The Revitalization of Islamic Education in the Modern Era from the Perspective of Syekh Naquib Al-Attas

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Abstract

Islamic education in the modern era faces several critical challenges, including the secularization of knowledge, curriculum dichotomy, and the degradation of moral and spiritual values. These issues have undermined the philosophical foundations of Islamic education and weakened the integration between religious and secular sciences. This study aims to explore the thoughts of Syekh Muhammad Naquib Al-Attas on the revitalization of Islamic education by focusing on three key aspects: the foundational concept of Islamic education, the challenges it faces in the contemporary context, and the strategies for its revitalization. Using the Systematic Literature Review (SLR) method, 636 articles were initially identified through Google Scholar and Crossref using the Publish or Perish software. After applying strict inclusion criteria and using the PRISMA protocol, 24 peer-reviewed journal articles published between 2019 and 2025 were selected for thematic analysis. The findings are categorized into three major themes: (1) the concept of *ta'dīb* as a holistic educational framework that integrates intellect, ethics, and spirituality as the core of Islamic education; (2) contemporary challenges, including the fragmentation of knowledge, moral degradation, and the dominance of secular epistemologies; and (3) strategic responses such as the Islamization of knowledge, curriculum integration, and educational reform based on *tawḥīd*. The results affirm the relevance of Al-Attas's educational philosophy as a comprehensive paradigm for shaping *insān kāmil,* a balanced human being, and for reforming Islamic education in a way that remains spiritually grounded while addressing modern demands.

Keywords: Islamic education, modern era, revitalization, Syekh Naquib Al-Attas, ta'dib

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A. Introduction

The rapid development of the times, which is characterized by technological advances, provides a big challenge for the world of education, especially Islamic education (Jamil & Abd. Basit, 2021). Islamic education is the most important part in building the civilization of the people and answering the challenges of technology, globalization, and moral and cultural shifts(Rahmania et al., 2023). In this condition, Islamic education needs revitalization so that it can balance the flow of the times without forgetting Islamic identity and principles (Ofiani & Mardalena, 2024).

However, the reality shows that Islamic education is not always following its main purpose to build individuals who are educated, faithful, devoted, and able to actualize religious values in social life (Rahmania et al., 2023). For example, the moral decay of the educated class, which should provide a good role model for the surrounding community (Coy & Mun'im, 2024). Departing from these conditions, it encourages Muslim intellectuals to reformulate the Islamic education system to present reforms that are relevant to the demands of the times (Tharaba & Mukhibat, 2020). In the development of modern thought in the Islamic world, one of the figures whose thoughts continue to be discussed and referred to in highlighting Islam as a worldview in this contemporary era is Syekh Muhammad Naquib al-Attas (Nuryanti & Hakim, 2020). Syekh Muhammad Naquib ibn Ali ibn Abdullah Ibn Muhsin Al-Attas is one of the contemporary Muslim scholars whose ideas are very relevant to conditions in the modern era (Yulia et al., 2021). Syekh Naquib Al-Attas is more likely to focus on efforts to restore Islamic values as a guide to worldview, unite Islamic sciences, revitalize the harmony between religious teachings and science, and eliminate the separation between religion and science, which has been a problem in the world of education (Hasra, 2024). Thus, his figure and thoughts are interesting to examine. Starting from his anxiety about the degradation in Islamic education caused by modernization, which finally made him reformulate the format of Islamic education (Irbadi et al., 2024).

Various previous studies discuss Islamic education in the modern era. One of them is research (Putra et al., 2023) with the title "Analysis of Adab Education According to Syekh Muhammad Naquib Al-Attas". Furthermore, research (Hanum, 2024) "Concept of Islamic Education Perspective of Sayyid Muhammad Naquib Al-Attas". However, research that specifically discusses the concepts, challenges, and strategies for revitalizing Islamic education from the perspective of Syekh Naquib Al-Attas using the Systematic Literature Review (SLR) approach is still very minimal.

Thus, this research offers new scientific contributions through holistic data presentation and systematic and structured analysis. This article is intended to be a relevant academic reference in encouraging further research agendas. The focus of this research is to examine the thoughts of Syekh Muhammad Naquib Al-Attas on the revitalization of Islamic education in the modern era, in terms of the basic concepts of Islamic education, the challenges faced today, and the revitalization strategies he offers.

The Research Questions (RQ) in this research are as follows:
RQ1: What is the concept of Islamic education according to Sheikh Naquib Al Attas?
RQ2: What are the challenges of Islamic education in the modern era?
RQ3: How is the revitalization strategy of Islamic education from the perspective of Sheikh Naquib Al Attas?

This research aims to explore the thoughts of Syekh Naquib Al-Attas on the revitalization of Islamic education, focusing on the concept, challenges, and

revitalization strategies in response to contemporary challenges, by employing the Systematic Literature Review (SLR) method.

Previous studies have acknowledged the relevance of Al-Attas's concept of *ta'dib* as a foundational principle in Islamic education and emphasized its potential to respond to modern educational challenges (Lisyani & Ghazal, 2023; Rahmatullah et al., 2022). These insights affirm the urgency of synthesizing his ideas in a more systematic and holistic framework. While a number of studies have examined his thoughts, most remain partial and have yet to integrate the foundational concepts, contemporary issues, and reform strategies in a comprehensive synthesis (Hanum, 2024; Putra et al., 2023). Therefore, this study constructs a thematic synthesis.

