Critical Study of Islamic Educational Language in the Naquib Al – Attas Perspective

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Abstract

Linguistically, Islamic education has the equivalent of Arabic words in the form of *tarbiyah*, *ta'lim*, and *ta'dib*. After reviewing the meanings of the three languages, each of them has a characteristic that has consequences on different target fields. Tarbiyah is more directed to the physical- material aspect; ta'lim leads more to cognitive-intellectual aspects ; ta'dib is more directed towards moral-spiritual aspects. In the study of Naquib al-Attas, in fact the Arabic language which is more appropriate to be used as the equivalent of Islamic education is ta'dib, because ta'dib contains words that focus on the formation of a moral-affective domain, where it is the essence of the goals of Islamic education. However, the study of al-Attas was not automatically agreed upon by other Muslim scientists. Many of them are pro, but not a few contra. Ijtihad al-Attas about ta'dib, although it produced a monumental finding, tarbiyah is still popularly applied in pointing out the language of Islamic education.

Keywords : *Educational Language, Naquib A-Attas, Islamic Education.*

Introduction

There are several language terms commonly used to convey the concept of Islamic education. The language in question is tarbiyah, ta'lim, and ta'dib. Although these three languages are equally educational, the first language (tarbiyah) is much more popular in frequency of use than the latter (Madjid, 1989: 70). This can be proven by books, articles, institutions, etc. that are related to education, generally using tarbiyah. For example, al-tarbiyah al-Islamiyah, kuliyah al-tarbiyah, qamus al-tarbiyah, Faculty of Tarbiyah, and many more.

Besides that, the tarbiyah language has been used by Islamic education thinkers to interpret or convey the concept of Islamic education. For example, the use of tarbiyah language by Abdurrahman al-Nahlawi (Al-Nahlawi, 1989), Omar Mohammad al Toumy al-Syaibany (Omar Mohammad, 1979), Muhammad Fadhil al-Jamaly (Fadlil al-Jamaly, 1987), Muhammad Athiyah al-Abrasy,(Athiyah al-Abrasy, 1986) and the others.

If most Islamic education experts do not question the validity of tarbiyah language as the equivalent of the concept of Islamic education, so do the Islamic education experts in Indonesia, but Naquib al-Attas questions the validity of the use of tarbiyah. Al-Attas sharply criticized those who used the tarbiyah language.

Islamic education in Arabic is often referred to as tarbiyah, ta'lim, and ta'dib. In English it is called education. According to al-Attas tarbiyah is not the right and correct language to mean education in the sense of Islam. Given, the language used, should bring the right idea about education and everything involved in the education process. Therefore, al-Attas invited that the term or tarbiyah language be critically reviewed. In other words, it is reviewed and if necessary replace it with a more precise and correct language(Naquib al-Attas, 1987). Therefore, the aim of this study is to examine educational language in Al-Attas Perspective.

Method

This study uses a library research method. Data were obtained through relevant literature studies, including books, scientific journals, and official documents. Data analysis was carried out qualitatively by compiling, classifying, and interpreting the information obtained.

Result and Discussion

Assesing The Tarbiyah Language

According to al-Attas, tarbiyah in its current connotation is new, and can be said to have been fabricated by people who associate themselves with the thinking of modern education. The language is intended to reveal the meaning of education, without regard to its true nature(Naquib al-Attas, 1987). Education in English is called education or educate, which means producing, developing from hidden or potential personalities, which in the "process of producing and developing" refers to everything that is physical and material(Naquib al-Attas, 1987).

Al-Attas stated that the aim in the conception of education derived from concepts developed from the above terms includes animal species and is not limited to "intelligent animals". Although it can be recognized that intellectual and moral exercises have been included in the basic idea itself, and is an additional developed from philosophical speculation about ethics. But the intellectual and moral training that he demonstrated was adapted to physical and material goals with regard to humans, society and the secular state(Naquib al-Attas, 1987).

Therefore, the concept of education developed from Western concepts contains ideas that are general and broad - covering various types of animals - and are not limited or only specific to humans. In addition, the basic idea of education or its basic idea does not include intellectual and moral training. Even if included with intellectual and moral training, this is a later addition. In addition, intellectual and moral training only deals with fiqh and material goals, in accordance with the human, society and secular countries.

