Reconceptualizing Ta'dib: A Philosophical Framework for Children's Moral Education in Muslim Families

Ghina Nadiah[1*], Achmad Khudori Soleh[2], Aunul Hakim[3],

[1] *Syariah, UIN Maulana Malik Ibrahim Malang, Indonesia.*
[2] *Syariah, UIN Maulana Malik Ibrahim Malang, Indonesia.*
[3] *Syariah, UIN Maulana Malik Ibrahim Malang, Indonesia.*

Corresponding E-mail: 240201220024@student.uin-malang.ac.id

Abstract

Background: Moral degradation among children in contemporary Muslim families has become increasingly visible due to globalization, digital saturation, and the weakening of value transmission within the home. Although the concept of ta'dib formulated by Syed Muhammad Naquib al Attas has been widely discussed in Islamic educational philosophy, previous studies have primarily focused on macro educational issues and epistemological debates. As a result, there is still limited understanding of how ta'dib can function as a foundational framework for moral development within the family, which serves as the first and most influential educational environment. **Research Objectives:** This study aims to examine the philosophical foundations of ta'dib according to al Attas and analyze its relevance and applicability to moral education for children in Muslim families. The study also seeks to identify how the unity of knowledge, action, and adab may be internalized within family life in the Indonesian context. **Methods:** The research adopts a qualitative library research approach supported by content analysis. Primary sources consist of the original works of al Attas on Islamic education, while secondary sources include academic literature on moral education, family studies, and Islamic pedagogy. Data are analyzed through conceptual categorization and thematic interpretation. **Results:** The findings show three main patterns. First, ta'dib positions adab as an integrated unity that shapes the intellectual, spiritual, and behavioral dimensions of the child. Second, al Attas' framework reveals the family as the primary moral ecosystem where knowledge and values interact through example and habituation. Third, the practice of ta'dib aligns with long standing local wisdom traditions in Indonesian Muslim families, which strengthens its contextual relevance.

Conclusions: The study concludes that ta'dib provides a comprehensive philosophical basis for family centered moral education in Islam. It offers practical implications for strengthening parental roles, enhancing value transmission, and promoting sustainable moral development. Further research is recommended to explore empirical applications of ta'dib in diverse family settings.

Keywords: Islamic Education; Moral; Ta'dib; Family; Syed Muhammad Naquib al Attas.

Introduction

Education is a fundamental aspect of human life that can build civilization values (Anik Indramawan, 2020). According to al-Ghazali, education has an impact on the development of good character and mentality of children in the family, and can also integrate knowledge, charity. (Ahmad, 2021) According to Quraish Shihab, education is a crucial aspect in human

life as a creature of God that can improve the dignity and quality of individuals. (Husna et al., 2022) In the Indonesian context, Muslim families have an important role in shaping children's character through moral education traditions that are rooted in local values. Bugis society, for example, upholds the value of siri' as a form of self-respect and moral integrity; the Minangkabau people instill the traditional philosophy of basandi syarak, syarak basandi Kitabullah as the basis of religious and cultural life; Meanwhile, in the Javanese tradition, the concept of uploading and manners is known as a manifestation of social etiquette and manners. These local values are not just traditional, but have been integrated into a family education framework based on religion, reflecting the integration of culture and Islamic teachings. In this context, the concept of Islamic education initiated by Naquib al-Attas, especially regarding Ta'dib, becomes very.(Makrufi & Astriani, 2022)

According to Al-Attas, education is the process of instilling something into humans, namely knowledge that must be based on manners. (Ulum, 2020) Al-Attas believes that the goal of Islamic education is to form universally good humans (insan kamil) and knowledge that reflects the exemplary behavior of the Prophet Muhammad SAW. (Syafa'ati & Muamanah, 2020) Then Al-Attas emphasized that education is the equalization and instillation of manners in a person because manners are closely related to knowledge that can be taught if a person has good manners. (Putri et al., 2023) Naquib Al-Attas along with other Muslim scholars are concerned about the reality of Islamic Education that is currently running, the era of globalization that makes humans lose their identity (character), as well as life guidelines, namely ethics, morals, culture, and even religion from various challenges in life today. (Rahmania et al., 2023) The current phenomenon, the value and moral system that is built from the world of education is still far from expectations. Many teenagers who are still students are involved in criminal acts such as brawls, drugs, theft, and even murder. (Lubis et al., 2023) According to data from the National Narcotics Agency (BNN), drug abuse among teenagers has increased significantly. In 2020, drug use among teenagers reached 2.29 million with a trend that continues to increase until 2022. (M. Farhan Ramadhan, 2024) Factors that influence juvenile delinquency include lack of parental supervision and environmental influences that encourage behavior that is not in accordance with norms. (Bobyanti, 2023)

