

Reconceptualizing Islamic Character Education through Syed Muhammad Naquib al-Attas' Theory of *Ta'dib* Philosophy

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Abstract

This study aims to evaluate the concept of Islamic character education formulated by Syed Muhammad Naquib al-Attas, specifically focusing on his *ta'dib* paradigm within the contemporary education context. Driven by the critical moral degradation, systemic secularization, and the dry, moralistic-instructive approaches observed in modern Islamic education institutions, this research explores alternative philosophical foundations. Methodologically, this investigation employs a qualitative paradigm through an exhaustive library research approach. Primary and secondary textual sources from Al-Attas' works were critically examined using philosophical analysis methods, including integration, synthesis, and deconstructive contextualization. The results reveal that *ta'dib* serves as an organic, holistic, and ultimate axiological framework for Islamic education, seamlessly integrating authentic knowledge (*'ilm*) and moral action (*'amal*) into a sacred hierarchy. In the contemporary era, *ta'dib* offers a deconstructive critique against secularization and knowledge dichotomy by introducing the Islamization of contemporary knowledge and establishing a holistic *fardhu 'ayn-fardhu kifayah* curriculum framework. The study concludes that reforming Islamic character education requires moving away from purely administrative cognitive testing toward a comprehensive *adab* portfolio and nurturing teachers as true *mu'addib* who serve as spiritual-intellectual fortresses for students. The practical implication of this research is that it offers an innovative operational blueprint for educational policymakers and teachers to cultivate an integrative, value-driven character education system capable of addressing digital disruptions.

Keywords: *Ta'dib*, Character Education, Al-Attas, Islamic Education., Contemporary Era

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INTRODUCTION

Education serves as an essential, fundamental process in humanizing individuals, activating human potential, and establishing the groundwork of a nation's civilization. Education should never be reduced to a mechanical apparatus designed purely to transmit secular knowledge or to generate human resources that fulfill market demand (Uyuni & Adnan, 2024; Bray & Hahn, 2022). Rather, it holds a prophetic and transcendental function to form the complete human being (*insan kamil*) who recognizes their essence, acknowledges their Creator, and understands their moral responsibility within the order of existence (Siregar & Bustam, 2024; Razaqtana et al., 2025; Nayab & Hassan, 2025). Through the internalization of faith, intellect, and deeds, Islamic education guides humanity toward spiritual salvation and genuine happiness in this world and the hereafter.

However, in the contemporary era marked by intense digital disruptions, Islamic education is experiencing complex paradigmatic, epistemological, and practical challenges, particularly within the domain of character development. While it possesses a solid normative-theological foundation rooted in *tawhid*, empirical realities reveal a paradoxical gap between Islamic ideals and student behavior (Wijaya et al., 2025; Aliyah et al., 2025). Data highlights a critical surge in moral degradation, systemic violence, and severe character issues within religious educational environments. This anomaly indicates that prevailing character education frameworks remain trapped in dry, ad-hoc, and moralistic-instructive patterns that fail to reach deep spiritual consciousness or build sustainable character habits. Character development is often reduced to verbal values, moral rote learning, and administrative formalities without being anchored by a coherent philosophical understanding of the nature of humans, knowledge, and the teleology of education (Rojali, 2025; Zaenurrosyid & Sholihah, 2025). Furthermore, the infiltration of secularization and the rigid dichotomy between religious and general sciences have created a profound disorientation in the practice of contemporary Islamic education.

In response to this multidimensional crisis, the philosophical thoughts of Syed Muhammad Naquib al-Attas offer a radical critique and a fundamental solution by presenting *ta'dib* as the core concept, authentic term, and ultimate goal of the Islamic educational process. For Al-Attas, *ta'dib* is not merely conventional instruction, but the systematic instillation, recognition, and internalization of *adab* within the human soul. *Adab* is profoundly defined as the recognition and acknowledgment of the right and proper place of everything within the hierarchical order of being—ontologically, epistemologically, and axiologically. This concept transforms character education from superficial behavioral training into a profound ontological-transcendental awareness derived from *tawhid*. Good character (*khuluq*) emerges as a natural manifestation of possessing right knowledge (*ilm*) and deeply rooted *adab*. To clarify its supremacy, Al-Attas contrasts *ta'dib* with *tarbiyah* (which overemphasizes physical-emotional nurturing and biological care over knowledge) and *ta'lim* (which is restricted to cognitive transmission or academic instruction). He argues that *ta'dib* serves as an all-encompassing paradigm that organically integrates knowledge, cognitive instruction (*ta'lim*), and emotional nurturing (*tarbiyah*) into a unified theoretical framework. Hence, *ta'dib* is the most accurate and legitimate term to represent the true essence of Islamic character education.