According to al-Attas, it is very ironic if Muslims develop or imitate the concept of education developed by humans, society and secular countries. Where in the concept of education is only concerned with things that are physical and material. Those who make the term tarbiyah as the equivalent of the language of education, in essence only imitate the concept of Western-style education. Remember, this term -tarbiyah - is a clear translation of *education*(Naquib al-Attas, 1987). In the study of the classic books there is no tarbiyah term with the meaning of education.

The tarbiyah language that has been used to carry the concept of Islamic education, is actually not unreasonable. Those who are pro against the term tarbiyah refer to the Holly al-Quran letter al-Isra verse 24 and surat al-Shu'ara verse 18 (Fatah Jalal, 1988: 28). The verse means:"... *And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."* (The Holly. Quran Al-Isra :24) And than *"...Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life ?"...* (The Holly. Quran Al Syu'ara: 18). If viewed from this perspective, the tarbiyah language used to convey the concept of Islamic education is already Koranic, even though its use in the Koran is in the form of a verb. However, according to al-Attas, the development is based on mere conjecture (Al-Attas, 1986); even this term is not clearly mentioned in the Koran.

Moreover, al-Attas did not only criticize based on the superficial argument in rejecting the tarbiyah language that had been used to convey the concept of Islamic education. The following is a presentation of the long and philosophical series of arguments from Al-Attas in rejecting tarbiyah as the equivalent of the language of Islamic education. *First*, the term of tarbiyah which is understood in terms of education, as used so far, cannot be found in all the major lexicons of Arabic.

Ibn Mandzur recorded the tarbiyah form along with several other forms of the root of rabba as narrated by al-Asma'i, that the terms contained the same meaning. Regarding its meaning, al-Jauhari stated that tarbiyah and some other forms mentioned by al-Asma'i meant feeding, nurturing, maintenance, namely from the root of the word *ghadza* or *ghadzaw*. This meaning refers to everything that grows, like, children, plants etcetera(Mandzur, t.t.: 307). Basically Tarbiyah means caring for, bearing, feeding, developing, maintaining, making, making it grow in growth, raising, producing mature and taming results(Al-Attas, 1986).

The application of the tarbiyah language in Arabic today is not only limited to humans. The semantic field extends to other species, such as minerals, plants and animals. People can refer to cattle farms, animal husbandry, chicken and poultry farms, fish farms and plantations, each of which is a form of tarbiyah. Whereas the education in Islam is only for humans(Al-Attas, 1986: 66–67). Thus, if tarbiyah is imposed on other people, then education can certainly be done on animals, because that is not appropriate. Humans only know "chicken farms" not "chicken education".

Tarbiyah is not limited to humans, but includes various types of living things; animals, plants, and so on. That cannot be denied(Steingass, 1978: 169). Meanwhile education in Islam should have to the humans. Thus, even if humans do something about animals - maintain or train them - it should not be understood, that humans have been educating animals or animals. Remember, humans who do maintenance or train animals - for example - are not for the benefit of dogs, but for the benefit of humans who maintain them. If education is only unique to humans, the language used must also apply to humans only.

Tarbiyah's purpose is more physical and material and quantitative in character. Considering, all the innate concepts contained in this term are related to material growth and physical maturity. Meanwhile education is an attempt to instill knowledge relating to humans only, especially the human intellect in particular (Al-Attas, 1986: 68). So education is actually more qualitative than quantitative in character.

Therefore, it can be seen that the rejection of the concept of tarbiyah, especially by al-Attas, also departed from a review of the innate concept contained in the tarbiyah language it self, where tarbiyah's objectives were more physical and material. In other words, what is important or the focus of tarbiyah's attention is merely physical. Thus, if the tarbiyah concept is applied to humans as subjects and objects of education, then education in this view only takes into account the physical growth aspect. Whereas humans in the view of Islam are not merely physical, but also include the spiritual aspects.

