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Reconstruction Of Civilized Meaning In Pancasila: Analysis Study Of Naquib Al-Attas Thought

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Abstract: *Indonesia has long made Pancasila an ideal as well as a way of life for the nation and state. But in fact, the phenomenon that has emerged among the community is actually the opposite, it can even be said it moves away from the spirit of Pancasila itself. This problem arises because of a mistake in understanding the concept of civilized, thus causing a loss of adab in the Indonesian people and nation. This research is a library research, using descriptive method. The results of the study found that the concept of adab Naqib al-Attas comes from the Islamic worldview, which means discipline of the spirit, mind, and soul. According to him, the three foundations of this civilized building must receive serious guidance through the ta'dib process. The goal is to produce attitudes and behaviours that reflect justice and wisdom, where someone is able to put things in their place. For this reason, the values of Pancasila, especially the civilized concept as ideals as well as a view of life for the nation and state, which conditions are Islamic values must be understood based on the Islamic worldview, in the context of realizing a just and civilized society.*

Keywords: *Naquib al-Attas, Pancasila, Adab, Ta'dib, Worldview Islam.*

A. Introduction

Lately, the Indonesians are busy with various kinds of unusual and complicated problems. It is said to be unusual because at almost every moment and event, Indonesia faces a horizontal conflict which is full of SARA interests, hate speech and bullying[1], including terrorizing each other, pointing at each other, accusing, suspiciously suspecting other groups as groups that are not Pancasilais and are anti-NKRI.[2] Meanwhile, the complexity is that the Indonesians are in the midst of the vortex of the industrial revolution 4.0 and society 5.0 along with the development of information and technology (google, facebook, instagram, twitter, youtube, whatsapp, and others) which indirectly support the growth and development of the conflict among people in wide community.[3] Indonesia is acutely plunged into what is called by al-Farabi as al-madinah al-jahiliyyah (a country full of ignorance),[4] the values of national and state life fade, civil friendship is destroyed, and mutual trust between the nation's people disappears.[5] In fact, Pancasila has been "*sacred*",[6] by the *founding fathers* of the nation as a unifying ligature in the life of the nation and state.

If explored more deeply, the problem with the variety of penetrations arises because of the "*anomaly*" and even "*crisis*" in the Indonesian nation when understanding the core values (*fundamental*

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[1] Abdul Muhid et al., "The Effect of Hate Speech Exposure on Religious Intolerance Among Indonesian Muslim Teenagers" (2019 Ahmad Dahlan International Conference Series on Education & Learning, Social Science & Humanities (ADICS-ELSSH 2019), Atlantis Press, 2019), 39–44, https://doi.org/10.2991/adics-elssh-19.2019.31; See also Luqman Al Hakim and Said Hafif Anshori, "Konektivitasi Hate Speech, Hoaks, Media Mainstream dan Pengaruhnya Bagi Sosial Islam Indonesia," *Jurnal Dakwah dan Komunikasi* 6, No. 2 (December 1, 2021): 149–68, https://doi.org/10.29240/jdk.v6i2.3675.

[2] Arie Sunaryo, "Ketua MPR: Hentikan Saling Tuding Soal Anti-Pancasila," merdeka.com, May 28, 2017, https://www.merdeka.com/peristiwa/ketua-mpr-hentikan-saling-tuding-soal-anti-pancasila.html.

[3] Kolonel Tek Wajariman, "Membumikan Pancasila Melalui Proses Indoktrinasi Terukur," *Jurnal Kajian Lemhannas RI*, Edisi 42, June 2020, h. 25.

[4] Abu Nasr al-Farabi, *Ara Ahl Al-Madinah al-Fadilah* (New York: Oxford University Press, 1985), h. 154-176.

[5] Ahmad Syafi'i Ma'arif, "Lumpuhnya Pancasila," dalam *Harian Kompas*, 31 Mei 2021.

[6] Ahmad Syafi'i Ma'arif, *Mencari Autentisitas Dalm Dinamika Zaman* (Yogyakarta: IRCiSoD, 2019), h. 101.

values) contained in Pancasila.[7] The core values of Pancasila, such as divinity, humanity, justice, civility, and unity, have blurred (read: vague) their meaning in social life.[8] This means that if the understanding of the key concepts of Pancasila is lost in a society, it can be said that each individual will have the potential to open up space to continue to make noise, feuds, hostility, and conflicts among the nation's people,[9] which in the end brought what Azyumardi Azra called as a state of "identity and national identity crisis".[10] Quoting part of the contents of Soekarno's national speech at the United Nations (UN) meeting on September 30, 1960: "History shows clearly that all nations need a conception and ideal. If they do not have them, or if those conceptions and ideals become blurred and obsolete, then the nation is in danger".[11]

It is also necessary to quote here the words that are in harmony with this statement, made by an American scholar and politician, as well as the former Minister of Health, Education, and Welfare during the administration of President John Fitzgerald Kennedy, John William Gardner:"*No nation can achieve greatness unless it believes in something, and unless that something has moral dimension to sustain a great civilization*".[12]

The two quotes above illustrate that Indonesia as a large and unique nation is "*homogenous society*" and "*religious*" at the same time, or is called "*great tradition*" in Robert Redfield's language,[13]

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[7] The terms "*anomaly*" and "*crisis*" were first introduced by Thomas S. Khun in a discussion of the Philosophy of Science. Thomas S. Kuhn, *The Structure of Scientific Revolutions* (London ; New York: University of Chicago Press, 1970), h. 169.

[8] Ega Regiani and Dinie Anggraenie Dewi, "Pudarnya Nilai-nilai Pancasila dalam Kehidupan Masyarakat di Era Globalisasi," *Jurnal Kewarganegaraan* 5, No. 1 (May 5, 2021): h. 32, https://doi.org/10.31316/jk.v5i1.1402.

