THE CONCEPT OF TA'DIB AL-ATTAS AND ITS RELEVANCE TO THE IMPLEMENTATION OF THE ISMUBA CURRICULUM

Akbar Sani[1]*
Muh Wasith Achadi[2]

[1]Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia
[2] Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia
*Email: akbarsani94@gmail.com, wasith.achadi@uin-suka.ac.id

Abstract

This study aims to conduct an in-depth analysis of the concept of ta'dib in the thought of Syed Muhammad Naquib al-Attas and to explore its relevance to the implementation of the ISMUBA curriculum. The main focus of this research is to explain how the Islamic educational principles proposed by al-Attas can serve as a normative framework for reviewing the ISMUBA curriculum. This study adopts a qualitative approach through a literature review and descriptive analysis method. The data sources include the original works of Syed Muhammad Naquib al-Attas, official ISMUBA curriculum documents, and scholarly articles on ISMUBA curriculum implementation obtained from Google Scholar. The findings reveal that the implementation of the ISMUBA curriculum reflects the core principles of ta'dib as articulated by Syed Muhammad Naquib al-Attas, particularly in its emphasis on the integration of knowledge ('ilm), action ('amal), and ethics (adab) within the educational process. The ISMUBA curriculum not only targets cognitive achievement but is deliberately designed to shape students' character and spirituality through a holistic and integrative approach. Nevertheless, practical challenges such as limited teacher training and inadequate infrastructural support remain significant obstacles that need to be addressed. This research can serve as a reference for curriculum developers and Muhammadiyah education practitioners in designing instructional strategies oriented toward the cultivation of noble character.
Keywords: Islamic Education, ISMUBA Curriculum Implementation, Syed Muhammad Naquib Al-Attas, The Concept of Ta'dib.

Abstrak

Penelitian ini bertujuan untuk menganalisis secara mendalam konsep ta'dib dalam pemikiran Syed Muhammad Naquib al-Attas dan mengeksplorasi relevansinya dalam implementasi kurikulum ISMUBA. Fokus utama penelitian ini adalah menjelaskan bagaimana prinsip pendidikan Islam yang ditawarkan al-Attas, dapat menjadi kerangka normatif untuk meninjau kurikulum ISMUBA. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka dan analisis deskriptif. Sumber data penelitian ini berasal dari karya-karya orisinal Syed Muhammad Naquib al-Attas, dokumen kurikulum ISMUBA resmi dan hasil-hasil penelitian mengenai implementasi kurikulum ISMUBA dari Google Scholar. Hasil penelitian menunjukkan bahwa implementasi kurikulum ISMUBA telah merefleksikan prinsip-prinsip utama dalam konsep ta'dib ala Syed Muhammad Naquib al-Attas, khususnya dalam penekanan pada integrasi ilmu, amal, dan adab dalam proses pendidikan. Kurikulum ISMUBA tidak hanya menyasar pencapaian kognitif, tetapi secara sadar dirancang untuk membentuk karakter dan spiritualitas peserta didik melalui pendekatan holistik dan integratif. Kendati demikian, tantangan pelaksanaan seperti keterbatasan pelatihan guru dan kurangnya dukungan

infrastruktur masih menjadi hambatan aktual yang perlu segera diatasi. Penelitian ini dapat dijadikan rujukan bagi pengembang kurikulum dan praktisi pendidikan Muhammadiyah dalam menyusun strategi pembelajaran yang berorientasi pada pembentukan akhlak mulia.

Kata Kunci:, Pendidikan Islam, Implementasi Kurikulum ISMUBA, Syed Muhammad Naquib Al-Attas, Konsep Ta'dib.

INTRODUCTION

Islamic education today faces serious challenges in shaping students' character and moral integrity. Amidst the current of globalization and the shifting values of modernization, many Islamic educational institutions are trapped in a technical-instrumentalist approach, merely delivering religious knowledge without cultivating a holistic personality. This has led to a dichotomy between knowledge and ethics, as well as a weakened sense of adab among students (Desi Sabtina, 2023).

