

## The Concept of Ta'dib According to An-Naquib Al-Attas and Humanism According to Paulo Freire and Their Relevance with Islamic Education

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**Abstract:** A Naquib Al-Attas, with the idea of ta' dib, talks about planning exercises to strengthen oneself in examining this open world. A Naquib Al- Attas is one of the figures who have impressive thoughts and figures in the improvement of contemporary Islamic training thought. Paulo Freire, with the concept of humanism, is interested in achieving the primary goal of education that humanizes humanity so that the potential within the subject of education can be developed. This study aims to describe and find essential points of thought of the concept of education, according to An-Naquib Al-Attas and Paulo Freire, and explain the relevance of the two figures' educational concepts with Islamic education. This research is qualitative. Furthermore, the type of research the writer chooses is library research with descriptive analysis. The primary data sources in this study are An-Naquib Al-Attas and Paulo Freire books that have been translated into Indonesian. Secondary data sources are taken from books relevant to the two educational concepts. Techniques of collecting data using techniques Implementing data that is analyzed with content. This exploration yielded results on the idea of ta' dib A Naquib Al-Attas and Paulo Freire's humanism that are applicable to Islamic instruction, while Freire's innovativeness despite everything bolsters the solid with common and training in Indonesia. No. 20 of 2003 can be affirmed.

**Keywords:** Ta'dib, Al-Attas, Humanism, Paulo Freire



## 1. Introduction

In article 3 of the National Education System Law which contains the function of national education, it is written more or less that national education functions in the context of developing abilities or skills and forming character or character in order to achieve a dignified Indonesian civilization, which is in accordance with one of the goals of the Indonesian nation, namely educating the nation. nation's life. The purpose of this national education is to develop all the potential that exists within students so that later they become human beings who fear God, have character and are civilized, creative and innovative, and become Indonesian citizens who are independent, democratic and responsible. (Law No. 20 of 2003, National Education System Article 3) However, in practice, problems in the world of education, especially Islamic education today often occur, ranging from bad manners and morality of students to problems regarding dominance in the learning process so that students' skills and creativity cannot develop properly.

In recent years, we have seen several problems that occurred: (1) A teacher was attacked by students in Kendal. SMK NU 3 Kaliwungu Kendal on November 11, 2018. The SMK students encouraged and kicked their teacher in a gang (Dhian Adi 2019) (2) Student gangs klitih and slashed junior high school students in Yogyakarta on June 11 2018. Three suspects in this case are still students, they slashed the victim arbitrarily because they thought the victim was are enemy gangs (Deny Prasetyo 2019); In addition, (1) Two elementary school students in Surabaya were traumatized by going to school because the teacher pinched them. Tuesday, July 23, 2019 Three students claimed to have experienced violence. In fact, two of them were traumatized by going to school (Deny Prasetyo 2019) (2) The teacher slapped 9 students who went viral on social media, now they are suspects. A teacher in Purwokerto Regency slapped 9 students who were not in class during class time. (Arbi Anugrah 2018) (3) Observers revealed that the creativity of teachers in introducing science to children was very bad.

The Deputy Chancellor for Academic and Student Affairs at Paramadina University Totok Amin Soefijanto assessed that elementary school teachers were less creative and innovative in teaching science to students. (Arbi Anugrah 2018) From some of the problems above, of course it can be concluded that Islamic education in Indonesia is still far from what is expected. Various problems must be addressed immediately, Islamic education in Indonesia requires a reconstruction of its concepts and systems in accordance with morality and human values. Al-Attas and Freire are figures who both care and are critical of modern education who tend not to pay attention to the human side and lead to industrialization and assume that the education system is a factory that will produce uniform humans so that such an education system cannot produce fully human beings.

## 2. Literature Review

- a. An-Naquib Al-Attas comes with new, interesting, actual ideas and seeks to prepare students to be able to fortify themselves in the face of this very open new era. What is

interesting about An-Naquib Al-Attas is his strong concern for the decline in the world of Islamic education. The difference between An-Naquib Al-Attas' thoughts and other figures lies in the reform of Islamic education, one of the efforts made is the reform and reconstruction of the direction and goals of Islamic education, namely by changing the concept of tarbiyah into the concept of ta'dib so that what is achieved in the educational process is not only in cognitive domain only. The ideas and ideas that Al-Attas proposes have an impact on significant developments in contemporary Islamic educational thought.