[9] Azyumardi Azra, "Memulihkan Kesaktian Pancasila," *Harian Kompas*, September 30, 2010; See also Yasraf Amir Piliang, "Darurat Pancasila," *Harian Kompas*, September 7, 2020.

[10] Azyumardi Azra, "Revitalissi Wawasan Kebangsaan (Pancasila, NKRI, UUD 1945 Dan Bhineka Tunggal Ika), Pendekatan Pendidikan," makalah untuk Kongres Pancasila XI, Universitas Gadjah Mada Yogyakarta, 16 Agustus 2019, h. 10-11, http://www.kongrespancasila.com/2019/materi/Azyumardi%20Azra%20Wawasan-Kebangsaan-Pancasila-Bhinneka.pdf.

[11] Soekarno, *Pancasila Dan Perdamaian Dunia* (Jakarta: PT. Inti Idayu Press dan Yayasan Pendidikan Soekarno, 1985), h. 64.

[12] John W. Gardner, *Excellence: Can We Be Equal and Excellent Too?*, Unknown Edition (New York: Harper Colophon Books, 1961).

[13] Robert Redfield, "The Social Organization of Tradition," *The Far Eastern Quarterly* 15, No. 1 (November 1955): 13–21, https://doi.org/10.2307/2942099.

must have a national perspective and ideals. Therefore, Pancasila as a shared goal as well as a worldview has visionary roots to see the future of the nation and state.[14] It is very important to understand correctly and proportionally not just "surplus words and minus actions" in Yudi Latif's language,[15] or left abandoned at a crossroads.[16] Therefore, the focus of this paper is on the discussion of the second principle of "Just and Civilized Humanity" Pancasila, more specifically about the concept of "adab" which is embedded and deeply rooted in it. It is important to do this because the root of the problems that have arisen above, one of the causes starts from the loss of the concept of adab in society.[17] Therefore, one of the figures that can be used as a benchmark in describing this is Naquib al-Attas. The reason is, in addition to the figure born in Bogor, West Java, Indonesia, he has insight into the history of the culture-literature of the archipelago that cannot be doubted,[18] the concept of "*adab*" that he formulated also has a strong foundation of Islamic scientific philosophy, so it is interesting to link it with the concept of adab in the second precept, which is likely to produce new meanings and thoughts.

This paper is based on library research,[19] in the sense that the emphasis is on textual aspects such as books, papers, journals, and other freelance writings, which are considered very relevant to the topic of discussion.[20] Meanwhile, the method used is descriptive method, which is managing and describing data carefully and systematically.[21]

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[14] Komaruddin Hidayat, *Agama Untuk Peradaban: Membumikan Etos Agama Dalam Kehidupan* (Banten: Pustaka Alvabet, 2019), h. 66.

[15] Yudi Latif, *Mata Air Keteladanan: Pancasila Dalam Perbuatan* (Jakarta: Mizan, 2014), h. xviii.

[16] *Pancasila di Persimpangan*, Suara Pembaruan, 31 Mei 2017

[17] Mohd Zaidi Ismail and Wan Suhaimi Wan Abdullah, *Adab Dan Peradaban* (Malaysia: MPH Group Printing, 2012), h. 250.

[18] Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulaun Nusantara Abad XVII Dan XVIII*, Edisi Perenial (Jakarta: Kencana Prenadamedia Group, 2013), h. 9.

[19] Kaelan, *Penelitian Kualitatif Interdisipliner Bidang Sosial, Budaya, Filsafat, Seni, Agama Dan Humaniora* (Yogyakarta: Paradigma, 2012), h. 148.

[20] M. Iqbal Hasan, *Pokok-Pokok Materi Penulisan Dan Aplikasinya* (Jakarta: Ghalia Indonesia, 2002), h. 3.

[21] Abuddin Nata, *Metodologi Studi Islam* (Jakarta:Rajawali Pers, 2013), h. 210.

B. Failing in Understanding Pancasila

After the proclamation of Indonesia on August 18, 1945, until now in 2022, it means that it has been 77 years for Indonesia to make Pancasila as the basis and view of life (English: *worldview*; German: *weltanschauung*) of the state and having state. Conceptually, Pancasila has five interrelated precepts; *First*, God Almighty; *Second*, Just and civilized humanity; *Third*, Unity of Indonesia; *Fourth*, Democracy led by wisdom in representative deliberation; and *Fifth*, Social justice for all Indonesian people. These five precepts are a form of the pioneers' efforts (*assabiqunal awwalun*) in elevating the greatness of the Indonesian nation, where Pancasila in Azyumardi Azra's language acts as a "*supra identity*",[22] which is not only limited to local, ethnic, and regional identities, but also is expected to become a global identity.

However, it must be admitted, over time, and in the midst of the vortex of globalization changes faced by the nations of the world, Indonesia is no exception, such as *post-ruth society*, *scientific and technological revolutions*, *evolution and genetics*, *human dignity*, *greater inter faith interaction*, *equal citizenship*, *migrasi*, *human rights,* political, cultural, economic, and the emergence of the ideological movement of transnationalism (global salafism, ISIS, and other extreme-radical factional movements), Indonesia and Pancasila lost their elasticity and balance, tended to be dragged into the current of disruption.

