SYED MUHAMMAD NAQUIB AL-ATTAS EDUCATION CONCEPT AS THE BASIS OF ISLAMIC EDUCATION

ISKANDAR MIRZA

Nusantara Islamic University, Bandung, Indonesia. Email: iskandar.mirza@uninus.ac.id

SYARIF NURJAMAN

Nusantara Islamic University, Bandung, Indonesia. Email:syarifnurjaman_pais2_2020@uninus.ac.id

MIDAH HAMIDAH

Nusantara Islamic University, Bandung, Indonesia. Email: midahhamidah_pais2_2020@uninus.ac.id

Abstract

Globalization that is present today has various impacts. The positive impact of globalization is that everyone can learn from each other. However, the negative impact is that it worsens the identity and morality of mankind, especially Muslims. Therefore, a solution is needed, namely education, especially Islamic education. Islamic education that is able to provide solutions comes from Syed Muhammad Naquib Al-Attas, departing from this research was conducted. The research method used is library research with a qualitative approach. Data sources consist of primary sources (books written by Al-Attas) and secondary sources (journals related to the research focus). The results of this study are: first, epistemology must be de-westernized by criticizing the Western paradigm, because education cannot be separated from this aspect. Second, adab is the basis of Islamic education. Third, from adab then derived the classification of science consisting of fardhu ain and fardhu kifayah. Fourth, that this knowledge can be applied in Islamic education using the monotheism method and the metaphor and story method.

Keywords: Adab, Globalization, Islamic Education

A. INTRODUCTION

Today's society is dealing with globalization. Globalization itself is a peraban movement of human development. Globalization itself refers to a condition of the times, in which all aspects of human life begin to become globalized. That is, the condition of this era is marked by the folding of time and place. This multiplicity of time and place means that everyone is no longer limited by place and time to interact with each other, for example between Indonesians and Americans, one no longer needs to go far, or spend a lot of time getting to know each other's civilizations. Everyone can now know each other thanks to, and this is driven by technological developments(Aristyasari, 2013: 265).

With the development of technology, each individual is no longer isolated in his own civilization. Everyone is now familiar with other civilizations besides his own. This is certainly a development and because it is positive for human civilization, because every individual in various places can now know each other, and then can develop themselves with each other, with the introduction of other civilizations. However, on the other hand, there are also negative impacts that surfaced in the midst of globalization(Aristyasari, 2013: 256).

With globalization, people have lost their original character and identity. Even the grip of everyone's life can now be shaken thanks to globalization. Why does this happen? Because by getting to know everyone in a new civilization, at the same time he is "forced" to deal with new and abundant information. Instead of being a source of wealth of meaning and development of knowledge, a person can actually be confused by the amount of information that is present in front of him, and this is the impact of globalization. The implication of this condition is that a person's ethics, morals and even religion can now be shaken, because they are influenced by outside cultures that attack him.(Shafa'ati & Muamanah, 2020: 286).

This will certainly have a negative impact on the Muslim generation in the world, especially in Indonesia. Because globalization, regardless of its positive impact, can damage current and future generations. Therefore, an effort is needed to overcome this problem, namely by reconstructing education(Sari, 2017: 8). Because education can make or shape students so that they can live and survive in accordance with their times, and so that students can develop in accordance with good morals. In the context of Islam, Islamic education is an effort to shape a person so that he can live in accordance with Islamic values, which include attitudes, thoughts and habits in his daily life. So that a Muslim youth or Muslim protégé can have good speech, attitude, way of thinking and behavior in accordance with Islamic values or principles.(Muslina & Rahman, 2021: 55-56).

The need for the reconstruction of the Islamic education system has become an urgency in itself, because considering that globalization has never stopped today—in the sense that globalization is constantly evolving, and therefore the threat is still moving as well. 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 a concept (in the sense that it is not based on a technical level), will create a deep-rooted reconstruction(Abrori & Nurkholis, 2019: 10).

Many Muslim thinkers have tried to collaborate with Islamic education thinking, and one of the leading thinkers who talk about Islamic education is Syed Muhammad Naquib Al-Attas. Al-Attas is a prominent figure of Islamic thinker, best known for his project on the Islamization of Science. However, not only is he famous for the project, Al-Attas is also famous because he also thinks about education. In particular, he himself has his own analysis of this field (read: Islamic education) in which he suspects that the contemporary problem that plagues Islamic civilization is westernization. Westernization in question is, that Muslims in contemporary times have been infected with the Western paradigm, so that Muslims become degraded identity.