B. Literature Review

1. The Concept of Islamic Education According to Syekh Naquib Al-Attas (RQ1)

Several studies have examined the basic concept of Islamic education based on Al-Attas' thought. Hanum and Putra et al. emphasize that the concept of ta'dib is the central pillar in an ideal Islamic education system. This concept is not limited to instructional processes but extends to the development of a civilized personality through the integration of reason, soul, and ethics (Hanum, 2024; Putra et al., 2023). Lisyani and Ghazal further explain that in Al-Attas' perspective, education aims to form *insan kāmil,* a complete human being intellectually, spiritually, and morally who can function as *khalīfah* and servant of Allah (Lisyani & Ghazal, 2023). In the theoretical framework, Syekh Naquib Al-Attas proposes *ta'dib* as more comprehensive than *ta'līm* (instruction) or *tarbiyah* (development), functioning as an epistemological foundation that unifies knowledge, manners, and ethics within a framework of *tawḥīd* (Basith, 2024; Wati et al., 2022).

2. Challenges of Islamic Education in the Modern Era (RQ2)

Research by Hanif & Fian and Islam identifies several major challenges in Islamic education today, such as the secularization of science, the dichotomy between religious and general sciences, and the moral and spiritual degradation among educated individuals (Hanif & Fian, 2023). These issues reflect a broader epistemological crisis within the Islamic education system, where secular paradigms dominate educational goals and values, thereby diverging from a monotheistic worldview. Such fragmentation calls into question the integrity of knowledge transmission in Islamic contexts (Islam, 2024).

3. Strategies for Revitalizing Islamic Education Based on Al-Attas' Thought (RQ3)

Several scholars have explored how Al-Attas' ideas offer practical strategies for revitalizing Islamic education. For instance, Hasra and Puspitasari & Yuliana discuss Al-Attas' concept of Islamization of science, which aims to purify scientific thought from secular influences and reconstruct it based on Islamic epistemology (Hasra, 2024). One of the earliest steps, according to Syekh Naquib Al-Attas, is the Islamization of language, given its fundamental role in shaping Muslim thought and worldview. These strategic frameworks emphasize the need to realign educational systems with Islamic metaphysical and ethical foundations (Puspitasari & Yuliana, 2022).

Based on this gap, this study adopts the Systematic Literature Review (SLR) approach to synthesize relevant studies in a structured and thematic manner. The SLR method enables a comprehensive mapping of Al-Attas' contributions to Islamic

education, integrating conceptual, epistemological, and practical dimensions relevant to contemporary educational reform.

C. Method

This study employs the Systematic Literature Review (SLR) methodology to investigate an array of scholarly works that examine Islamic education in contemporary society from the perspectives articulated by Sheikh Naquib Al-Attas. SLR itself is a research method carried out systematically, intending to collect, critically assess, combine, and present the results of various studies related to a particular topic or question. Researchers analyzed and identified journals systematically, following the criteria that have been set in each stage (Asy'arie et al., 2024).

The Systematic Literature Review (SLR) process in this study was conducted through five main stages. The first stage, Identification, involved searching for relevant scientific articles using *Publish or Perish* software, which is connected to the Google Scholar and Crossref databases. The search was carried out using specific keywords: *Revitalization OR Intellectualization AND Islamic education OR Islamic education system OR Islamic Educational Philosophy AND Modern era OR Technological era AND Sheikh Naquib Al-Attas*, resulting in 636 initial articles. The second stage, Screening, included reviewing the titles and abstracts to assess their relevance to the research focus. The third stage, Deep Analysis, required a more thorough examination of abstracts and conclusions to evaluate the depth and suitability of the content. The fourth stage, Eligibility, involved applying predefined inclusion and exclusion criteria to determine which articles were methodologically and thematically appropriate. Finally, in the included stage, 24 peer-reviewed articles published between 2019 and 2025 were selected for in-depth analysis. These articles were then imported into the Covidence application and screened following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol (Asy'arie et al., 2024; Lestari et al., 2025).

Then the articles were screened based on the inclusion criteria. The inclusion criteria include (1) Articles must come from proceedings and scientific journals that have passed the peer-reviewed process; (2) The topic discussed must discuss the theme of Islamic education, modernization of education, the thought of Sheikh Naquib al-Attas, either directly or in a related context; (3) Articles are written in Indonesian or English; 4) Articles published between the years (2019-2025). Furthermore, researchers analyzed the contents of the articles one by one by reading the abstracts and conclusions. After that, 24 articles were found that met the specified criteria.

To analyze the data, a thematic synthesis approach was employed. Each of the 24 articles was categorized based on its relevance to one of the three research questions (RQ): RQ1, concept of Islamic education; RQ2, challenges of Islamic education in the modern era; RQ3, revitalization strategies according to Syekh Naquib Al-Attas. From this process, three major themes were identified: (1) *ta'dib* as the epistemological and educational foundation; (2) epistemological and structural challenges in modern Islamic education; and (3) Islamization of knowledge and curriculum as a revitalization strategy. Thematic coding was conducted manually by identifying keywords, theoretical orientation, and conclusions from each article (Fuchs, 2023).

