

Philosophy of Islamic Education Perspective of Syed Muhammad Naquib al-Attas

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Abstract

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This study aims to examine the philosophy of Islamic education from the perspective of Syed Muhammad Naquib al-Attas as a response to the crisis of modern education, which is characterized by the secularization of knowledge and the dichotomy between religious and general sciences. The study analyzes the philosophical foundations, key concepts, and educational implications of Al-Attas's thought for contemporary Islamic education. Employing a qualitative method with a library-based approach, this research examines Al-Attas's major works alongside relevant scholarly literature. The findings indicate that Al-Attas conceptualizes education as a process of instilling recognition and acknowledgment of the proper position of God within the order of existence and human personality. The concept of ta'dib is identified as the core of Islamic education, integrating knowledge, ethics, and spirituality into a unified and coherent framework. According to Al-Attas, Islamic education is ultimately oriented toward the formation of insān kāmil, a holistic human being who embodies intellectual excellence, moral integrity, and spiritual consciousness. This study concludes that Al-Attas's educational philosophy offers a comprehensive and integrative framework for addressing moral decline and epistemological confusion in contemporary Islamic education.

Keywords: Islamic educational philosophy, Ta'dib, Syed Muhammad Naquib al-Attas

Abstrak

Penelitian ini bertujuan untuk mengkaji filsafat pendidikan Islam dalam perspektif Syed Muhammad Naquib al-Attas sebagai respons terhadap krisis pendidikan modern yang ditandai oleh sekularisasi ilmu pengetahuan dan dikotomi antara ilmu agama dan ilmu umum. Penelitian ini menganalisis landasan filosofis, konsep-konsep utama, serta implikasi pemikiran Al-Attas bagi pendidikan Islam kontemporer. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan melalui analisis karya-karya utama Al-Attas serta literatur ilmiah yang relevan. Hasil penelitian menunjukkan bahwa Al-Attas memaknai pendidikan sebagai proses penanaman pengenalan dan pengakuan terhadap kedudukan Tuhan yang tepat dalam tatanan eksistensi dan kepribadian manusia. Konsep ta'dib dipandang sebagai inti pendidikan Islam yang mengintegrasikan ilmu pengetahuan, etika, dan spiritualitas dalam satu kerangka yang utuh dan koheren. Menurut Al-Attas, tujuan akhir pendidikan Islam adalah pembentukan insān kāmil, yaitu manusia paripurna yang memiliki keunggulan intelektual, integritas moral, dan kesadaran spiritual. Penelitian ini menyimpulkan bahwa filsafat pendidikan Al-Attas menawarkan kerangka yang komprehensif dan integratif dalam menjawab kemerosotan moral dan kebingungan epistemologis dalam pendidikan Islam kontemporer.

Kata Kunci: Filsafat Pendidikan Islam, Ta'dib, Syed Muhammad Naquib al-Attas

INTRODUCTION

Education occupies a fundamental position in human existence, functioning not merely as a means of knowledge transmission but as a strategic instrument for understanding the meaning of life and preparing individuals to confront future challenges. Within the Islamic worldview, education is envisioned as a holistic process aimed at achieving well-being in both worldly and eschatological dimensions. Consequently, educational systems are required to undergo continuous renewal in response to the rapid dynamics of social, cultural, and technological change. A sound educational system is expected to cultivate multidimensional intelligence, encompassing intellectual, emotional, interpersonal, and spiritual capacities, thereby enabling individuals to harmonize personal development with social responsibility.

Learning, as a purposeful and transformative endeavor, has historically served as a collective effort to ensure societal sustainability. Since the emergence of humankind, education has functioned through the transmission of intellectual heritage, practical skills, and ethical values from one generation to the next. When educational management is infused with ethical principles—such as justice, human dignity, democratic morality, and personal integrity—it preserves human dignity from ignorance and moral decline. Ethical learning processes are thus capable of shaping virtuous conduct, internalizing positive values, and fostering noble character in everyday life (Mustadi & Qomaruddin, 2023; Rahman, 2021).

In the Indonesian context, society has historically been characterized by a socio-religious orientation that emphasizes harmony between spiritual-mental and material-physical dimensions of life, with religious values serving as motivational foundations. However, contemporary realities indicate a significant moral degradation resulting from the imbalance between inner spiritual life and outward material pursuits. This condition necessitates a more proactive role for Islamic education in guiding the formation of morally upright and intellectually competent individuals. Globalization, despite contributing to material progress, has simultaneously generated identity crises, ethical disorientation, and the erosion of cultural and religious values, largely due to individuals' inability to critically filter and respond to modern challenges (Munzir & Suyadi, 2023; Nasri, 2024).