Numerous scholars have investigated Al-Attas' educational philosophy. For instance, Ahmad (2021) examined the concept of *ta'dib* and its implications for Islamic education, concluding that it serves as a fundamental framework to build civilizational pillars by integrating knowledge, deeds, and morals. Similarly, Khairusani and Khairunnisaa (2020) analyzed the relevance of *ta'dib* in contemporary Islamic character education, highlighting the integration of science and moral internalization to produce intellectually capable and ethically sound graduates. On an international scope, Ahmed (2018) explored Al-Attas' theory as an "indigenous" educational philosophy that counters epistemic colonialism through institutions like ISTAC. Furthermore, Mariana et al. (2023) utilized library research to explain that *ta'dib* is a vital alternative to halt character degradation due to its emphasis on the inseparable tie between knowledge and *adab*.

Despite these valuable contributions, a significant gap of knowledge remains in the existing literature. Most previous studies tend to be expository-descriptive, merely reproducing Al-Attas' original texts without executing a critical contextualization against contemporary challenges. There is a visible fragmentation where the ontological, epistemological, and axiological dimensions of *ta'dib* are discussed separately, leaving its methodology isolated from real-world educational issues. Very few academic works utilize *ta'dib* as an operational analytical tool to diagnose severe moral degradation, violence in

religious schools, systemic secularization, and the identity crises driven by digital disruption. This research explicitly addresses this academic void. The originality and novelty of this study lie in its comprehensive three-fold reconstruction: first, analyzing the internal philosophical structures of *ta'dib*; second, using this paradigm as a rigorous analytical lens to address contemporary moral relativity; and third, formulating practical-operational implications for curricula, pedagogical methods, and character assessments for policymakers and teachers.

Accordingly, the research problems addressed in this investigation are formulated as follows: 1) How is the concept of Islamic character education according to Syed Muhammad Naquib al-Attas founded upon the idea of *ta'dib*? 2) How does the structure of Al-Attas' *ta'dib* thought form a civilized human being within Islamic character education? 3) How do the relevance and challenges of the *ta'dib* concept manifest within the context of character education in the contemporary era? Driven by these inquiries, the primary objectives of this study are to thoroughly articulate the foundation of Islamic character education rooted in *ta'dib*, analyze its internal structural framework in shaping civilized individuals, and critically evaluate its contemporary relevance and operational challenges amid modern secularization. Ultimately, this study aims to enrich the philosophical discourse of Islamic education and provide an integrative blueprint for building a resilient, value-driven character education system.

RESEARCH METHOD

This study implemented a qualitative paradigm utilizing an exhaustive and systematic library research design. Library research is highly relevant and necessary when investigating high-level philosophical concepts, ideas, or intellectual structures formulated by a particular thinker (Moleong, 2016). Rather than observing behavioral trends empirically in a field setting, this design focused on examining text, language, and conceptual frameworks. Through this qualitative lens, the researcher acted as the primary instrument (human instrument) to analyze, interpret, synthesize, and contextualize the internal structure of Syed Muhammad Naquib al-Attas' thought on *ta'dib* and its overarching philosophical implications for contemporary Islamic character education.

Given the nature of library research, the physical research location did not refer to a specific geographical school or social community, but rather to various digital and physical repositories of intellectual works. These included the digital library networks of Universitas Islam Negeri Sumatera Utara, international open-access databases (such as Scopus, Web of Science, and Google Scholar), and specialized collections containing Al-Attas' original publications. Regarding the presence of the researcher, the researcher was fully and actively engaged throughout the entire process as the primary analytical tool. The researcher's presence involved reading, tracking historical cross-references, mapping conceptual evolutions, maintaining objective distance while executing textual interpretation, and cross-checking the consistency of philosophical terms used by the subject across different timelines.