Al-Attas's position also explains why globalization is bad, especially its negative impact on Muslims; specifically have an impact on moral degradation or adab(Hasibuan, 2016: 51). The reason is, because globalization itself is centered on Western civilization, and in Al-Attas' point of view, civilization as well as Western worldview itself has problems with Muslim civilization, because there are paradigmatic differences in the world, which will then certainly affect the lifestyle of 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, and then depart from the renewal of the knowledge system, the next task is the renewal of the concept and education system.

Departing from this, research on the concept of Al-Attas education becomes important. So based on this background, the formulation of the problem from this research is, in the midst of increasingly strong globalization, which, apart from its positive impact, has a negative impact on Islamic civilization, an effort is needed to reconstruct the concept of Islamic education. Then, from the formulation of this problem, it is then revealed to be a research question as follows: how is the concept of education of Syed Muhammad Naquib Al-Attas regarding the concept of Islamic Education?

B. METHOD

This research is a library research, using a qualitative approach. Sources of data in this study consisted of two kinds, namely primary sources and secondary sources. Primary sources consist of texts written by Syed Muhammad Naquib Al-Attas, which talk about education. While secondary sources consist of journals relevant to the focus of this research. The collection technique used in this research is documentation, with the following procedure: first, the researcher collects various data sources related to the focus of this research. Second, the researcher then selected the data sources. The analytical techniques used in this study are, first, the researcher reads and interprets the source texts of this research. Second, the researcher then carried out a thematic categorization of the research data, to produce systematic data. Third, description, which 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, is an Islamic intellectual figure or figure who was born in Bogor, West Java, on September 5, 1931. Al-Attas himself has a father named Syed Ali Bin Abdullah al-Attas, who is a descendant of Saudi Arabia. Al-Attas himself also has a lineage that connects to a prominent scholar and Sufism expert from the sayyid group. Al-Attas himself had a mother named Syarifah Raguan al-Idrus, who was a descendant and kinsman to the King of the Sunda kingdom of Sukapura, West Java. It is thanks to these two good descendants that explains why Al-Attas got a good education(El Hakim & Fahyuni, 2020: 49-50).

From his father he received education related to Malay language, literature and culture. While from his mother's family he received education related to Islamic sciences. Al-Attas himself received education since he was 5 years old when his parents invited him to Malaysia. Then, there he was admitted to 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 of the Japanese occupation. It was in West Java that he then received his

education in Sukabumi, precisely at the madrasa al-'Urwah al-Wutsqa (1941-1945).(El Hakim & Fahyuni, 2020: 50).

After the end of World War II, al-Attas returned to Johor to get the next level of education. He then received his education at Bukit Zahrah School, then to English College (1946-1951). After that, then al-Attas joined the army service as a cadet officer in the Malaysian-British army, 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 himself decided to become a regiment of the Malayan royal army, the Federation of Malaya. However, al-Attas' period of participation was not long, because he preferred to have a career in the intellectual field and left the military. From here he then studied at the University of Malaya Kuala Lumpur,(El Hakim & Fahyuni, 2020: 50).

During his undergraduate years, al-Attas had written two books entitled The Ruba'iyat Series and also 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). At this campus he obtained his Master's degree with the thesis title Raniri and the Wujudiyyah of 17th Century Acheh. Then he moved the following year at SOAS (School of Oriental and African Studies, University of London (1963-1965) to complete his doctoral education. From this university he obtained a doctorate in philosophy (Doctor of Philosophy) with the dissertation title The Mysticism. of Hamzah Fansuri(El Hakim & Fahyuni, 2020: 51).

This influential impact after he attended military education explains why he has an obedient, loyal and self-disciplined attitude. In addition, he is also an expert in various scientific disciplines such as philosophy and metaphysics, history, theology and literature. In addition, Al-Attas himself is counted as an intellectual who is productive in writing, both in Islamic studies and also regarding Malay civilization.(Aristyasari, 2013: 258).

2. Dewesternization of Epistemology: The Roots of the Islamic Education Paradigm

In carrying out the reconstruction of Islamic education, it is necessary to first discuss the Islamic epistemological system offered by Al-Attas. Why is that? Because the foundation of Islamic education itself 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 separate need to build a critique of Western epistemology; as an effort to purify Islamic epistemology. Furthermore, to carry out purification, the characteristics of Western epistemology will be presented first. Thus, in this section, we will describe the characteristics of Western epistemology, as well as criticisms of it.