One of the most pressing issues in modern Islamic education is the secularization of knowledge, which has produced a dichotomy between religious sciences and general sciences. This separation has weakened the holistic nature of Islamic education and diminished the ethical foundations of scientific inquiry. Several studies highlight that educational frameworks which segregate religious values from scientific knowledge risk producing graduates who excel intellectually yet lack moral coherence and spiritual orientation (Aulia & Usiono, 2024; Fahmi & Rohman, 2021;

Muna et al., 2024). Such a dichotomy not only undermines Islamic epistemology but also contributes to broader societal challenges, including moral inconsistency and identity confusion.

Secularization further reinforces the perception that religious knowledge is inferior or irrelevant to modern scientific progress. Scholars have criticized this tendency for marginalizing Islamic perspectives in favor of value-neutral knowledge, thereby detaching education from ethical and metaphysical foundations (Hasibuan, 2023; Khoiron, 2022). In response, contemporary Muslim educators emphasize the urgency of integrating religious and general sciences through curricula that embed Islamic values within scientific disciplines. This integrative approach is viewed as a strategic effort to restore the unity of knowledge and reaffirm the relevance of Islamic education in addressing modern societal needs (Saeful & Lafendry, 2024; Zain & Nasrulloh, 2024).

Within this intellectual landscape, Syed Muhammad Naquib al-Attas emerges as a prominent Muslim thinker who offers a fundamental critique of modern Islamic education. His concern over the decline of Muslim civilization led him to argue that educational deterioration stems from the failure to design a coherent and integrated educational system grounded in Islamic principles. Al-Attas contends that the weakness of the Muslim ummah in political, economic, social, and cultural spheres is closely linked to epistemological confusion and the neglect of authentic Islamic educational philosophy (Noer, 2023).

According to Al-Attas, Islamic education is a process of instilling recognition and acknowledgment of the proper place of all things within the order of creation, ultimately leading to the recognition of God's rightful position in existence and human personality. He introduces *ta'dib* as the core concept of Islamic education, emphasizing moral cultivation, justice, wisdom, and integrated knowledge. The ultimate goal of education is not merely the formation of ideal citizens but the realization of the *perfect human being (al-insān al-kāmil)*, exemplified by the Prophet Muhammad. Therefore, Islamic educational institutions—particularly universities—must integrate knowledge and adab, ensuring that intellectual development is inseparable from ethical and spiritual formation (Hidayatulloh et al., 2022; Rahimi, 2024).

METHODS

This study employs a qualitative research design using a library-based (literature review) approach, as it seeks to explore and analyze philosophical concepts rather than measure empirical variables. The research is grounded in a philosophical and conceptual analysis of Islamic educational thought, particularly the educational philosophy of Syed Muhammad Naquib al-Attas. Primary data sources consist of Al-Attas's seminal works on Islamic education, epistemology, and the Islamization of knowledge, while secondary sources include peer-reviewed journal articles, academic books, and relevant scholarly publications discussing Islamic educational philosophy, secularization of knowledge, and the dichotomy between religious and general sciences.

Data were analyzed using a descriptive-analytical and interpretative method. The analysis process involved data reduction through thematic categorization, focusing on key concepts such as *ta'dib*, Islamic worldview, the integration of knowledge, and the purpose of Islamic education. These themes were then critically examined and contextualized within contemporary educational challenges, including secularization and moral decline. To ensure academic rigor, triangulation was conducted by comparing Al-Attas's original ideas with interpretations from contemporary scholars. This approach enables a comprehensive understanding of the relevance and implications of Al-Attas's educational philosophy for addressing current issues in modern Islamic education.

RESULTS AND DISCUSSION

Intellectual Biography of Syed Muhammad Naquib al-Attas

Syed Muhammad Naquib al-Attas is widely recognized as one of the most influential contemporary Muslim intellectuals whose contributions significantly shaped modern Islamic thought, particularly in philosophy, education, and epistemology. Born in Bogor, West Java, on September 5, 1931, Al-Attas emerged from a distinguished lineage that combined aristocratic heritage, deep spiritual roots, and intellectual tradition. His familial background reflects a synthesis of Malay nobility, Islamic scholarship, and spiritual authority, which profoundly influenced his worldview and intellectual orientation. This unique heritage positioned Al-Attas within both the religious and intellectual elites of the Malay-Indonesian world.