The validity of the data was ensured by applying strict inclusion and exclusion criteria, selecting only articles from peer-reviewed journals or proceedings, and cross-checking the relevance of content with the research objectives. Additionally, the use of the PRISMA protocol and the Covidence application strengthened the screening process and minimized potential bias in article selection (Lestari et al., 2025). This approach guaranteed that the 24 articles analyzed were both methodologically sound and thematically relevant.
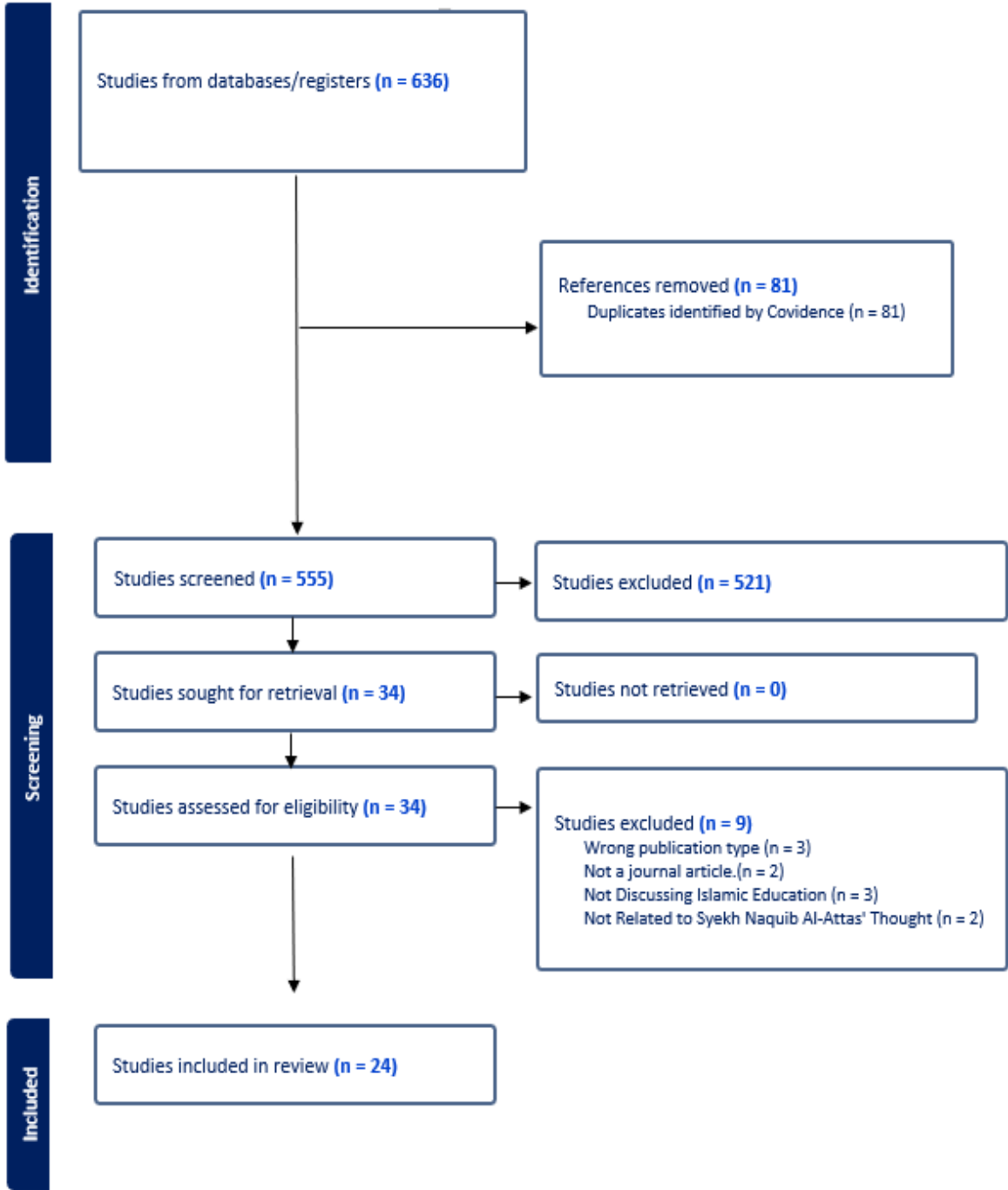

Figure 1. PRISMA flow diagram for systematic review

D. Findings

Based on the initial analysis, the articles can be categorized into three main focuses that align with the research questions of this study.