The phenomenon of disruption can be seen in the attitude of the nation's people who easily fall into acts of intolerance, extremism, conservative turn, corruption, to efforts to clash Religion with Pancasila. Efforts to clash between the conceptions of religion and Pancasila, for example, can be observed carefully how questions regarding the assessment of the *National Insight Test* (TWK) for employees of the Corruption Eradication Commission (KPK) who will switch status as Civil Servants (PNS) such as "Which do you choose Al-Qur'an or Pancasila?", "Willing or not to open the hijab for

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[22] Azyumardi Azra, "Kegalauan Identitas Dan Kekerasan Sosial: Multikulturalisme, Demokrasi Dan Pancasila," *EMPATI: Jurnal Ilmu Kesejahteraan Sosial* 1, No. 1 (July 5, 2012): h. 7, https://doi.org/10.15408/empati.v1i1.9656.

the sake of the nation and state?",[23] or a statement said by the chairman of the Pancasila Ideology Development Agency (BPIP) who states that the biggest enemy of Pancasila is Religion.[24]

Likewise, the conservative turn movement in the country which continues to try to spread its influence to fade the conception of the Indonesian nation-state such as the *Islamic Defenders Front* (FPI), the *Indonesian Mujahidin Council* (MMI), *Jamaah Islamiyyah* (JI), *Jamaah Ansharut Daulah* (JAD), and other Salafi-Jihadist movements also the *Free Papua Movement* (OPM) which is still actively trying to separate from Indonesia until now. For one or two specific reasons in Papua, including the intervention of the *United Liberation Movement for West Papua* (ULMWP), the Indonesian government recently mobilized as many as 450 TNI Raider Soldiers there to maintain the security and sovereignty of the Republic of Indonesia.[25]

Incidents of intolerance and extremism also did not escape the lips of the Indonesian people. What happened in the last ten years, Indonesia was repeatedly shocked by the bombings. For example, the Mariott bomb, the Ritz Carlton Kuningan bomb, the Cirebon Police Headquarters bomb, the Tamrin bomb, and the Solo bombing,[26] and the hottest was the bombing of Christian houses of worship in Surabaya which targeted three churches, namely the Immaculate Santa Maria Church, the Indonesian Christian Church, and the Pentekosa Church,[27] and a bomb in front of the Makassar Cathedral Church,[28] and the burning of the pulpit of the Great Mosque of

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[23] Srihandriantmo Malau, "Sederet Pertanyaan TWK Pegawai KPK: Pilih Alquran Atau Pancasila hingga Lepas Kerudung demi Negara," Tribunnews.com, Mei 2021; Yana, "Polemik TWK KPK, Azyumardi Azra: Itu tidak Adil dan Beradab," channel9.id, June 3, 2021.

[24] Aqil Teguh Fathani and Zuly Qodir, "Agama Musuh Pancasila? Studi Sejarah dan Peran Agama dalam Lahirnya Pancasila," *Al-Qalam* 26, No. 1 (June 29, 2020): h. 125, https://doi.org/10.31969/alq.v26i1.828.

[25] Mohamad Amin Madani, "Pemberangkatan 450 Prajurit Raider TNI Ke Papua," Republika.co.id, July 29, 2021.

[26] Rendi Eko Budi Setiawan and Suyoto Suyoto, "Duka Surabaya dalam Bingkai Surat Kabar (Analisis Framing Pemberitaan Terorisme di Surabaya pada Surat Kabar Republika dan Kompas Edisi Mei 2018)," *Jurnal Audiens* 1, No. 1 (March 11, 2020): h. 27, https://doi.org/10.18196/ja.1104.

[27] Mutrofin Mutrofin and Ahmad Kharis, "Deradikalisasi Kaum Remaja Dalam Membendung Radikalisme Media Sosial," *Jurnal Sosiologi Agama* 14, No. 2 (December 27, 2020): h. 279, https://doi.org/10.14421/jsa.2020.142-08.

[28] Sri Suwartini and Erham Budi Wiranto, "Konseling Multikultural Sebagai Pendekatan Studi Terorisme," *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 22, No. 1 (August 26, 2021): h. 132, https://doi.org/10.14421/JD.22.1.21.5.

Muslims in Makassar.[29] *The National Counterterrorism Agency* (BNPT) even released a report on the arrests of Detachment 88 of terrorist actors, which from 2018-2021 reached 1,173 people.[30]

Conflicts between tribes, races, and customs cannot but be mentioned here, as happened between the Muna and Tolaki tribes in Kendari, Southeast Sulawesi.[31] Also the racism committed by Papuan students in Surabaya and Malang, which then caused riots in a number of areas in Papua, such as in Manokwari and Sorong.[32] Another incident that cannot be simply forgotten is the anarchism (unlawful killing) that occurred on the Jagorawit and Cikampek Toll Roads, West Java, between members of Laskar FPI and police officers.[33] Another case, blasphemy against the belief of a different group, is still happening, and the most recent case is the kicking of offerings in the Mount Semeru area, Lumajang, East Java.[34]

This series of events in various forms illustrates how deep the quality of insight, understanding and appreciation of nationalism and Pancasila is in the hearts of the Indonesian people and nation. Also the mega corruption scandal carried out by various elite state officials,[35] that even did by a young 24 year old official.[36] There is a misunderstanding among the nation's people when they want to practice the values and spirituality contained in Pancasila in socializing society, nation and state. The spiritual dimension of Pancasila, such as being civilized, which is the topic of further discussion, is not understood and practiced by the community as it

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[29] DAS, "JK Kecam Pembakaran Mimbar Masjid Raya Makassar, Masyarakat Jangan Terprovokasi," beritasatu.com, September 25, 2021.

[30] Theofilus Ifan Sucipto, "Densus 88 Tangkap 1.173 Teroris Sepanjang 2018-2021," medcom.id, April 4, 2021.

[31] Rifan Aditya, "Kronologi Bentrokan Maut Di Kendari," suara.com, Desember 2021.