Al-Attas's paternal lineage traces back to Johor, Malaysia, and ultimately to the Prophet Muhammad through Imam Husayn, the Prophet's grandson. This genealogical connection situates Al-Attas within the Ba'alawi tradition of Hadramaut, a lineage historically associated with Islamic scholarship, *da'wah*, and spiritual leadership. The title "Syed" or "Sayyid" attributed to him signifies not only genealogical nobility but also moral and intellectual responsibility within the Muslim scholarly tradition. This lineage provided Al-Attas with a strong sense of ethical obligation toward the preservation and revitalization of Islamic intellectual heritage (Madani & Akhter, 2024).

From his maternal line, Al-Attas inherited aristocratic Sundanese roots through Syarifah Raquan Al-Aydarus, further strengthening his connection to Indonesia's Islamic and cultural history. His family's close ties with prominent figures in Johor's political and academic spheres—such as Tun Hussein Onn and Ungku Aziz—illustrate how Al-Attas was embedded in an environment where governance, scholarship, and ethical leadership intersected. These social and intellectual networks shaped his critical awareness of the decline of Muslim societies and the urgency of educational reform grounded in Islamic principles.

The spiritual foundation of Al-Attas's family is further reinforced by the presence of renowned saints and scholars among his ancestors. His grandfather, Syed Abdullah ibn Muhsin al-Attas, was recognized as a prominent wali with influence in both Southeast Asia and the Arab world. This spiritual legacy instilled in Al-Attas a profound

appreciation for *tasawwuf* (Islamic spirituality), which later became a central dimension of his educational philosophy. Unlike modern secular intellectualism, Al-Attas's scholarship reflects a deep integration of metaphysical, ethical, and epistemological concerns.

Al-Attas's siblings also contributed significantly to academic and intellectual life, indicating that scholarly excellence was deeply rooted in his family culture. His brother, Syed Hussein al-Attas, became a respected sociologist and academic leader, while his other siblings pursued careers in science and engineering. This diverse intellectual environment nurtured Al-Attas's interdisciplinary approach, enabling him to critique Western philosophy while articulating an Islamic alternative rooted in tradition and revelation.

Overall, Al-Attas's biography cannot be separated from his intellectual project. His noble lineage, spiritual inheritance, and exposure to both Eastern and Western intellectual traditions shaped his commitment to addressing the epistemological confusion afflicting modern Islamic education. His life experience became the foundation for his lifelong effort to restore *adab*, reorient knowledge, and reform education in accordance with the Islamic worldview.

Western Educational Philosophy and Its Epistemological Foundations

Western educational philosophy has historically been shaped by competing theories concerning human nature and knowledge acquisition. One of the most influential figures in this tradition is John Locke, whose empiricist doctrine of *tabula rasa* asserts that human beings are born without innate knowledge. According to Locke, all knowledge is acquired through sensory experience and environmental interaction. This assumption profoundly influenced modern educational theories by emphasizing the role of experience, conditioning, and external stimuli in shaping human cognition and behavior.

Locke's empiricism positioned education as the primary mechanism for forming intellectual and moral capacities. From this perspective, educational institutions function as environments designed to shape individuals through structured exposure to knowledge and experience. Modern schooling systems, particularly in Western contexts, adopted this view by prioritizing standardized curricula, behavioral conditioning, and measurable outcomes (Leask, 2020). While this approach contributed to scientific advancement and cognitive development, it often neglected the spiritual and metaphysical dimensions of human existence (Buherko, 2016).

In contrast to empiricism, Arthur Schopenhauer advanced a nativist perspective that emphasized the determinative role of heredity in shaping human character. He argued that individuals are born with innate dispositions that significantly influence intelligence, temperament, and life trajectories. From this standpoint, education has limited power to alter fundamental characteristics, as genetic inheritance plays a dominant role. Schopenhauer's perspective challenged the optimism of empiricism by highlighting biological constraints on human development.

Jean-Jacques Rousseau introduced yet another paradigm through his naturalistic philosophy of education. Rousseau believed that humans are inherently good by nature and that societal institutions, including formal education, often corrupt this natural goodness. He advocated for an educational approach that minimizes artificial intervention and allows children to develop freely in harmony with nature. Rousseau's ideas inspired child-centered pedagogies and progressive education movements but also drew criticism for underestimating the constructive role of structured guidance and moral instruction.