- b. Paulo Freire or the father of critical education with the concept of humanism in education opened a new view of the world of education towards the real learning process. Paulo Freire raised the concept of liberation education which rests on humanizing educational subjects from a learning process that is not humanist, rigid, and has no freedom so that all potentials possessed by students cannot develop properly. Paulo Freire's revolutionary thought departed from the social and political situation in Brazil which was held by an authoritarian government. According to him, one of the tools of resistance is education with humanism in mind, education that fights for justice for the lower classes. With such a background, Paulo Freire has critical thinking about how to treat humans well. This humanism thought by Paulo Freire resulted in a new learning method which is the first step of learning that seeks to face a new era commonly called the era of globalization or the industrial revolution 4.0

### 3. Method

The type of research that the author chooses is library research with descriptive analysis. The primary data source in this study is the book An-Naquib Al-Attas and Paulo Freire which has been translated into Indonesian. Secondary data sources are taken from books that are relevant to the two educational concepts. The data collection technique used the data implementation technique which was analyzed by content.

## 4. Results and Discussion

### A. Biography

#### 1. An-Naquib Al-Attas

Syed Muhammad Naquib ibn Ali ibn Abdullah ibn Muhsin Al-Attas, founder of ISTAC (International Institute of Islamic Thought and Civilization) Malaysia, was born in Bogor, West Java on September 5, 1931. His father was Syed Ali Al-Attas, his grandfather was Syed Abdullah ibn Muhsin ibn Muhammad Al-Attas he is one of the guardians of the influence of the da'wah that he did not only reach and be felt in Indonesia, but also in Arabia. And his mother is Syarifah Raquan Al-'Aydarus, from Bogor, she is one of the descendants of the Sundanese aristocrats in Sukapura. Ancestors from the mother's side were guardians and scholars, one of whom was Syed Muhammad Al-'Aydarus who was the spiritual guide of Syed Abu Hafs Umar ba Syaiban from Hadramaut who led Nur al-Din Al-Raniry, a prominent cleric in the Malay world, to the tarekat. Rifa'iyah. (Wan Mohd Wan Daud 2003, 45-46)

With such a family background, it certainly had an influence on Al-Attas' early education, education regarding Islamic religious knowledge Al-Attas received from his family in Bogor, he received an education oriented to the development of the basics of literature, language, Malay culture from his family. big one in Johor Malaysia. (Wan Mohd Wan Daud 2003, 46) As a teenager, Al-Attas liked to spend his spare time reading and deepening historical, religious and literary manuscripts of classic books that were neatly arranged in the family's private library. Activities like these support language development and the selection of the right vocabulary, all of which can be seen from Al-Attas' Malay speech and writing style. (Wan Mohd Wan Daud 2003, 47) Al-Attas has a talent for art which was admired by his uncle Dato' Onn ibn Dato' Jaafar, a nationalist figure, founder of UMNO (United Malay National Organization), a political party that has been very meaningful to the Malaysian kingdom since its inception. Malaysia was granted independence by the British. Dato' Onn asked Al-Attas to make the official flag of UMNO by including symbols of strength, loyalty and Islam in it. (Wan Mohd Wan Daud 2003, 47)

In 1951 Al-Attas enrolled in the Malay regiment and was elected to attend military education first at Eton Hall, Chester, Wales and then at the Royal Military Academy, Sandhurst, England. (Wan Mohd Wan Daud 2003, 48) After completing his military education at Sandhurst, Al-Attas served in the Malayan royal army regiment as an office clerk, which at that time was busy dealing with communist attacks, but Al-Attas quit voluntarily from the military and later Al-Attas was involved in the world of science by entering the University of Malaya in 1957-1959. (Wan Mohd Wan Daud 2003, 49) From the military education he had taken, of course, military elements such as discipline, obedience, and loyalty influenced his various views and attitudes. as a Muslim scholar. (Wan Mohd Wan Daud 2003, 49) While studying at the University of Malaya, Al-Attas wrote two books, namely Sequences of Ruba'iyat and Some Aspects of Shufism as Understood and Practiced Among the Malays, in order to obtain material and data from both books. Al-Attas traveled around the country of Malaysia and deepened Sufism from Sufi figures scattered in Malaysia, this was his first literary work and is now a classic. (Wan Mohd Wan Daud 2003, 49)

In 1959 Al-Attas continued his education at the Institute of Islamic Studies, McGill University, Montreal in Canada, receiving a scholarship from the Canadian government because of the value of the second book he wrote. It was at this moment that Al-Attas knew and had good relations with famous scholars, such as Fazlur Rahman, Sir Hamilton Gibb, Toshihiko Izutsu, and Sayyed Hossein Nasr, and in 1962 Al-Attas received his MA degree with a thesis entitled *Raniri and the Wujudiyah of 17th. Century Aceh*, graduated with satisfactory grades. (Wan Mohd Wan Daud 2003, 49)

