GLOBALIZATION AND THE CRISIS IN ISLAMIC EDUCATION: AL-ATTAS' EPISTEMOLOGICAL RESPONSE AND THE RECONSTRUCTION OF ADAB-BASED PEDAGOGY

GLOBALISASI DAN KRISIS DALAM PENDIDIKAN ISLAM: RESPONS EPISTEMOLOGIS AL-ATTAS DAN REKONSTRUKSI PEDAGOGI BERBASIS ADAB

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ABSTRACT: *The rapid development of globalization has posed significant challenges to Muslim identity, particularly among the younger generation. Along with the intensification of global cultural flows, the erosion of Islamic moral values has become increasingly apparent. This study explores the educational reconstruction efforts needed to preserve Islamic civilisation by analyzing the educational philosophy of Syed Muhammad Naquib Al-Attas. This research employs a qualitative library approach by analyzing Al-Attas's major works and relevant secondary literature. Data analysis includes thematic categorization, interpretative reading, and structured descriptive synthesis of Al-Attas's epistemological and pedagogical frameworks. Findings indicate that Al-Attas's philosophy of education emphasizes the purification of knowledge through Westernization and the restoration of adab (ethical discipline) as the foundation of education. He criticizes Western epistemology as secular, dualistic, and skeptical, and proposes a tawhid (unitive) epistemology rooted in Islamic metaphysics. Al-Attas' model integrates the disciplines of fardhu' ain and fardhu kifayah, and suggests methods based on tawhid and metaphorical reasoning. This offers a transformative educational paradigm relevant to global society. Al-Attas's adab-centred concept of education provides a comprehensive alternative to Islamic educational reform, harmonizing knowledge, ethics, and spiritual goals in addressing contemporary moral crises.*
Keywords: *Islamic Education; Globalization; Adab; De-Westernization, Epistemology, Tawhid.*

ABSTRAK: *Perkembangan globalisasi yang pesat telah menimbulkan tantangan signifikan bagi identitas Muslim, terutama di kalangan generasi muda. Bersamaan dengan intensifikasi aliran budaya global, erosi nilai-nilai moral Islam semakin terlihat jelas. Studi ini mengeksplorasi upaya rekonstruksi pendidikan yang diperlukan untuk melestarikan peradaban Islam dengan menganalisis filsafat pendidikan Syed Muhammad Naquib Al-Attas. Penelitian ini menggunakan pendekatan penelitian perpustakaan kualitatif dengan menganalisis karya-karya utama Al-Attas dan literatur sekunder yang relevan. Analisis data meliputi kategorisasi tematik, pembacaan interpretatif, dan sintesis deskriptif terstruktur dari kerangka epistemologis dan pedagogis Al-Attas. Temuan menunjukkan bahwa filsafat pendidikan Al-Attas menekankan pembersihan pengetahuan melalui Westernisasi dan pemulihan adab (disiplin etis) sebagai dasar pendidikan. Ia mengkritik epistemologi Barat sebagai sekuler, dualistik, dan skeptis, dan mengusulkan epistemologi tawhid (kesatuan) yang berakar pada metafisika Islam. Model Al-Attas mengintegrasikan disiplin fardhu 'ain dan fardhu kifayah, serta mengusulkan metode berdasarkan tawhid dan penalaran metaforis. Hal ini menawarkan paradigma pendidikan transformatif yang relevan bagi masyarakat global. Konsep pendidikan berpusat pada adab yang*

diusulkan Al-Attas menawarkan alternatif komprehensif bagi reformasi pendidikan Islam, menyatukan pengetahuan, etika, dan tujuan spiritual dalam mengatasi krisis moral kontemporer.
Kata Kunci*: Pendidikan Islam; Globalisasi; Adab; De-Westernisasi; Epistemologi; Tauhid.*

A. INTRODUCTION

Today's society is dealing with globalization. Globalization itself is a movement in the development of humanity. Globalization refers to a condition of the times, in which all aspects of human life begin to globalize. This means that the condition of this era is characterized by the folding of time and place.[1] This folding of time and place means that everyone is no longer limited by place and time to interact with each other between places, for example, between Indonesians and Americans, one no longer needs to go far, or spend a lot of time to get to know each other's civilization. Everyone can now get to know each other thanks to technology.[2]

With the development of technology, individuals are no longer isolated in their civilization. Everyone now knows other civilizations besides their own. This is undoubtedly a development that is positive for human civilization because individuals in various places can now get to know each other. Then, they can develop their knowledge of different civilizations. However, negative impacts also emerge amid globalization.