1. What is the Concept of Islamic Education According to Syekh Muhammad Naquib Al-Attas? (RQ1)

Table 1. Research Article related to RQ1 based on the proposed search criteria

No	Researcher & Year	Title	Journal	Results
1	Noer, Syaifudin (2023)	Actualization of Contemporary Islamic Education on Concepts: A Study of the Thoughts of Sayyid Naquib Al-Attas and Buya Hamka	Journal of Modern Islamic Studies and Civilization	This study concludes that Al-Attas and Hamka's views on education represent their intellectual struggle (jihad) to establish an ideal Islamic education system rooted in moral, spiritual, and religious values. Their concept emphasizes a balanced development of the human being physically and spiritually as both a servant of God (vertical dimension) and a vicegerent on earth (horizontal dimension)
2	Suroto and Jamin (2023)	Actualization of Islamic Education Today from the Perspective of Muhammad Naquib Al-Attas' Thought	ISTIFHAM: Journal Of Islamic Studies	The framework of Islamic education was crafted by Al Attas. Nonetheless, what he set in motion is an invaluable asset for the advancement of Al Attas' Thought on Islamic education, in both theoretical and practical realms. Similarly, the concept of the Islamization of science is a significant notion that deserves a positive evaluation. This ultimately leads to the aim of safeguarding humanity from straying off course due to prevailing knowledge structured around secular Western philosophy; furthermore, how this conception takes shape operationally.
3	Lisyani and AlGhazal (2023)	Analysis of the Concept of Islamic Education According to Syed Muhammad Naquib Al-Attas with the	Bandung Conference Series: Islamic Education	This study finds that, according to Syekh Muhammad Naquib Al-Attas, humans consist of both physical and spiritual elements, including the soul (nafs), spirit (ruh), heart (qalb), and intellect ('aql). Islamic education, through the concept of ta'dib, aims for the rational soul to

		Orientation of Islamic Education		guide the animal soul, involving a process that integrates knowledge ('ilm), teaching, and nurturing (tarbiyah). Thus, education is not merely the transfer of knowledge but a holistic formation of the human being toward ultimate happiness in both this world and the hereafter.
4	Putra, Mawazi, and Hifza (2023)	Analysis of Adab Education According to Syed Muhammad Naquib Al-Attas	International Research-Based Education Journal	This study concludes that Syekh Muhammad Naquib Al-Attas's concept of adab-based education is embodied in the term ta'dib, which encompasses teaching, value cultivation, and the development of a civilized character. *Ta'dib* goes beyond knowledge transfer by emphasizing the holistic formation of human character and ethics. Its implementation involves recognizing the dual nature of the self (reason and animalistic traits), practicing discipline, adhering to social norms, placing things appropriately, including in communication, integrating *adab* into one's spiritual life, and ultimately aiming to produce a balanced, ethical, and civilized individual.
5	Hanum (2024)	Concept of Islamic Education: Perspective of Sayyid Muhammad Naquib Al-Attas	ATTAQWA: Jurnal Pendidikan Islam dan Anak Usia Dini	The study results show Al-Attas defines Islamic education through the term Ta'dib, which means civilized or adab. He emphasizes that adab is a key mission of the Prophet Muhammad SAW. The goal of Islamic education, according to Al-Attas, is to produce not just good citizens but also perfect beings, complete both as individuals and citizens with spiritual values. This focuses on human value beyond mere physical or pragmatic usefulness for society.
6	Ibrahim and Haryanto (2020)	Islamic Education Concept: Syed Muhammad Naquib Al Attas	Academia Open	The results found that the value of character education contained in Q.S Luqman verses 12-19 Tafsir Al-Azhar by Hamka is the value of faith, filial piety to

No	Author (Year)	Title	Journal	Findings
				both parents, the value of gratitude, the value of honesty, the value of worship, the value of da'wah, the value of patience and the value of morals (character).
7	Islam (2024)	Islamic Education Thought: Seyyed Naquib Al-Attas	Al-Fadlan: Journal of Islamic Education and Teaching	The findings of the research reveal that al Attas contends the core issue within Islamic education stems from the apathy of individuals in crafting and evolving educational blueprints rooted in cohesive Islamic values. Consequently, he posited that the essence and framework of Islamic education's transmission reside in its structure and intent. He introduced "ta'dib" as a novel term representing the essence of education. This choice of vocabulary carries significant implications for the Islamic education framework, encompassing: aims, modalities, and curriculum design.
8	Lestari, Iman and Katni (2019)	Islamic Education Thought Syed Muhammad Naquib Al-Attas (Paradigmatic Review and Implementation of the Concept of ta'dib in learning Islamic Religion at the SMA / MA level)	Tarbawi: Journal on Islamic Education	Syekh Muhammad Naquib al Attas's reflections on Islamic education reveal that the essence of human education stands apart from that of other beings, as only humans possess the learning capacity. The term tarbiyah encompasses a vast array of meanings, including nurturing, evolving, training, nourishing, and beyond. This notion applies to animals, yet it lacks a unique specialization for humanity. Moreover, the act of ta'lim is confined solely to the intellectual realm. These two concepts do not align with the ultimate aim of Islamic education, which is to cultivate individuals who embody the essence of being Muslim. The educational journey for humans is categorized into two fundamental components: fardhu ain and fardhu kifayah.
9	Nuryamin (2022)	Perspective of Syed Muhammad Naquib Al-	Journal of Creative Education	Syekh Muhammad Naquib Al Attas stands as a prominent figure among global leaders,

