The Impact of *Ta'dib* Towards Creating a Sustainable *Ummah*

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**Abstract:** This paper explores over the process of learning that happens with or without realization. A man (*insan*) goes through it for many reason. We learn to see, say and do things by nature or being nurtured so. We never expect but always being influenced by our environment and surroundings. Nevertheless, life rules of a Muslim has to be adhered. *Ta'dib* offers a deeper understanding upon practicing Islam and its *adab* as per confessed by Al-Attas. It serves the purposes of strengthening Islamic institution towards contributing for the development of an *ummah*, actualizing its aim and objectives in the context of *insan* plus defining the importance of Islamic education as a knowledge of wisdom. Thus, the need and demand upon revealing the challenges and chances must be made explainable. However, what is *ta'dib*? Why do we need to understand the importance of *ta'dib* compared to *tarbiyyah* and *ta'lim*? What is the mission of Islamic education? This content analysis research emphasizes on a set of worldview in order to instill good values to be inherited. Findings of it highlights on three main issues which is i) lost of *adab*, ii) error in knowledge and iii) false leader. Generalizing them will not impress people but the effort of zooming into it will always be necessary as a way of creating awareness. While the principal conclusion derives on the process of Islamization beginning from an intellectual faculty to practical application in planning for the character building of an *insan* as the focus of deliberate *khalifah* to its greatest implication through the vision of reality and truth concerning the acceptance, recognition and acknowledgement of the society.

**Key words:** *Ta'dib* • *Insan* • *Khalifah* • Islamization • Character building

**INTRODUCTION**

**Defining *Ta'dib* As A Journey Of Education:** Malaysia's education system was established since pre colonization moving up to pre independence. Until now, it has substituted within a tremendous legacy of ideas and changes. Aminuddin Baki, Ungku Aziz and Tun Abdul Razak were among the pioneer designers of the legitimate system. Their intention was to fight for the education of the Malays and making it relevant to contemporary life within general principles and work plan. It is meant as a guide to foster awareness of the *ummah* of its worth and potential which are the real causes of civilizational crisis plus, finding ways of overcoming the malaise (Abd. Hamid, 1989). The development of its basic concepts is naturally connected and conveyed in logical sequence whereby the process begins with the essential elements consisting of:

i) religion (*din*)

ii) man (*insan*)

iii) knowledge (*ilm*)

iv) wisdom (*hikmah*)

v) justice (*adl*)

vi) right action (*adab*)

vii) university (*kuliyyah*)

based on personal reflection and conceptual analysis in the context of Islamic intellectual and religious tradition.
Syed Muhammad Naquib Al-Attas in his book 'The Concept of Education in Islam' [1] elaborated that adab is an interrelation of:

- intellect (aql)
- rationality (miq)
- Islamization of language and thought
- meaning (ma'rua)
- knowledge and education (ta’dib)
- reality (haqqah)

based on personal reflection and conceptual analysis in the context of Islamic intellectual and religious tradition

The purpose of ta’dib is to produce a good man and not a good citizen. This define sense of reality as a part of the moral obligation pursuing the community to the right direction regarding the values versus the capability of doing by a man. The nature of educational crisis would demonstrate Islamic intellectual tradition in the course of intellectual history. Absolute and objective truth are gathered through the flow of Arabic language and accepted as one genuinely Islamic in character, culture and civilization. Language have subjective interpretations in their linguistic symbols. But the scientific structure of Arabic is the language which the Holy Qur'an is revealed. As an Islamic country, our education system must be made revised, projecting to what is implied with reference to such nature of deviations from the straightness, right meanings conveying truth directly by initiating and preserving the true knowledge of Holy Qur'an containing no 'crookedness'.