With globalization, people have lost their original character and identity. Even the very fabric of each person's life can now be shaken by globalization. Why does this happen? As each person is introduced to a new civilization, he is also "forced" to deal with new and abundant information. Instead of being a source of richness of meaning and development of knowledge, one can be confused by the amount of information that comes before them, which is the impact of globalization. These conditions imply that one's ethics, morals, and even religion can now be shaken, because they are influenced by the outside culture that invades them.[3]

This will undoubtedly hurt the Muslim generation in the world, especially in Indonesia. Because of the existence of globalization, regardless of its positive effects, it can damage the current generation and the next generation. Therefore, an effort is needed

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[1] Didin Komarudin and Saeful Anwar, 'Environmental Awareness: A Phenomenological Study of Al-Faruq and Bahrul Hidayah Islamic Boarding Schools in Bandung', *International Journal of Nusantara Islam* 12, no. 2 (2024): 150-60.
[2] Yunita Furi Aristyasari, 'Syed Muhammad Naquit Al Attas' Islamic Education Thought', *Hermenia: Interdisciplinary Islamic Studies* 13, no. 2 (2013): 265.
[3] Sri Syafa'ati and Hidayatul Muamanah, 'The Concept of Education According to Muhammad Naquib Al-Attas and Its Relevance to the National Education System', *Palapa: Journal of Islamic Studies and Education Sciences* 8, no. 2 (2020): 286, https://doi.org/10.36088/palapa.v8i2.859.

to overcome this problem by reconstructing education.[4] Because education can make or shape students so that they can live and *survive* according to their era, and so that students can develop according to good morals.[5] In Islam, Islamic education is an effort to shape a person to live by Islamic values, which include attitudes, thoughts, and habits in their daily life, so that a Muslim youth or Muslim student can have good speech, attitudes, ways of thinking, and behaving by Islamic values or principles.[6]

The need to reconstruct the Islamic education system becomes urgent because globalization never stops today, in the sense that globalization continues to develop. Therefore, the threat is still moving too. However, efforts to reconstruct the Islamic education system must be based on a concept, which, of course, must be philosophical because the reconstruction of the education system that starts from an idea (in the sense that it is not based on the technical level) will make a deep-rooted reconstruction.[7]

Many Muslim thinkers have tried to analyze the thought of Islamic education, and one of the leading thinkers who talked about Islamic education is Syed Muhammad Naquib Al-Attas. Al-Attas is a prominent figure among Islamic thinkers, famous for his project on the Islamization of Science. However, Al-Attas is renowned not only for this project but also for his thoughts on education. In particular, he has his analysis of this field (read: Islamic education) in which he suspects that westernization is the contemporary problem that infects Islamic civilization. Westernization means that Muslims in modern times have been infected with the Western paradigm, so that Muslims have become degraded in their identity.

Al-Attas' position also explains why globalization is bad, especially in terms of its negative impact on Muslims, specifically in terms of moral degradation.[8] The reason is that globalization itself is centered on Western civilization. In Al-Attas' point of view, Western civilization and *worldview* itself have problems with Muslim civilization, due to paradigmatic differences in the world, which will undoubtedly affect the lifestyle of

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[4] Saeful Anwar et al., 'Integration of the Value of Godhead and Ecopedagogy in the Madrasah Ibtidaiyah Curriculum for Strengthening the Character of Environmental Care', *TSAQAFATUNA: Journal of Islamic Education Science* 7, no. 1 (2025).

[5] Indra Gunawan dan Ayu Vinlandari Wahyudi, "Kajian General Education dalam Menghadapi Era Revolusi Industri 4.0," *Edueksos: Jurnal Pendidikan Sosiial dan Ekonomi* 11, no. 1 (2022).

[6] Muslina Muslina and Rini Rahman, 'Islamic Education Thought of Sheikh Muhammad Naquib Al-Attas', *Kawakib Journal* 2, no. 1 (2021): 55–63, https://doi.org/10.24036/kwkib.v2i1.19.