In addition, Islam views education as a noble activity and contains values of goodness and virtue. (Imelda, 2018) In Islam, education is very important in shaping human character, personality, and character. (Sajadi, 2019) Meanwhile, according to Al-Farabi, education in Islam focuses on the formation of morals and reason accompanied by character building. The family is the main foundation for character and moral education, parental involvement is very important in shaping children's quality mindsets and characters. (Yusiyaka & Safitri, 2020) Some parents currently pay less attention to religious education in the family, they assume that the education received by their children is sufficient. (Adi La, 2022) In line with the increasingly rapid flow of globalization, the emergence of juvenile delinquency is evidence of the negative impact of the progress of civilization. many complaints from parents about children who are difficult to control, naughty and disturb other public peace. (Rufaedah, 2020) Factors that cause delinquency in children are due to the lack of religious education and moral education by the family, especially parents. (Davidman et al., 2022)

Educational research according to Syed Muhammad Naquib Al-Attas has been discussed quite a lot but has not explained the concept of character and moral education in the family. Research discussing education from Al-Attas's perspective: "Syed Muhammad Naquib Al-Attas's views on the Islamization of Knowledge". (Muttaqien, 2019) "The

Relationship between Islam and Science: Syed Muhammad Naquib Al-Attas's Offer". (Taqiyuddin, 2021) "Implementation of Values Education in Islamic Religious Education". (Imelda, 2018) "Islamization of Science Perspective of M. Naquib Al-attas". (Sutrisno, 2021) "The Concept of Ta'dib Syed Muhammad Naquib Al-Attas and its Implications in Islamic Education". (Ahmad, 2021) "The Concept of Science According to Syed Muhammad Naquib Al-Attas (Analysis of Islamic books and the Philosophy of Science)". (Alfi, 2018) "Islamic Educational Thoughts of Syed Muhammad Naquit Al Attas". (Aristyasari, 2013) "The Concept of Islamic Education (Comparative Study of the Thoughts of Syed Naquib Al Attas and Mahmud Yunus)". (Aristyasari, 2013) "Islamization of Science (Concept of Thought of Ismail Raji Al-Faruqi and Syed Muhammad Naquib Al-Attas)". (Aristyasari, 2013) "Ta'dib as an Educational Concept: A Study of Naquib Al-Attas' Thoughts". (Hasibuan, 2016)

This study aims to analyze the concept of adab education according to Al-Attas, especially in the context of the family, and how the role of the family as the first educational institution in shaping the character and morals of children. In addition, this study also attempts to identify the main principles emphasized by Al-Attas, such as adab (ethics), correct knowledge, and the balance between reason and spirituality, in building an ideal family education. Overall, this study is expected to contribute to the development of the concept of family education in Islam and offer new insights for educators, parents, and academics in understanding and implementing the concept of education based on Islamic values. Thus, the results of this study are not only theoretical references, but also provide practical benefits in building a better family education system that is in accordance with the principles of Islam taught by Naquib al-Attas.

Methods

This research is a conceptual library research. The main focus of the research is to examine the thoughts of Syed Muhammad Naquib al-Attas on the concept of Ta'dib in Islamic education and explore its relevance to the formation of children's morals in a Muslim family environment. This study aims to systematically trace the relationship between the values of adab, knowledge, and charity within the framework of Islamic education, while also offering a philosophical foundation as an alternative approach to moral education amidst the challenges of modernity.

The data sources in this study were obtained from relevant primary and secondary literature. Primary literature includes the original works of Syed Muhammad Naquib al-Attas, such as Islam and Secularism, The Concept of Education in Islam, and other original texts that directly explain his views on the concept of Ta'dib. These works were chosen because they have high scientific authority and are considered the foundation of contemporary Islamic educational thought, especially those that integrate the dimension of adab as the center of the educational process. Meanwhile, the secondary literature used includes national and international scientific journals, academic articles, and books that discuss Al-Attas' thoughts, Islamic education, children's moral education, and the role of the family in Islam. The selection of secondary literature was carried out selectively based on the following criteria: (1) thematic relevance to the issue of moral and adab education in the context of Muslim families, (2) balance between philosophical and applied approaches, and (3) source accountability, namely originating from indexed and academically recognized publications.