According to Al-Attas, there are more or less five characteristics of Western epistemology. The epistemology, among others, first. Reason is the measure of truth. In the paradigm of Western epistemology, reason is the only measure of truth. Then the reason referred

to in Western epistemology only includes mathematical rationality (thus does not include intellect as in the Islamic epistemological system). This of course is against Islam. Islam itself certainly recognizes the role of reason 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 the powers possessed by humans, apart from other powers. Even in the Islamic point of view, reason alone is limited, because there are things that are not reached by reason, such as things that are spiritual. Whereas this spiritual matter itself is very important for epistemology, and especially later for Islamic education itself(Fahrudin et al., 2020: 74).

Islam itself recognizes the senses and especially intuition as a source of knowledge (the senses are also recognized by the Western paradigm, but intuition is rejected by the Western paradigm). Intuition itself is very important in the paradigm of Islamic knowledge, because with intuition one can arrive at spiritual understanding; which in this case is religion itself. Furthermore, this power of human knowledge is positioned as a hierarchy, where intuition is at the top position as a source of knowledge, then there is reason and at the bottom is the human senses. However, even though there is a hierarchy of these three sources, they are a way of human knowledge that cannot be separated from each other, in the sense that all three must be placed as a whole.(Sassi, 2020: 142).

Second,dualism. Western civilization itself bases its epistemological principles on dualism. Dualism itself can actually be traced to the thought of Rene Descartes as the father of modern philosophy. Descartes found the dictum cogito ergo sum (I think, therefore I exist). The dictum certainly has implications for knowledge systems. What's that? Namely the distinction or dualism between the subject and the object. The subject is the entity that knows, while the object is the entity that is known. The relationship between the two things is distant, so it is not possible to unite knowledge or epistemological unification. This is certainly problematic, because in Islamic epistemology there is no dualism, because Islamic epistemology itself—which was later revealed to be an educational system, epistemology is holistic.(Fahrudin et al., 2020: 74).

Third,secularism. Secularism refers to the view that world affairs and religion must be separated from each other. Thus, any knowledge should not be interfered with by religious values, why? Because religious values are a private matter, while science is not at all. This is certainly contrary to Islamic epistemology. Because in Islam there is no so-called secularism, in Islam—according to al-Attas—Islamic values or religious values should not be separated from science. Science must be guided by religious values, because knowledge itself is aimed at arriving at spiritual things(Fahrudin et al., 2020: 74).

Fourth,Western epistemology is based on skepticism. Skepticism is a central part of Western epistemology. Skepticism itself is an attitude of doubt that is prioritized and also put forward in the principles of Western epistemology. This skepticism does not exist in Islam, because in Islamic epistemology knowledge must be based on faith. Doubt itself for Al-Attas is very dangerous, because this is what can explain why the process of science in the West always ends in doubt, and never reaches definite knowledge. In

contrast to Islam, knowledge must arrive at achievement, that knowledge is certain and humans can arrive at the certainty of knowledge itself. This definite knowledge of course means that the truth in the Islamic world exists,(Fahrudin et al., 2020: 74).

Finally, fifth, science is neutral. In the Western epistemological system, knowledge is considered as neutral, because in the Western point of view, neutral knowledge means that knowledge is objective. In this sense, objectivity is guaranteed when value-free knowledge is embraced. The question is is that so? According to Al-Attas, science itself is certainly not neutral, because there will always be value contained in every science. And this is not problematic for the system of knowledge itself as a whole building; even the acknowledgment of the influence of values will not interfere with the objectivity of science(Fahrudin et al., 2020: 75).

3. The Concept of Adab as an Islamic Education Orientation

What is the purpose of Islamic education? The answer to this question also encourages one to explore the fundamental aspects of Islamic education. Naquib Al-Attas explained that science will give birth to justice, thus science must first be based on being a first element, then justice will emerge from it. Justice itself in the sense of Al-Attas refers to the condition of harmony of an order, where every element that is summarized in the order is present in its correct and proper position. This harmony itself refers to a condition of equilibrium or balance between beings and elements in a reality(Al-Attas, 1993: 149).

Al-Attas then explains that the just condition embodied in knowledge is called wisdom. Wisdom is God's knowledge given to man. Thus justice is an existential condition in which wisdom is manifested in a sensible and intelligent context, and at the same time in human spiritual reality. The concrete manifestation of wisdom itself is adab(Al-Attas, 1993: 149).