[7] Muhammad Sayyidul Abrori and Muhammad Nurkholis, 'Islamization of Science in the View of Syed Muhammad Naquib Al-Attas and Its Implications for the Development of Islamic Education in Public Universities', *Al-I'tibar: Journal of Islamic Education* 6, no. 1 (2019): 09–18, https://doi.org/10.30599/jpia.v6i1.419.

[8] Albar Adetary Hasibuan, 'Ta'dib as a Concept of Education: An Examination of the Thought of Naquib Al-Attas', *At-Turas Journal* 3, no. 1 (2016): 43-54.

Muslim youth. And what is interesting is that Al-Attas emphasizes that the renewal of civilization must begin with the renewal of the knowledge system. Then, departing from the renewal of the knowledge system, the next task is to renew the concept and education system.

Departing from this, research on Al-Attas' concept of education becomes essential. So, based on this background, the problem formulation of this research is that, amid increasingly strong globalization, which, apart from its positive impact, hurts Islamic civilization, an effort is needed to reconstruct the concept of Islamic education. Then, the formulation of this problem is derived into research questions as follows: how is Syed Muhammad Naquib Al-Attas' idea of education regarding the concept of Islamic Education?

B. RESEARCH METHODS

This research is library research, using a qualitative approach. The data sources in this research consist of two kinds, namely primary sources and secondary sources. Primary sources include texts by Syed Muhammad Naquib Al-Attas, which discuss education. At the same time, secondary sources consist of journals relevant to this research's focus. The collection technique used in this research is documentation, with the following procedures: *first, the* researcher collects various data sources related to the focus of this research. *Second, the* researcher then selects the data sources. The analysis techniques used in this research are, *first,* researchers read and interpret the source texts of this research. *Second, the* researcher performs thematic categorization of the research data to produce systematic data. *Third,* description describes the results of research data in the form of a structured and systematic flow.

C. RESULTS AND DISCUSSION

1. Short Biography of Syed Muhammad Naquib Al-Attas

Syed Muhammad al-Naquib al-Attas, an Islamic intellectual figure born in Bogor, West Java, on September 5, 1931. Al-Attas has a father named Syed Ali Bin Abdullah al-Attas, a descendant of Saudi Arabia. Al-Attas also has a lineage connecting to a cleric and Sufism expert from the *Sayyid* group. Al-Attas has a mother named Syarifah Raguan al-Idrus, who has a hereditary relationship with and kinship

to the King of the Sunda Sukapura kingdom in West Java. It is this good heritage that explains why Al-Attas received a good education. [9]

From his father, he received education related to language, literature, and Malay culture. While from his mother's family, he received an education related to Islamic sciences. Al-Attas received his education when he was 5 years old, when his parents took him to Malaysia. Then, he was put into the Ngee Heng English School, Johor until al-Attas turned 10 years old (1936-1941). Then al-Attas and his family returned to West Java, because there was a Japanese occupation. He was later educated in Sukabumi in West Java, precisely at the al-'Urwah al-Wutsqa madrasa (1941-1945). [10]

After World War II, al-Attas returned to Johor for the next level of education. He then received an education at Bukit Zahrah School and the English College (1946-1951). After that, al-Attas joined the army as a cadet officer in the Malaysian-British askar until he received further military education. He was educated at Eaton Hall, Chester, Wales, then at the Royal Military Academy, Sandhurst, England (1952-1955). After completing his education at Sandhurst, he became a member of the Royal Malayan Army, the Federation of Malaya. However, al-Attas' participation period was not so long because he preferred an intellectual career and left the military. He then studied at the University of Malaya, Kuala Lumpur, for two years at the faculty of Social Sciences (1957-1959).

In his undergraduate days, al-Attas had written two books, Ruba'iyat *Series* and *Some Aspects of Sufism as Understood and Practiced Among the Malays.* Then, thanks to this second book, the Canadian government gave him a scholarship to study at the Institute of Islamic Studies at McGill University for two years (1960-1962). He obtained his Master's degree with the thesis title *Raniri and the Wujudiyyah of 17th-century Acheh.* Then he moved the following year to SOAS (School of Oriental and African Studies, University of London (1963-1965) to complete his Master's degree. He obtained his Doctor of Philosophy degree from this university with the dissertation title *The Mysticism of Hamzah Fansuri.*

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[9] Mohammad David El Hakim and Eni Fariyatul Fahyuni, 'Islamic Education in the Perspective of Syed Naquib Al-Attas and Its Relevance for the Development of Islamic Education in Indonesia', *Islamika* 2, no. 1 (2020): 50, https://doi.org/10.36088/islamika.v2i1.494.
[10] El Hakim and Fahyuni, 50.