		Attas' Thought on Civilized Education		passionately devoted to nurturing the evolution of educational philosophies within the Islamic realm. In his perspective on learning, he consistently embraces the term ta'dib. This term, ta'dib, emerges as an infinitive form (masdar) derived from the Arabic root "addaba," signifying the impartation of manners or the art of education. Education, in this light, becomes a profound journey of instilling and embedding adab, or the cherished values of learning, within the hearts of students.
10	Nurhakim (2022)	Syed Muhammad Naquib Al-Attas' View on Education and Its Relevance to Contemporary Education Theory	Ta'limDiniyah: Journal of Islamic Education Studies	Based on the results of the discussion, it can be concluded that: 1) Al-Attas defines education as the core of the educational process that emphasizes adab. 2) Al-Attas' curriculum includes *fardu ain* and *fardu kifayah*, namely Islamic education and science. 3) Learners seek knowledge to achieve their goals without neglecting *adab*. 4) Educators are in charge of transferring knowledge and educating the soul and behavior of students with good adab. 5) Al-Attas uses the method of tawhid and metaphor, which is relevant to contemporary educational theory.
11	Nuryanti and Hakim (2020)	Modern Islamic Thought of Syed Muhammad Naquib Al-Attas	Substantia: Journal of Ushuluddin Sciences	Syekh Naquib al-Attas offers several concepts of renewal, such as the Islamization of science which is a process of deconstruction of Western science to be reconstructed into an Islamic knowledge system, and the concept of Islamic education which aims to create a complete human being, namely a human being who is aware of his individuality and his proper relationship with God, society and nature. Both are manifestations of the re-actualization of the revival of Islamic civilization.

12	Sassi (2021)	Principles of Islamic Education Epistemology Tauhid Paradigm (Analysis of the Thinking of Naquib Al-Attas)	International Journal of Elementary Education	The findings of this research conclude the following: First, the concept of monotheism (*tawhid*) extends beyond a purely theocentric perspective, encompassing an anthropocentric dimension and emphasizing the integration of both in the realms of education and science. This reinforces that *ta'dib* is the most appropriate and authentic term for Islamic education. Second, viewing education through the lens of *ta'dib* leads to the formulation of five key epistemological principles within a monotheistic paradigm, which serve as foundational guidelines for establishing a civilized Islamic education system.
13	Khasanah, Aravik and Hamzani (2023)	Reconstruction of The Concept of Islamic Education: Weighing Offers, Syed Muhammad Nuquib Al-Attas	Symfonia: Journal of Islamic Religious Education	The findings of this study indicate that Islamic education is best represented by the term *al-ta'dib*, which, according to Al-Attas, is the most appropriate terminology for Islamic education. This is because the concept of *ta'dib* reflects the very approach that the Prophet Muhammad employed in educating his followers.
14	Yulia, Pratama, & Alim (2021)	Strengthening Character Education Based on Syed M. Naquib Al-Attas (A Case Study of Al Ishlah Cibinong Junior High School)	Islamic Management: Journal of Islamic Educational Management	In promoting character development through education, Syekh M. Naquib Al-Attas adopts the concept of *ta'dib*, a process of instilling noble conduct to shape commendable human personalities, encompassing behavior, moral character, and consistent ethical habits.
15	Rahmania and Bakar, (2023)	An Analytical Study of Islamic Educational Thought from the Perspective of Syed Muhammad Naquib Al-Attas	Al-Mada: Journal of Religion, Society, and Culture	Naquib Al-Attas emphasizes that the goal of Islamic education is to form a virtuous and civilized human being through the concept of *ta'dib*, which encompasses knowledge (*'ilm*), practice (*'amal*), and ethics (*adab*). The curriculum is divided into *fardhu 'ain* (individual obligations) and *fardhu kifayah* (communal obligations). Educators serve as

				character builders, while students are required to seek knowledge with proper *adab* and patience.
16	Hasibuan (2023)	The Spirituality of Islamic Education According to Syed Naquib Al-Attas	Journal of Islamic Education El Madani	The findings of this study indicate that the critical and innovative thought of Al-Attas plays a significant role in advancing Islamic education, as part of the human responsibility as *'Abdullāh* (servant of God) and *Khalīfatullāh* (vicegerent of God). According to Al-Attas, knowledge is acquired through an intuitive process, based on the understanding that all reality originates from God. For Al-Attas, Islam is a comprehensive way of life, in which the ultimate purpose of human existence is to worship and devote oneself to Allah (SWT).
17	Sapri, Dahlan, Hasibuan and Rahmawati 2022	The Naquib al-Attas Educational Thought in Contemporary Islamic Education	TADRIS: Journal of Islamic Education	The findings of this study reveal that Naquib Al-Attas' ideas are selectively reconstructive, aiming to develop a unified Islamic education system. His curriculum emphasizes the integration of both religious sciences (*fardhu 'ain*) and worldly sciences (*fardhu kifayah*), with the primary approach being the cultivation of *adab*, which encompasses faith, knowledge, and ethical conduct.
18	Rahmatulla, Hidayat and Maksum (2022)	The Urgency of Values in Islamic Education (Syed Muhammad Naquib al-Attas Thought Study)	Tsaqafah	This is why S.M.N. Al-Attas introduces the concept of *ta'dib* as a means to instill essential values within Islamic education. Accordingly, this article aims to present several key implications: First, a transformation in the worldview of both educators and learners; Second, the provision of a clearer orientation for the Islamic education process; and Third, the encouragement of ongoing enhancement and refinement within the implementation of Islamic education.