Therefore it is not true, if only concerned only with the physical aspects. Actions like this by al-Attas are called secular actions (Al-Attas, 1986). If in carrying out tarbiyah knowledge is infiltrated as an element of education, then the action is a later addition; not the original character of the tarbiyah concept. *Second*, by referring to the reason that tarbiyah is seen as education, developed from the use of the Koran with regard to *rabbaa*, what has been described above has explained the pivot point of the problem, namely that the basic meaning

of the tarbiyah language does not naturally contain elements essential knowledge, intelligence and virtue which are essentially elements of real education(Al-Attas, 1986: 69–70).

Experts who use the tarbiyah concept as the equivalent of the language of Islamic education, are also based on the Koran, namely the letter al-Isra verse 24 and Surah al-Syu'ara verse 18. According to al-Attas, the tarbiyah language contained in the letter al-Isra verse 2 is not meant by education. In other words, tarbiyah's actions of both mothers to their children are not acts of education, but acts of *rahmah* (affection). This *rahmah* language means food, love, clothing, shelter and care. In short, the maintenance provided by both parents to their children.

In that case, verse 18 of Surah al-Syu'ara, according to al-Attas also does not mean education, even though the word contained in the verse uses the word *nurabbi*. The words of Pharaoh to Prophet Musa as. who uses the word *Nurabbi*, does not mean that Pharaoh had educated Moses. It is true that Pharaoh had done tarbiyah to Prophet Musa, but tarbiyah meant here meant raising, without instilling moral value in the process(Al-Attas, 1986: 71).

Therefore, the problem is the difference between lafald *rabbaya* and *nurabbi* in translating or interpreting it. The following, the opinions of several other experts are presented as a comparison to the opinion of al-Attas. The Foundation for Organizing the Translator of the Koran translates lafald *rabbaya* on the letter al-Isra verse 24 above with the meaning "has educated". Whereas the *nurabbi* lafald contained in the ash-Syu'ara verse 18 letter is translated as "caring"; not educate as translated verse 24 of Surah al-Isra(Organizing, 1982: 428– 574). Zakiyah Darajat who joined the book writing team of *Islamic Education* for the IAIN circles, translated the word *nurabbi* with two translations at once, that is: nurturing (educating)(Qutb, 1971: 318–201). Sayyid Qutb interpreted the *rabbaya* word with the meaning "maintain". According to him, verse 24 is a warning that causes affection, weak childhood memories in the care of parents(Fatah Jalal, 1988). Whereas the word of *nurabbi* interpreted by Sayyid Qutb with the question: "Is this a reward of maintenance and generosity that you get on our side when you were little? Here, Sayyid Qutb uses word *al-tarbiyah* and *al-karamah* to explain the understanding of *nurabbi*.

Abdul Fattah Jalal interpreted the word of *rabbaya* and *nurabbi* with tarbiyah meaning, that is the process of preparation and growth in the first phase of human growth, or in the phase of infants and children. The use of the word tarbiyah in the first paragraph shows that education in this phase is a family responsibility. Mother and father are responsible for nurturing and loving children who are young and in a dependency situation. Both of his parents took pains to meet their biological needs, in the form of: clothing, food, and teaching the basics of manners. They are both responsible for shaping the child's personality. So it is obligatory for the child to be polite, respect and repay the services of his parents, and pray that they will both receive mercy. In the second verse, Pharaoh mentioned his goodness to Moses that he had cared for him as a child and did not include it to the category of children killed at that time. So, tarbiyah in the two verses above is closely related to the process of preparation and maintenance at childhood in the family(Ilmiyati, 1998).

According to al-Attas, tarbiyah's actions contained in the letter al-Isra verse 24 by both of parents to their children are more physical-material than mental spiritual can indeed be justified. Considering, the education which is conducted by both parents towards their children, which is more prominent is in the form of physical-material. In a sense, parents have noticed the physical growth of the child, rather than the spiritual. Eventhough, it does not mean that parents ignore spiritual things. In fact, parents must from the beginning listen to the words Tawheed (Monotheism) to their children. Although the child has not yet understood or

understood what is read or heard by both parents. At the very least, the sentence of monotheism is not something foreign to the child, because he has heard it from an early age(Ilmiyati, 1998). This is in line with the words of the Prophet Muhammad SAW Sallallaahu Alaihi Wasallam (may Alloh bless him and give him peace). Wich mean : "*Read to your children the first sentence with La Ilaaha Illa Allah"* (There's no god but God). (This Hadith is reported By Hakim from Ibnu Majah)(Nashih Ulwan, 1988: 152).