The impact of his military education explains why he was obedient, loyal, and self-disciplined. In addition, he is also an expert in various disciplines such as philosophy and metaphysics, history, theology, and literature. Al-Attas himself is also a prolific intellectual in writing, both in Islamic studies and about Malay civilization.[11]

2. De-Westernizing Epistemology: The Roots of the Islamic Education Paradigm

In reconstructing Islamic education, we must first discuss the Islamic epistemology system offered by Al-Attas. Why is this so? The foundation of Islamic education must be built on an Islamic epistemology. Then, what needs to be known is that in Al-Attas' perspective, epistemology itself has generally been dominated by Western epistemology, so there is a need to build a critique of Western epistemology, as an effort to purify Islamic epistemology. Furthermore, the characteristics of Western epistemology will first be highlighted to purify it. Thus, in this chapter section, the characteristics of Western epistemology will be explained, along with a critique.

According to Al-Attas, there are approximately five characteristics of Western epistemology. These epistemologies include, *first*. Reason becomes the measure of truth. In the Western epistemological paradigm, reason is the only measure of truth. Then the reason referred to in Western epistemology only includes mathematical rationality (thus excluding the intellect as it exists in the Islamic epistemological system). This is undoubtedly contrary to Islam. Islam certainly recognizes reason's role in the process of knowledge (epistemology), but Islam does not consider that reason is the only benchmark in deciding the truth. Because in Islam, reason is only one of humans' powers, apart from other powers. Even from an Islamic point of view, reason alone is limited, because there are things not reached by reason, such as spiritual things. At the same time, this spiritual thing is very important for epistemology, especially for Islamic education.[12]

Islam recognizes the senses, especially intuition, as sources of knowledge (the Western paradigm also recognizes the senses, but the Western paradigm rejects intuition). Intuition itself is very important in the Islamic knowledge paradigm,

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[11] Sefriani amelia Sari, 'The Idea of Humanistic Thought in Education (Comparison of Naquib Al-Attas Thought with Paulo Freire)', *Al-ASASIYYA: Journal of Basic Education* 1, no. 2 (2017): 1-18.

[12] Fahrudin Fahrudin, Henki Desri Mulyadi, and Ahmad Shofiyuddin Ichsan, 'Islamization of Science as Religious Identity (A Critical Study of Syed Naquib Al-Attas)', *Alfuad: Journal of Social and Religious Studies* 4, no. 1 (2020): 74, https://doi.org/10.31958/jsk.v4i1.2099.

because with intuition, one can reach spiritual understanding, which is religion itself. Furthermore, this human power of knowledge is positioned as a hierarchy, where intuition is at the top as a source of knowledge, then there is reason, and at the bottom are human senses. However, despite the hierarchy, these three sources are avenues of human knowledge that cannot be separated from one another, in the sense that they must be placed as a whole.[13]

Second, dualism. Western civilization itself bases its epistemological principles on dualism. Dualism itself can be traced to the thought of René Descartes, as the father of modern philosophy. Descartes found the dictum *cogito ergo sum* (I think, then I exist). The dictum certainly has implications for the knowledge system. What is it? It is the distinction or dualism between subject and object. The subject is the entity that knows, while the object is the entity that is known. The relationship between these two things is distant, so the unity of knowledge or epistemological unification is impossible. This is problematic because dualism does not exist in Islamic epistemology, and Islamic epistemology itself, which is then derived into the education system, is holistic. There is no duality between subject and object because the subject and object presuppose and condition each other.[14]

Third, secularism. Secularism refers to the view that world affairs and religion must be separated. Thus, any knowledge should not be interfered with by religious values, why? Because religious values are a private matter, while science is not. This is undoubtedly contrary to Islamic epistemology. Because in Islam, there is no such thing as secularism, according to al-Attas, Islamic values or religious values cannot be separated from science. Religious values must guide science, because knowledge is intended to arrive at spiritual things.[15]

