



The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education

Syed Muhammad Naquib al-Attas

[Download now](#)

[Read Online ➔](#)

The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education

Syed Muhammad Naquib al-Attas

The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education Syed Muhammad Naquib al-Attas

This is the keynote address delivered by Professor Naquib al-Attas at the “First World Conference on Muslim Education” held in Makkah al-Mukarramah in March 1977.

The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education Details

Date : Published December 28th 1997 by Library of Islom Ltd (first published 1980)

ISBN : 9780934905930

Author : Syed Muhammad Naquib al-Attas

Format : Paperback 46 pages

Genre : Education, Religion, Islam, Philosophy



[Download The Concept of Education in Islam: A Framework for an I ...pdf](#)



[Read Online The Concept of Education in Islam: A Framework for an ...pdf](#)

Download and Read Free Online The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education Syed Muhammad Naquib al-Attas

From Reader Review The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education for online ebook

Ade Rully says

buku yg dari dulu ingin saya baca
alhamdulillah..

Retno larasati says

apparently this is philosophy book, not what I expected but good to know

Najibah Bakar says

Buku ini menghuraikan dengan lebih terperinci konsep2 yang terdapat dalam falsafah pendidikan Islam yang pernah dibentangkan oleh Prof. Syed Naquib di Persidangan Pendidikan Islam Dunia kali pertama di Makkah.

Konsep2 ini telah dibentangkan di Persidangan Pendidikan Islam Dunia yang kedua, di Pakistan.

Antara yang menarik adalah perbezaan antara konsep ta'dib dan tarbiyah dan kenapa konsep ta'dib adalah lebih tepat untuk digunakan.

Dalam buku ini juga diterangkan kerangka Universiti Islam yang patut dibina untuk mengambil tempat pendidikan universiti yang dijalankan menurut acuan Barat. Model insan kamil yang ingin dilahirkan melalui universiti Islam, adalah berasaskan manusia contoh yang telah diutuskan Allah kepada kita, iaitu Rasulullah SAW. Universiti itu perlu menekankan fardu ain sebagai asas dan spesialisasi fardu kifayah yang sudah dijernihkan daripada unsur-unsur asing yang boleh merosakkan perspektif insan tentang agama Islam.

Azraai Yusof says

buku yang penuh dengan persoalan dan membaca buku ini umpama membuka sebuah pintu kepada buku-buku lain

Wan Mohd Aimran says

A penetrating and (in my view) correct diagnosis of the root of the contemporary problems facing the Muslim Ummah, followed by an original exposition of the Islamization of contemporary knowledge by one of the most prominent Muslim thinker/scholar of our age. Erudite, confident and exquisitely written.

Akmal A. says

It is a good guide for islamic education. The books provide the idea of framework and the distinction between tarbiyyah and ta'dib

Mamluk Qayser says

Another splendid work by our very own Professor Syed Naquib al-Attas. Short yet dense, this book delivered a powerful and original introduction of education in Islam.

It is important to note that al-Attas insisted of a holistic Islamization in every aspect of life. While every primary schooler is taught that Islam is more than a mere religion, it is *din*, which meaning implies an organised and civilized living, a metropolitan; a microcosmos in a macrocosmos, none of other modern authorities speak as vocally as al-Attas. This book aimed to introduce an original notion of education from the Islamic point of view, a radical suggestion of an alternative to the incumbent Western secular brand of education. While it would be good to read on his elaboration of the Islamic university rather than a presentation of the "do's and don'ts", he insisted in the introduction that this work is a framework rather than a complete exposition.

Even so, I was thoroughly enjoyed with al-Attas way of slowly developing his discussion. His work possess the rare taste of authority and explanation, rather than blatant polemical way of writing. He started from the very bottom, to the definition of education.

Education, according to al-Attas, is first and foremost a function of knowledge rather than cherishing or mercy, as we would elaborate later. Education consists of both "...recognition and acknowledgement of the proper places of things in the order of creation..." It is important to note that al-Attas insisted that acknowledgement entails concomitant action.

We have already mentioned that education is a function of knowledge rather than cherishing. What holds education together is *ta'dib*. *Ta'dib* alone, rather than now-popular word of *tarbiyyah* that according to al-Attas deserved the pedestal of Islamic education. He insisted that *tarbiyyah* does not equate to education, nor it is enough to bring proper fruits towards the learner.