The subjects of this research were the philosophical ideas, books, essays, and lectures produced by Syed Muhammad Naquib al-Attas, alongside the scholarly responses generated by contemporary Islamic education thinkers. The data sources were systematically categorized into two distinct groups. First, primary data sources consisted of authoritative, original works authored directly by Syed Muhammad Naquib al-Attas that specifically elaborate on education, epistemology, and the concept of *adab*. Key texts included *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, *Prolegomena to the Metaphysics of Islam*, *Islam and Secularism*, and *The Crisis of Muslim Consciousness*. Second, secondary data sources comprised books, peer-reviewed journal

articles, conference proceedings, and doctoral dissertations written by other scholars evaluating, operationalizing, or critiquing Al-Attas' educational philosophy. Notable secondary sources included works by Wan Mohd Nor Wan Daud (such as *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*), as well as contemporary articles from relevant academic journals published within the last decade.

Data were gathered using a specialized, non-interactive documentary data collection technique, primarily utilizing the documentation method coupled with analytical reading (textual tracking). The data collection process was carried out through several structured steps: heuristics (source gathering) through comprehensive searching and inventorying of Al-Attas' literature using specific keywords such as "*ta'dib*", "*adab*", "Islamic character education", "Islamization of knowledge", and "contemporary educational crisis"; categorization by separating primary texts from secondary commentaries to maintain data integrity; content verification by evaluating the authenticity, integrity, and contextual relevance of the selected physical and digital documents to ensure no texts were manipulated or taken out of their historical-philosophical context; and note-taking and mapping by extracting key arguments, concepts, and definitions into conceptual matrices to facilitate the subsequent analysis phase.

To extract meaningful conclusions from the qualitative textual data, the researcher employed rigorous philosophical and qualitative content analysis techniques. The technical analysis was operationalized through sequential stages. First, data reduction and coding were used to select, focus, simplify, and transform the raw textual data from Al-Attas' extensive works into distinct analytical categories (e.g., metaphysical foundations of *ta'dib*, differences between *ta'dib-tarbiyah-ta'lim*, and contemporary applications). Second, data display systematically structured and mapped the reduced concepts to display the structural connection between Al-Attas' worldview (*ru'yat al-Islam*) and his educational outcomes. Third, philosophical hermeneutics and interpretation were applied to understand the deeper objective meaning behind Al-Attas' choices of terminology, uncovering the unstated assumptions behind his critique of Western-secular education models. Fourth, content and conceptual analysis were utilized to break down the concept of *ta'dib* into its ontological, epistemological, and axiological components, examining how these components organically build character within human beings. Fifth, critical-contextual synthesis was executed to bridge Al-Attas' high-level metaphysical abstractions with empirical contemporary issues (such as digital disruptions and ethical relativism) to extract operational implications. Finally, conclusion drawing and verification were conducted by continuously cross-referencing initial findings with the primary texts to ensure high internal validity and absolute interpretive accuracy before formulating the final results.

FINDINGS AND DISCUSSION

The Conceptual Foundations of *Ta'dib* as the Authentic Islamic Character Paradigm

The first major finding of this study reveals that Syed Muhammad Naquib al-Attas positions *ta'dib* not merely as a peripheral educational vocabulary or a historical synonym for learning, but as the only semantically, textually, and metaphysically authentic term capable of encapsulating the true nature of Islamic character development. Through an extensive philological and theological deconstruction of the three terms historically associated with education in Muslim intellectual history—*tarbiyah*, *ta'lim*, and *ta'dib*—Al-Attas uncovers a profound crisis of conceptual reductionism in contemporary Islamic educational institutions. Over-reliance on *tarbiyah* and *ta'lim* has detached modern schooling from its sacred, moral, and intellectual roots. To map these distinctions explicitly, the semantic boundaries, target dimensions, and conceptual limits of these terms are systematically contrasted in Table 1.

Table 1. Semantic Comparison and Limits of *Tarbiyah*, *Ta'lim*, and *Ta'dib*

Conceptual Term	Etymological Root	Primary Target Dimension	Inherent Limits and Reductions
Tarbiyah	<i>Raba-yarbu</i> (to rear, nurture, foster physical growth)	Physical, biological, and psycho-emotional development within a matrix of gentle care (<i>rahmah</i>)	Shared naturally with animals and plants regarding biological rearing; overemphasizes administrative-emotional care while diluting strict intellectual transformation and the transmission of divine knowledge (<i>'ilm</i>).
Ta'lim	<i>'Alima-ya'lamu</i> (to teach, instruct, inform)	Cognitive transmission, academic instruction, and data-driven information processing	Restricted to the vertical transfer of literal data, curricular concepts, and technical/professional skills; allows an individual to acquire high intellectual expertise while remaining completely morally altered or spiritually static.
Ta'dib	<i>Adaba-ya'dibu</i> (to discipline, refine, cultivate, infuse right action)	The integrative spiritual soul, true knowledge (<i>'ilm</i>), and right action (<i>'amal</i>)	Absolute, holistic, and non-reductive; inherently encapsulates the valid instructional aspects of <i>ta'lim</i> and the nurturing characteristics of <i>tarbiyah</i> into a singular, unitive metaphysical framework.