The ongoing debate among empiricism, nativism, and naturalism reflects the complexity of human development. Each theory offers valuable insights but remains incomplete when considered in isolation. Recognizing this limitation, William Stern proposed the theory of convergence, which integrates hereditary and environmental factors. Stern argued that human development results from the interaction between genetic potential and environmental influences, offering a more holistic framework for understanding education and growth.

Despite their differences, these Western educational philosophies share a common epistemological foundation rooted in secularism. They largely exclude transcendental reference points and prioritize human reason, experience, and autonomy as ultimate sources of knowledge. From an Islamic perspective, this secular orientation generates epistemological imbalance, as it marginalizes revelation and metaphysical truth, thereby contributing to moral and spiritual disintegration in modern education.

Secularism and the Crisis of Modern Education

Secularism emerged in nineteenth-century Europe as a response to the dominance of religious institutions over political and intellectual life. Advocating the separation of religion from state and public affairs, secularism sought to promote rationality, pluralism, and freedom of thought. While this movement contributed to scientific progress and political stability, it also redefined knowledge as value-neutral and detached from religious meaning. This redefinition has had profound implications for modern education systems worldwide.

In educational contexts, secularism manifests through the dichotomy between religious knowledge and general science. Scientific disciplines are often taught as autonomous fields devoid of ethical or spiritual considerations, while religious education is relegated to a marginal or symbolic role. This fragmentation undermines the holistic development of learners by disconnecting intellectual growth from moral and spiritual formation (Fahmi & Rohman, 2021; Muna et al., 2024).

The secularization of education has also contributed to identity crises among students in Muslim societies. When educational systems fail to integrate Islamic values into scientific inquiry, learners may experience cognitive dissonance between their religious beliefs and academic pursuits. This condition often leads to moral relativism, loss of spiritual orientation, and weakened commitment to ethical responsibility (Munzir & Suyadi, 2023).

Although secularism promotes tolerance and pluralism, its dominance in education risks fostering materialism and individualism at the expense of spiritual well-being. Critics argue that the exclusion of transcendental values from education results in a crisis of meaning, where knowledge serves utilitarian purposes rather than moral excellence. This concern is particularly relevant in Muslim societies striving to balance modernity with religious identity.

Al-Attas strongly critiques secularism for desacralizing knowledge and distorting the Islamic worldview. He argues that secular education not only separates religion from science but also reorders values in a way that privileges material success over ethical and spiritual fulfillment. From his perspective, the crisis of modern education is fundamentally epistemological, requiring a reorientation of knowledge based on Islamic metaphysics.

Islamic Educational Philosophy According to Al-Attas

Al-Attas conceptualizes education as a process of instilling recognition (*ma'rifah*) and acknowledgment (*iqrār*) of the proper place of all things within the order of creation. This process ultimately leads individuals to recognize the rightful position of God within existence and human personality. Unlike secular education, which emphasizes information transmission, Islamic education aims at moral and spiritual transformation grounded in the principle of *tawhīd*.

Central to Al-Attas's philosophy is the concept of *ta'dīb*, which he proposes as the most appropriate term to describe Islamic education. Derived from *adab*, *ta'dīb* encompasses discipline, ethical conduct, and intellectual refinement. Al-Attas critiques the prevalent use of *tarbiyah* and *ta'līm*, arguing that they fail to capture the holistic and ethical dimensions essential to Islamic education (Al-Attas, 1994).

Ta'dīb emphasizes the hierarchical structure of knowledge and existence (Halim, 2024; Husni & Hayden, 2024). According to Al-Attas, true education requires understanding the proper order (*marātib*) of reality and knowledge. *Adab* involves placing everything in its rightful position, including God, humanity, nature, and knowledge itself. Without *adab*, knowledge becomes misused, leading to injustice and moral corruption.

Al-Attas also introduces a dual classification of knowledge: *farḍ 'ayn* and *farḍ kifāyah*. *Farḍ 'ayn* refers to essential religious knowledge obligatory for every Muslim, forming the spiritual and ethical foundation of life. *Farḍ kifāyah* includes specialized sciences and skills necessary for societal well-being. This classification underscores the balance between individual spiritual responsibility and collective social obligation.