If we look at verse 18 of Surat al-Shu'ara, it seems more supportive of al-Attas's statements. Because, it is not logical that Pharaoh Mulhid (perverted person) educated Prophet Musa as. While Pharaoh himself claimed to be God. If the *Nurabbi* lafald contained in the verse is interpreted as "educating" surely Pharaoh who claimed to be God, made Musa as. To worship him. Whereas Musa as. do not worship or glorify Pharaoh as God. Musa as. as is known, only worship and glorify Allah alone. Is this the result of the training of the Pharaoh that he is perverted person, certainly not. Moses was only educated by Allah. In other words, Moses received education directly from God, because Moses was the chosen man prepared by God to carry out the sacred duty, convey His message and invite people to the right path. Prophet Moses, with his Divine treatise, tried to free man, his people, from worshiping fellow human beings to worshiping and glorifying Allah solely (*tahrir al-nas min 'ibadah al-ibad ila 'ibadah al-Ilah*)(Rais, t.t.: 13–14). So it is more appropriate to translate lafald nurabbi by "caring" rather than "educating".

On the other hand, the meaning of tarbiyah is limited as stated by Abdul Fattah Jalal. The definition of tarbiyah in his view applies only to small children. Thus, if a child has reached adolescence or adulthood, it is certainly not tarbiyah anymore. Al-Attas also admitted that the main meaning of ar-rabb is al-tarbiyah which is meaningful; bring something to the state of completeness gradually. According to him, bringing something to the completeness gradually does not involve knowledge. This action is said to be al-Attas as an act of rahmah. His opinion is based on the word of God in the surah al-Mukmin verse 7 which means: *"God covers everything with mercy and knowledge"* (The Holly Quran. Al- Mukmin :7)(Al-Attas, 1986: 71–72).

Therefore, it can be understood that even though tarbiyah means bringing something to a state of completeness gradually, the completeness refers more to physical and material conditions than to rational and intellectual conditions. The completeness of the latter condition requires the cultivation of knowledge. In fact, tarbiyah's innate concepts do not contain this element of knowledge. Tarbiyah's prominence is in love or mercy, not in science. Thus, this element of knowledge is not inherent into a tarbiyah language.

Al-Raghib al-Asfahani stated: "The meaning of the origin of al-rabb is al-tarbiyah, which is developing something from a condition then another condition, to the limit of perfection."(Al-Asfahani, 1972: 189) Abdurrahman al-Nahlawi, also Abdurrahman Salih Abdullah, used the tarbiyah language to bring the concept of Islamic education. Abdurrahman Salih Abdullah asserted, "... in many verses of the Koran there can be found the expression tarbiyah (education)"(Ilmiyati, 1998).

Meanwhile, no information was obtained whether al-Raghib al-Asfahani meant tarbiyah with education according to the experts nowadays. However, from the expression it can be concluded that the concept contains educational meaning.

Third, if a meaning related to a knowledge can be infiltrated into the concept of rabbis, then the meaning refers to the possession of knowledge not to the cultivating. Therefore, it does not refer to the education meant by al-Attas. What he meant was the language of *rabbani*, which

was the name given to the wise men again learned in the field of knowledge about *al-Rabb*(Al-Attas, 1986: 72–73).

According to al-Attas, Muhammad al-Hanafiyah had called Ibn Abbas the rabbani of the ummah. It was also reported that Ali ibn Abi Talib had grouped humans into three levels. The first level is *'alim rabbani*. Meanwhile Ibn Atsir stated that rabbani was derived from *al-Rabb* with the understanding as tarbiyah(Mandzur, t.t.: 404).

