurhaliza. Yogyakarta: Star Digital Publishing.
- Tiara, Hellen, and Danu. 2023. "Epistemology of Islamic Education : Criticism and Alternative Solutions." *Heutagogia Journal of Islamic Education* 3(1):115-26. doi: <https://doi.org/10.14421/hjie.2023.31-09>.
- Vinola, Okky Ria, Nur Zaidah, Wahdatur Rike Uyunul Mukarromah, and Yalelam Asseff. 2025. "THE ESSENCE OF ISLAMIC EDUCATION: ONTOLOGY , AXIOLOGY , AND EPISTEMOLOGY." *Educatum Scientific Jurnal and Education* 3(1):1-6. doi: <https://doi.org/10.59165/educatum.v3i1.139>.
- Yulistina, Ika, and Yulianti Yustina. 2025. "Paradigma Pendidikan Islam Dalam Arus Modernisasi : Tinjauan Filosofis Dan Historis." *PANDAI: Jurnal Pendidikan* 01(01):18-26.
- Zaiyani, Iskandar, Elvirawati, and Sry Wahyuni Rai. 2025. "FILSAFAT PENDIDIKAN ISLAM DAN KRISIS MORALITAS GENERASI DIGITAL: KAJIAN EPISTEMOLOGIS DAN AKSIOLOGIS." *EDUCATIONAL : Jurnal Inovasi Pendidikan & Pengajaran* 5(4):1098-1106. doi: <https://doi.org/10.51878/educational.v5i4.7467>.
- Zidan, Muhammad Zainuddin, Najwa Nur Yazidah, and Auliya Nabila. 2024. "Relevansi Konsep Ta' Dib Syed Muhammad Naquib Al-Attas Dengan Pendidikan Pesantren Di Indonesia." *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 10(1):37-49. doi: <https://doi.org/10.32832/tawazun.v17i3.17535>.