In the following year Al-Attas continued his doctoral education in London, the School of Oriental and African Studies (SOAS) on the basis of encouragement from well-known orientalist scholars and figures, and in 1965 Al-Attas obtained his Ph. of Hamzah Fanshuri, this dissertation is one of the most comprehensive and in-depth academic works on Hamzah Fanshuri, one of the greatest and controversial Sufis in Malay. (Wan Mohd Wan Daud 2003, 50) While studying in Canada and London, Al-Attas was very active in Islamic da'wah activities to spread Islamic



teachings and correct negative views directed at Muslims. (Wan Mohd Wan Daud 2003, 50) In 1965 Al-Attas returned to Malaysia and became Head of the Department of Letters at the University of Malaya, then in 1968 – 1970 served as Dean of the Faculty of Letters at the Faculty of Malay Studies, University of Malaya. (Wan Mohd Wan Daud 2003, 50) Later in 1970 as the Senior Founder of the Malaysian National University, Al-Attas contributed and pioneered the establishment of a faculty of Islamic sciences and studies. (Wan Mohd Wan Daud 2003, 50-51) Al-Attas is an expert from various disciplines such as theology, metaphysics, philosophy, literature, history as well as a productive writer and contributed greatly to Islamic science and the progress of Malay civilization. (Wan Mohd Wan Daud 2003, 51)

In the international world, Al-Attas often gets various awards. For example, leading a panel discussion on Islam in Southeast Asia at the Congress International des Orientalistes in Paris in 1973, in 1975 being appointed a member of the Imperial Iranian Academy of Philosophy, speaking at the International Islamic Conference in London in 1976, in 1977 being a speaker at the First World Conference on Islamic Education in Makkah in 1977 and was appointed to lead a committee discussing the goals and definitions of Islamic education, and Al-Attas' many other achievements in the international arena.<sup>89</sup> In 1987 Al-Attas became the founder and rector of ISTAC (International Institute of Islamic Thought and Civilization)., Malaysia. (Wan Mohd Wan Daud 2003, 54)

Al-Attas has written 26 books and monographs, in English and Malay and has been widely translated into Arabic, Persian, Indonesian, Turkish, German, Russian, Japanese, Indian, Korean, Urdu, Malayalam, and Albanian. (Wan Mohd Wan Daud 2003, 49) Furthermore, Al-Attas has as many as 27 articles and recordings of scientific lectures that he delivered to the Malaysian and international public, totaling no less or even more than 400 recordings. (Wan Mohd Wan Daud 2003, 57)

## **2. Paulo Freire**

Paulo Freire was born on September 19, 1921 in Brazil, to be more precise in Recife, a city with poor and underdeveloped conditions. Freire had a father named Joaquim Temistocles Freire who worked as a member of the Military Police and a mother named Edeltrus Neves Freire. It was his parents who instilled and taught Freire to value dialogue or interaction and respect differences of opinion. (Paulo Freire 2008, x)

The economy of Paulo Freire's family belongs to the middle class and often experiences financial difficulties and hunger, this influences Freire to fight poverty and hunger and defend the poor so that children do not feel hunger like Freire experienced. (Denis Colins, Paulo Freire 2011, 6)

In 1943, after his family's economic situation improved, Freire continued his studies at the University of Recife's Faculty of Law.<sup>95</sup> After passing his bar exam, Freire chose to work as a social welfare officer and left the world of law because his interest in educational theories began to grow. (Denis Colins, Paulo Freire 2011, 6)

Freire was appointed Director of the Department of Education and Culture at Pernambuco in 1946. (Denis Colins, Paulo Freire 2011, 8) Freire's experience and direct contact with the

poor were very useful in research and development of dialogic methods in improving the quality of education. (Denis Colins, Paulo Freire 2011, 8)

During this period he read the works of Western figures who influenced his philosophy and thought such as; Emanuel Mounier, an intellectual figure from France is famous for the thought of Personalism, namely an optimistic view of the world and a call to action. (Paulo Freire 2008, xii) Freire's thinking, which is in line with Mounier's thought, is that history has a meaning, namely that it has pushed towards the improvement and liberation of human beings and humans have a noble goal, namely to become agents for their own freedom. (Denis Colins, Paulo Freire 2011, 56) The second is Husserl's phenomenological method adopted by Freire in his thinking, which has the principle that consciousness is a condition for knowing reality. (Umiarso & Zamroni 2011, 56) Freire applies this phenomenological concept together with his students so that the learning process can reach the level of discovering their potential. (Denis Colins, Paulo Freire 2011, 60) The third is Marxism, in line with this theory Freire argues that domination can hinder human independence in interacting with reality. (Umiarso & Zamroni 2011, 60) However, Freire disagreed with Karl Marx on his idea that the elite must be destroyed in order to create an even society without class. (Umiarso & Zamroni 2011, 57) Freire with his dialectical theory offers dialogue action as education to humanize not to destroy each other.

