The concept of adâb by Syed Muhammad Naquib al-Attas and its relevance to education in Indonesia

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ABSTRACT

During the first World Conference on Muslim Education in 1977 in Mecca, Syed Muhammad Naquib al-Attas presented a highly important theory to the Muslim community. According to al-Attas, the most fundamental problem being confronted by the ummah today is the loss of adāb. Al-Attas then offered a resolution in the form of adāb-based education (ta'dīb). In this article, the writer has tried to examine the concept of adāb as defined by al-Attas and its relevance towards education in Indonesia. The writer has used a qualitative method in the form of content analysis towards the works of al-Attas. Moreover, the writer has also conducted interviews to complement the required data. The results show that the concept of adāb as outlined by al-Attas more than 30 years ago still holds a high relevance towards education in Islam. Adāb not only presents itself as a theoretical concept, but also practical and applicable; encompassing aim of education, curriculum, teacher qualification, learning methods, evaluation methods and including also the means and infrastructure for learning. The concept of adāb by al-Attas, if comprehended correctly, could be a solution to the crisis in the world of education today.

Keyword: adab; al-Attas; education

I. INTRODUCTION

In the year of 1977, three hundred and thirty Muslim scholars attended a conference in the holy city of Mecca. They gathered in the event of World Conference on Muslim Education. Over nine days (31 March- 8April 1977) they contemplated upon issues on education, held thoughtful discussions and dan proposed a variety of solutions aimed towards making Islamic education better (Husain & Ashraf 1994).

Among the Muslim scholars present was Syed Muhammad Naquib Al-Attas. A scholar born in Bogor, 5 September 1931, who acquired a lot of fundamental concepts on education. In the conference, Al-Attas delivered a significant theory to the Islamic populace. According to him, the most fundamental problem being confronted by the *ummah* today is the loss of *adâb*. Al-Attas then offered a resolution in the form of *adâb*-based education or *ta'dîb*. Al-Attas' proposition was initiated by suggesting that *ta'dîb* become an agreed term for education in Islam in place of *tarbiyah* atau *ta'lîm* (Daud, 2006, p.174).

Al-Attas' proposal on *ta'dîb* triggered a reaction from the conference participants. Not all agreed with the term *ta'dîb* suggested. Several parties wanted to retain the terms *tarbiyah* and *ta'lîm* for education in Islam. The scholars' arguments eventually forced the committee to accept a compromised resolution, that the definition of education as a whole is contained within the terms *tarbiyah, ta'lîm* and *ta'dîb* used simultaneously (Daud, 2006, p.175).

In 1980 the World Conference on Muslim Education was once again held in Islamabad, Pakistan. Al-Attas was among the scholars present once more in the event. It was then that Al-Attas voiced his disapproval towards the integration of the terms *tarbiyah*, *ta'lîm* and *ta'dîb* for Islamic education. In Al-Attas' opinion, when understood properly, *ta'dîb* is the most appropriate concept for education in Islam. Al-Attas then affirmed his point of view.

"*Ta'dîb* already includes within its conceptual structure the elements of knowledge (*'ilm*), instruction (*ta'lîm*), and good breeding (*tarbiyah*), so that there is no need to refer to the concept of education in Islam as *tarbiyah-ta'lîm-ta'dîb* together. *Ta'dîb* is then the precise and correct term to denote education in the Islamic sense (Al-Attas 1999, p33).

In the view of Al-Attas, *ta'dîb* itself has rounded up the four main characteristics of education; First, the gradual process on the consummation of man (*al-tarbiyah*). Second; teaching and learning (*al-ta'lîm wa al-ta'allum*) which recognizes cognitive, intellectual and reasoning aspects of the student. Third; self-discipline (*riyâdhah al-nafs*) which encompasses the body, the soul and the mind. Forth; the process of exaltation and purification of character (*tahdzîb al-akhlâq*).

The debate regarding the concept of *adâb* and the term *ta'dîb* was ostensibly unresolved within the conference. Support and contradictions continued again after. The Indonesian-born scholar who became a professor of education at Universitas Kebangsaan Malaysia, Hasan Langgulung, agreed with Al-Attas. He tended more towards the term *ta'dîb* to represent the meaning of education in Islam. According to him, the word (*ta'dîb*) was more appropriate because it possessed the definition of a process which aims more towards developing and perfecting character. Or, in other words, more focused towards nurturing the religious spirit and best character (*akhlâq).