A prominent contemporary Muslim intellectual and scholar, Syed Muhammad Naquib al-Attas, asserts that the educational crisis in the Muslim world is essentially a crisis of adab, or *loss of adab*—a loss of awareness regarding the rightful hierarchy of knowledge, teachers, and God (Al-Attas, 2023). According to him, knowledge is not merely the accumulation of information but a meaningful truth that must reside in the soul and shape behavior. This implies that learning should not be limited to theoretical understanding, but must also form virtuous character.

Efforts to form morally upright, faithful, and God-conscious individuals have long been undertaken by various Islamic organizations, including Muhammadiyah. As one of the largest Islamic movements in Indonesia, Muhammadiyah has developed the ISMUBA curriculum (Islam, Muhammadiyah, and Arabic) as an initiative to build education rooted in Islamic values. This curriculum is designed as a core, holistic, and integrative character-based framework. It is expected to produce progressive graduates with a lifelong learning ethos and the ability to face contemporary challenges through excellent, inclusive, and globally competitive educational governance (Majelis Dikdasmen dan PNF, 2024).

Previous research on the implementation of the ISMUBA curriculum, such as studies by Antoro et al. (2022) and Faturrahman (2024) shows that ISMUBA has had a positive impact on shaping attitudes, Islamic behavior, worship habits, and student personality development. However, challenges remain, particularly concerning the low work ethic and collaboration among teachers in implementing the curriculum (musfi, 2020). Although many studies have explored the implementation of ISMUBA, very few have examined it within the theoretical framework of Al-Attas' concept of ta'dib. Most analyses tend to adopt a conventional pedagogical and administrative approach, thus neglecting its philosophical and spiritual dimensions.

In this context, Al-Attas concept of ta'dib becomes highly relevant. Ta'dib

refers to the cultivation of awareness regarding the proper order in the relationships between human beings, God, knowledge, and existence (Al-Attas, 1979). Reviewing the ISMUBA curriculum through the lens of ta'dib is essential—not only to fulfill procedural standards, but also to truly guide education toward the formation of the holistic human being in accordance with the Islamic worldview.

This study aims to conduct an in-depth examination of the concept of ta'dīb in the thought of Syed Muhammad Naquib al-Attas and to explore its relevance to the development of the ISMUBA curriculum. The objective includes an effort to explain how the principles of Islamic education proposed by al-Attas—such as the integration of knowledge and adab, the hierarchical order of values in knowledge, and the role of the teacher as the inheritor of intellectual and spiritual authority—can serve as a normative framework for evaluating the ISMUBA curriculum. This research also investigates whether the values embedded within the curriculum reflect the educational ideal of adab as envisioned by al-Attas. By articulating the connection between Islamic educational philosophy and practical curriculum development, this study is expected to contribute to strengthening the direction of Islamic education that is not only normative but also transformative.

METHOD

This research uses a qualitative approach with the type of library research. This approach was chosen because the main focus of the research lies in the conceptual analysis of Syed Muhammad Naquib al-Attas's thoughts on ta'dib and its relevance to the implementation of the ISMUBA curriculum. Literature research allows researchers to explore in depth relevant primary and secondary manuscripts, both in the form of books, journal articles, curriculum documents, and credible academic digital sources (Zed, 2008).

The main data sources in this study consist of: (1) Syed Muhammad Naquib al-Attas's original works, such as *Aims and Objectives of Islamic Education* (1979), *The Concept of Education in Islam* (2023), and *Prolegomena to the Metaphysics of Islam* (1995); (2) official ISMUBA curriculum documents issued by the Council of Elementary and Secondary Education and Non-Formal Education of the Central Executive of Muhammadiyah; and (3) research results on the implementation of the ISMUBA curriculum from journals on the Google Scholar platform. Search for articles on Google Scholar using Harzing's Publish or Perish Software (Windows GUI Edition) 8.17.4863.9118. the researcher found these articles by including "Implementation of the ISMUBA Curriculum" in the title word; 2016-2025 in years; maximum results 100 and does not include *citations*, *pattens*, and *only review articles.* So 13 related articles were found. As seen in Table 1. Data from these sources are systematically analyzed to find a conceptual intersection between the principles of ta'dib and the ISMUBA curriculum structure.