In the perspective of Al-Attas, adab itself, the origin of the word means inviting a banquet. As in a banquet, a person who entertains is a person who has glory and prestige. Then the people who are invited to the banquet are, of course, people who have been taken into account by the invitees, in the sense of honorable people too. The honorable person who was invited himself was a person who was capable and also had good ethics and behavior and was also honorable. They are people whose words and actions are regulated according to noble values(Al-Attas, 1993: 149).

There is food in the banquet. The food also certainly participates in the glory and honor of the presenter or the owner of the house. In this case Al-Attas mentions that the food is exactly the analogy of knowledge, because knowledge is strongly related to food for the soul. Food for the soul itself will certainly sustain the adab and discipline for a person (both soul and mind). Food is also a power that can increase the attributes of the human soul and mind. In addition, this soul food also serves to correct human actions and thoughts from mistakes(Al-Attas, 1993: 149-150).

The metaphor above also explains what is called knowledge in Al-Attas' perspective. In Al-Attas' thought knowledge is a banquet in which each individual must feel like a chosen invited guest (and therefore have a noble mind and attitude: deserved to be invited). Then

knowledge itself, and education in particular, must be directed towards that direction, namely the formation of one's etiquette so that one can become worthy as an invited guest.(Al-Attas, 1993: 150).

When present at the banquet, or as one seeking knowledge (student), one will taste the food, which in this case refers to direct knowledge, whereby one feels directly the true taste of the food of that knowledge. In this case for Al-Attas education is therefore an effort so that a person achieves an effort to enjoy spiritual knowledge, where he simultaneously reveals reality and truth with his spiritual vision.(Al-Attas, 1993: 150). Then Al-Attas explained that: "Adab, then, is the spectacle (mashhad) of justice as it is reflected by wisdom; and it is the recognition and acknowledgment of the various hierarchies (martib) in the order of being and existence and knowledge, and concomitant action in accord with the recognition and acknowledgment.(Al-Attas, 1993: 150)."

Then the basic question is, what is the orientation of education in Islam? Al-Attas replied that the main orientation or goal in Islamic education is to produce good human beings. So what is meant by good here? Good refers to the adab itself which includes the spiritual and material dimensions of a person's life that is directed towards goodness. And of course this goodness is not only sought and obtained or oriented for the world, because for Al-Attas, Islam also wants education to be oriented to the afterlife.(Al-Attas, 1993: 151-152). It can be concluded that Islamic education is education that wants to produce Insan Kamil, namely someone who is able to reveal the divine qualities within himself.(Wiratama, 2011: 30).

4. Islamic Education Materials in the style of Naquib Al-Attas

Humans in the perspective of Al-Attas consist of two aspects, namely material and spiritual aspects(SN Al-Attas, 1979: 23). Therefore, education must be able to meet these two dimensions. To fulfill these two dimensions, Al-Attas divides two types of knowledge as a means of Islamic education, namely Fardhu Ain (Religious Sciences) and Fardhu Kifayah (Rational, Intellectual and Philosophical Sciences).(Abidin & Zulfah, 2018: 57). The details will be explained below:

First,Religious Sciences. The 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)(Abidin & Zulfah, 2018: 57).

Second,Sunnah. This knowledge refers to the life, history, treatises, hadith of the Prophet. In addition, it is also learned about the narrators. Then in this science also discussed about the history and methodology of hadith. Al-Attas also explained that in this science must also be discussed Shari'a, principles and practice of Islam. This aspect of the Shari'a for Al-Attas is very important for Islamic education, so it must be used as a benchmark for the learning system(Abidin & Zulfah, 2018: 57-58). Third, theology. Theology itself discusses the knowledge of God, substances, attributes, names and also the actions of

God. Then on the other hand also studied about Islamic metaphysics, such as cosmology, ontology, psychology and all elements of Islamic philosophy(Abidin & Zulfah, 2018: 58).

Fourth,linguistics. Linguistics covers any language, so it is also necessary to discuss literature. Fifth, Rational, Intellectual and Philosophical Sciences. This last science section discusses the rest of all the sciences that have not yet been mentioned, such as physics, biology, sociology, anthropology and other sciences.(Abidin & Zulfah, 2018: 58).