The data structured in Table 1 illustrates Al-Attas' foundational contention: *ta'dib* represents the supreme, all-encompassing paradigm for character formation. Al-Attas strictly argues that while *tarbiyah* centers heavily on emotional and physical nurturing, and *ta'lim* remains confined to academic or cognitive instruction, *ta'dib* organically demands the simultaneous presence of both. One cannot operationalize *ta'dib* without transmitting true knowledge (*ta'lim*) and nurturing the receiver's spiritual receptivity (*tarbiyah*) (Wan Daud, 1998:124). Al-Attas validates this teleological position by referencing the famous prophetic tradition: "*My Lord educated me (addabani), and made my education (ta'dibi) most perfect*" (Al-Attas, 1980:1). The use of the root *addaba* explicitly signals that the Prophet's supreme moral excellence was the direct result of a divinely orchestrated process of *ta'dib*—a complete integration of absolute knowledge and perfect ethical action.

The Structural Framework of *Ta'dib* in Forging the Civilized Human Being

The second major finding of this study reveals that the internal structure of Al-Attas' *ta'dib* operates through three deeply interconnected philosophical pillars: the ontological foundation, the epistemological structure, and the axiological culmination. Together, these pillars function as a coherent metaphysical engine designed to form the "civilized human being" (*man of adab* or *insan kamil*). Al-Attas completely rejects the secular Western assumption that character building can be divorced from metaphysics or reduced to temporary social contracts (Al-Attas, 1995:114). The three pillars of *ta'dib* are structured as follows:

The Ontological Pillar: *Ta'dib* is grounded in a dualistic yet unified understanding of human nature. Man is composed of both a physical, material body and an immortal, rational-spiritual soul (*nafs*). The primary object of education is not the physical body or the economic agent, but the spiritual soul (Al-Attas, 1995:143). Al-Attas links character formation to the cosmic *Mithaq* (the primordial covenant) detailed in the Qur'an, where all human souls testified to Allah's absolute sovereignty before entering the material world. Good character (*khuluq*) is therefore the awakening and real-world activation of this primordial covenant. Through *ta'dib*, the rational soul learns to master, discipline, and subordinate the bestial impulses of the lower self (*al-nafs al-ammarah*), subjecting it to the tranquil, divine command of the higher spiritual self (*al-nafs al-mutma'innah*) (Al-Attas, 2001:55).

Epistemological Pillar: In the framework of *ta'dib*, moral character is structurally dependent on the absolute truth and sacred hierarchy of knowledge. Al-Attas asserts that moral degradation and behavioral corruption are never merely social accidents; they are the direct, inevitable consequences of the "confusion of knowledge" (*fasad al-'ilm*) (Al-Attas, 1978:102). Knowledge is defined as the arrival of meaning into the soul, or the arrival of the soul at the true meaning of things. *Ta'dib* organizes knowledge into a strict, non-negotiable hierarchy: *ilmu fardhu 'ayn* (divinely revealed spiritual sciences) encompasses the absolute, immutable truths of creed (*aqidah*), divine law (*shariah*), and spiritual purification (*tasawuf*), which are binding upon every single individual to establish their baseline spiritual orientation (Al-Attas, 2001:178). *Ilmu fardhu kifayah* (rational and empirical sciences) includes the natural sciences, humanities, advanced technologies, and professional arts, which are mandatory upon the community collectively to sustain societal welfare and material civilization (Al-Attas, 2001:182). Within *ta'dib*, *fardhu 'ayn* serves as the foundational root, acting as the ethical and metaphysical guide for the development of *fardhu kifayah*. When this hierarchy is violated, the human soul suffers from severe cognitive disorientation, crippling its capacity for ethical judgment.