He believed that the concept *tarbiyyah* already showed its fault in the semantic field, as the word cannot be found in any major Arabic lexicons. If there's any, the word only implies a general function of "cherishing, nourishing etc" that can also be applied to cattle-rearing or others as well. Education, as we can see priorly, is a function of recognition and acknowledgement which threads closely to the rational faculties only inherent in man. Secondly, the word implies of a borrowed authority, in the sense of the word *rabba* which implied the position and power that a parent had over their children, for an example. This borrowed authority does not refer at all to knowledge but rather existential conditions a *rabb* can bestow upon their vassals. Moreover, the word *rabba* implies the function of *rahmah* or mercy rather than *'ilm* or knowledge. We have insisted again and again that education implies knowledge rather than nourishing.

It is in this sense that a verse in the Quran where the Pharaoh questioned the prophet Moses, "Did we not

cherish (*nurabbika*) thee as a child among us?" (26:18) No one doubts the inability of the Pharaoh in educating the Prophet, and that is why rather than *educate*, the Qur'an used the word *cherish* in describing Pharaoh relation to the Prophet. We have said that *tarbiyyah* implies a distinct function than knowledge, that is mercy or *rahmah*. What is meant by mercy in Islamic metaphysics, is the act of bringing towards the degree of completion. As God is the All-Merciful, than it suited to him that his act of *rahmah* is of the greatest feat, that is bestowing of existence to everything that exists. A murabbi, possessing far more limited power of *rahmah* than the All-Merciful could only bring towards the degrees of completion of physical and intellectual field of his learners. And this, is far less than satisfactory demanded by education.

The critique against the concept of *tarbiyyah* came as a shock to me as I have always assumed that the neo-Islamization movement in Malaysia came directly from the students of al-Attas. But recent meetings with a handful of youths that assumed the name of *murabbis* proved that the name of al-Attas seemed destitute from their mind. Then, from where these murabbis acquired their path of education? I must refrain from providing any comments regarding the activities of those circles of murabbis and their acolytes, but I can attest that their brand of education at first gland thread more closely to the function of cherishing rather than knowledge. Heck, even some of the people are calling their brand of education as "Islam geli-geli" (Islam viewed from the rose-glossed glass panel), and in dark corner somewhere people are saying that those circles are no more than a matchmaking activity. Who knows? But if indeed the matchmaking activity is true, then it accomplished the meaning implied by the word *tarbiyyah* (nourishing, cherishing), is it not? ;)

Razul Fahmi says

I want to read this book

Norziati says

Prof al-Attas menjelaskan dengan teliti dan mendalam akan maksud sebenar pendidikan sebagai ta'dib, bukannya ta'lim (instruction) atau tarbiyah (good breeding). Dengan mengambil makna ini, beliau menyimpulkan bahawa tujuan pendidikan ialah untuk menghasilkan insan yang baik (good man) dan bukannya warganegara yang baik (good citizen). Kebaikan itu bermula dari dalam diri, di mana dengan mengenali diri maka seseorang itu akan berhasil menjadi warganegara yang baik, yang sedar akan hakikat dan tanggungjawabnya di dunia.

Irsyad Putera says

.s.

Khairul Anwar says

As the author states at the start, this is a "book of definitions relating to the essential elements in the concept of education and educational process as envisaged in Islam".

M Mushthafa says

Bagus: menelaah konsep pendidikan Islam dengan bertolak dari konsep-konsep kunci dan melacaknya dari sudut bahasa.

Saya membaca buku ini dalam versi terjemahan bahasa Indonesia. Terbitan Mizan, diterjemahkan oleh Haidar Bagir, dedit oleh Jalaluddin Rakhmat.

Amirah Farhana says

Enlightenment!

It helps me to understand how important adab is and how it links towards the concept of education in Islam. Something that i had not understand before.

Exavidreader says

I read a few pages and then gave up. Too long-winded for me. Maybe I'll pick it up one day when I have all the time in the world.

Wayfarer says

All is all a short but good read; Prof. Naquib al-Attas takes a lexicographical approach in restoring meanings to key terms and concepts in order to clarify the concept of Education in Islam.