Nevertheless, according to Ibn 'Ubaid, *rabbani* is essentially not an Arabic term. It's the Hebrew or Siriac term, and is not well-known among the crowd except among jurists and scientists(Mandzur, t.t.). Furthermore, al-Attas also argued that in the Koran three examples were found which mentioned rabbani and all of them referring to Jewish rabbis; namely letters 3: 79, 5: 47 and 66(Al-Attas, 1986: 74).

Al-Attas insisted and firmly rejected the tarbiyah language to bring the concept of Islamic education. Although tarbiyah is already Koranic, it is not necessarily used to convey or interpret Islamic education, without analyzing critically and deeply, previsiously.

Assessing The Ta'lim Language

If it is known that al-Attas was so enthusiastic in rejecting the term tarbiyah to convey or interpret the concept of Islamic education, what about al-Attas's view of the language of Ta'lim. Considering, this language is one of the languages used to designate the concept of Islamic education. According to al-Attas, ta'lim only means teaching(Al-Attas, 1986: 75). So it's narrower than education. In other words, ta'lim is only part of education.

Imam Madjid said the word ta'lim is found in the Koran as much as 41 times; 25 times in the form of fi'il madhi (past tense) and 16 times in the form of fi'il mudhari'(Madjid, 1989: 73). (Present Continious, Future Tenses). If the study is translated into Indonesian, it has many meanings, including information, advice, teaching, guidance, teaching, formal education, training, education and employment as an intern(Wehr, 1980: 636). However, the Foundation for Organizing Translators of the Koran translates *al-Ta'lim* with "teaching", except for verse 16 of the surah al-Hujurat. The verse is translated as follows:

> *"Say, Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things"*(Organizing, 1982: 848).

The word tells above, is a translation of lafald *tu'allimun* which has the root word *al-ta'lim*. Translation for the word cannot be anything but telling. *Al-Ta'lim* according to al-Raghib al-Asfahani, sometimes means *al-i'lan* or notify. In this case, al-Asfahani refers to verse 16 of the Surah al-Hujurat(Al-Asfahani, 1972: 356).

According to Abdul Fatah Jalal, although that tarbiyah language is in two places in the Koran, it does not mean Jalal agrees that the tarbiyah language is used to bring the concept of Islamic education. Jalal agrees more with the language of ta'lim to be used as a language that refers to the notion of Islamic education(Fatah Jalal, 1988: 27–39). Jalal argued this because it was based on historical facts and hadith of the Prophet; the verse of the Koran is also the basis of his argument. The Messenger of Allah (Rasulullah) decreed the meaning(Fatah Jalal, 1988: 16–17):

> *"Know it, indeed al-Khaliq has commanded me so that I teach you something that you do not know that He taught me"* (Hadits Narrated By : Muslim).

The verses of the Koran that form the basis of his argument include:

"A similar (favour have ye already received) in that We have sent among you an Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge" (QS. Al-Baqarah: 151).

Jalal commented: "From here one can clearly know that Islam views the process of ta'lim as more universal than the tarbiyah process. Because when teaching *Tilawatul Quran* to Muslims, Rasululloh SAW (may Alloh bless him and give him peace). not limited to making them just read, but 'reading with reflection' which contains understanding, understanding, responsibility and planting trust". From this "reading", the apostle brought them to *tazkiyah* (sanctification), which is the cleansing and cleansing of the human self from all impurities and making itself in a condition that allows it to accept al-Hikmah and learn everything that is beneficial to him and who does not he knew(Fatah Jalal, 1988: 27).

Ta'lim is used to instill things repeatedly and gradually until they become traceable in proteges(Madjid, 1987: 74). Ta'lim is a process that humans continually strive for since birth. Because, human born in a state of not knowing anything(Fatah Jalal, 1988: 30). Ta'lim covers aspects of knowledge and skills that a person needs in his life, as well as good behavior guidelines(Fatah Jalal, 1988: 30). In ta'lim there is a transformation of knowledge that is not limited to the cognitive domain, but includes also the affective and psychomotor domains. The process of Ta'lim is prevail for the rest of human life, until the human dies.