In the early 1960s, there was a turmoil of problems and unrest in Brazil, first in the political field, various reformist schools and movements developed simultaneously on the basis of the political goals of each movement. (Denis Colins, Paulo Freire 2011, 9) The problem with the elections held was that only 15.5 of Brazil's 34.5 million people were able to participate in the general election due to illiteracy and low political awareness. (Denis Colins, Paulo Freire 2011, 9)

With the problems that plagued Brazil, Freire who was assigned by Joao Goulart the President of Brazil was elected at that time as Director of the Cultural Extension Service at the University of Recife which implemented literacy or literacy programs among farmers in northeastern Brazil and then expanded throughout Brazil starting in June 1963 to March 1964 and was declared successful. (Denis Colins, Paulo Freire 2011, 11) The literacy program not only raises people's ability to read and write, but also brings people into the process of political awareness so that they actively participate and determine the direction of the country's development. (Denis Colins, Paulo Freire 2011, 11-14)

Paulo Freire was very critical of education and intellectuals in Brazil, the first of which was about traditional Brazilian education which was patronizing and rote. This method is assessed by Freire in the process of maturing humans, experiencing failure. Freire also criticized Brazilian intellectuals whose ideas were influenced by the interests of certain groups and maintained social status for personal gain (Paulo Freire 2008, xiii-xiv)

In 1964 there was a military coup and Freire was imprisoned for 70 days on charges of carrying out subversive activities and was considered a dangerous figure so that the movement against illiteracy ended in Brazil. (Denis Colins, Paulo Freire 2011, 13-14) Nevertheless, Freire's movement to improve the quality of education did not stop here.

Freire's struggle in overcoming the problem of illiteracy continued in Chile with the blessing of the President of Chile, Eduardo Frei, even though this country was included in the five countries that succeeded in overcoming the problem of illiteracy by UNESCO. (Denis Colins, Paulo Freire 2011, 23-24) And in the end in 1997, more precisely on May 2, 1997, Paulo Freire died at the age of 75 years, Freire left an exemplary life as a person who is open, honest, creative, straightforward and full of struggle. (Paulo Freire 2008, xvii) Education for the oppressed, is a book that discusses human liberation and humanizing education, in this book Freire opposes bank-style education which is centered on educators and provides solutions with education to problems to humanize the subject of education. Educational Politics: The Culture of Power and Liberation, this book contains the correct theory and practice for education, communication in education and the eradication of illiteracy. And there are many more writings that Paulo Freire completed during his lifetime. Thus the biography of one critical education figure and what influenced his views and ideas on the concept of education.

## **B. The Concept of Ta'dib According to An-Naquib Al-Attas and Humanism According to Paulo Freire and its Relevance to Islamic Education**

### **1. The concept of Ta'dib An-Naquib Al-Attas**

An-Naquib Al-Attas seeks to rebuild both the concept and the system in Islamic education. One of his efforts is to highlight the concept of ta'dib or the cultivation of adab for Islamic education. An-Naquib Al-Attas has the view that the concept of ta'dib, namely the cultivation of adab or what is commonly called morals and manners, is more appropriate for Islamic education than the terms tarbiyah and ta'lim.

although the three concepts for Islamic education both have good and right intentions, An-Naquib Al-Attas is more likely to use the term ta'dib, for academic reasons that the purpose of Islamic education must be in accordance with the affirmation of the Word of Allah SWT. in the Qur'an that humans must follow the example of a civilized role model, namely the Prophet Muhammad. called the perfect man. (Wan Mohd Wan Daud 2003, 174)

Ta'dib is the cultivation of adab where education can only be given and received by humans, not other creatures. When compared to other creatures such as animals or plants, only humans can provide judgments and explanations of which are good and which are bad. (Khudori Sholeh 2003, 345) The difference between humans and animals in the context of education is, if humans can be educated, trained and given the cultivation of adab in themselves, while animals can only be educated and trained, they cannot understand the assessment of good and bad, everything produces civilized students. Learners are capable of preventing and fortifying themselves from mistakes of action, so that learners can solve problems with the right action and thinking up first before acting. A civilized human being is one who considers before any action. Thus, civilized humans always put everything in the right place.

Al-Attas provides a definition for Islamic education, as: recognition and acknowledgment, which are gradually instilled in humans about the proper place of everything in the order of God's creations, so that it leads to proper recognition and acknowledgment of God in the world.

order of existence and existence. (Syed Muhammad Naquib, 1981, 52) With the keyword “the right place of everything”, the concept of Al-Attas education is quite appropriate for education, not only the transfer of knowledge and the practice of knowledge gained from the educational process, but also the cultivation and awareness of the right place. The meaning of the right place is adab towards everything.