The analysis technique used was content analysis, a method that examines in depth the content and structure of the text, both at the conceptual and thematic levels. This process

includes the activities of identifying, interpreting, and synthesizing key meanings related to adab education, moral values, and the relationship between knowledge and practice in Islam. The researcher then builds a complete and contextual argumentative structure by linking the results of the reading to the moral challenges of children in Muslim families today. With this approach, it is hoped that a conceptual synthesis can be compiled that is not only theoretically relevant, but also applicable for strengthening moral education based on Islamic values and local culture.

Results

The findings of this study reveal three major results concerning the relevance of Syed Muhammad Naquib al-Attas' concept of *ta'dib* for children's moral education within the family.

First, the analysis confirms that moral education (*adab*) holds a central and foundational position in Islamic pedagogy. Classical Islamic sources show that *adab* represents a holistic moral–spiritual formation that integrates cognitive, affective, and behavioral domains. Methods such as advice, storytelling, emotional bonding, habituation, and exemplary behavior (*uswah*) facilitate the internalization of values beyond mere behavioral instruction.

Second, the results show that Syed Muhammad Naquib al-Attas' concept of *ta'dib* provides a coherent and integrative framework that addresses contemporary challenges in family-based moral education. His *tauhidic method* unites intellectual, emotional, ethical, and spiritual elements into a unified educational process. This approach is particularly relevant in responding to issues such as identity crisis, moral disorientation, weakened parental role modeling, and uncontrolled exposure to digital media in children's daily lives.

Third, the study finds that the principles of *ta'dib* are practically applicable within Indonesian Muslim families when contextualized through local wisdom. Practices such as Javanese storytelling traditions, parental advice, politeness-based language use, and daily modeling of manners reflect indigenous expressions of *ta'dib*. These practices strengthen emotional closeness, reinforce habituation, and sustain moral appreciation, aligning closely with Al-Attas' emphasis on exemplarity and gradual internalization of values.

Collectively, these findings demonstrate that Al-Attas' concept of *ta'dib* provides a holistic and culturally adaptable framework for strengthening children's moral education in Muslim families. It bridges classical Islamic ethics, contemporary pedagogical needs, and local cultural practices, enabling the formation of morally grounded and spiritually aware children.

Table 1. Summary of Key Findings on the Relevance of al-Attas' Ta'dib to Family Moral Education

No.	Key Findings	Description of Results	Implications for Family Moral Education
1	Centrality of *Adab* in Islamic Moral Education	*Adab* forms the foundation of moral–spiritual development, integrating cognitive, affective, and behavioral domains through *uswah*, habituation, storytelling, and value internalization.	Families should prioritize moral and spiritual formation before cognitive instruction, using daily exemplarity, rituals, and storytelling as core methods.

No.	Key Findings	Description of Results	Implications for Family Moral Education
2	Holistic *Ta'dib* Framework by al-Attas	*Ta'dib* unifies knowledge, action, spiritual awareness, intellect, and ethical consciousness through the *tauhidic method*.	Parents act as *muaddib* (ethical educators), guiding children through balanced intellectual–emotional–spiritual formation.
3	Applicability in Indonesian Muslim Families	Local wisdom—Javanese stories, advice, *uswah*, politeness culture—reflects indigenous forms of *ta'dib*.	*Ta'dib* can be implemented through local cultural practices, strengthening emotional bonds and moral habituation in daily family life.

Discussion

1. The Concept of Moral Education in Islam

Moral education in Islam is a fundamental aspect that has been a concern since the time of the Prophet Muhammad SAW. Adab in the Islamic context does not simply refer to manners or good manners, but rather is a manifestation of faith and comprehensive spiritual understanding. The word adab comes from Arabic with the root word adaba. According to the Big Indonesian Dictionary, adab is norms or etiquette based on religious rules, especially Islam. (Himmah et al., 2023)

In Islamic education, manners occupy a primary position that precedes the cognitive aspect. Manners education not only forms polite behavior, but further instills solid morality and a complete character. Normatively, the main basis refers to the Qur'an, while its implementation takes direct examples from the person of the Prophet Muhammad SAW. The Qur'an itself emphasizes the nobility of the Prophet's morals "And indeed you are of a great moral character" (QS Al-Qalam 68:4) This is also emphasized in a hadith "Indeed I was sent to this earth to perfect human morals" (HR Ahmad). In character education according to Islam, the cognitive aspect is formed through methods such as advice, stories, lectures, and dialogue. For the affective aspect, the parable method is used as well as tarhib and targhib. Meanwhile, for the behavioral aspect, character education is developed through habituation and exemplary behavior (uswah). (Ngatiman, 2021)