Apart from that, there is something that needs to be noted, namely, that the first dimension of science, namely fardhu ain science, can be used as basic values for each individual. These basic values become a container and also a process to deliver a person to a dedication to God. Then for the second aspect, referring to fardhu kifayah, which is a science that can encourage someone to develop life skills, so that someone can survive in their concrete life. Although in Islamic education there are two dimensions, these two dimensions are not mutually exclusive, but exist as a unit.(Yasin, 2017: 255).

5. Islamic Education Method

In the perspective of Naquib Al-Attas, the concept of Islamic education was later revealed to be a method. The method in question is the method of Islamic education. The method of Islamic education itself is divided into several forms, namely:

First,The Tawhid Method. The Tawhid method refers to an emphasis on an integral, comprehensive education system and refers to the unity or singleness of the system. The Tawhid method is certainly contrary to the Western paradigm which tends to be fragmentative, in the sense that each element of knowledge is not related to each other, even separate and distant at the same time. In contrast to Islamic education which emphasizes the unity of every aspect and element in the expression of education. The starting point for the monotheism method is the belief that human knowledge is inherent in nature, referring to the unity of the source, namely God. Although this unity is emphasized, Islamic education itself emphasizes a multi-approach approach(Sha'bani, 2013: 23).

What is meant by unity with multi-approach? Al-Attas explained that in the education system, every individual should be reminded and emphasized that humans receive knowledge as well as wisdom through God; especially through a direct understanding of the source of knowledge itself. Direct acquisition itself is obtained through spiritual sensing, wherein the truth is revealed to a person directly through spiritual revelation. But this spiritual revelation coincides with the development of the adab and mentality of the revealer(Sha'bani, 2013: 23).

Al-Attas gave an example when he was researching the mystic of Hamzah Fanshuri. What Al-Attas does is dig into knowledge or insight into the structure of language, understanding the meaning and also fully participate in the linguistic awareness of Fanshuri's writings. Then it didn't stop there, Al-Attas himself tried to penetrate the depths of Malay Sufistic emotions, by living his feelings, feeling the way Fanshuri did, and tracing Fanshuri's creative process in expressing his Sufistic experiences into symbols. Only after

going through this process did Al-Attas manifest the experience he had gained into a scientific narrative, so that Fanshuri itself was presented as a scientific concept.(Sha'bani, 2013: 24).

Second,Metaphors and Stories. The second method is metaphor and story. In this sense Al-Attas emphasizes that education should emphasize the use of metaphors or parables as well as stories. This is as illustrated by Al-Attas, where he uses a signboard meataphor when explaining the direction of science. For Al-Attas, knowledge is a marker direction that points to a certain direction or goal that must be achieved by someone. Because it is a signboard, then the board is not a destination in itself, but a direction or a signpost that must be taken. The problem is, often people only focus on road markers, and do not focus on the goals that road markers want or want to show, as a result one will not go forward and will stop in front of the road marker. This is a picture of the two paradigms of knowledge, where the first knowledge paradigm emphasizes that this world, and also knowledge, is a mere marker, where we must finally be able to understand and understand where the sign leads (to God), while the other paradigm second, instead of leading a person to a goal, it does not lead anywhere, aka the paradigm does not lead a person to a human goal, namely God himself.(Sha'bani, 2013: 25).

Apart from that, Al-Attas emphasized that the two methods of Islamic education became a basis or foundation, and then from the two methods it was only revealed to be 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-style knowledge itself.

D. CONCLUSION

Based on the discussion above, it can be concluded that: globalization that is happening today, in addition to having a positive effect, also has a negative effect on human civilization, especially on Muslim civilization. Departing from these conditions, a reconstruction of the Islamic education system is needed as a support for Muslim civilization. On the other hand, there is also a need to de-westernize the knowledge paradigm—which is closely intertwined with education, because globalization itself originates from Western civilization. This is what makes the thoughts of Naquib Al-Attas very important to study. Al-Attas explained that Islamic education must be based on the elimination of various Western elements, in its epistemology or paradigm of knowledge.

Then after dewesternizing, Al-Attas showed that Islamic education is based on the most basic concept, namely adab. Adab itself must be the spirit for Islamic education, because the purpose of education in Islam is to form good human beings. Then from the concept of Adab, it is revealed to be a classification of knowledge that can fulfill two human dimensions, namely material and spiritual, by dividing knowledge into fardhu ain and fardhu kifayah sciences. Finally, the implementation of this knowledge can be made possible by two methods, namely the monotheism method and the metaphor and story method.

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