Learned Muslims such as Ibn Abbas and Sayyid Murtada al-Zabidi [2] was among the first to initiate the process of interpretation of the Holy Qur'an. Therefore, the meaning of ta’dib revolves around the formulation of the system of education and its implementation. As education works as a process of instilling something progressively into human being, it can be elaborated into:

i) A 'process of instilling' referring to the method and the system
ii) 'something' referring to the content of what is being instilled
iii) 'human beings' referring to the recipient of both the process and the content

We should always consider the content of the Holy Qur'an as our main 'something' to be instilled in our young ones as their mind and thoughts are still in the state of purity and their intellect are at the degree of not separating reality, reason and rational upon constructing their inner faculty that formulates meaning which builds up and develop an Islamic kind of aql and qalb that is required in a man. The capacity of understanding judgement, discrimination and clarification involves the foundation of meaningful expressions with the essence of distinguishing truth from falsehood. Plus, it strengthens rational soul of a person. This rationality conveys the sense of human speech signifying a certain power and capacity in man to articulate words in meaningful pattern. Ta’dib proposes an innate property that binds and withholds objects of knowledge by means of words (Al-Attas, 1980).

From my own observation as a mother, children at the age of four (4) are so genuine of learning. They are obviously anxious of knowing and getting to know what is relevant to their life. That is why I strongly believe that it is very necessary to start instilling that content of righteousness of Holy Qur'an in their innate soul so that the process will be formally constitute as a tradition (Ghazali, 2015) [3].

Literature Review

An Ummah For The Future Generation: Islam speaks of man as a possessing rights by that his/her duty as described in:

- Acknowledgement
- Recognition
- Affirmation and confirmation
- Realization and actualization

From the book 'The Concept of Education in Islam' [1], Al-Attas mentioned that those are derived from the term tahqiq of the same root of haqq (truth) and ta'allum (learning). Islamic methodology of instilling (teaching) are properly explained in respect of what is true and real from the basic vocabulary such as:

- action (amal)
- self (nafs)
- heart (qalb)
- hierarchical order in creation (maratib and darajat)
- words, signs and symbols (ayat)
- interpretation (tafsir and ta'wil)
Education of ta'dib involves both ilm and amal unveiling the matter of reality and truth to the spiritual vision (kashf). While adab is action to discipline the mind and soul in acquisition of the good qualities and attributes of performing the correct against the erroneous action, of right or proper against wrong in order of preserving from disgrace.

Being selective is an acquisition towards the correct performance and the qualitative preservation constituting the purpose of knowledge that is to produce a good man. By making everyone or most of them good, produces a good society. Islamic education ensures that ilm is being put to good use in society.

In the year of 1989, the International Institute of Islamic Thought publishes a book on General Principles and Work Plan upon the 'Islamization of Knowledge' [2]. It seems that the agenda of an institution is crucial and the necessity of having a certain state of awareness is partially important besides the planning side of it all. Prioritizing the main issues to be dealt within members of a family or a community remain as indispensable clarifications intact to its main objective setup earlier. The leader is the thinker and the thinker is the leader since the vision of Islam will constantly be dominant determining all the conduct and the goals of the Ummah. A conscious Muslim holds responsibility upon probing reality for new creative Islamic patterns to enrich the existance of Islamic life through da'wah. Establishment of belief (aqidah) always will emerge an active, motivating and highly positive power of inspiring the spirit and lives of Muslims. According to the book, instilling capability for most Muslims thinkers enables them to lead healthy, rational, virtous and prosperous lives in a diversified culture such as Malaysia. Basic principles of the Islamization of knowledge over the fundamentals of the Holy Qur'an should focus upon creating interest of resolving the problems and difficulties of contemporary life. Furthermore, there must be a development, proper solutions and proficiency to rectify the damage suffered by the Islamic civilization.

Islamization of knowledge supports the progress of Islamic role to proper functioning and to clarify its vision and methodology. These are to prepare the Ummah to succeed in stuggles of change, opportunities and serious challenges. Islamization itself stands for a framework for human life, civilization and transformation determining the purpose of every activity, action of an Islamic institution or be it an organization.

Based on the book entitled 'Islam & Higher Order Thinking', written by Mohd. Zaidi bin Ismail [4], problems and disputes occurs when holistic way of thinking (al-fikr) over intention and innovation has been put to stop. The Muslims should avoid being trapped in certain dichotomy of mindset when they should be involved in formulating, interpreting and implementing such documents as essential as the Malaysian Education Blueprint 2013-2025. Cognitive skills, creative and creative thinking are part of problem solving and reasoning. It is the ability to innovate, to generate new possibilities and create new ideas or knowledge to anticipate problems and approach issues critically, logically, inductively and deductively as a way of finding solutions plus making ultimate decisions.