Table 1. Search Results in Harzing's Publish or Perish Software

No.	Authors	Title	Year	Publication
1	I imam Pribadi	Analisis Implementasi Kurikulum ISMUBA (Islam, Muhammadiyah dan Bahasa Arab) di Muhammadiyah Boarding School (MBS) Palopo	2025	Atta'dib Jurnal Pendidikan Agama Islam
2	R Jannah, F Hendra	Implementasi Kurikulum ISMUBA dalam Menciptakan Lingkungan Pembelajaran Bahasa Arab (Bi'ah Arabiyah) di Lembaga Pendidikan Muhammadiyah	2024	Mandalika: Jurnal Ilmu
3	R Faturrahman	Implementasi Kurikulum ISMUBA dalam Pengembangan Karakter Peserta Didik di SMA Muhammadiyah di Kota Surabaya	2024	Proceedings Series of Educational Studies
4	Z Romadhonie	Implementasi Kurikulum ISMUBA (Islam Muhammadiyah Bahasa Arab) dalam IMTAK dan IPTEK di SMA Muhammadiyah Pangkalpinang	2023	EDOIS: Journal of Islamic Education
5	A Kiswanto, H Widodo	Pengembangan dan Implementasi Kurikulum ISMUBA di SMK Muhammadiyah Imogiri Bantul Yogyakarta	2023	El-Darisa: Jurnal Pendidikan Islam
6	S Sulaiman	Analisis Implementasi Kurikulum ISMUBA di SD Muhammadiyah 07 Randudongkal	2023	Jurnal Ilmiah Ibtida
7	A Nashir, S Pratama	Peran guru ISMUBA dalam pembinaan akhlak pada elemen profil pelajar Pancasila implementasi Kurikulum Merdeka	2022	HIKMAH: Jurnal Pendidikan
8	E Bastian	Implementasi Kurikulum Ismuba Pada Materi Pembelajaran Al-Islam Dan Kemuhammadiyahan Di SMA Muhammadiyah 1 Palangka Raya	2022	Neraca: Jurnal Pendidikan Ekonomi
9	WG Antoro, A Aprilia, H Widodo	Penerapan dan Implementasi Kurikulum Ismuba terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mujahidin Gunungkidul	2022	IDEAS: Sosial, dan Budaya
10	Y Wibisono	Pengembangan dan Implementasi Kurikulum ISMUBA di SMP Muhammadiyah Pakem Sleman Yogyakarata	2020	At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam
11	U Mufti	Implementasi Kurikulum ISMUBA di Sekolah Muhammadiyah	2020	AL-MANAR: Jurnal Komunikasi Dan Pendidikan
12	FA Yuniarti, HN Fauzi, H Widodo	Implementasi kurikulum ISMUBA dalam meningkatkan keterampilan, sikap dan pengetahuan siswa di SD Muhammadiyah Slanggen	2020	Khazanah Pendidikan
13	FE Widayanti	Implementasi Kurikulum Ismuba Di Mi Unggulan Muhammadiyah Lemahdadi	2019	Al-Tadzkiyyah: Jurnal Pendidikan Islam

The data analysis technique is carried out through the content *analysis* method, which is by identifying, classifying, and interpreting the main themes

contained in al-Attas' thought and then correlating them with the structure, goals, and values in the ISMUBA curriculum. The analysis was carried out deductively to develop an evaluative framework based on the concept of ta'dib, then continued with an inductive approach to critically assess the extent to which the ISMUBA curriculum reflects these values. Data validity is maintained through source triangulation and critical dialogue between literature (Moleong, 2017), and by referring to the thoughts of other figures in the philosophy of Islamic education as a comparison.

RESULTS AND DISCUSSION
The concept of Ta'dib Syed Muhammad Naquib al-Attas
Syed Muhammad Naquib al-Attas and His Contribution to Islamic Civilization

Syed Muhammad Naquib al-Attas was a prominent Muslim intellectual born in Bogor in 1931, came from a religious family and was respected from both the paternal and maternal lines. Since childhood, he has been educated in various institutions, from madrassas to British military institutions, which enriched his intellectual and spiritual insights. His academic journey took al-Attas to study at the University of Malaya in Singapore (1957–1959), McGill University, and SOAS London. He interacted with great figures such as Fazlur Rahman and Toshihiko Izutsu. During his career, he produced more than 30 scholarly works in Malay and English, such as *Islam and Secularism* and *The Concept of Education in Islam*, which made a major contribution to modern Islamic thought.