19	Irbadi, Zubair, Mareta and Muhtar (2024)	The Concept of Islamic Education from the Perspective of Syed Naquib Al-Attas and Its Relevance to the Islamic Education System	Scientific Profession of Education	The findings of this study indicate that the concept of Islamic education according to Syekh Naquib Al-Attas encompasses the essence of education, curriculum, teaching methods, as well as the ideas of re-Westernization and Islamization of knowledge. Al-Attas emphasizes the importance of Islamizing knowledge, particularly in the humanities, to liberate knowledge from the influence of Western secular concepts and interpretations.

Based on a systematic review of 19 scholarly articles, it is evident that the concept of *ta'dib* serves as the central paradigm in Syekh Muhammad Naquib Al-Attas's perspective on Islamic education. This concept surpasses the traditional notions of *ta'līm* (instruction) and *tarbiyah* (nurturing) by offering a comprehensive educational framework grounded in *adab*, which integrates ethics, intellect, spirituality, and moral character under the unity of *tawḥīd* (Hanum, 2024; Noer, 2024; Putra et al., 2023; Suroto & Jamin, 2023).

Al-Attas conceptualizes the human being as comprising four essential elements: *rūḥ* (spirit), *qalb* (heart), *nafs* (self), and *'aql* (intellect). Education, from his viewpoint, is a process of harmonizing these elements to shape *insān kāmil,* a complete human being who embodies intellectual maturity, spiritual depth, and ethical integrity (Hasibuan, 2023; Lisyani & Ghazal, 2023; Nurhakim, 2022; Nuryamin, 2022).

Hanum emphasizes that *ta'dib* represents the prophetic mission of the Prophet Muhammad (PBUH) to cultivate civilized human beings (Hanum, 2024). Putra et al. highlight *ta'dib* as encompassing the development of ethical behavior and holistic character (Putra et al., 2023). Lestari et al. argue that *ta'dib* offers a more complete understanding of Islamic education compared to *ta'līm* and *tarbiyah*, which they see as narrower in scope (Lestari et al., 2019).

Yulia et al. focus on the role of *ta'dib* in fostering character education through ethical habituation (Yulia et al., 2021), while Nuryanti & Hakim assert its importance in reviving the foundations of Islamic civilization (Nuryanti & Hakim, 2020). Sassi identifies five key epistemological principles embedded within the *ta'dib* framework, illustrating its philosophical depth under the *tawḥīd* paradigm (Sassi, 2021). Khasanah et al. affirm that *ta'dib* aligns with the educational method practiced by the Prophet Muhammad, making it the most authentic term for Islamic education (Khasanah et al., 2023). Islam critiques the failure of Islamic education to embody a consistent philosophy, attributing this to the neglect of *ta'dib* (Islam, 2024).

Ibrahim & Haryanto contribute to this discourse by linking Al-Attas's philosophy to the moral values found in Q.S. Luqman verses 12–19, highlighting virtues such as gratitude, honesty, and spiritual devotion (Ibrahim & Haryanto, 2020). Similarly, Rahmania & Abu Bakar emphasize that Islamic education must integrate *'ilm* (knowledge), *'amal* (practice), and *adab* (ethics) to produce virtuous individuals (Rahmania et al., 2023). They also underline the significance of balancing *fardhu 'ain* and *fardhu kifayah* in the curriculum.

Sapri et al. describe Al-Attas's ideas as selectively reconstructive, offering a model of curriculum integration based on *adab* and ethical development (Sapri et al., 2022). Rahmatullah et al. underscore the transformative potential of *ta'dib* in shaping the worldviews of both educators and learners (Rahmatullah et al., 2022). Irbadi et al. expand on this by contextualizing *ta'dib* within Al-Attas's broader project of Islamizing knowledge, especially in response to Western secular influences (Irbadi et al., 2024).

Finally, Noer and Suroto & Jamin reaffirm that *ta'dib* not only responds to the fragmentation caused by secularization but also provides a unifying vision for a spiritually rooted and morally conscious Islamic education system (Noer, 2024; Suroto & Jamin, 2023).

All of the reviewed articles conclude that *ta'dib* is not merely an alternative term, but rather a comprehensive epistemological and pedagogical framework. Its primary objective is to cultivate individuals who are intellectually competent, spiritually grounded, and morally upright, within a holistic and integrated framework of Islamic values.

2. What Are the Challenges of Islamic Education in the Modern Era? (RQ2)

Table 2. Research Article related to RQ2 based on the proposed search criteria

No	Researcher & Year	Title	Journal	Results
1	Hanif and Fian (2023)	De-Westernisation of Islamic Education Perspective Syed Muhammad Naquib Al-Attas	International Journal of Multidisciplinary Research and Analysis	The study results show ongoing issues in Islamic education, such as unclear curriculum, low educator quality, high costs, and an emphasis on memorization over understanding. This leads to the need for de-Westernization in education. Al-Attas emphasizes that education should instill morals and bridge theory with practice, enabling students to distinguish between good and bad behavior.
2	Islam (2024)	Islamic Education Thought: Seyyed Naquib Al-Attas	Al-Fadlan: Journal of Islamic Education and Teaching	The findings of the research reveal that al Attas contends the core issue within Islamic education stems from the apathy of individuals in crafting and evolving educational blueprints rooted in cohesive Islamic values. Consequently, he posited that the essence and framework of Islamic education's transmission reside in its structure and

				intent. He introduced *"ta'dib"* as a novel term representing the essence of education. This choice of vocabulary carries significant implications for the Islamic education framework, encompassing: aims, modalities, and curriculum design.
3	Kurniasih (2021)	Contemporary Revitalization of Islamic Education in Indonesia	Journal of Islamic Education	Islamic education in Indonesia has undergone various developments following the contextual demands of the era. In this modern age, especially during the industrial revolution, Islamic education needs to undergo revitalization to synchronize the requirements of religious education as the soul of 'Islam' with the highly problematic conditions of the current era.