In contrast to Hasan Langgulung, the concept of *ta'dîb* by Al-Attas encountered a critical response from Nurcholish Madjid. In his opinion,

Al-Attas' concept of adâb is non-arbitrary; without reason. What is mentioned in the al-Qur'an is not the *adâb* as to which he has defined, but instead *tarbiyah*, *Rabb-irhamhumâ kamâ rabbayânî saghîrâ*. Who educates us bigger and more discerningly than our own parents? That's *tarbiyah*, and *tarbiyah* means advancing (Madjid 1998, p. 249).

Nurcholis Madjid even stated

I do not understand this concept of *adâb*. It supposedly referenced hadits. *Addabanî Rabbî fa ahsana ta'dîbî*. On the matter of reference then why not just al-Qur'an all the way? In the al-Qur'an it is *tarbiyah*, and it is the same as *tanmiyah* or *development* in its English form. So we are continuously developing (Madjid 1998, p. 250).

Other critical responses also came from Kemas Badruddin who wrote the thesis *Thoughts on Islamic Education by Syed Muhammad Naquib Al-Attas (A Conceptual Philosophical Reformulation Analysis)*. He concluded that Al-Attas' concept of *ta'dîb* is abstract, highly philosophical, and limited to efforts towards educational improvement/ consummation in the higher education system such as in university (Badaruddin 2007, p.59-64).

Upon this basis, studies on the concept of *adâb* formulated by Al-Attas become important to be examined further. What exactly is the concept of *adâb* as referred to by Al-Attas? How is it put into application? And what is its relevance towards education in Indonesia? These are several issues to be discussed in this article.

II. THE CONCEPT OF ADÂB BY SYED MUHAMMAD NAQUIB AL-ATTAS

The concept of *adâb* as defined by Al-Attas greatly correlates to other key terms which are fundamental elements within the Islamic worldview, such as the concept of meaning, education, wisdom (*hikmah*), justice ('*adl)*, and others. However, according to Al-Attas, all those concepts are sourced from the concept of *adâb.* Therefore, it can be said that the concept of *adâb* is a *master idea* of Al-Attas' point of view (Daud n.d., p.119). Al-Attas stated

There is no one other key concept which in reality is central to education and the educational process, because the others we have mentioned all focus their meanings in this context toward it alone, such that by itself it stand sufficient as the precise term to denote education. This is because the key concept alluded to identifies itself as the 'something' in knowledge which is of the purpose of seeking it. The major key concept is couched in the term *adâb* (أدب) (Al-Attas n.d., p.21).

In understanding the term *adâb,* Al-Attas administered Islamization to its base definition according to the al-Qur'an and the *sunnah* of Rasulullah SAW and of the earliest Muslim generations. Later, it was analyzed before Al-Attas then proclaimed the new meaning of the term *adâb* (Daud n.d., p.45). Al-Attas stated its new definition as

Adâb is recognition, and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to that reality and to one's physical, intellectual, and spiritual capacities and potential (Al-Attas n.d. p.27).

A background towards the concept of *adâb* formulated by Al-Attas is his analysis towards the problems encountered by the Islamic *ummah* in the fields of education, intelligence and culture. According to Al-Attas, the Islamic population faces two challenges; First, the external religio-cultural and socio-political challenges coming from the West. Second, internal challenges which appear in three correlating problems, namely *confusion of knowledge, the loss of adâb*, and the appearance of leaders unfit to bear responsibility, in various fields (Al-Attas n.d., p.137-138). Upon these problems, Al-Attas said;

All matters which become the peak of our problems, the Muslim population, as stated above, are related one towards the other, and its following effects, so that they happen again continuously without faltering, as if representing a complex circle without any point of starting. But nevertheless, the most fundamental reason between the three is the con-

fusion and error regarding knowledge, and to solve such a problem, as well as disconnecting the cause-effect chain relation associations between them so that its point of origin can be destroyed, then we have to solve the problem of the loss of *adâb* firsthand, because knowledge cannot be taught and instilled, and educated upon within a person without him firstly qualifying to the requirements of *adâb,* which must be implemented upon the self of its pursuer, and to become a container for the knowledge being pursued (Al-Attas n.d., p.130).