Muslims scholars and logicians viewed thinking as the mental act of:

i) Arranging into correct and meaningful order
ii) What one has already known in order to
iii) Attain what one is still ignorant of

While knowledge is regarded as the material or matter of thinking. The process of retaining and reproducing is detailed through concerned, strengthening and refining human memory plus memorising skills. The 'form' or 'structure' of thinking focuses on defining the role of human imaginative faculty which forms the act of mind representing one's mental progress. Formation of new ideas derives from successful movement of one's mind to new sets of knowledge making rights conclusions or correct inferences for new ideas. Indeed, the role of imagination plays a special function to it. Acts of human imaginative faculty consist of 3 types:

i) Associating & dissociating - images & meanings in memory
ii) Resembling & likening - various symbolism
iii) Mediacy in human recollection - if encounter forgetness

An article written by Dr. Asmaa Mohd. Arshad [5], on 'The Concept of Ta'dib as The Core Philosophy of Islamic Education' interpreted knowledge as understanding oneself that is absolutely crucial because it acts as a tool upon sustaining the values, dignity, moral, underlying principles and manners. Our main concern nowadays cultivates on the influence of:
i) Culture
ii) Value system
iii) Media
iv) Parenting
v) Globalization
vi) Identity

The question is, if our education system is working well, then why isn't the younger generation stay intact to Islam? If they can't even defend themselves in current borderless world, then how will they cope or even handle the ummah?

Ourselves consist of physical aspects (haiwani) and spiritual (ruhani) with regards of 4 matters that is:

i) Words
ii) Doings
iii) Belief (aqidah)
iv) Intention

The application of solah reflects on what is done physically will effect one's spiritual aspects as much as a purified heart of a person (insan) will determine his/her good manner. Therefore, the process of ta'dib is to resemble the real process of education. It requires 4 important characteristics with its aim:

i) Al-tarbiyyah

ii) Al-ta'lim wa al-ta'allum

An article with the title of 'Subbah As A Medium of Ta'dib: Towards Qur'anic Identity' was also written by Mohd. Nasir bin Mohd. Tap [6] highlighted Rasulullah Sallallahu alaihi wasallam as the 'religious leader (al-qaid al-murabbi) who is capable of transforming ignorance soul (sukma jahiliah) to soul of kayra ummah and individual personality to ummatic personality without any educational theory. The purpose of this article was to accentuate an alternative teaching method, popular in traditional tasawuf. Literally, suhbah means friendship (rifqah). Rasulullah Sallallahu alaihi wasallam applied suhbah in his way of creating an integrated method of education in ta'dib. It is an effective manner of spreading adab (courtesy) on the basis of fitr. This happens through consistent interpersonal relationship based on trust, affection (mawaddah) and iman. Human fitr is based on social interaction that influence each other and full of togetherness (ma'iyah and kaymunah). Although the soul of Rasulullah Sallallahu alaihi wasallam was very dominant, still the soul of others could explore talents. So, Rasulullah Sallallahu alaihi wasallam harmonize them and put them on the same path of goal and virtue based on taufid and iman. It is proven that diversity is a strength for an Ummah as each mu'min strengthens one another. The mahabbah (friendship) was build on 3, that is:

i) Allah Subhanahuwa Taala and Rasulullah Sallallahu alaihi wasallam is dearer than oneself.
ii) Not to love except Allah Subhanahuwa Taala
iii) Hate to do the wrong as much as hate to be thrown in His Hell.

Another article on Ta'dib was written by Mohd. Nasir bin Mohd. Tap [6] with the title of 'Ta'dib As A Medium of Istikhla : Qur'anic Discourse About Education For Freedom'. This article emphasis on ta'dib as a term describing best about education compared to other terms such as tarbiyyah and ta'lim. Ta'dib is not only referring to the accurate term. It summarizes components of tarbiyyah and ta'lim. In fact, it is a blend of tasawwur and tarqiyyah whereby tarqiyyah is the state of achievement after going through routines of tasawwur.