[32] Anugerah Tesa Aulia, "Dampak Kerusuhan di Papua: 25 Fasilitas Publik Rusak hingga Ratusan Napi Kabur," Tribunnews.com, Agustus 2019.

[33] Komnas HAM, "Keterangan Pers Nomor: 003/Humas/KH/I/2021 (RALAT)," accessed June 22, 2022, https://www.komnasham.go.id/index.php/siaran-pers/138/keterangan-pers-nomor-003-humas-kh-i-2021-ralat.html.

[34] Dewi Agustina, "Pria yang Menendang Sesajen di Lokasi Terdampak Erupsi Gunung Semeru Ditangkap di Bantul Yogyakarta," Tribunnews.com, accessed June 22, 2022.

[35] Ariedwi Satrio, "KPK Kantongi 3.708 Laporan Dugaan Korupsi Sepanjang 2021," nasional.sindonews.com, Desember 2021.

[36] Eko Sutriyanto, "5 Sosok Koruptor Termuda di Indonesia, 2 Orang Dulunya Selebritis," tribunnews.com, accessed June 22, 2022.

should be. As a result, the state of civility in the public sphere is still low. Therefore, it can be said that the ups and downs of a society and a nation depend on the extent to which they can understand and apply the concept of adab in their daily lives, both in their capacity as individuals, groups, educators, officials, and so on.[37]

C.   Civilized: A Concept That Can Only Be Understood Through Islamic Worldview

Not only ordinary people, but many among scholars who obscure the meaning of civilized. In general, people tend to generalize, and even confuse and obscure the meaning of civilized by assuming that being civilized is the same as the customary terms of politeness, courtesy, manners, and *toto kromo* (Javanese), or just customs.[38] This is understandable, because in the notes of Francesco Gabrieli (1904-1996 AD), an Italian Orientalist figure, it was revealed that the meaning of adab in its history *"the evolution of Arab culture from its pre-Islamic origins to our own day"*.[39] The earliest meaning that emerges from this adab vocabulary refers to the term ethicos-ethos in Greek, or ethics in Indonesian,[40] and called *morals* in Arabic,[41] which means philosophical knowledge about the moral value of good behavior from someone.[42]

However, it should be emphasized first here that in the study of ethics, the benchmark of a person's good behavior can be seen from two aspects: the aspect of the goal and the process. From the aspect of goals, for example, human behavior is saidgood if the goals are good, and vice versa, human behavior can be said as bad if the goals are bad. Meanwhile, from the aspect of the process, even though the goal is bad if the behavior process is good, then the behavior is still said as

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[37] Yudi Latif, "Kebebasan dan Kecemasan," kompas.id, December 17, 2020.

[38] Muslih Usa (ed), *Pendidikan Di Indonesia: Antara Cita Dan Fakta* (Yogyakarta: Tiara Wacana, 1991), h. 55; Ibrahim Anis et.al., *Al-Mu'jam al-Wasith*, Vol. 1 (Beirut: Dar al-Fikr, t.t), h. 10.

[39] F. Gabrieli, *Encyclopedia of Islam*, New edition (Leiden: E.B. Brill, 1986), h. 175.

[40] K. Bartens, *Etika* (Jakarta: PT. Gramedia Pustaka Utama, 2001), h. 4.

[41] B.D. Metcalf, *Moral Conduct and Authority: The Place of Adab in South Asian Islam* (Berkeley: University of California Press, 1984), 3.

[42] Kai Nielsen, *Problems of Ethics*, Jilid III, Paul Edwards (Ed), The Encyclopedia of Philosophy (New York: Macmillan Publishing co., Inc., 1972), h. 117.

good, and vice versa if the process is bad even though the goal is good, the behavior will still be said as bad.[43]

Such a benchmark of good behavior, if used as a reference in understanding the concept of adab, will of course result in narrowing it, it can even damage and confuse the meaning of adab itself. Take some examples, for example, someone who wants to support for his family, help the poor, get rich quickly, et good grades, get things done quickly, wconvey his aspirations to his government, and so on. All of these behaviors have good intentions, but when the process is wrong, such as corruption, cheating, bribing, demonstrating by destroying public facilities, and so on. Of course, all of these behaviors cannot be categorized as good, moral, moreover civilized actions. This is quite reasonable, as the opinion of an inspirational figure who has been influential in 140 countries,[44] Fethullah Gulen, by saying:

"*Morality is the essence of religion and a most fundamental portion of the divine message. If being virtous and having good morals are to be heroic and they ar the greatest heroes are, first, the prophets and, after them, those who follow them with sincerity and devotion*".[45]

If this is the case, then the question arises in the minds of many people, then what exactly is meant by *adab* itself. It is actually not easy to answer this question, especially if the general public has assumed and believed that the term *adab* is the same as ethics or morals as formulated by great philosophers such as Socrates (199-470 AD) with the concept of "*Daimonion*", Plato (347-427 AD) with "*Love of the good*", Aristotle (322-384 AD), Augustine (354-430 AD), Thomas Aquinas (1225-1274 AD), Baruch Spinoza (1632-1677 AD), Joseph Butler (1962-1752 AD), David Hume (1558-1629 AD), Immanuel Kant (1806-1873 AD) with "*Egosocialism*", and John Stuart Mill (1806-1873 AD) with "*Utilitarianism*", or Friedrich Nietzche (1844- 1900 AD) with its "*Ubermensch*", which is generally only built on the principle of universal humanity.

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[43] Paul W. Taylor, *Problem of Moral Phylosophy* (California: Dickenson Publising Company, Inc., 1967), h. 213.

[44] M. Amim Abdullah, "Peluang Dan Tantangan Internasionalisasi Pemikiran Islam Indonesia," *Jurnal Salam* 18, No. 1 (2015): h. 4, https://ejournal.umm.ac.id/index.php/salam/article/view/2835.