In the Quran, children are seen as a trust from Allah SWT, not just the result of a biological relationship in marriage. Islam places the family as the first madrasah, with

parents as the main educators of moral values. Exemplary behavior (uswah hasanah) and habituation are effective methods in forming attitudes of politeness, respect, honesty, and responsibility. Moral education in the family is holistic, combining instruction, emotional relationships, and spirituality, so that it plays an important role in forming the moral character of children as a whole.
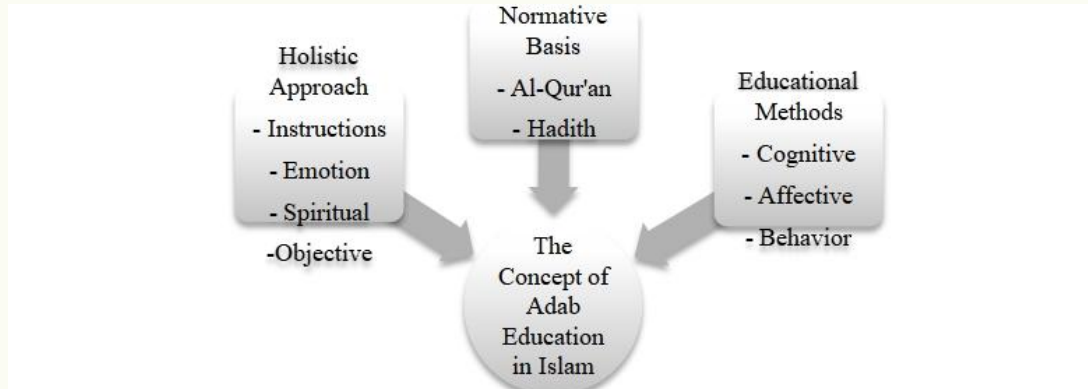

Figure 1. Framework of Adab Education in Islam

2. The concept of ethical education according to Syed Muhammad Naquib al-Attas

Syed Muhammad Naquib al-Attas is an influential contemporary Muslim thinker, especially in the fields of Islamic philosophy, Sufism, education, and Malay culture. He is known as a pioneer of the concept of Islamization of science and the founder of a scientific institution that played an important role in the development of modern Islamic thought. Al-Attas put forward the term ta'dib as an educational concept, emphasizing the importance of adab as the core of education. According to him, ta'dib includes the main elements such as meaning, knowledge, justice, wisdom, charity, truth, reason, soul, heart, and intellect which are systematically interconnected, forming a unique and holistic framework for Islamic education. According to Al-Attas, the goal of education in Islam is to instill the values of goodness or justice in humans, both as individuals and as social beings. Instilling adab is a main element in the concept of Islamic education, because adab in a broad sense includes the spiritual and material dimensions of human life, and encourages the formation of noble character which is the goal of education itself. (Dewi, Rifkah., Wibowo, Sigit., 2023)

Syed Muhammad al-Attas formulated the tauhid method as an approach in family education that emphasizes the integration of objective and subjective aspects, such as rational knowledge, spiritual, emotional, and moral values, in order to form a child's personality in a complete and balanced way. One of the characteristics of Islamic education and epistemology that is explained in depth and applied by Al-Attas is the tauhid method. (Ahmad, 2021) This method illustrates that humans gain spiritual knowledge and wisdom from Allah through direct understanding or through the process of sensing. The prominent method used by Al-Attas is the metaphor and

story method, this approach facilitates the understanding of abstract concepts such as adab, and tauhid, and touches on emotional and spiritual aspects so that education is not only intellectual, but also forms character holistically. (Muslina & Rahman, 2021)