Axiological Pillar: The structural combination of ontological harmony and epistemological clarity culminates in the manifestation of *adab* and justice (*'adl*). Al-Attas provides a profound definition of *adab*: the recognition and acknowledgment of the right and proper place of everything within the hierarchical order of reality, which naturally produces right, appropriate, and just actions (Al-Attas, 1980:24). A civilized human being (*man of adab*) is someone whose soul automatically executes justice across all scales of existence: recognizing Allah as the supreme Lord through absolute submission; recognizing the Prophet as the ultimate model of human virtue; honoring teachers as sacred repositories of divine wisdom; utilizing rational intellect to conquer base bodily passions; and treating the physical environment with balance and care (Wan Daud, 1998:210). Character is thus revealed not as an arbitrary set of social etiquette rules, but as the visible, organic fruit of a soul that is properly aligned with cosmic and divine truth.

Relevance, Modern Pathology, and Operational Redirection in the Contemporary Era

The third major finding demonstrates that in the contemporary educational landscape, Al-Attas' theory of *ta'dib* serves as an indispensable deconstructive and reconstructive diagnostic tool. Modern education is deeply infected by widespread pathologies: systemic secularization, aggressive hyper-materialism, and a rigid, artificial dichotomy that aggressively separates empirical science from transcendent morality (Al-Attas, 1978:45). Islamic educational institutions have largely succumbed to capitalist market mechanics, transforming schools into corporate factories that reduce student evaluation to standardized, quantitative cognitive scores. Graduates are produced who possess high technical or algorithmic proficiency but suffer from a total paralysis of spiritual consciousness and a complete loss of *adab*.

This internal crisis manifests empirically in unprecedented contemporary socio-moral anomalies. Despite the massive proliferation of religious schools, madrasahs, and modern Islamic boarding houses (*pesantren*), real-world statistics reveal a severe, highly alarming outbreak of character collapse at the grassroots level. Widespread cyber-harassment, systemic digital bullying, hyper-addiction to online pornography, and rampant moral relativism dominate the daily lives of Muslim youth.

Al-Attas' *ta'dib* framework diagnoses that these catastrophic failures occur because modern character education programs are utterly superficial. They are designed around dry, moralistic-instructive verbal catalogs and empty administrative formalisms that attempt to adjust outward social behaviors without ever addressing the underlying spiritual soul or

fixing the broken epistemological hierarchy. To correct this civilizational failure, *ta'dib* provides an urgent, actionable blueprint for systemic operational redirection, which can be implemented through three distinct avenues:

Curriculum Reconstruction: The Islamization of Contemporary Knowledge. Institutions must immediately cease the naive practice of "dualistic curriculum pasting," where secular sciences and religious studies are taught side-by-side as fragmented, contradictory entities. *Ta'dib* requires the wholesale application of the *Islamization of Contemporary Knowledge* (Al-Attas, 1978:120). This process demands that modern disciplines—such as psychology, sociology, economics, and digital technology—be radically deconstructed to purge them of their hidden secular, materialistic, and atheistic biases. Once cleansed, these fields are re-infused with the foundational metaphysics of *tawhid*. Mechanistically, *ilmu fardhu 'ayn* must be positioned as the core spiritual and cognitive axis of the curriculum, acting as the absolute criterion through which all *fardhu kifayah* fields are contextualized, evaluated, and operationalized (Wan Mohd Nor, 2013:48).

Pedagogical Transformation: Regaining the Role of the Mu'addib. Pedagogy must be aggressively rescued from the cold, transactional methods of modern technical instruction. Within the paradigm of *ta'dib*, a teacher can never be reduced to a mere civil servant, a literal information deliverer, or a neutral academic lecturer. The educator must completely step into the prophetic, highly demanding role of the *mu'addib*—a living, breathing spiritual and intellectual fortress for the student (Al-Attas, 1980:26). The *mu'addib* does not merely transmit texts; they actively engage in *tazkiyat al-nafs* (the purification of the soul), leading students by vibrant, uncompromised personal example (*uswah hasanah*). Furthermore, the *mu'addib* acts as a strict intellectual defender, equipping students with advanced critical analysis tools to effortlessly distinguish between objective truth (*haqq*) and digital illusions or ideological falsehoods (*batil*) in the hyper-connected modern world.

Evaluation Disruption: Transitioning to Continuous Adab Portfolios. The most radical operational shift demanded by *ta'dib* is the complete dismantling of the modern, numbers-obsessed assessment paradigm. Al-Attas identifies that the modern obsession with quantitative scores, rigid standardized testing, and bureaucratic percentages is a direct inheritance from Western positivism, which reduces the sacred, qualitative dimensions of human character to silent, empty statistical data (Wan Daud, 1998:162). *Ta'dib* establishes that true educational success is measured exclusively by the internal stability of *adab* and behavioral justice over time, not by raw cognitive accumulation or data memorization. Therefore, evaluation frameworks must transition to comprehensive, multidimensional, and continuous *adab portfolios*. These qualitative portfolios systematically track, observe, and document the student's actual ethical behavior, spiritual maturity, respect for hierarchy, and real-world execution of justice across both physical classrooms and digital spaces.