Fourth, Western epistemology is based on skepticism. Skepticism is central to Western epistemology. Skepticism is an attitude of doubt that is prioritized and also prioritized in the principles of Western epistemology. This skepticism does not exist in Islam because knowledge must be based on faith in Islamic epistemology. For Al-Attas, doubt is hazardous because it explains why the process of science in the West

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[13] Komaruddin Sassi, 'Principles of Islamic Education Epistemology of Naquib Al-Attas' Tawhid Paradigm', *Millah: Journal of Religious Studies* 20, no. 1 (2020): 142, https://doi.org/10.20885/millah.vol20.iss1.art6.

[14] Fahrudin, Mulyadi, and Ichsan, 'Islamization of Science as Religious Identity (A Critical Study of Syed Naquib Al-Attas)', 74.

[15] Syed Muhammad Al-Naquib Al-Attas, *The Concept of Education in Islam: A Framework for the Development of Islamic Education Philosophy*, IV (Bandung: Mizan, 1992), 78.

always ends in doubt and never reaches specific knowledge. Unlike Islam, knowledge must be achieved, expertise is specific, and humans can arrive at the certainty of knowledge itself. This particular knowledge certainly means that the truth in the Islamic world exists, and can also be achieved by humans.[16]

Finally, *fifth,* science is neutral. In the Western epistemological system, science is regarded as neutral because, in the Western perspective, neutral science means that knowledge is objective. In this sense, objectivity is assured when value-free knowledge is embraced. The question is, is this the case? According to Al-Attas, science itself is certainly not neutral, because there will always be values contained in every science. And this is not problematic for the system of science itself as a whole building; even the recognition of the influence of value will not interfere with the objectivity of science.[17]

3. The Concept of *Adab* as an Orientation of Islamic Education

What is the purpose of Islamic education? The answer to this question also encourages one to explore the fundamental aspects of Islamic teaching. Naquib Al-Attas explains that science will give birth to justice; thus, science must be the first element, and then from it comes justice. Justice in Al-Attas' understanding refers to the condition of harmony of an order, where each aspect summarized in the order is present in its correct and appropriate position. This harmony refers to a condition of equilibrium or balance between creatures and elements in a reality.[18]

Al-Attas then explains that the only condition that is manifested from knowledge is called wisdom. Wisdom itself is God's knowledge given to humans. Thus justice is an existential condition in which wisdom is manifested in the context of sensible and *intelligible*, and at the same time in human spiritual reality. The concrete manifestation of wisdom is *adab.[19]*

From Al-Attas' perspective, the word adab means inviting someone to a banquet. As in a banquet, the one who hosts is someone who has glory and prestige. Then the people invited to the banquet are certainly people who have been calculated by the

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[16] Fahrudin, Mulyadi, and Ichsan, 'Islamization of Science as Religious Identity (A Critical Study of Syed Naquib Al-Attas)', 74.

[17] Syed Muhammad Al-Naquib Al-Attas, *Aims and Objectivies of Islamic Education* (Jeddah: King Abdul Aziz University, 1997), 78.

[18] Syed Muhammad Naquib Al-Attas, *Islam and Seculasim* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1993), 78.

[19] Al-Attas, 149.

inviter, in the sense of honorable people as well. Honorable people who are invited themselves are capable people and also have good ethics and behavior and are also honorable too. They are people whose words and actions are governed by noble values.

At the banquet, there is undoubtedly food. The food also participates in the server's or house owner's glory and honor. In this case, Al-Attas mentions that food is an analogy of knowledge because knowledge is strongly related to food for the soul. Food for the soul will certainly sustain manners and discipline for a person (soul and mind). Food is also a force capable of enhancing the attributes of the human soul and mind. In addition, this food for the soul also serves to correct human actions and thoughts from mistakes.[20]

The metaphor above also explains what knowledge is in Al-Attas' perspective. In Al-Attas' thinking, knowledge is a banquet where each individual must feel like a guest who has been chosen (and therefore has noble thoughts and attitudes, worthy of being invited). Then, knowledge itself, especially education, must be directed in that direction, namely, the formation of one's manners to be worthy of being guests.[21]