According to Jalal, the process of ta'lim is broader in scope, than the tarbiyah process. This explanation shows that Jalal disagrees with the use of tarbiyah's words to bring the concept of education in Islam; because if these words are applied, it means that Islamic education is limited to fulfilling biological and moral needs, without providing knowledge in the broad sense. While science is needed by humans in realizing the functions of life as individual beings, social, servants of Alloh and Caliph on earth. Thus, the tarbiyah activity is only part of Islamic education activities. Jalal's opinion can indeed be justified. The Messenger of Allah was referred to as Mu'allim, because he did ta'lim to his people. The Messenger of Allah may Alloh bless him and give him peace. not just teaching but at the same time educating. Therefore, the Messenger of Allah as an educator is called Mu'allim, not Murabbi(Madjid, 1989).

The use of ta'lim as the equivalent of Islamic education by Jalal, also has a strong argument. However, if it is related to the opinion of al-Attas that education in Islam is only concerned with humans, so also with the term, then ta'lim cannot be used to demonstrate or convey the concept of Islamic education; because the word ta'lim in the Koran is also used for other humans(Departemen, 2009).

Assessing The Ta'dib Language

The language offered by al-Attas to refer to the concept of Islamic education - which is considered appropriate and correct - is ta'dib (تاديب)(Al-Attas, 1986: 53–64). The word ta'dib comes from the root of word adab (ادب), which when translated into Indonesian has many meanings; among others: educating, invitations to banquets, culture, social order, refinement, good habits, decorating, order, appropriateness, humanity, and literature(Wehr, 1980: 9).

According to the classical cleric the word ta'dib means intelligence, ingenuity and intelligence(al-Nadi al-Badri, t.t., hlm. 2). While the original meaning is an appeal(Poerwadarminta, 1982: 15). According to Ibn Manzhur the meaning of adab is something that is owned by civilized people. Be named adab, because he calls on praiseworthy deeds, and prevents them from cruel act(Mandzur, t.t.: 200). In Indonesian language the

term adab is interpreted politely / politely; subtlety and kindness of conduct (behavior). If given the prefix "ber", it will mean; (1) polite; good in language, (2) has advanced the level of life born physically and mentally(Mandzur, t.t.). The word adab experiencing development of meaning. In everyday practice in Indonesia, the word of adab shows more courtesy, so it connotes morals or morals.

According to al-Attas, the term ta'dib derived from the root word adab is the heart of education and the process of education(Al-Attas, 1986: 77). Adab is also a discipline of body, soul and spirit. That is a discipline that affirms recognition and recognition in the right place in relation to physical, intellectual and spiritual abilities and potential. According to al- Attas, adab is knowledge that prevents humans from errors of judgment. Adab means the recognition and recognition of the nature that knowledge and being are organized hierarchically according to their various levels and degrees and about the place of someone who is right in relation to that essence and with one's physical and spiritual capacity and potential(Al-Attas, 1986: 63).

The meaning of the adab stated by al-Attas, if it is related to the meanings of adab which is stated by other scientists, clearly has a very close connection. Someone who has adab, he will be able to prevent himself from misjudging, because humans have intelligence, ability or cleverness(Barnadib, 1986: 11–12). As the opposite of misjudgment, is the "correctness of judgment" or assess something correctly, precisely, objectively and not subjectively. Thus, humans who have these manners will act with good deeds and avoid cruel acts.

A person who has adab will be able to discipline himself, both intellectual activities and actions. All actions are considered first (good or bad or the consequences of these actions). In other words, all human actions that have adab, are full of calculations or moral consideration. Therefore, he will try diligently to implement or obey all the provisions, regulations, and existing rules(Poerwadarminta, 1982: 25–27); as long as it does not conflict with the values adopted.

Humans who have adab, know based on recognition and recognition, that everything in the universe - both science and others - has been arranged in such a way by the Creator, that the universe and all its contents are so orderly and harmonious, according to various levels and degrees each of them. Therefore, people who have adab will be able to put themselves in the right position, whenever and wherever they are. If humans have understood the right place, it will reflect the condition of justice (*'adl*). Humans like this are called as just human beings, namely humans who carry out adab on themselves, so as to realize or produce good human beings(Al-Attas, 1986: 56).