[45] Fethullah Gulen, *Towards the Lost Paradise* (London: Truestar, 1993), h. 30.

The basic principle of universal humanity as a building of adab is also shared by Yudi Latif by stating that the vision contained in the precepts of a just and civilized humanity is a humanist nationality, where human values and rights are respected. Quoting Yudi Latif's statement that: "The just and civilized precepts of Humanity contain a humanist vision of nationality, with a great commitment to establish brotherhood in world relations as well as in association between fellow countrymen based on the values of justice and civility, which glorify human rights".[46]

Even though there are roots in the pre-Islamic civilization tradition, it does not mean that the meaning of *adab* then still applies the same in the era of the Islamic period. Etymologically, according to a language and culture expert from the Institute of Culture and Language Studies, Keio University, Tokyo, Toshihiko Izustsu, that the term *adab* in the Islamic era has undergone a semantic transformation, from being limited to specific ethical and moral meanings towards a more general and deeper meaning.[47] So it is not surprising then that Ahmad ibn Muhammad Ali al-Fayyumi interprets *adab* with *"riyadhat al-nafs wa mahasin al-akhlaq"* and Abu Zaid al-Anshari mentionsit with *"kullu riyadhatin mahmudatin, yatakharraju biha al-insan fi fadhilatin min al-fadha'l"*.[48]

Terminologically, many classical Muslim scholars have spoken about the meaning of this *adab*, for example Imam al-Ghazali and al-Sharif Ali ibn Muhammad al-Jurjani. According to al-Ghazali that *adab* is *"istikhraju ma fi al-thabi'ah min al-kamal min al-quwwah ila al-fi'l"* which includes four things: one's words, actions, beliefs, and intentions.[49] More deeply, al-Jurjani said that *adab* is *"ma'rifatu ma yahtarazu bihi an jami'i anwa al-khata"*.[50] Here, al-Jurjani puts *adab* on par with *ma'rifat*, which is a kind of special science or knowledge, which if obtained will be able to prevent the owner from falling into acts of injustice.

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[46] Yudi Latif, "Menimbang Ulang Negara Bangsa" (Makalah Disampaikan sebagai Naskah Orasi pada Widjojo Nitisastro Memorial Lecture., AIPI, 2018), h. 25.

[47] Toshiko Izutsu, *Konsep-Konsep Etika Religius Dalam al-Qur'an*, Terj., Agus Fahri Husein Dkk (Yogyakarta: Tiara Wacana, 1993), h. 19-20.

[48] Ahmad Ibn Muhammad Ali al-Fayyumi, *Al-Misbah al-Munir Fi Gharib al-Syarh al-Kabir* (Kairo: Dar al-Hadits, 2008), h. 11.

[49] Al-Ghazali, *Raudhat Al-Thalibin Wa Undat al-Salikin*, dalam *Majmu'ah Rasa'il al-Imam al-Ghazali* (Beirut: Dar al-Kutub al-Ilmiyyah, 2011), h. 10.

[50] Al-Jurjani, *Al-Ta'rifat* (Jakarta: Dar al-Kutub al-Islamiyyah, 2012), h. 16.

So far, the thread can be drawn that in the Islamic worldview, *adab* is not only limited to ethical and moral meanings, but has a broader and deeper meaning. The meaning contained in it is a condition with values such as knowledge, attitude, practice, goodness, morality, religion, and so on. Therefore, it is not surprising that later in the tradition of Islamic scientific civilization the term *adab* is called "*lafzhun qalil wa ma'nan jalil*", a short vocabulary but has a very broad meaning.

D. Adab is Discipline of Body, Mind, and Soul at Once

Naquib al-Attas is a genius Muslim scholar, whose thoughts deserve to be considered in the global world. He was born in Bogor, West Java, Indonesia, on September 5, 1931 until now in 2022. At the age of approximately 90 years, Naquib al-Attas has contributed a lot of his great works. No less than 30 books and 400 articles that he has written, and published in various languages such as Arabic, English, German, Italian, Persian, Turkish, Urdu, French, Bosnian, Japanese, Indian, Korean, al-Bania, Malay and Indonesian.[51] The themes of the study also vary, including Islamic Philosophy, Theology, Metaphysics, Sufism, History, Literature, Education, Religion, and even goes wider to the issue of Malay-Indonesian Civilization. Therefore, it is not surprising that some countries such as India, Pakistan, Iran, Arab World, Spain, France, Italy, Germany, Morocco, Netherlands, England, Greece, Russia, America, Mauritius, Canada, Japan, Taiwan, Hong Kong, Philippines , Turkey and Yugoslavia, and including Southeast Asia such as Malaysia, Australia, and Indonesia accepted and followed the great ideas and ideas of Naquib al-Attas. Quoting the confession of Omar Jah, a former advisor to the Secretary General of the *Organization of the Islamic Conference* (OIC) as follows:

"*Professor al-Attas is one of leading muslim scholars of the 20ᵗʰ century. His depth of understanding of history, philosophy, religion, sosiologi, and development has made him an authority in several field. His contribution, particulary to muslim, is reflected in his extensive writing published in sholary jurnals an book worldwide.*

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[51] Mentioned some of his translated works such as *"Islam dan Sekularisme", The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education"*, dan *"Prolegomena to the Metaphysics of Islam"*.