Based on the thematic synthesis of the reviewed literature, the challenges of Islamic education in the modern era can be classified into three major themes:

First, the secularization of knowledge and the dominance of Western epistemology. Islamic education today faces an epistemological crisis where knowledge is increasingly framed within anthropocentric and relativistic paradigms, diverging from revelation-based sources. Hanif & Fian and Islam argue that this shift has led to a loss of metaphysical orientation and weakened the spiritual essence of Islamic learning (Hanif & Fian, 2023; Islam, 2024).

Second, the dichotomy between religious and secular sciences. Several studies, such as those by Islam and Kurniasih, highlight how Islamic education systems continue to perpetuate a division between *'ulum ad-din* (religious sciences) and modern disciplines. This fragmentation obstructs the formation of a holistic Islamic worldview and hampers curriculum integration (Islam, 2024; Kurniasih, 2021)

Third, moral degradation and inadequate teacher quality. Hanif & Fian note that current systems often emphasize rote memorization rather than critical understanding, while the quality of educators remains low (Hanif & Fian, 2023). This undermines the role of Islamic education in character building and the internalization of adab, which Al-Attas considers central to educational success.

3. What Are the Strategies for Revitalizing Islamic Education According to the Perspective of Syekh Muhammad Naquib Al-Attas? (RQ3)

Table 3. Research Article related to RQ3 based on the proposed search criteria

No	Researcher & Year	Title	Journal	Results
1	Ansor and Zaitun (2021)	Syed Muhammad Naquib al-Attas: Islamization of Knowledge by Developing Genuine Islamic Paradigm	Islamika Journal	The steps proposed by Al-Attas in the process of Islamizing knowledge are, first, the elimination of secular concepts and Western cultural influences from scientific knowledge, and second, the integration of Islamic concepts, those compatible with contemporary developments, into educational discourse as standardized terms. However, before implementing these two steps, Al-Attas emphasizes the necessity of beginning with the Islamization of language.
2	Puspitasari and Yuliana (2022)	Syed Muhammad Naquib al-Attas' Concept of Islamizing Science and Its Relevance to Islamic Education	Al-Misbah (Journal of Islamic Studies)	The study highlights that Syed Muhammad Naquib al-Attas' concept of Islamizing science is intended to liberate individuals from superstitious, secular, and unjust influences, realigning their understanding with Islamic principles. Islamic education, in this framework, fosters the holistic development of body, soul, and intellect, shaping the ideal human (*insan kamil*). This research contributes to the discourse on Islamic education by reinforcing the epistemological foundation of science Islamization and its relevance to educational practices.
3	Hasra (2024)	Islamization of Knowledge in the Perspective of Syekh Naquib Al-Attas as a Conceptual Reflection of Islamic Education	Journal of the International Conference on Islamic	The research results indicate that Al-Attas' framework of thought on Islamic education emphasizes character building through *ta'dib*. Based on this concept, teachers can implement an integrated curriculum that stimulates

	students' intelligence. Additionally, Muslim scholars can develop science, technology, and Islamic culture, focusing not only on material needs but also on transcendental values that guide humans, with the ultimate focus on Allah SWT.

Based on the synthesis of the reviewed literature, the strategies for revitalizing Islamic education from Al-Attas's perspective can be grouped into three interrelated themes:

a. Islamization of Knowledge as an Epistemological Reorientation

Al-Attas argues that the root of the crisis in Islamic education lies in the infiltration of secular paradigms into the structure of modern science. In response, he proposes the Islamization of knowledge as a central strategy. This process involves eliminating secular and Western cultural influences from scientific discourse and reconstructing it upon the foundations of an Islamic worldview (*ru'yat al-Islām li al-wujūd*) (Ansor, 2021). This epistemological realignment emphasizes the unity of knowledge under *tawḥīd*, aiming to restore the metaphysical and ethical foundations of education.

b. Islamization of Language as a Foundational Approach

Before the Islamization of science can occur, Al-Attas stresses the need to Islamize language. Language is not a neutral tool but a medium that carries worldview and values (Ansor, 2021). Western scientific terminology often embeds secular assumptions; therefore, Al-Attas encourages the reconstruction of educational discourse through the revival of Islamic terms and concepts that reflect a God centered understanding. This linguistic transformation is essential for reshaping how knowledge is understood and transmitted (Puspitasari & Yuliana, 2022).

c. Curriculum Integration and Character Formation through Ta'dīb

Another essential strategy involves integrating *fardhu 'ain* and *fardhu kifayah* within the curriculum. This integration removes the artificial divide between religious and secular sciences. Al-Attas proposes a holistic educational model centered on *ta'dīb,* the cultivation of adab as the foundation of character development. Educators, in this view, are not merely transmitters of knowledge but also moral exemplars who nurture students' intellectual, ethical, and spiritual dimensions. Values such as sincerity, humility, and awareness of divine purpose must be embedded in the educational process (Hasra, 2024).