In Al-Attas' view, adab has a close relationship and is integrated with knowledge and deeds. He refers to the Hadith of the Prophet which reads, "My Lord has educated me, so he made my education good" which he interprets as the basis that ta'dib means education. To strengthen this, Al-Attas quotes the opinion of ibn Manzhur who equates the word addaba with 'allam (teaching). According to him, true Islamic education must emphasize adab so that the knowledge obtained is not only understood in theory, but also practiced in everyday life. (Rijal & Affandi, 2025) This concept shows that Islamic education should focus on ta'dib , namely the instillation of adab as the core of forming a complete person. This approach emphasizes the balance of reason, heart, and action. In Al-Attas' view, the goal of education is to form people who are highly cultured, have noble morals, have competitiveness, and are aware of ethical and spiritual values in everyday life. (Rijal & Affandi, 2025)
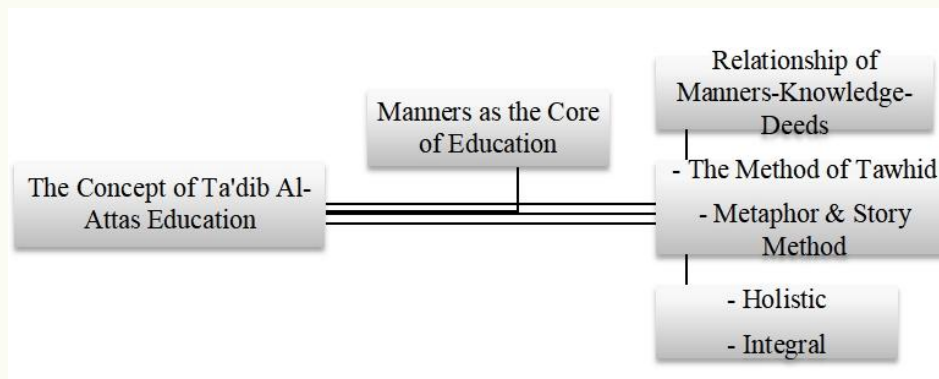

Figure 2. Components of al-Attas' Ta'dib Framework in Islamic Education

3. **The Relevance of the Concept of Moral according to al-Attas for Children's Moral Education in the Family**
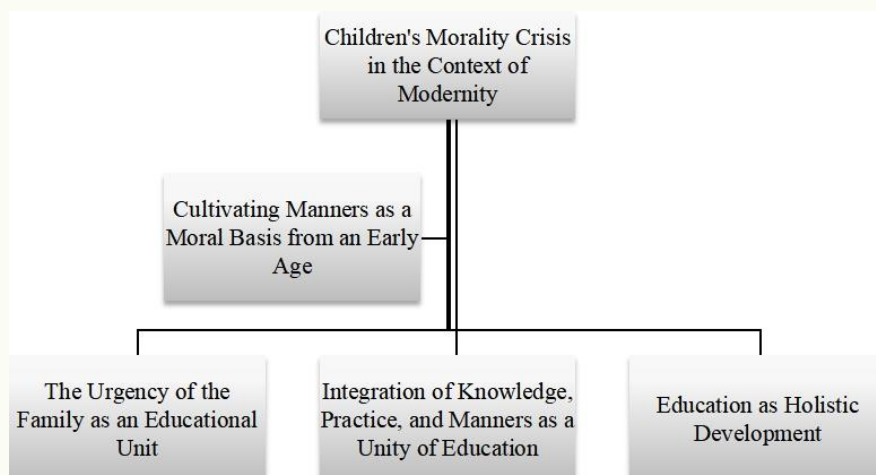
In the midst of the challenges of the modern era marked by identity crisis, value disorientation, and the dominance of technology in children's lives, the ta'dib approach is becoming increasingly relevant and urgent. Many children today grow up in an environment that is poor in role models, with minimal emotional closeness to their families. In many cases, children grow up in a family environment that is poor in role models and with minimal emotional closeness, so that moral education tends to be instructional, not touching on aspects of values and inner awareness. Syed Muhammad Naquib al-Attas' thoughts on adab offer an important contribution in building the foundation of moral education, especially in the family environment. Syed Naquib al-Attas formulated the concept of ta'dib as an integral approach in education, which is very relevant to be applied in the family as the child's first educational institution. In the context of the family, education is not just the transmission of knowledge, but a complete development process that includes mental, physical, and intellectual aspects, in order to form a child's personality that is able to actualize knowledge ethically in real life. (Yanti & Aida Hayani, 2023).

The application of Ta'dib values in the context of Muslim families in Indonesia can be found in local wisdom practices that have long been a means of moral education for children. One example is seen in the family culture of the Javanese community. The tradition of educating children through advice, fairy tales, and parental role models is a concrete form of locally-based moral education. Fairy tales such as the story of Ande-ande Lumut or stories of wayang characters not only function as entertainment, but also as a means of internalizing values such as honesty, loyalty, and responsibility.