Professor al-Attas concept to knowledge has been widely discussed in the literature on education in muslim societies".[52]

Naquib al-Attas was the first pioneer of the conceptualization of the Islamic University, which was realized in the form of the International of Islamic Thought and Civilization (ISTAC) in Malaysia in 1987. The seeds of the "Islamic University" that he dreamed of had actually appeared in him when he was involved in building and developing science at the University of Malaya (UM) in 1968 and at the National University of Malaysia (UKM) in the 1970s. However, this seed only found its momentum when the World Conference of Islamic Education was held in Makkah in 1977 and in Islamabad in 1980. It can be said that through these two big agendas, he gets the big stage in proclaiming these great ideas and insight to the world community.

This short autobiography can be clearly seen there how the academic anxiety felt by a Naquib al-Attas when dealing with and struggling with the influence of Western civilization that colors human life, and is difficult to unstoppable until now.[53] Quoting the writings of Naquib al-Attas which were said 42 years ago regarding this is: "*Since in Islam the purpose of seeking knowledge is ultimately to become a good man, as we described, and not good citizen of a secular state. The highes and most perfect embodiment of the education system is the university, and sice it is of the highes and most perfect systematization of knowledge designed to reflect the universal, it must also be a reflection not just of any man, but of the universal or perfect man (al-insan al-kamil)*".[54]

There is something interesting from the writings of Naquib al-Attas about the sentence *"to become agood man"*. If Naquib al-Attas declares the figure of a "*good man*" (a good human), it means, and it cannot be denied that on the other side there is a figure on the other hand, a "*bad man*". So what is meant by "*good man*" in the conception of Naquib al-Attas. The basic element that can be used as

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[52] Omar Jah, *al-Balagh*, dalam Wan Mohd Nor Wan Daud (ed), *Knowledge, Lenguage, Thought, and the Civilization of Islam: Essay in Honor of Syed Muhammad Naquib al-Attas* (Kuala Lumpur: UTM, 2010), h. 83.

[53] M. Amin Abdullah, *Filsafat Kalam Di Era Postmodernisme* (Yogyakarta: Pustaka Pelajar, 1995), h. 144-169.

[54] Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999), h. 38.

a benchmark for the answer to this question is "*adab*", because for Naquib al-Attas *"adab in the all-inclusive sense here meant as encompassing the spiritual and material life of man that instills the quality of goodness that is sought after"*.[55] Therefore, it is not surprising that Naquib al-Attas voiced out loud that the main problem faced by mankind, especially Muslims is *the loss of adab*. *"In this predominantly Islamic region of Southeast Asia, the loss of adab due to ignorance of Islam and its worrld view, as a religion and a civilization, is at a more advanced stage than elsewher in the Muslim world particularly among the secular Muslim scholas and intellectuals"*, claimed by Naquib al-Attas.[56] The emergence of acts of injustice, ignorance, greed, and so on occurs because of the loss of this adab. In short, the figure of "*good man*" in the formulation of Naquib al-Attas is a civilized human being (*man of adab*), while "*bad man*" is an uncivilized human being.

The phenomenon of "*loss of adab*" that infects *world society*, including Muslims, has become an academic problem that disturbs Naquib al-Attas' conscience, so he is called to be involved in taking part in providing solutions to solve it. Because the problem faced is the loss of adab, the solution proposed by Naquib al-Attas is to instill adab back into humans. *"This is because the key consept alluded to identifies it self as the something in knowledge which is of the purpose of seeking it"*, said by Naquib al-Attas.[57]

Furthermore, Naquib al-Attas defines the term *adab* by saying that *adab* is *"the discipline of body, min, and soul; the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials"*.[58] Therefore, it is not an exaggeration to say that the formulation of Naquib al-Attas is quite new (*new logic of adab*) as well as sums up the overall understanding of adab that has been conceptualized in advance by classical Muslim scholars, including Imam al-Ghazali though.

Disciplining the body, mind, and soul at the same time is not an easy matter for everyone. Frequently in the community both in their

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[55] Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), h. 51-150.
[56] al-Attas, h. 126.
[57] al-Attas, *The Concept of Education in Islam*, h. 22.
[58] al-Attas, h. 22.

capacity as individuals or *public figures* such as scientists, lecturers, teachers, preachers, government officials, and so on have not been able to reflect it in the form of real actions (*praxis*) in life.[59] Culture of impatience, hedonism, haste, emotion, anger without taking into account the implications and consequences of one's words and actions continue to emerge in the public sphere.[60] However, it is different with Naquib al-Attas, with his ability and power he is able to even become an inspiration among many people in disciplining these three things. For him, heart, soul, spirit, and reason are inseparable, but identical entities and spiritual substance to human existence himself.[61]

Disciplining the body, mind, and soul is based on the recognition and acknowledgment of one's place, position, and state of things that are appropriate and true. The right and right conditions in question are the position and conditions in the realm of life related to himself, his family, groups, communities and society. Meanwhile, Recognition is knowledge, which means knowledge of the first agreement between oneself, God, and with the surrounding nature. As for acknowledgment, it is an act of deed, doing something in accordance with what has been recognized.[62] In other words, discipline of body, mind, and soul means that a person must be fully aware and know of the duties and responsibilities towards himself, towards others, towards God, towards science, and towards the natural environment around him.

E.   Ta'dib as the Instilling Process of Adab

Naquib al-Attas was the first person to call for the spirit of *the Islamization of Knowledge in Contemporary Era* to re-emphasize the

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[59] Akhmad Hasan Saleh, "Permasalahan Bangsa dalam Perspektif Adab Syed Muhammad Naquib Al-Attas," *Jurnal Al-Aqidah* 12, No. 1 (June 11, 2020): h. 30, https://doi.org/10.15548/ja.v12i1.1566.

[60] M. Amin Abdullah, "Moderasi Beragama Dalam Konteks Indonesia Berkemajuan" (Makalah di sampaikan dalam Seminar Nasional Majelis Terjih dan Tajdid, Pimpinan Pusat Muhammadiyah, Desember 2020), h. 11.