E. Discussion

1. The Concept of *Ta'dib* as an Alternative Educational Paradigm

Syekh Naquib Al-Attas's concept of *ta'dīb* represents a comprehensive educational paradigm deeply rooted in the Islamic scholarly tradition (Ahmad, 2021). This concept functions not only as a semantic alternative to *ta'līm* (instruction) and *tarbiyah* (development) but also as a decolonial effort to liberate Islamic education from the dominance of secular Western epistemologies (Rahimi, 2024). Within the framework of *ta'dīb*, education is directed toward the formation of

insān adabī, individuals who internalize knowledge, values, and wisdom within the context of *tawḥīd* (Rahman & Subando, 2025).

Unlike liberal education, which is rooted in Enlightenment rationalism and emphasizes autonomy, critical thinking, and individual freedom, *ta'dīb* integrates intellectual, moral, and spiritual dimensions (Embong, 2020). Philosophically, liberal education adopts a value-neutral stance and separates religion from the educational process, while *ta'dīb* sees knowledge as emanating from divine revelation and inseparable from ethical and metaphysical considerations (Wati et al., 2022). Functionally, liberal education tends to focus on producing economically productive citizens, while *ta'dīb* aims to cultivate virtuous individuals who are spiritually aware and morally upright (Lisyani & Ghazal, 2023). Several studies confirm that *ta'dīb* serves as a holistic response to the fragmentation of modern education (Hanum, 2024; Nurhakim, 2022; Putra et al., 2023). By unifying reason and revelation, ethics and knowledge, *ta'dīb* offers an epistemological alternative that restores meaning and purpose in the educational process. Thus, revitalizing Islamic education based on *ta'dīb* not only addresses internal issues but also provides a critique of global educational paradigms dominated by secularism (Khasanah et al., 2023).

2. Modernization Without Secularization: Challenges and Implications

Modernity has brought various advancements, but without a strong ethical foundation, it often leads to the secularization of education (Wahdaniyah & Malli, 2021). This secularization is manifested in the fragmentation of knowledge, the separation of science and religion, and the decline of moral values in learners (Hanif & Fian, 2023). Al-Attas strongly rejects this dichotomy, asserting that in Islam, all knowledge originates from the same divine source (Rahmatullah et al., 2022). Therefore, the Islamization of knowledge becomes an essential strategy to realign education with its spiritual and ethical foundations (Hasra, 2024).

Islamization, in this context, is not the mere addition of Islamic content into the curriculum, but a reconstruction of the epistemological framework that governs the acquisition and dissemination of knowledge (Makniyah, 2019). This includes beginning with the Islamization of language, followed by a comprehensive reform of educational aims, methods, and content (Maidah Wihdatul Muna & Fauzi, 2024).

3. Revitalization of Education as a Project of Islamic Civilization

Al-Attas views the revitalization of Islamic education not merely as a reform initiative but as a civilizational project aimed at rebuilding the foundation of a just and ethical society (Nadliroh, 2024). This involves a paradigm shift that repositions educators as role models and moral exemplars, integrates *fardhu 'ain* and *fardhu kifayah* in the curriculum (Nurhakim, 2022), and places *adab* at the center of the educational endeavor (Hanum, 2024).

The thematic synthesis of 24 articles reviewed in this study supports this holistic vision. Compared with other Islamic educational approaches, such as those of Al-Ghazali or Hasan Langgulung, Al-Attas offers a more structured critique and alternative to secular paradigms (Irbadi et al., 2024). His emphasis on *ta'dīb* and Islamization of knowledge provides both the theoretical foundation and practical roadmap for Islamic education to flourish in the modern era without losing its identity (Sapri et al., 2022). Ultimately, the revitalization of Islamic education according to Al-Attas is an attempt to produce a generation of *insān kāmil* who are intellectually grounded, ethically conscious, and spiritually aware individuals

capable of contributing to society while remaining faithful to the principles of *tawḥīd* (Idhar, 2024).

F. Conclusion

This study demonstrates that the concept of *ta'dīb* proposed by Syekh Muhammad Naquib Al-Attas offers a foundational paradigm for revitalizing Islamic education in the modern era. Its integration of ethical, intellectual, and spiritual dimensions presents a comprehensive framework for Islamic schooling. These insights have significant implications for stakeholders: Islamic schools and teachers are urged to adopt curricula grounded in *ta'dīb* values to nurture holistic individuals; parents and communities should support adab-based character formation at home; and policy makers should consider reorienting Islamic education away from fragmented, secular models. Despite the depth of the SLR, this study is limited by its reliance solely on published journal articles without including field data or practitioner perspectives. Future research should explore empirical applications of *ta'dīb* based frameworks in schools and universities, using action research or development models to measure their impact on character formation, learning outcomes, and spiritual development.

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