Al-Attas stated that justice is a condition in which everything is in its right and proper place - such as the cosmos, or a balanced state that exists in an object or organism. When referring to humans, justice is a condition or condition in which it is in its right and proper place(Al-Attas, 1986: 142). Justice is also a reflection of wisdom (hikmah), which is the science of giving God that allows recipients to be able to make correct judgments about the right places of everything(Al-Attas, 1986: 142). The concept of adab and justice seems to rest on the metaphysical assumption, that reality is an organic hierarchical order and justice is understood as the existence of something in accordance with its position in the hierarchy. Al-Attas interpreted the concept of adab by referring to the concept of justice.

In the view of al-Attas, adab in the original and basic sense is an invitation to a banquet. This is the sense of adab before being influenced by the innovations of literary geniuses(Al-Attas, 1986: 56). Based on the meaning of this adab, al-Attas then made an interesting

interpretation of "invitation to a banquet." According to his interpretation, the idea of a banquet indicated that the host was a noble person, so many were present at the banquet. Those who are present are people who are considered by the host, deserving of respect. Therefore, they are qualified and highly educated people, that expected to behave in accordance with the situation and conditions, both in speaking, acting and in the etiquette(Al-Attas, 1986: 56–57).

According to al-Attas, education in reality is ta'dib because in the concept of adab/ ta'dib it includes knowledge and charity at once(Al-Attas, 1986: 60). Al-Attas based his opinion based on the hadith which means: *"addabani Rabbi fa-ahsana ta'dibi"* (My God has educated me, and thus made my education the best)(Abdurrahman al-Suyuti, 1984: 103–104). Al- Attas translates the word addaba contained in the hadith by "educating" and ta'dib (the form of the additive (*verbs that become nouns*) with "education".

According to Hans Wehr in his dictionary, the meaning of ta'dib is: education, discipline, punishment, sanctification(Wehr, 1980: 10). Thus, the translation of al-Attas can be justified. In addition, the word addaba as said by Ibn Manzhur is the equivalent of the word '*allama*, and by al-Hajjaj is said to be the way God taught His Prophet(Mandzur, t.t.: 60). Education is an effort to absorb and instill manners in humans(Al-Attas, 1986: 144). Thus, ta'dib is more appropriately used as a language to convey the concept of Islamic education, rather than tarbiyah and ta'lim which are used today.

Ta'dib is more appropriate to be used as the equivalent of Islamic education. This is as confirmed by al-Attas:

"... That tarbiyah - in its original meaning and in its application and understanding by Muslims at an earlier time - is not intended to show education and the educational process. Qualitative prominence in the tarbiyah concept is love (rahmah) and not knowledge ('knowledge). While in the case of ta'dib knowledge is more highlighted than affection. In its conceptual structure, ta'dib includes elements of knowledge (ilm), teaching (ta'lim) and good care (tarbiyah). Therefore there is no need to refer to the concept of education in Islam as tarbiyah, ta'lim and ta'dib at once. Because of this, ta'dib is the most appropriate and accurate term to show education in the sense of Islam(Al-Attas, 1986: 74–75).

Thus, the concept of tarbiyah and ta'lim is already included in the concept of ta'dib. In other words, tarbiyah and ta'lim are sub-systems of ta'dib. If indeed ta'dib taken from the root of the adab is intended as an alternative to the tarbiyah language that has been used to bring the concept of Islamic education as championed by al-Attas, is this ta'dib concept used by classical Muslims to express the concept of education in Islam? According to Al – Attas;

"Actually it cannot be said that the term ta'dib, to mean education in the sense of Islam, has never been found before or applied in this way. On the contrary, we can find reasons to believe that since the earliest periods in the history of Islam, adab has been involved in the Sunnah of the Prophet SAW May Alloh bless him and give him peace. and conceptually merged with science and charity ... the Prophet himself stated in the hadith quoted earlier, that God planted later adab in him and thus made his ta'dib the best"(Al-Attas, 1986: 78).