In the concept of adab, it includes charity in education, because the goal to be achieved is that the knowledge gained from education is applied properly when living in society. (Syed Muhammad Naquib, 1981, 59) In applying science to the community, of course, one must use good manners, ethics and morals, not judging and even blaming the community. Therefore, earlier Muslim scholars and thinkers, especially Al-Attas, held the view that the combination of faith, knowledge, charity and adab is a harmonious combination. (Syed Muhammad Naquib, 1981, 59) In this ta'dib concept an analysis can be given that the realization of faith is based on knowledge, science must be based on faith as control in seeking knowledge. Thus faith and science cannot be useful individually or socially without practice, and the practice of faith and knowledge must be accompanied by etiquette so that it can be well received by others.

Therefore, An-Naquib Al-Attas places great emphasis on the concept of ta'dib for Islamic education, with the analysis that it is true that Islamic education must continue to instill adab, morals, courtesy, and ethics to the next generation. If the cultivation of adab is not carried out, the consequence is the destruction of etiquette and maybe students only master various sciences and when practicing them do not know the place and do not know the right way, resulting in errors in how to practice their knowledge. Even with the intention to practice their knowledge, if it is not accompanied by etiquette, it cannot be well received by society and the social environment. Science even everything has its categories and levels, and every human being has its own portion such as the potential, creative, intellectual and spiritual abilities of each person is different, one of the functions of cultivating etiquette in education is to provide explanations, introductions and even acknowledgments. regarding these categories and levels so that humans can position themselves appropriately (Wan Mohd Wan Daud 2003, 177)

The concept of An-Naquib Al-Attas education has the aim that education is a continuous search for knowledge where the meaning of seeking knowledge is exploring and instilling goodness in humans as individuals and socially. A good human being in the context of An-Naquib Al-Attas is a civilized human being. (Syed Muhammad Naquib, 1981, 54) An-Naquib Al-Attas provides an explanation of adab in various aspects of human life, in Wan Daud the first is to start civilizing from oneself which must be instilled in students. Humans have elements of common sense and lust or natural animal nature that sometimes can't be controlled and can even cause damage. Adab to oneself is when a person's common sense can control his lust so that it becomes justice for himself. (Wan Mohd Wan Daud 2003, 178) Humans have two personalities, An-Naquib Al-Attas calls it “multiple personality” namely intelligent and animal personality (animal nature). (Syed Muhammad Naquib, 1981, 55)

Justice in humans with their dual nature is a condition or condition where there is a balance in their dual nature, the embodiment of justice in humans that can be seen is the existence of adab in behavior in life and the environment. (Al-Attas, An-Naquib 1981, 218-219) The



importance of instilling adab in students is so that they can control and fortify themselves from bad influences both from their own desires and from environmental influences.

Furthermore, An-Naquib Al-Attas explained about adab in society or fellow human beings, meaning the application of norms and ethics in the social order by showing good deeds and respect for elders, being humble, loving and caring both to parents, family, neighbors, as well as the wider community. This is called An-Naquib Al-Attas by placing oneself in the right place in relationships with fellow human beings. (Syed Muhammad Naquib, 1981, 178) The role of education, especially Islamic education in instilling adab to fellow human beings is important, considering the problems faced today are problems regarding the differences of opinion of each human being and the absence of mutual respect for differences. This kind of situation will eventually result in damage. In social life, of course, differences are a commonplace situation, not a situation that should be debated, regarding the third adab An-Naquib Al-Attas provides an explanation of adab in science or adab in studying, namely instilling etiquette to students regarding the introduction and acknowledgment of the level of nobility and nobility. that someone who is noble is one whose knowledge is based on the revelation of Allah SWT not only based on reason and lust and someone who is noble is one who makes knowledge as a guide for life. Thus the purpose of adab in studying is to make a person happy in this world and in the hereafter. (Wan Mohd Wan Daud 2003, 179)

The concept of ta'dib that has been explained is important to be applied by educators, students and included in the educational curriculum, especially Islamic education. First, the concept of ta'dib for educators. Associated with the educational process, in addition to providing learning materials as well as possible, an educator needs to remember that the ultimate goal of education is to produce human beings with character, morality and civility. An educator is required to be a role model for students in two ways, namely the mastery of science and the nobility of morality in every behavior. Thus, in the educational process there is a balance between scientific and moral values. (Azyumardi Azra 1998, 167) From this explanation, an educator is not only tasked with transferring learning materials to students, but more than that, an educator is a role model and role model for students. In accordance with the Javanese concept of thinking about an educator, the teacher has the meaning of being guided and imitated. Digugu means to be trusted, that an educator masters a set of knowledge and has broad insight so that they can share knowledge with students. To be imitated means to be followed and as a role model, that an educator is considered to have a complete personality so that the attitudes, behavior and everything that an educator does should be exemplary by students. Today with the concept of student centered or student-centered learning process, the role of educators in the transformation of knowledge will be reduced. However, the responsibility of an educator in investing in moral values, inculcating etiquette and moral formation for students increases.