Otherwise, istikhla was mentioned as khalifah insaniah associated to trust, agreement during the day of alastu and inheritance of divinity. Due to that, understanding the values referring to left (bad) and right (good) as much as nafi (deny) and isbat (plead) would build up not only a manifestation of political attitude but also the in depth perspective of education. Ultimate correlations of freedom to at-tanwir (enlightenment). Allah subhanahauwa Taala in His Holy Qur'an referred light as al-Nur.

Al-Ghazali concluded that tanwir is the result of tarqiyyah that is to free themselves from all sorts of hijab or prison, stopping from Allah subhanahauwa Taala (RealLight) and the absolute light (eg: prophets, ilm and iman). Those hijabs are pertaining:
As a rabbani murabbi (teacher), Rasulullah Sallallahu alaihi wasallam tied his followers all to iman, sincerity through charity and guidance of the al-Qur’an. Perhaps, tariqiyah is achievable among them (leader-follower/student-teacher) through the process of knowledge transferring and respect (Wan Mohd. Nor, 1995) [7].

RESULTS AND DISCUSSION

A Sustainable Ummah For The Betterment Of Living:
Based on among two (2) main works by Prof. Syed Muhammad Naquib Al-Attas [8, 9], 'Prolegomena To The Metaphysics of Islam' and 'Himpunan Risalah', it is believed that Muslims nowadays are stuck in three (3) major dilemmas:

- confusion of knowledge
- loss of adab
- false leader

Therefore, ilm should be dealt with respect, purpose and tawadhu' (humble). The Muslims will not benefit from it if ilm is not treated with good attitude. Going through modernism and change should not be a task. In fact, a good Muslim shall appreciate preaching for Islam since in Islam, our destiny is clear and real. The right action traditionalized upon the wisdom of self-discipline will actualize truth. Whereas, intellectual confusion may result to restrictions of worldviews from the Revelation. Furthermore, disintegration of adab which determines sense of making the right decision in action will impact social stratification by not bringing up consciousness in oneself. A compatible worldview towards the condition of the ummah for definite will be impactful with articulated attributes of leadership practiced in Islam.

Since these fundamental elements act as integrating principles that place all our unified systems of meaning and standards of life and values forming the worldview, it is crucial that the supreme principle of true reality is articulated and accepted. The values and virtues of the human soul is reflected through knowledge, religion and the freedom of happiness which bears together the concepts of change, development and progress of modernity. Permanent establishment affirmed by intellectual and intuitive principles of authentic school of thoughts points to mature the character building in the religious traditions establishing authoritative philosophers putting concern on the consciousness of 'ilah' (oneness and existence of God), unity and belief. Therefore, conveying adequate acknowledgement and recognition is meant to bring out the purpose of religion to the psychology of human soul as much as to occupy the current state of psychological condition of the ummah.

CONCLUSION

Ta’dib Replenishes The Process Of Islamization of Insan:

Sahih International [10]:
So Allah will protect them from the evil of that Day and give them radiance and happiness
Surah Al-Insaan (76) verse 11

His reality and truth (haqq) applies to inner faculty of knowing that universalize the power and capacity of meaningful patterns in symbolic forms of words; spirit, soul and heart within the spiritual and physical domains. As for the meaning of ta’dib takes it place, the ummah holds a strong obligation to ensure that each one of us correspond to its purpose since reality is common to everything that exist. Knowledge is limitless because the objects of knowledge are without limit. Nonetheless, defining knowledge itself is about giving the right meaning in the view determined by the Islamic vision of reality and truth as being reflected by the Qur’anic conceptual system. An individual man attains his identity and destiny through his own way of thinking towards his religious tradition. Therefore, he cannot afford to bear crisis of truth. Clarification has to be dealt through the pursuit of true knowledge by an endless search, guided by wisdom for every truth accommodates a dynamic solution for the ummah.

REFERENCES