Al-Attas not only offers a definition which is conceptual and comprehensive towards the meaning of *adâb.* He also expkained its meaning with more detailed explanations. The following is a further explanation on the meaning of *adâb* claimed by Al-Attas.

A. Adâb toward one's self

Adâb in this case means that man must realise that his self is made up of two substances, they are the rational soul (*al-nafs al-nâthiqah*) and the animal soul (*al-nafs al-hayawâni*). The rational soul drives the self towards praiseworthy deeds such as staying true towards its *azali* covenant with Allah. Meanwhile the substance of rational soul drives it towards evil deeds, bestiality, and becoming heedless of its covenant to Allah (Al-Attas n.d., p.43).

B. Adâb toward others

Adâb in this case means the implementation of best character *(akhlâq)* based on a man's position. The position in consideration is not based on criteria of power, wealth, beauty, or lineage, but rather based on criteria as stated by Allah in the al-Qur'an and exemplified by His Messenger. Specifically, it is based on knowledge piety and *akhlâq*. An example is the *adâb* towards parents and relatives within the family home; how a person must act with humility *(tawadhu'),* sincerity (*ikhlas*), and respect according to their position within the family. Such is also the *adâb* towards teachers, friends, leaders, and others. All those must be taken into consideration and implemented according to their proper positions (Al-Attas n.d., p.43).

C. Adâb toward knowledge

Adâb here is defined as having moral order in appropriation to his rights upon the hierarchial order of the levels of knowledge quality. For example, knowledge is ordered upon its levels of prestige and virtue in hierarchial levels (Al-Attas n.d., p.120). Recognition of *adâb* towards teachers and ulama is included in the *adâb* towards knowledge.

D. Adâb toward nature and environment

This *adâb* means having an order of practical intellect (*akal amali*) in appropriation to its rights upon the hierarchy so that it may conform its rights and able to make careful considerations in order to place the values and uses of each thing within its own reality (Al-Attas n.d., p.120). This is done by allocating trees, stones, mountains, rivers, valleys and lakes and their habitat in their proper places (Al-Attas, n.d., p.44).

E. Adâb toward the spiritual world

This particular *adâb* means the acknowledgement and recognition towards the hirerarchy of levels of honor which becomes the soul of the spiritual world, acknowledgment and recognition of spiritual 'stations' (*maqâm*) based on acts of worship (*'ibâdah*)*,* and also of spiritual discipline which requires conformity of the self or the animal soul towards the spirit or the rational soul (Al-Attas n.d., p.120-121).

F. Adâb toward language

This *adâb* means the acknowledgment as well as the recognition of the position of rights upon each word either in writing, or in conversation so as not to produce confusion in sound, meaning and concept. Therefore words may be easily understood, also the order of

sentences in prose and poetry henceforth becomes beautiful works of literature (Al-Attas n.d., p.121).

G. Adâb toward art and music

This *adâb* means to put in their proper places objects of colour, shapes and sounds to produce aesthetic and pleasing effects to those who see or hear them (Al-Attas n.d., p.44).

H. Adâb toward the home and furniture

This particular *adâb* focuses on organizing furniture and putting them in their proper places therein to produce harmony and pleasing effects (Al-Attas n.d., p.44).

III.   APPLICATION OF THE CONCEPT OF ADÂB BY SMN AL-ATTAS

The concept of *adâb* by Al-Attas not only ends in theory. Al-Attas has applied this concept in the world of education, especially during his time leading ISTAC between 1987-2002. Application of this concept is actualized in the form of education goals, curriculum, teaching methods, teacher qualifications, learning evaluation systems and also the learning means and structures.

A.   Application of adâb in Aim of Education

Al-Attas is consistent with the concept of *adâb* which he proposed. Al-Attas strictly stated that the aim of education in Islam is to produce good man. The statement was delivered in the first World Conference on Islamic Education in Mecca in 1977.

The aim of education in Islam is to produce a good man. What is meant by good in our concept of 'good man'? The fundamental element inherent in the concept of education in Islam is the inculcation of adâb (ta'dîb.)

Since *adâb* becomes the most important element in education, therefore producing a good man becomes a fundamental aim in the process of education. Al-Attas then defined the criteria of a good man as follows;

A good man is one who realizes his responsibilities towards his God The Most Righteous; a man who understands and conducts execution of justice upon himself and upon others within his society; a man who in his various acts consistently nurtures himself towards perfection. As an *insan adâbi* (Al-Attas n.d., p.43).