## **2. Paulo Freire's Concept of Humanism**

Freire's concept of education started from the problem of political conditions in his

country which, if drawn straight, the problems in the world of politics are the same as problems in the world of education, namely the problem of dehumanization. If in the world of politics the leader is authoritarian, in the world of authoritarian teacher education, if in the world of politics the ruler controls everything, in the world of teacher education knows everything. That is the same problem in the world of politics and education that Freire experienced.

According to Freire, dehumanization in the world of education, namely in the learning process takes place with the activities of subjects who constantly tell stories (teachers) and objects who obediently understand and record their stories (students). (Paulo Freire 2008, 51) in this kind of learning process, students just sit in class neatly and listen to the teacher tell stories or what is commonly called delivering learning materials in front of the class. "Indonesia is a maritime country and various types of fish live in Indonesian seas, such as tuna, salmon, shark and many more fish that live in Indonesian seas", then the question that comes out of the material is "Name five types of fish that exist and live in Indonesia's rich seas". Without understanding what they actually learned from the material that Master conveyed about the richness of the Indonesian sea, or how to protect the Indonesian sea so that the wealth in it remains intact, it is not only limited to knowing that the Indonesian sea is very rich and limited to knowing the types of fish that live in it. in it.

During the learning process as mentioned above, the activities of the students only record, memorize and repeat phrases or what is often referred to as subject matter that comes out of the teacher. (Paulo Freire 2008, 51) In this learning process, students also play a passive role, so that they cannot do anything and do not have any provisions because they continue to receive "transfusions", and in the end they cannot do anything when they enter the community and face the problems that occur in it. (Paulo Freire 2007, 37) Paulo Freire calls education in this way with the concept of "banking style", with the proposition that a good teacher is one who fills savings in full, and good students are students who are obedient to become containers of savings. a teacher. (Paulo Freire 2008, 52)

In the concept of bank-style education, the activities of students in the classroom are only limited to receiving, recording and storing, even though without the efforts of students to find out, comment on, evaluate, education will not achieve the goal of humanizing humans. (Paulo Freire 2008, 52-53) Education that humanizes humans is that there is no overlap between a teacher and a student, both of whom process and develop together in the educational process, what happens in this bank-style learning is before a teacher enters class, the teacher prepares learning materials, reads textbooks both LKS and textbooks at home and then he tells the material that has been learned in class during the learning process, and the students listen well because what the teacher says will be a question when the class increase exam . (Paulo Freire 2008, 65) The purpose of Paulo Freire's humanism education is to make a real human being, a real human being is a human being who has freedom over himself in the sense that he is able to become a subject, not just accept everything from other parties so as to make him a passive object. (Ali Shari'ati 1996, 48) Humanism means being able to humanize humans.

Freire in humanism education is of the view that the purpose of humanist education is a social goal which makes a complete human being with all the potential that exists and is useful in society. (Denis Colins, Paulo Freire 2011, 120)

The knowledge given in the bank-style learning process will not be understood and absorbed optimally by students, because in a process like this one constantly provides theory without any direct practice and only continuously imagines without direct experience. (Paulo Freire, 2007, 179) Paulo Freire mentions several characteristics and descriptions of bank-style education, as follows:

1. Teachers continue to teach, students are only taught
2. Teachers know and master everything, students don't know everything
3. Teachers think, students think
4. The teacher tells the story in front of the class, the students pay attention.
5. Students are governed by rules made by the teacher
6. The teacher chooses something, the students agree
7. The teacher acts and gives examples of actions, students imagine what the teacher exemplifies
8. The teacher chooses learning materials, students adapt and do not contribute
9. Teachers mix up teaching obligations and complete administration
10. Teachers as subjects and students as objects. (Paulo Freire, 2008, 54)

The learning process with this bank concept, of course does not humanize humans, more specifically to humanize students. Such an inhumane learning process will not be able to produce students who are actively asking and even arguing, creative in solving existing problems, critical, caring, tolerant and students will not get good provisions from such a learning process. Freire's view of humanizing education is that education is in a dialogical process not limited to the teacher's point of view and education is not only limited to knowledge transfer, but there must be an effort to transform and apply the knowledge gained from the educational process in everyday life. (Paulo Freire, 2007, 176) The issue of the industrial revolution 4.0 and globalization has been heard and all elements more specifically education must be ready to prepare students to face and descend directly into the global world. However, if the education and learning process is still with the concept of bank style, will students be able to face these issues?