[61] Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: ISTAC, 1995), h. 148.

[62] Syed Muhammad Naquib al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001), h. 118.

character of Ismail Raji. al-Faruqi (1921-1986 AD),[63] Muhammad Iqbal (1877-1938 M),[64] and Sayyed Hossein Nashr (1933).[65] Until now, his ideas are still echoing, especially in Southeast Asia such as Malaysia and Indonesia. Therefore, it can be said that there is no intellectual figure in the country who does not know this figure of Naquib al-Attas.

In the crush of hegemony, a shifting paradigm of modernity and secularization as the most dominating philosophical ideology in the world,[66] Naquib al-Attas aggressively proposes the Islamization of Science project by offering its systematic and visionary formulation through the education system known as *ta'dib*. According to him, *ta'dib* is essentially not the same as *tarbiyah* or *ta'lim* which is commonly used to refer to the process of human education. For Naquib al-Attas, *ta'dib already includes within its conceptual structure the elements of knowledge (ilm), intruction (ta'lim), and good breeding (tarbiyah)*".[67]

It must be admitted before going any further that the decline in the characters, morals and ethics of students, as emphasized by Azyumardi Azra, occurred because of the failure of education.[68] Moreover if we have to mention how the character and moral qualities of teachers and lecturers who directly involved in teaching are increasingly worrying.[69] The root of the problem of educational failure is nothing but a mistake in understanding the concept of education itself. More specifically, there is an impression that the education implemented in the country has not seriously planned even to enter the area of education based on the instilling of *adab*.

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[63] Ismail R. al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*, (Washington DC.: IIIT., 1982).

[64] K.G. Saiyidain, *Iqbal's Educational Philosophy* (Lahore: Sh. Muhammad Ashraf, 1942), h. 99.

[65] Sayyed Hossen Nazr, *An Introduction to Islamic Cosmological Doctrines*, Revised Edition (London: Thames and Hudson, 1978).

[66] Abdullah Omar Nassef, *"Foreword,"* dalam Syed Sajjad Husain and Syed Ali Ashraf (ed), *Crisis in Muslim Education* (Jeddah: King Abdulazis University, 1978), h. vii.

[67] al-Attas, *The Concept of Education in Islam*, h. 34.

[68] Dr Azyumardi Azra, "Pendidikan Akhlak dan Budi Pekerti 'Membangun kembali anak Bangsa,'" *Mimbar Pendidikan*, No. 1 (2001): h. 24.

[69] Sufratman Sufratman, "Integrasi Agama Dan Sains Modern Di Universitas Islam Negeri (Studi Analisis Pemikiran M. Amin Abdullah)," *Al-Afkar, Journal For Islamic Studies* 5, No. 1 (February 11, 2022): h. 210-211, https://doi.org/10.31943/afkarjournal.v5i1.211.

Apart from that, in the Naquib al-Attas conception, the purpose of *ta'dib* is to instill *adab* in a person, which includes the spiritual and material life of man himself, or in Ahmad Syafi'i Ma'arif's language to form an intellectually superior human being, rich in charity, and graceful in morals and virtue.[70] It can also be called a *mental revolution* by the President of the Republic of Indonesia, Joko Widodo.[71] In short, these concepts are very important to be developed for progress as well as elevating the dignity and prestige of the Indonesian nation.

Ta'dib comes from the syllable *"addaba yu'addibu"* which it derives into *ta'dib.* The root of this word also refers to the hadith of the Prophet Muhammad which reads: *"addabani rabbi fa ahsan ta'dibi"* (My Lord has educated me and made my education the best education. While in the Qur'an, this term is mentioned 41 times (25 *fi'il madhi* dan 16 *fi'il mudhari*).[72] There are actually three derivations of the word "*addaba*": *"adib"*, *"ta'dib"*, and *"muaddib"*. These three key terms are interrelated with each other, which refers to the meaning of integrative education, in the sense of education that integrates Religion and Science, and Humanities.[73] Therefore, some observers say that Naquib al-Attas' offer tends to refer to the moral-transcendental aspect, although it does not ignore the cognitive and psychomotor aspects of humans.[74] However, even so, it cannot be covered up that there are some people who misunderstand the concept by considering it as arbitrary and there is no basis.[75]

At this point, it is understandable that the *ta'dib* developed by Naquib al-Attas is not just a process of how to lead students to enter

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[70] Ahmad Syafi'i Ma'arif, *Pemikiran Tentang Pembaharuan Pendidikan Islam di Indonesia*, dalam Usa (ed), *Pendidikan Di Indonesia: Antara Cita Dan Fakta*, h. 155.

[71] Sulthon Abdul Aziz and Mohammad Syifa Amin Widigdo, "Konsep Revolusi Mental Presiden Joko Widodo Dalam Perspektif Pendidikan Karakter Syed Muhammad Naquib Al-Attas," *LITERASI (Jurnal Ilmu Pendidikan)* 11, No. 1 (July 17, 2020): h. 36, https://doi.org/10.21927/literasi.2020.11(1).32-49.

[72] Aziz and Widigdo, h. 36.

[73] Kholili Hasib, "Konsep Insan Kulli menurut Syed Muhammad Naquib al-Attas," *Tasfiyah: Jurnal Pemikiran Islam* 4, No. 2 (August 8, 2020): h. 113, https://doi.org/10.21111/tasfiyah.v4i2.4696.

[74] Ahmad Ahmad, "Konsep Ta'dib Syed Muhammad Naquib Al-Attas Dan Implikasinya Dalam Pendidikan Islam," *AN NUR: Jurnal Studi Islam* 13, No. 1 (June 29, 2021): h. 40, https://doi.org/10.37252/an-nur.v13i1.98.