In other words, a man who possesses *adâb* is one who is conscious of his relation to his self, his God, his society and the surrounding nature. A man who has *adâb* will be a good servant to his God, Allah SWT. He will also be a good son towards his parents, a good husband for his wife, a good neighbour, and also a good citizen. Therefore, this concept of a good man is not only personal but also social in nature.

B.   Application of Adâb Toward Educational Curriculum

The goals formulated by Al-Attas were then generated to become an educational curriculum upon the basis of *adâb.* In organizing the learning curriculum, Al-Attas produced a classification of knowledge in general into *fardhu 'ain* and *fardhu kifâyah*. In his views, a separation of knowledge into these two classifications is apparent from the very beginning. Besides, the two types of knowledge could indicate unity and harmony (Al-Attas n.d., p.43).

The grounds for such classification is Al-Attas' view that man has a dualistic nature, namely the spiritual and the physical form. Upon this basis then knowledge separation into *fardhu 'ain* and *fardhu kifayah* becomes an inevitability in order to fulfill man's needs in both forms. Al Attas stated,

All knowledge comes from *Allah Subhanahu wa Ta'ala*. In regards to a goal of classification which is in line to our actions, we say that in the same way as a man is consisted of two realities which contains two souls, such is the way knowledge is divided into two categories; one is *food* and *life* for its soul, while the other is a supply stock in completing himself on the world to pursue his pragmatic goals (Al-Attas n.d., p.179).

Al-Attas considered that knowledge generalization is the biggest error to have happened in the world of education. He declared;

The biggest mistake is the generalization of the categories of knowledge in Islam, specifically the *fardu 'ain* and the *fardu kifayah*, so no longer clear are the differences between its original and lesser values, rather the two of them are obfuscated, each one dissipating into the other, because the *fardu kifayah* approaches have been mistaken for the *farhdu 'ain* (Al-Attas n.d., p.179).

Furthermore, Al-Attas also declared, that those who perform such generalization are people who lack *adâb.* This, according to Al-Attas is because they have spread error onto the society as a result of having imitated (*taqlid* to) the Western civilization (Al-Attas p.154).

As with classic scholars such as a-Ghazali, Al-Attas also reminded that knowledge of the *fardhu 'ain* must be formulated prior to knowledge of the *fardhu kifayah* (Al-Attas p.201). Organization of all this *fardhu 'ain* knowledge in his opinion must be initiated in higher levels of education before then generated to the lower levels (Al-Attas p.202).

In Al-Attas' view, knowledge of the *fardhu 'ain* and *fardhu kifayah* is not static, but rather it continuously develops in line with a person's condition. Within its application, Al-Attas himself has accepted suggestions from professors of ISTAC to place the subject of Formal Logic (*al-Manthiq al-Shûri*) as a knowledge of *fardhu 'ain* for the students (Daud n.d., p.278). Consequentially, Al-Attas viewed that a grave error is when the knowledge of *fardhu 'ain* is taught only in levels of primary education, whilst hereinafter only knowledge of *fardhu kifayah* are being taught.

So in the tertiary system of education the fardu 'ain knowledge is to be taught not only at the primary level, but at the secondary and pre-university and university levels also, the scope and content designed in gradations each as befitting each level. But the scope and content at the university level must first be formulated before they can be projected in successively lesser graduation to the lower levels (Al-Attas n.d., p.40-41).

Moreover, he said, the fundamental mistake which renders the Islamic population unable to attain progress as have once achieved before is because of the ignorant attitudes towards the organization of an educational system (Al-Attas n.d., p.167).

Furthermore, for the category of *fardhu kifayah* science, al-Attas divides the materials based on gender. It means, in certain fields there are some materials that are only for men, and some are only for women. Al-Attas said

The obligation to get knowledge is for all people, whether men or women, but in science, some certain branches of it possibly are not suitable for women, so that some of them are obligated for men only, and some are for women only (Al-Attas n.d., p.203).

Al-Attas view can be understood, because even though it is equal in fitrah, but in practicing the role as Allah's servants and Khalifah there are some difference between men and women. Because of that it is needed to have different materials in certain condition.

C. The Application of Courtesy in Teaching Method

The teaching methods that were practiced by al-Attas are not many that can be found in his work. In this case al-Attas is different from the majority of modern education experts who usually discuss the education method in their works. It is because al-Attas sees that education contents are very important and become the highest priority than the methods (Daud n.d., p.266).