When present at the banquet, or as a seeker of knowledge (learner), one tastes the food, which in this case refers to direct knowledge, where one tastes the authentic flavor of the food of knowledge. In this case, for Al-Attas, education is therefore an endeavor for a person to achieve the enjoyment of spiritual wisdom, where he simultaneously reveals reality and truth with his spiritual vision.[22] Al-Attas goes on to explain that: "*Adab, then, is the spectacle (mashhad) of justice as it is reflected by wisdom; and it is the recognition and acknowledgement of the various hierarchies (martib) in the order of being and existence and knowledge, and concomitant action in accord with the recognition and acknowledgement.*"[23]

Then the fundamental question is, what is the orientation of education in Islam? Al-Attas answers that Islamic education's main orientation or goal is to produce good human beings. Then what is meant by good here? Good refers to adab itself, which includes the spiritual and material dimensions of one's life directed towards goodness. And of course, this goodness is not only sought and obtained or oriented to the world

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[20] Al-Attas, 150.
[21] Al-Attas, *Aims and Objectivies of Islamic Education*, 43.
[22] Al-Attas, 87.
[23] Al-Attas, 150.

alone, because for Al-Attas, Islam also wants education to be oriented to the hereafter. It can be concluded that Islamic education is an education that intends to produce *Insan Kamil,* namely someone who can reveal divine traits in himself.[24]

4. Islamic Education Material ala Naquib Al-Attas

In Al-Attas' perspective, human beings consist of material and spiritual aspects. Therefore, education must be able to fulfill these two dimensions. To fulfill these two dimensions, Al-Attas divides two types of knowledge in Islamic education: Fardhu Ain (Religious Sciences) and Fardhu Kifayah (Rational, Intellectual, and Philosophical Sciences). The details will be explained below:

First, the Religious Sciences. Religious Sciences here include the concept of the Qur'an, its history, asbabun nuzul, collection and dissemination, as well as sciences that can help understand the Qur'an (nasakh-mansukh, alkhas, muhkam-mutasyabih, and amar-nahi). *Second, the* Sunnah. This science refers to the life, history, treatise, and hadith of the Prophet. In addition, it also studies the narrators. It also discusses the history and methodology of hadith. Al-Attas also explained that this science must also discuss Sharia, the principles and practices of Islam. For Al-Attas, this aspect of Sharia is very important for Islamic education, so it must be used as a benchmark for the learning system, third, theology. Theology discusses the science of God, His substances, attributes, names, and deeds. On the other hand, Islamic metaphysics, such as cosmology, ontology, psychology, and all elements of Islamic philosophy, is also studied.[25]

Fourth, the science of language. Linguistics encompasses any language, and literature needs to be discussed as well. *Fifth,* rational, intellectual, and philosophical sciences. This last part of science discusses the rest of the sciences, such as physics, biology, sociology, anthropology, and other sciences.

Apart from that, something needs to be noted: the first dimension of knowledge, namely the science of fardhu ain, can be used as a fundamental value for each individual. These basic values become a container and a process to bring someone to a devotion to God. Then, for the second aspect, referring to fardhu kifayah, a science

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[24] Al-Attas, 152.

[25] Fauzi Khoirul Abidin and Machnunah Ani Zulfah, 'The Concept of Akhlak Education as the Formation of Insan Kamil in the Perspective of Naquib Al-Attas', *Journal of Educatio and Management Studies* 1, no. 1 (2018): 58.

that can encourage a person to develop life skills, so that a person can survive in their concrete *life*. Although there are two dimensions in Islamic education, these two dimensions are not mutually exclusive, but present as a unity.[26]

5. Islamic Education Methods

From Naquib Al-Attas' perspective, the concept of Islamic education is then derived into a method. The method in question is Islamic education. The process of Islamic education itself is divided into several forms, namely:

First, the Tawhid Method. The Tawhid method emphasizes an integral and comprehensive education system and refers to the unity or oneness of the system. The Tawhid method is undoubtedly contrary to the Western paradigm, which tends to be fragmentative, in the sense that each element of knowledge is unrelated to the others, even separate and distant. In contrast, Islamic education emphasizes the unity of every aspect and component of schooling expression. The starting point of the tawhid method is the belief that it is like human knowledge to refer to the unity of the source, namely God. Although this unity is emphasized, Islamic education itself emphasizes a *multi-approach.* [27]

What is meant by unity with *multiple approaches*? Al-Attas explains that in the education system, individuals should be reminded and emphasized that humans receive knowledge and wisdom through God, specifically, through a direct understanding of the source of knowledge itself. Direct apprehension is obtained through spiritual sensing, where the truth is revealed to a person directly through spiritual revelation. However, this spiritual revelation coincides with the development of the manners and mentality of the revelator.