The integration of *farḍ 'ayn* and *farḍ kifāyah* reflects Al-Attas's holistic vision of education. Scientific and professional knowledge must be grounded in spiritual and ethical values to ensure that progress serves humanity rather than undermines it. This framework challenges the secular dichotomy of knowledge and offers an integrative alternative rooted in Islamic epistemology.

Educational Goals: The Formation of *Insān Kāmil*

The ultimate goal of Islamic education, according to Al-Attas, is the formation of *insān kāmil*—the complete or perfected human being. This concept refers to an individual who embodies intellectual excellence, moral integrity, and spiritual depth. Unlike Western educational goals that prioritize citizenship or economic productivity, Islamic education seeks moral and spiritual perfection as the highest ideal.

The Prophet Muhammad represents the perfect model of *insān kāmil*. Al-Attas argues that Islamic education must emulate the Prophet’s knowledge, conduct, and ethical character. Educational institutions, particularly universities, should function as spaces where prophetic values are internalized and actualized. This prophetic model ensures that education remains value-oriented and ethically grounded.

Educators play a central role in achieving this goal. Al-Attas emphasizes that teachers are moral agents entrusted with shaping students’ character and worldview. Their responsibility extends beyond instruction to exemplification of *adab* and ethical leadership. Without morally grounded educators, the objectives of Islamic education cannot be realized. To clarify the contrast between Western and Al-Attas’s educational philosophy, the following table summarizes key differences:

Table 1. Comparison of Western and Al-Attas’s Educational Paradigms

Aspect	Western Secular Education	Al-Attas’s Islamic Education
Epistemology	Empirical-rational	Revelation-based and rational
Goal	Skilled citizen	<i>Insān kāmil</i>
Knowledge	Value-neutral	Value-laden (<i>adab</i>)
Role of Religion	Marginal	Central
Curriculum	Fragmented	Integrated

Implications for Contemporary Islamic Education

Al-Attas’s philosophy offers a comprehensive framework for addressing contemporary educational crises. By re-centering education on *adab* and *tawhīd*, Islamic institutions can overcome the fragmentation caused by secularization. His emphasis on epistemological clarity provides a foundation for integrating religious and scientific knowledge meaningfully.

Curriculum development should begin at the university level, where knowledge is systematized, and gradually extend to lower educational stages. This top-down approach ensures coherence and consistency in educational objectives. *Fard’ ayn* knowledge should serve as core values guiding the development of *fard’ kifāyah* disciplines.

In the context of globalization and technological advancement, Al-Attas’s ideas remain highly relevant. His framework enables Muslim societies to engage with modern knowledge critically without compromising spiritual identity. Education thus becomes a means of cultural resilience and ethical renewal.

The findings demonstrate that Al-Attas's educational philosophy addresses the root causes of educational decline by restoring epistemological balance, ethical orientation, and spiritual depth. His critique of secularism and emphasis on *ta'dīb* provide a robust alternative for reforming Islamic education. Integrating his ideas into contemporary educational systems offers a pathway toward holistic human development and civilizational renewal.

CONCLUSION

This study demonstrates that the philosophy of Islamic education articulated by Syed Muhammad Naquib al-Attas offers a comprehensive and integrative framework for addressing the epistemological, moral, and spiritual crises afflicting modern education. Rooted in the principle of *tawhīd*, Al-Attas's educational philosophy emphasizes *ta'dīb* as the core concept of education, integrating knowledge (*ilm*), ethics (*adab*), and spiritual awareness into a unified worldview. His critique of secularism and the dichotomy of knowledge highlights how the separation of religious and scientific disciplines leads to moral disorientation and loss of meaning in education. By reorienting education toward the recognition of the proper order of reality and the rightful position of God, Al-Attas redefines education as a transformative process aimed at cultivating morally responsible and spiritually grounded individuals.

Furthermore, Al-Attas's vision of Islamic education underscores the formation of *insān kāmil* as the ultimate educational goal, distinguishing it from Western educational paradigms that prioritize technical competence and civic productivity. The integration of *farḍ 'ayn* and *farḍ kifāyah* knowledge reflects a balanced approach that harmonizes individual spiritual obligations with collective social responsibilities. This study affirms that the implementation of Al-Attas's philosophy holds significant implications for contemporary Islamic education, particularly in curriculum development, teacher formation, and institutional reform. By embedding Islamic worldview and ethical values within all fields of knowledge, Islamic education can respond constructively to globalization and secularization while preserving its spiritual identity and contributing meaningfully to the development of a just, civilized, and holistic human society.

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