Howefer, according to Wan Mohd Nor Wan Daud, it doesn't mean that al-Attas doesn't consider that the method in education is important and or doesn't see the urgency of methodology to the output of education. According the purpose of education he has said that education plants courtesy, so the courtesy itself is considered as the proper method to achieve the knowledge and apply it(Daud n.d., p.267).

But with the deeper study the writer collects some teaching methods that was used by al-Attas, it is Tauhid method, discussion method, imagery method, storytelling method, assigning method, advising method, reward and punishment method, and role model method (Daud n.d.).

D. The application of Courtesy in Teacher Qualification

Al-Attas's courtesy concept is also applied in recruiting and tying the relationships with teachers who teach in ISTAC. Just like the *ulama* in the past, in choosing the instructors in ISTAC, the first thing that is concerned by al-Attas is the authority in each specialization and the wish to understand comprehensive Islamic philosophy (Daud 2007, p.121). Because of there are not many Muslim intellects that fulfill both requirements, the instructors in ISTAC come from different *madzhab*, Sunni, Syiah even the non-Muslim intellects.

The existence of teachers from Syiah are still respected by al-Attas, because they are asked to teach according to their specialization in their certain fields, and not to missionize their Syiah view. Al-Attas also always remind the bachelors who teach in ISTAC to not to join any program other than from ISTAC that involve Syiah, because it can create problems for Malaysian Muslim who already have Sunni concept (Daud & Husaini n.d., p.211-212).

Even al-Attas himself usually discusses with them while reminding them that he is *Ahlul Bait*, but his madzhab is not Syi'ah. And to the Syi'ah leading people who visited ISTAC he reminded them that the leading people of *madzhab* Syi'ah was actually learned from Sunni such as al-Ghazali, Ibn 'Arabi, Jalaludin Rumi and others (Daud n.d., p.123-124).

The good relationships between al-Attas and Syi'ah scholars makes al-Attas works that were translated in to Parsi were discussed and reviewed by Syi'ah circle. And al-Attas himself did not worry to their presence in ISTAC because they were modest and scientific (Daud n.d., p.124).

To the non-Muslim teachers al-Attas also respects them very much. The well-known scholars such as Toshihiko Izutsu the Islamic philosophy expert from Japan, Annemerie Schimmel the *tasawuf* brilliant reviewer from Germany, William Chittick the West bachelor who study much about views of Ibn 'Arabi and many more, were invited by al-Attas to teach at ISTAC. In short, even though there are many different views among them, al-Attas still accepted their presence as long as they are open on discussion and have seriousness to develop ISTAC (Daud n.d., p.197-201).

Because ISTAC had many intellects from various countries and madzhab, the high tolerance and respect is a must needed to maintain ISTAC. Al-Attas were placed them in the proper places according to their own specialization. Al-Attas lead ISTAC to show respect to the scholars, the students from various *madzhab* and background righteously (Daud n.d., p.124).

E. The Application of Courtesy in Education Evaluation

Al-Attas view on education evaluation based on the well-known hadits about the characters of hypocrites.

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا اؤْتُمِنَ خَانَ.

There are three signs of hypocrites; when they speak they lie, when they promise they break it and when they are trusted they renegade(Bukhari & Muslim).

According to al-Attas, this hadits is not only talk about human bad traits, but can also be the assessment criteria. Al-Attas said

I tell you that this well-known hadits has very important meaning, not only because it states briefly and solidly the most harmful of human bad traits, but also gives us the criteria that should be used to determine the characters and behaviors of men. I believe that the hadits is not only intended to be a wise advise that the practice is according to the appraisal and responsibility of each individual, but should be seriously formed an education system that can be applied as a moral assessment for anyone who join the education process. That system, if being applied properly and effectively in every stage of education will help to reduce the rise of the treason to the belief in community, country, and the Muslim people leadership that lead to the injustice and ignorance (Al-Attas n.d., p.204-205).

That is the reason, al-Attas sees that higher education is not everyone right. The requirements in learning is not only have asset in intellectual capability, but also should concern on the manners and morals. Al-Attas strictly said

In the registration of students in university, is not enough only to permit someone to join just because the achievement of science subject just like being applied everywhere now (Al-Attas n.d., p.203).