Al-Attas gave an example when he was researching the mysticism of Hamzah Fanshuri. What Al-Attas did was explore the knowledge or insight into the structure of language, understand the meaning, and participate fully in the linguistic consciousness of Fanshuri's writings. Then, Al-Attas tried to plumb the depths of Malay Sufistic emotions by living his feelings, feeling the way Fanshuri did, and

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[26] Rizqi Fauzi Yasin, 'The Concept of Islamic Education According to Syed Muhammad Naquib Al-Attas', *Rabbani Journal of Islamic Education* 1, no. 2 (2017): 247-57.

[27] Mohammad Ahyan Yusuf Sya'bani, 'Syed Muhammad Naquib Al-Attas' Thought on Islamic Education', *Journal of Interdisciplinary Islamic Studies*. 13 (2013): 23.

exploring Fanshuri's creative process in expressing his Sufistic experiences into symbols. Only after going through this process does Al-Attas embody the knowledge he has gained into a scientific narrative, so that Fanshuri himself is presented as a scientific concept.[28]

Second, Metaphors and Stories. The second method is metaphors and stories. In this sense, Al-Attas emphasizes that education should emphasize the use of metaphors, parables, and stories. This is illustrated by Al-Attas, who uses the metaphor of a signboard when explaining the direction of science. For Al-Attas, science is a signpost that points to a specific direction or goal that someone must achieve. Because it is a signpost, the sign is not the goal itself, but a direction or a signpost that must be taken. The problem is that people often only focus on the road marker and do not focus on the destination that the road marker wants to show; as a result, someone will not move forward and will stop in front of the road marker. This is an illustration of the two paradigms of knowledge, where the first paradigm of knowledge emphasizes that this world, as well as knowledge, is a mere marker, where we must finally be able to understand and understand where the direction of the sign leads (to God). In contrast, instead of leading someone to a destination, the second paradigm does not lead anywhere, aka the paradigm does not lead someone to human goals, namely God itself.[29]

Apart from that, Al-Attas emphasized that the two methods of Islamic education become a basis or foundation, and then from the two methods, it is only derived into a curriculum and then other technical matters, which can also be derived from these two basic concepts. These two basic concepts become the basis for the construction of Islamic education, and in general for Islamic knowledge itself.

D. CONCLUSION

This study concludes that the concept of Islamic education offered by Syed Muhammad Naquib Al-Attas is a profound philosophical response to the challenges of globalisation, particularly epistemological westernisation that erodes the identity of Muslims. Al-Attas emphasises the importance of de-westernisation of epistemology as

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[28] Andi Wiratama, 'The Concept of Islamic Education and Its Challenges According to Syed Muhammad Naquib Al-Attas', *At-Ta'dib* 5, no. 1 (2011): 27-41.

[29] Sya'bani, 'Syed Muhammad Naquib Al-Attas' Thought on Islamic Education'.

the basis for reconstructing an integral Islamic education, with a primary orientation towards forming adab. Education is not merely the transmission of knowledge but spiritual, moral, and intellectual development that places humans in the correct ontological and epistemological order. The concepts of adab, fardhu 'ain, and fardhu kifayah knowledge, as well as the methods of tawhid and metaphor, form the conceptual foundation for building an Islamic education system capable of producing perfect human beings in the global era. However, this study has limitations in its scope, as it focuses solely on Al-Attas' ideas without comparing them to those of other contemporary Islamic thinkers such as Taha Abdurrahman or Hossein Nasr. Additionally, since it is based on a literature review, this study has not been tested at the implementation level within the context of actual educational curricula. Therefore, further empirical and comparative studies are highly recommended to expand the relevance and applicability of these concepts in modern education.

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