Education must have an effort to face a new era, namely a world without boundaries. For example, in the learning process, teachers and students should learn from each other, solve problems in learning materials together, and establish a good dialogue. There is no limit for students to only listen to the teacher telling stories, but students are active when learning takes place. Paulo Freire has a new concept as a substitute for the bank concept that has been described, a concept that can humanize teachers and students. So the teacher left his business to continue saving. Paulo Freire replaced it with problem-posing education, to improve education and prepare students for this world without boundaries.

The concept of education introduced by Paulo Freire to improve and replace this bank style (problem-posing) requires the establishment of communication and dialogue in the learning process between teachers and students. Communication and dialogue are established because teachers and students in the learning process are faced with problems and problems as learning objects. (Paulo Freire, 2008, 64) In problem posing learning, the vertical relationship between students and teachers is no longer valid, because in the learning process with this problem facing concept the teacher is not the only source of correct learning, the role of teachers and students in the classroom, namely learning from each other, communicating with each other, giving each other opinions, providing input and an interesting learning atmosphere. (Paulo Freire, 2008, 64) With this learning process no one teaches others, but learns together. (Paulo Freire, 2008, 65) This is the learning process of the future and must be applied in the present so that teachers and students are active together in the learning process. sleepy and bored.

Exactly what Sartre said and quoted by Freire, compulsory education makes students who constantly need nutrition and eventually become fat intellectuals, the intention is to produce educational subjects who are constantly hungry and thirsty for new knowledge and have a great desire to learn. understand something. (Paulo Freire, 2007, 172) The difference that can be seen from the concept of facing problems with the concept of bank in learning is that before entering class the teacher prepares and memorizes learning materials to be delivered in class. In the concept of facing problems the teacher prepares concrete problems related to the learning materials discussed and when entering class the teacher and students together solve existing problems and are related to learning materials so that communication is established between educational subjects in understanding and solving existing problems.

The problems raised and resolved in the learning process are not only limited to the learning materials contained in textbooks or subject books, problems about daily life, national issues, and politics must also be raised in the learning process to deal with these problems during the learning process. related to learning materials and or the level of students' thinking skills. The concept of problem-solving education does not mean burdening students to solve the problems given, but with this concept they are given challenges to solve problems, and in the end their critical and analytical power grows well. (Paulo Freire, 2008, 66) In the learning process that uses the concept of dealing with this problem, students' subjects, both teachers and students, indirectly develop critical thinking skills in understanding reality. (Paulo Freire, 2008, 69) Not only limited to critical thinking, education with a problem-facing concept will provide students with provisions to deal with changes that are constantly happening.

The learning process with the teacher telling stories cannot be properly absorbed by the material presented. Confucius in Mell Silberman states that the learning material delivered by the teacher is only limited to being listened to by the students, so the material is easily forgotten, and students reach the level of understanding when working on, applying or practicing the material. (Melvin Silberman 2017, 23)

Furthermore, the statement from Confucius was modified and added by Mell Silberman that students begin to understand the learning material when listening, seeing visually and discussing with fellow students and teachers, then students gain knowledge and skills when



applying the material obtained in their lives, and when Students teach to friends or other people, the material provided has been mastered well by these students. (Melvin Silberman 2017, 23) In line with Freire's opinion that the process of knowing and even mastering a new material or experience, does not only come from one person, but many people, the point is not someone's thoughts or point of view that makes many people think but on the contrary the point of view, opinions, analyzes, and thoughts of many people that make a person think even to the point of mastering new material or knowledge.

This humanist learning process must be immediately applied in education, especially Islamic education in Indonesia. Because in addition to humanizing humans or educational subjects, this humanistic learning process will increase potential, increase enthusiasm for creating new things, foster a sense of respect for different points of view and thoughts on educational subjects will be sharp and deep. Because with this humanistic learning process, educational subjects are given the freedom to solve problems in their own way and receive positive input from others because of the communication process.

### **3. The Relevance Between the Concept of Ta'dib An-Naquib Al Attas and Paulo Freire's Humanism With Islamic Education**

Included in the discussion is the analysis of the relevance of the concept of ta'dib according to An-Naquib with Islamic education. Rasulullah SAW said which means more or less: "Indeed the Messenger of Allah was sent by Allah SWT only to perfect morals". The above hadith shows that the main mission or main goal of the Prophet's da'wah is the realization of people who have good and perfect morals and from the hadith it can also be given an analysis that morals and adab have a key position in Islam. Thus, to achieve moral and civilized human beings like the words of the Prophet above, Islamic education needs to contribute to the cultivation and formation of adab because education is very influential in the cultivation and formation of adab and morals.