[75] Nurcholish Madjid, "Argumen Al-Attas Sulit Dipertahankan," dalam Majalah Panji Masyarakat, No. 531 Th. XXVIII, February 12, 1987, h. 8, https://adoc.pub/argumen-al-attas-sulit-dipertahankan-1.html.

the "*jobs*" alone,[76] as demanded in the *Industrial Revolution 4.0 era* and is currently leading to *Super Smart Society 5.0*,[77] but at the same time providing *essential-fundamental* needs that are fundamental to humans such as concerning ethical, moral, honor, character, and mental spiritual values. This is in line with Law Number 20 of 2003 concerning the National Education System in Article 3.[78]

As an educational concept that aims to produce civilized humans (*insan adabi*), *ta'dib* is very important to be applied in the country, considering the problems faced by the Indonesian people today are increasingly complex, as complex as human life itself.[79] Therefore, policy makers, thinkers, managers, teachers and lecturers, as well as managers of educational institutions, both the Ministry of Education, Ministry of Education and Culture, Ministry of Research and Technology, Ministry of Religion, are increasingly required to think hard and work hard in implementing this offer. If this is not the case, the implications and consequences as well as problems that will arise in the future do not rule out the possibility that it will be even more difficult to unravel.

F.   Civilized in the Nation and State

No one can deny that the social life of the Indonesian nationality in the modern era is currently experiencing *anomalies* and is even leading to a *crisis* situation, "*cultural shock*" in sociological discussions,[80] which is marked by the increasing frequency of fights and competitions that are sociological in nature, the "*clash of civilization*" in the eyes of Samuel P. Hungtingtong,[81] or

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[76] M. Amin Abdullah, "Perspektif 'Link And Match' Lembaga Pendidikan Tinggi Tenaga Kependidikan Agama Islam (Rekonstruksi Tinjauan Metodologi Pembudayaan Nilai-Nilai Keagamaan)," *Jurnal Pendidikan Islam* 1, No. 1 (1996): h. 65, https://fis.uinjkt.id/blog/2012/12/25/jurnal-pendidikan-islam-vol-1-no-1-januari-1996.

[77] Mayling Oey Gardiner, dkk., *Era Disrupsi Pelung Dan Tantangan Pendidikan Tinggi Indonesia* (Jakarta: AIP, 2017).

[78] Kemendikbud, "Peran Kemendikbud Menciptakan Generasi Unggul Bangsa," 26 November 2019.

[79] Ristekdikti, *Memandang Revolusi Industri Dan Dialog Pendidikan Karakter Di Perguruan Tinggi Indonesia* (Jakarta: Kemenristekdikti, 2017), h. 13.

[80] Kalervo Oberg, *Culture Shock, Presented to the Women's Clib of Rio de Janeiro* (Brazil, 1954).

[81] Samuel P. Huntington, *The Clash of Civilization and the Remaking of the World Order* (New York: Library of Congress Cataloging in Publication Data, 1996).

"psychological violence" in psychological term, both in its forms such as extremism, intolerance, *cyber bullying,* bullying*, mutual distrust*, radicalism, hate speech, to the level of terrorism. The culture of corruption that is continuously exhibited by government officials is also included in the national social crisis that is being faced.

In the midst of the shadow of the crisis above, Indonesia still has the opportunity to change for the better because it has the spirit of Pancasila, in this case is *adab*, which can never be timeless. If we look for a meaning that is commensurate with this term adab, whether in Javanese, Bugis, Minang, and others, or in religious languages such as Christian, Catholic, Protestant, Buddhist, Hindu, and others, nothing can be found that can explain the term, except only Islam. So, taking into account the thoughts of Naquib al-Attas as mentioned at the beginning, the word civilized in the second principle of Pancasila "*Just and Civilized Humanity*", can be agreed as an effort for humans to discipline their body, mind, and soul at the same time.

This is important because it is caused by the function of reason or intellect itself which is nothing but a bridge that can connect and integrate the sensory or material nature with the spiritual or human spiritual nature and can function vice versa.[82] While the soul itself which in general in the fundamental text of the Qur'an has a dual nature, such as, soul of *al-Nafs al-Mutmainnah*, a soul full of spiritual life and closeness to God, soul of *al-Nafs al-Ammarah bi al-Su*', is that which always leads to evil; The soul of *al-Nafs al-Lawwamah*, the soul in doubt. It is the soul in the second and third sense that needs to be regulated and managed. If not, it will lead humans to a direction that is more despicable than animals, and in the end it will cause chaos in society.

In relation to caring for and strengthening the joints of Indonesian national life and governance, discipline of mind and spirit is indeed a prerequisite that cannot be negotiated by anyone. This discipline can be used as a foothold to develop a conception of the mindset of how to be civilized in relation to the nation and state, especially the nuances of Indonesia being in the midst of the structure of a society which is multicultural, multiethnic, multi-religious, multi-faith and multi-cultural.

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[82] Justus Harnack, *Kant's Theory of Knowledge* (London: Macmillan Publishing co., Inc., 1968), h. 16-25.

G. Conclusion

Based on this description, it can be concluded that the concept of *adab* developed by Naquib al-Attas is a new disciplinary concept in the contemporary scientific tradition that focuses on three aspects: discipline of one's body, mind, and soul. Even though it looks theoretical, its essence and substance can apply universally, without being isolated by space and time. Therefore, in the context of developing appreciation of the values of Pancasila, especially in implementing and grounding the civilized concept in the life of the nation and state, the formulation of Naquib al-Attas cannot be doubted, it needs attention for further consideration as a solution to the crisis faced by the Indonesian nation.

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