Synthesis and Analytical Discussion

When these findings are cross-referenced and viewed in direct conversation with broader academic literature, the profound distinction of Al-Attas' vision becomes unmistakable. Previous scholars, such as Ahmad (2021:45) or Mariana et al. (2023:89), have historically treated *ta'dib* at an abstract, heavily romanticized level, often limiting their discussions to simple etymological tracing or isolating it as an ideal confined to medieval monastic environments. This study fills a critical research gap by demonstrating that *ta'dib* functions as an aggressive, highly systematic critique that directly targets the structural mechanics of modern educational failures.

The fundamental difference between secular Western character programs—such as values clarification or cognitive-moral development frameworks—and Al-Attas' *ta'dib* lies in the source and anchor of authority. Western models, lacking a fixed metaphysical foundation

due to the dominance of positivism, are forced to anchor character education on highly fragile, constantly shifting social consensus or pragmatic social utility (Al-Attas, 1978:88). Consequently, their ethical definitions fluctuate wildly across generations, leading directly to the current crisis of moral relativism. *Ta'dib*, by contrast, anchors the definition of character (*adab*) onto the permanent, unshakeable structure of cosmic existence as revealed by divine revelation (*wahyu*) (Al-Attas, 1995:212). Because the definition of a thing's "proper place" is determined by God, the ethical parameters of justice, honesty, respect, and duty remain absolute, immutable, and immune to the corrupting pressures of political correctness or capitalist market demands.

Furthermore, this research underscores that the operational execution of *ta'dib* is not a nostalgic, anti-modern retreat into the past, but a highly sophisticated, forward-looking civilizational project. The primary structural barrier preventing its widespread implementation is the heavy, blind rigidity of state-enforced educational bureaucracies. Modern ministries of education remain deeply trapped within international secular benchmarks, forcing religious schools to prioritize global market readiness over spiritual sanity (Wan Mohd Nor, 2013:72). However, as highlighted by contemporary educational theorists, this structural rigidity can be effectively bypassed by exploiting the unique opportunities of the digital era. True educational reform can never be achieved by simply writing new behavioral rules or adding superficial character slogans into old text-books. It demands a total, uncompromising metaphysical revolution—an entire systemic return to *adab*, a restoration of the sacred hierarchy of truth, and the complete institutional rebirth of the civilized human being.

CONCLUSION

This study concludes that the concept of Islamic character education formulated by Syed Muhammad Naquib al-Attas offers a profound, philosophically stable alternative to modern, secularized educational models. Through a rigorous deconstruction of educational terminology, the research establishes *ta'dib* as the only authentic and comprehensive paradigm for character development in Islam, systematically superseding the limitations of *tarbiyah* and *ta'lim*. The internal structure of Al-Attas' *ta'dib* framework operates as a unified metaphysical engine across ontological, epistemological, and axiological dimensions, which successfully anchors moral virtue onto absolute, divine truth rather than transient social consensus. By aligning the spiritual soul with its primordial covenant, establishing a sacred hierarchy of knowledge that privileges *fardhu 'ayn* over *fardhu kifayah*, and operationalizing *adab* as the execution of cosmic justice, this paradigm establishes a definitive pathway toward producing the civilized human being. In the contemporary era, which is heavily disrupted by digital pathologies, moral relativism, and systemic violence within religious schooling environments, *ta'dib* serves as an urgent diagnostic and reconstructive tool. True educational reform cannot be achieved through superficial behavioral modifications or empty administrative formalities. It demands a systemic redirection through the Islamization of contemporary knowledge to purge curricula of materialistic biases, the elevation of educators to the prophetic role of the *mu'addib*, and a radical disruption of assessment frameworks by replacing quantitative testing with continuous, multidimensional *adab* portfolios. Based on these findings, it is highly recommended that educational policymakers and institutions move away from market-driven pragmatism and standardizations, systematically re-centering their curricula around the absolute metaphysical foundations of *tawhid*. Future studies are encouraged to explore the empirical operationalization of *adab* portfolios within digital learning ecosystems and investigate specific pedagogical methodologies that alternative learning communities can deploy to bypass modern bureaucratic rigidity.

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