Al-Attas also gives advice to make a certain system that can strictly select anyone who wants to study in university. Although it is not easy, but this is not an impossible to be arranged and applied. So that people who study in university are really the one who are qualified in intellectual and moral requirements (Al-Attas n.d., p.204).

F. The Application of Courtesy in Equipment and Infrastructure

The application of courtesy in equipment and infrastructure practiced by al-Attas, especially in ISTAC, can be seen from several things, such as; al-Attas prohibits the workers to chop the old trees around the area of ISTAC that some of them are more than hundreds years old (Daud n.d., p.17).

From the spiritual aspects, al-Attas makes the position of ISTAC building to face kiblah. Starts the build on the historical date of Islam, it is on 27 Rajab 1410 H, which is on 23 February 1990 (Daud n.d., p.17). The history of Islam noted that on 27 Rajab there is an amazing event, the Isra' Mi'raj. The pilgrimage of Prophet Muhammad SAW from Masjid al-Haram to Masjid al-Aqsha, which is continued to go through the seventh stratum of the sky and arrived at *Sidratil Muntaha* to receive the obligation of five times fardhu Salah (al-Khudari 2001, p.57-60 & al-Buthy 2012, p.108-114).

The development is started by a little simple rituals, they are praying, ask to Allah so that the Al Attas' effort in developing this ISTAC campus is given a blessing (Daud n.d., p.17). Judging from ISTAC logo made by himself, the outer circle is written in Arabic that reads المعهد العالي العالمي للفكر والحضارة الإسلامية. In the circle it is written the name of Muhammad which refers to the Rasulullah s.a.w. Here the *adab* lies. While most of universities put Al Quran as the center, the positioning of the name Muhammad s.a.w. is more fundamental for Al Attas. Al Quran and Islam cannot be implemented without accepting from prophet

Muhammad and his *sunnah*. In addition, accepting prophet Muhammad s.a.w. means accepting Al Quran as well (Daud & Husaini n.d., p.184).

Moreover, eventhough Al Attas wants to show the excellence of Islamic civilization to the world, he still respecting goodness that exist in other civilizations. It can be seen not only from the curriculum in ISTAC, but also from the library collection, employees, and also the ISTAC landscape. Beside developing the Islamic civilization, al Attas also chooses a landscape which represent West and Chinese civilization (Daud & Husaini n.d., p.248-249).

To the employee al Attas also shows the high level of *adab*. He keeps a good relationship to them whether they are muslim or not. The most paid attention is the matter of moral without regarding to the race, religion, and nationality. Thus, al Attas is not doubt to hire a carpenter who is Chinese to make wooden goods for ISTAC. Al Attas has known him for more than 20 years and really sure about his skill and integrity as a professional carpenter. Also al Attas keeps doing good to the gardener name Encik Ramasamy, eventhough he is Hindu (Daud & Husaini n.d., p.254).

IV.   THE RELEVANCE TOWARD THE EDUCATION IN INDONESIA

Law on National Education System No 20. Year 2003 stated that *National Education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, ia aimed at developing students potentials in order to become a man of faith and fear of God Almighty, good moral, healthy, knowledgeable, creative, independent and become citizens of a democratic and responsible.*

Whereas law No 12 Year 2012 about higher education also stated that higher education is aiming at: (a) developing students potential to become a person with faith and fear to God almighty and has a good moral, healthy, knowledgeable, skilled, creative, independent, competent and cultured for the sake of the nation; etc.

. Thus, the concept of *adab* formulated by al-Attas is a concept that sharpen and clarify the objectives of National Education to improve the condition of education in Indonesia. The aim of generating a good human and civilized is the main educational purpose. Thus, to actualize this educational goals, students should be instilled with a true understanding of *adab*. It starts with revising the intention of study. Do not get any wrong intention in education, like seeking worldly benefits, wealth, position, popularity and so on. al-Ghazali assess such an erroneous purpose similar to the destructing of religion (al-Ghazali n.d., p.3).

Indonesia not only needs knowledgeable person who is master in knowledge field, but also person who is mature in adab who can live their life as a servant of Allah and leader in the entire earth as well. Thus the aspiration to make Indonesia into a country which is *adil* and *beradab* will be materialized. And hopes to make Indonesia as The Next Civilization which leads the world is no longer a mere idea (Natsir 2012).