Related to Islamic education, the cultivation of adab cannot be separated from the role of an educator or teacher. Al-Ghazali he is one of the famous Muslim figures or scientists who have the view that teachers or educators are people who are given the mandate to eliminate the despicable morals that exist in students even though they are small and are expected to instill and replace them with commendable morals with the ultimate goal of participants students get the pleasure of Allah SWT in this world and the hereafter. (Abuddin 2008, 101)

In Islamic education with this ta'dib concept, the achievement target of the teaching and learning process is the mastery of all the knowledge that has been obtained such as mathematics, natural sciences, social sciences and it is all covered with an Islamic view of life. In accordance with what Al-Attas said, the process of Islamic education ultimately produces good individuals in accordance with Islamic teachings. The main essence of the concept of ta'dib for Islamic education is the existence of an amalgamation that ultimately becomes intact between religion and science. Civilized humans are humans who see all the problems and problems faced and solve them with the frame of an Islamic view, so that the results of this ta'dib Islamic education concept will build a better and dignified Islamic civilization.

Furthermore, the analysis of the relevance of humanism according to Paulo Freire with Islamic education. Basically, humanism here is a teaching brought by the Prophets and Apostles, namely monotheism which shows that there is nothing worthy of worship except Allah SWT, because if someone has believed with all his heart and declared himself to be submissive and obedient to Allah SWT, then that person is free. and free from the oppression and shackles of Allah's creation. (Muslih 1991, 31) Thus, the process in Islamic education must be based on human values. So the main role of Islamic education is the liberation of humans from thoughts that view humans as having no freedom and no potential. So that in the end humans cannot develop themselves as perfect creatures if these thoughts are continuously applied in the process of Islamic education. (Achmad Warid 2001, 189) In essence, education is demanded to develop the creativity of its subjects.

Paulo Freire's view of humanizing humans or humanism is that humans have absolute freedom in the context of developing the potential that exists within themselves. Furthermore, according to Islam, it is true that humans are free to be free without any oppression, but the freedom of humans as God's creatures is given limitations by Allah's law. The concept of freedom in Islam as such there are limitations with the benchmarks of religion, responsibility, truth and morals. These limits have a function, namely to make humans free, but their freedom does not lead to violence or anarchy. (Muslih 1991, 39) Humanism in Islamic education can be given an analysis that in the end the concept of humanism in Islamic education leads to wholehearted devotion to Allah SWT for the purpose of humanizing humans. Because the function of wholehearted devotion to Allah SWT is the inculcation of morals, manners, morals and ethics, therefore all produce an attitude of respect for humans and do not rule out divine values.

When preaching the Messenger of Allah clearly used a humane way and Allah SWT said in QS An-Naml verse 125 which means more or less: "Call (humans) to the way of God with wisdom and good learning and refute them in a good way". In the da'wah movement and social transformation, Rasulullah SAW implemented human liberation from oppression, exploitation, domination and injustice.

Thus the analysis of the relevance between Paulo Freire's concept of humanism and Islamic education, although there are some things from Paulo Freire's humanism related to the world of Islamic education, but if given an analysis by linking the ultimate goal of Paulo Freire's humanism with the concept of Islamic education, it is less relevant to the explanation that Paulo Freire's thoughts are strongly tied to worldly interests without regard to religious or spiritual dimensions, namely the relationship between humans and their God.

## **5. Conclusion**

Based on the results of the analysis of the concept of ta'dib according to An-Naquib Al-Attas and the concept of humanism according to Paulo Freire and the relevance of these two concepts to Islamic education, conclusions can be drawn, among others, as follows. An-Naquib Al-Attas with the concept of ta'dib or the cultivation of adab, morals, manners

and ethics in education where the concept is more complex in contrast to the concept of tarbiyah and ta'lim because the concept of ta'dib includes knowledge, charity and adab. The ultimate goal of education with this ta'dib concept is to produce the next generation who always pays attention to etiquette in the process of seeking knowledge and with manners they also practice the knowledge they have acquired. Paulo Freire with the concept of humanism has the main goal of humanizing humans where every human being has different potentials and levels of creativity and education is obliged to develop it, not just the transfer of knowledge. So that educational subjects free from oppression can increase their potential, create new things and foster mutual respect when there are differences in viewpoints and thoughts. The relevance of these two concepts to Islamic education. The first is regarding the concept of ta'dib which is related to the main mission of the Prophet Muhammad, namely the realization of people who have perfect morals. Furthermore, the concept of humanism, where when humans have faith, are submissive and obedient to Allah SWT, humans should be free from oppression by Allah's creation. Paulo Freire's thinking is less relevant to Islamic education because it is strongly tied to worldly interests without paying attention to the spiritual dimension. If these two concepts are applied properly in the world of education, then the next generation of the nation will have sufficient provisions to face various global challenges.

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