Therefore it can be understood that classical clerics of early periods in the history of Islam have used the language ta'dib to express Islamic education. But why did the Muslims later not recognize the concept of ta'dib as a language that should be used to express Islamic education? To answer this question, it must indeed trace the development of the use of the concept of adab. According to al-Attas's statement, the concept of adab has experienced a narrowing of meaning in the period of Abbasid rule - a period in which Muslims progressed in

its historical round. Muslims in this period in the field of science have led to specialization. Thus the concept of adab which originally had a broad meaning, which includes various disciplines, during this period, is only known to designate literature, professional and social etiquette only(Al-Attas, 1986: 78–79).

Ta'dib language is the equivalent of the concept of Islamic education, lost from circulation and unrecognized again to this day. The implication, with the absence of ta'dib as education and the process of education, is the loss of adab, which means the loss of justice and in turn causes confusion and errors in knowledge. All of this has struck Muslims today(Al-Attas, 1986: 75).

The right term for Islamic education in al-Attas's saving is ta'dib, unlike the theory of the majority of Muslim scholars who prioritize the tarbiyah term. This thought, at least, deserves a thumbs up, because after all al-Attas has tried to break through the establishment of Islamic education thought with that term through his glasses. Even so, al-Attas's thinking was not immediately immediately agreed without seeing the roots of al-Attas's own thought, as well as the arguments used by al-Attas in elaborating the language of ta'dib.

Ta'dib has more historical and philosophical weight than the term tarbiyah. Al-Attas wanted to show that historically, since the Prophet Muhammad may Allah bless him and give him peace, ta'dib was what the Prophet Shollallohu Alaihi Wasallam May Alloh bless him and give him peace and practiced. which later the term was reduced. Philosophically, the scope and meaning of ta'dib is more appropriate in interpreting Islamic education, because it is related to the transformation of knowledge and values to humans.

According to Nurcholish Madjid, the concept of al-Attas adab is *arbitter*, there is no basis. What is mentioned in the Koran cannot be interpreted as adab, but *tarbiyah*. If you accept the concept of adab al-Attas, that Allah is the one who has the right to create and determine the manners, certainly the provisions regarding human manners, are not the same as God's provisions on inanimate objects. Here is a factor of trust and awareness. So civilized humans are not like machines. All of Allah's creatures are indeed glorifying, only human beings have glorification and some are non-blessed.

The normative source of the use of the ta'dib language from the hadith itself invites controversy. The hadith which became the foundation of al-Attas to support its argument, was considered by many experts to be a weakness. In other words, the hadith he uses is the hadith "dlaif"(Nasution, 1991: 42). (*weak*) Related to the reference, Nurcholish Madjid further stated, why not Al-Quran is used as a reference; and the Koran has mentioned tarbiyah. Tarbiyah - for Nurcholis Madjid - together with tanmiyyah or development in English, which means that the educational process grows continuously. Although Nurcholish Madjid criticized al-Attas so hard, in the end he admitted that what Al-Attas said was a great ijtihad(Madjid, 1989: 23).

Conclusion

Ta'dib means *to create the personality*(Idris, 1984: 9)(shape personality), as happened to Muhammad. Then what about education that applies to humans in general? In reality, the Koran uses the term ta'lim and tabligh more in relation to the transformation of knowledge. This is more due to the consistency of the Koran in the absence of coercion in the introduction of the teaching system or knowledge. Knowledge transformation with the two terms above connotes *to familiar the values;* only limited to the introduction of values without coercion to do.

Related to which language needs to be used in designating the concept of Islamic education; is tarbiyah, ta'lim or ta'dib? Because according to al-Attas the language of ta'dib already embraces the meaning of tarbiyah and ta'lim, the more comprehensive of the three languages is "ta'dib". However, because tarbiyah is commonly used popularly in pointing to

the concept of Islamic education, it would not hurt to keep using tarbiyah as the equivalent of Islamic education, provided that in its implementation the contents of ta'lim and ta'dib are inserted. Meanwhile, because the ta'lim language is very popular in the Qur'an related to the provision of information to humans, the language of ta'lim does not need to be blamed if it is used as an equivalent of Islamic education, provided that the implementation gives the tarbiyah and ta'dib values.

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