In educational curriculum, the classification of science is important to understand and be applied. Seyyed Hossein Nasr, prominent muslim scholar, said that the source of the mess which exist in modern educational curriculum in most muslim country nowadays is that beacause of the missing of hierarchy vision or the classification of science as it is found in Islamic traditional education. Based on him, science classification is the key for the Islamic education system so that can be detached from the chaos in the education curriculum nowadays due to the blind *taqlid* to models of Western education system which is mixed with the madrasah system (Natsir 2012).

The concept of adab by al-Attas is very relevant in the making the curriculum in Indonesia. If it is viewed from national educational objectives, curriculum development education should also be a hierarchy as defined by al-Attas. There should be *fard 'ain* science that makes Indonesian as people who believe, fear Allah and noble. Then followed by *fardhu kifayah* sciences which create a healthy Indonesian, knowledgeable, creative, independence, and become citizens of a democratic and accountable. If fard 'ain sciences have been understood and practiced, then every child can continue their education to explore the fardhu kifayah sciences as stock for life.

Indonesian education will never be better if the generalization of science still exists, moreover if *fardhu kifayah* science is more preferred and ignore *fard 'ain* science. Educational curriculum which is conducted hierarchically with classification of *fardhu 'ain* dan *fardhu kifayah* science is the way to create Indonesian as *Good Muslim* and *Good Scholar*.

The number of teaching methods were written in the books of education become an important reference in the educational process. However, al-Attas reminded again that *adab* is also used as a method to achieve science. It means, in the process of education, etiquette should always be part of the material and also the method given. Removing the adab from materials and methods makes education will lose their meaning. The other methods can be applied based on the situation and condition. That is adab in using teaching method. Because, basically, each method has advantages and disadvantages. Therefore, application of this teaching method cannot be separated from the expert teachers. Without expert teachers, the method will not mean anything.

Teacher is the spearhead of education. The good teacher is a prerequisite for good education. The various method will not make any sense without the existence of a good teacher. Therefore, in order to improve Indonesian education, the attention to the teacher should be prioritized. The ones who become teachers should be the chosen one. They are people who have authority of science, integrity, and also *adab*.

Education in Indonesia should be able to provide best teachers to teach student. The quality of teacher should be improved by providing them with education and training they need as the asset to be a good teacher. And also spiritual training so that the teachers could be a good examples for students. Because basically, the most important thing in education is 'what to study' and 'to whom I study'? and it is not 'where I study'? The expert teacher can distinguish which is the right science and the wrong science. He is also able to decide what method should be applied. Moreover a good teacher can build students character to become a civilize person.

The evaluation of education is the most sensitive one. Thus, education should not only pay attention on the cognitive aspect in evaluation. The *adab* aspect should be the prior in evaluation. If it is ignored, education will only create new barbarian.

Based on al Attas concept of *adab*, education evaluation should really selective. It means, only those who meet the *adab* criteria that can get good scores, pass and get the tittle. This is important since if it is neglected there will be people who only good in theory but not in application. Al Ghazali said that science without application is crazy and application without

The al-Attas concept of *adab* is also very relevant for setting up facilities and pre facilities. The concept of educational facilities, whether in the home, schools, boarding schools or colleges should be established with regarding *adab*. Therefore the existing building has a meaning, a huge benefit as well as beautiful views. In short, the pre facility combine between the values of ethics and aesthetics.

It is also important to note. Because, the view of most people still see the outward or physical aspects of the building. In the heyday of the Islam, educational institutions have been established with full manners. The building is magnificent, sturdy and beautiful. The contents are very helpful because it is full of important scientific work for the betterment of the people. With good cooperation, what has been achieved in the past of Islamic civilization, could again realized in the present.

V. SUMMARY

What the writer explain in this essay shows that al Attas' concept of adab is very clear, fundamental, and applicable. However, to understand it and put it into practice is not easy. Therefore, to make a change in education, Muslim cannot stop learning to understand the concept of education that has been formulated by ulama from the earlier until now. Because the education concept, such as this concept of adab has been proved successfully to realize the great Islamic civilization.

Unfortunately, al-Attas only formulate and apply the concept of adab at the level of higher education. Author have not found any attempt to bring down the concept of adab in the lower level. In fact, if al-Attas or his students continue the formulation of the concept of adab at all levels, the educational improvement efforts will be complete. Muslims will have to realize the ideal guide education in accordance with the concept of Islam.

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