In addition, the role model (uswah) of parents in Javanese society plays an important role in the formation of children's character. Fathers and mothers become moral figures who represent the values of politeness, tepa salira, and ajining dhiri. Children are slowly taught to understand social structures and ethics through daily interactions, such as the use of krama language, greeting parents, and politeness in sitting, speaking, and dressing. This process shows that the formation of morals in the family is not only theoretical, but takes place through habituation and appreciation of values in real life. Thus, this finding confirms that the idea of Ta'dib Al-Attas is very applicable in the Indonesian Muslim family environment, especially when contextualized through local wisdom such as that which develops in Javanese society.

Syed Muhammad Naquib al-Attas argued that knowledge, charity, and manners are a complete unity in education that forms the foundation of the concept of ta'dib. In his view, humans are positioned as subjects who can be educated and made aware of their identity as cosmic beings. (Zulham Effendi, 2020) In the context of the family, this approach is very relevant in the formation of children's morals, because moral education applied from an early age in the family environment can shape children's awareness of responsibility and ethics spiritually and socially.

In the midst of the rapid flow of modernization and globalization that often obscures the identity and moral values of the younger generation, Islamic education is faced with serious challenges in maintaining the integrity of children's character. Phenomena such as weak emotional closeness between children and parents, exposure to digital media without control, and the dominance of instant culture have caused the character formation process to become shallow and not based on fundamental values.

In this context, the concept of Ta'dib offered by Syed Muhammad Naquib al-Attas becomes very relevant as an approach that is not only philosophical, but also practical in restoring the spirit of Islamic education as a means of fostering whole humans in terms of reason, heart, and behavior. Al-Attas articulates Ta'dib as an educational process that does not merely transmit knowledge, but more importantly, instills manners. Here, manners are interpreted as the introduction and recognition of the right place for something, both in human relations with God, with others, and with oneself. Therefore, Ta'dib is the foundation of education that involves character formation, instilling values, and purifying the soul in one unified process. In the context of the family, this concept places parents as muaddib (ethics educators) who are tasked with guiding children through real role models and consistent interactions.(R. R. F. Ahmad et al., 2023)

The role of parents in the framework of Ta'dib is not only functional, but also spiritual. Parents are not only responsible for fulfilling the physical needs of children, but also for instilling deep values and morals. Adab education requires continuous exemplary behavior (uswah hasanah), because moral values cannot be instilled through lectures alone, but through consistent habituation and strong emotional relationships.(Syahbudin et al., 2022) Al-Attas' idea is in line with the classical thinking of Imam al-Ghazali who also places parents as the main actors in the process of spiritual education. In his works, especially Ihya' 'Ulum al-Din, al-Ghazali emphasizes the importance of tazkiyat al-nafs (purification of the soul) from an early age, by emphasizing the dimensions of habituation and control of lust in character formation. Al-Ghazali teaches that children's morals can be formed through a gradual process of internalizing values, starting from introduction, followed by habituation, and finally becoming an inherent character. This is in line with Al-Attas' Ta'dib framework, which also emphasizes that knowledge must be instilled together with manners, because without manners, knowledge will lose its direction and can even be dangerous.(Bahri, 2022)

In the context of Indonesia, especially in Muslim families, this idea can be implemented through the habituation of adab values from an early age, strengthening emotional relationships between parents and children, and preserving local-based Islamic educational traditions such as family religious studies, advice, and uswah practices in daily life. With this approach, Ta'dib is not only a theoretical concept, but also a practical basis for presenting education that touches the substance of humanity as a whole.

Conclusion

The findings of this study affirm that adab education is the central foundation of Islamic pedagogy and that Syed Muhammad Naquib al Attas' concept of ta'dib provides a comprehensive philosophical framework for shaping children's moral character within the family as the first and most influential educational ecosystem. Ta'dib integrates knowledge, action, and spiritual awareness into a unified moral ecology that enables children to develop ethical consciousness rooted in Islamic values, while its implementation within Indonesian Muslim families aligns naturally with long standing cultural traditions that transmit virtues through example, habituation, and value internalization. This synthesis highlights the continuing relevance of ta'dib amid contemporary moral challenges caused by globalization and digital culture, and it positions the family as a sustainable locus for cultivating holistic character that combines intellectual maturity, ethical discipline, and spiritual depth. Although this study is conceptual, it offers significant theoretical contributions to Islamic educational thought and practical insights for strengthening parental roles in value

transmission; therefore, further empirical research is recommended to examine how ta'dib based moral education can be operationalized across diverse family settings and integrated into contemporary educational programs.

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