Al-Attas is known not only for his scientific productivity, but also for his dedication to shaping a civilized generation through the establishment of ISTAC (International Institute of Islamic Thought and Civilization). The influence of his thinking has received recognition from world figures such as Fazlur Rahman and Hamza Yusuf. Al-Attas' main contribution to Islamic civilization was manifested in two ways: the legacy of intellectual work and the development of a generation of Muslim scholars. These two aspects make al-Attas the heir to the globally influential Islamic scientific tradition (Ardiansyah, 2020, pp. 23–51). Judging by his religious family background, the international education he undertook, and the many scholarly works he produced as well as his interactions with the great thinkers of the Islamic world and the West, al-Attas is an important figure to study his thoughts in the world of Islamic education. It is hoped that it will form a solid foundation for the development of in-depth and systematic Islamic education.

The Concept of Adab Education According to Al-Attas
The Purpose of Education

The purpose of education can be understood when it is known what education is. Therefore, Al-Attas emphasizes the importance of defining the word 'Education' first in the context of Islam. Because the definition of Education itself is still unclear among Muslims. This results in the problem of conceptual confusion. Misunderstanding a concept will result in misunderstanding the world. The problem

occurred because the ummah deviated from the Islamic intellectual tradition and errors in the methodology and symbolism of language. So the problem in Islam itself is related to intellectual history and the influence of western culture and civilization (Al-Attas, 2023, p. 1).

Al-Attas explained that the definition of education in Islam is built on fundamental concepts in Islam that form a complete pattern of meaning. The fundamental concepts in question are; *Maʿnā* (meaning), *ʿilm* (knowledge), *ʿadl* (justice), *ḥikmah* (wisdom), *ʿamal* (charity), *ḥaqq* (truth), *nuṭq* (reason), *nafs* (self), *qalb* (heart), *ʿaql* (intellect), *marātib & darajāt* (hierarchical order), *āyāt* (signs), *tafsīr & taʾwīl* (interpretation). From these several concepts, the definition of Islamic Education is composed. For Al-attas, Islamic Education is a process of recognition and introduction that is gradually instilled in humans the order of creation, until they know the place of God. "recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence" (Al-Attas, 2023, p. 22).

The main purpose of education in Islam is to form a good man. The concept of "good" in Islamic views is not only limited to moral or social aspects, but includes the spiritual and material dimensions that are intact in human beings. According to Syed Muhammad Naquib al-Attas, (1979, p. 1) The most fundamental element in Islamic education is the cultivation of adab (ta'dib). Adab, in a comprehensive sense, includes the awareness of one's rightful place in the order of existence, both physically, intellectually, and spiritually. The cultivation of manners is what gives birth to the quality of goodness which is the ultimate goal of education. Al-Attas affirms that this is in line with the words of the Prophet Muhammad *(peace and blessings of Allaah be upon him*), "My Lord has educated me (*addabani*), and made my education (*ta'dibi*) the best." This hadith emphasizes that true education is one that instills good manners in its entirety, so as to form a good person according to the Islamic view.

The purpose of education in Islam is to instill goodness in human beings as human beings and as individuals. The purpose of education in Islam is to produce good human beings, and not—as in Western civilization—to produce good citizens. As for what is meant by 'good' in the concept of good human beings, it is precisely human manners, which are explained here to include human spiritual and material life (Al-Attas, 2023, p. 23).

Integration of knowledge

In the view of Syed Muhammad Naquib al-Attas, Islamic education entrusts the complete integration of knowledge (*ʿilm*) and adab as two entities that complement each other and cannot be separated. Science in Islam is not just an accumulation of information or mastery of a certain object of study, but has a spiritual and moral dimension that requires the practitioner to recognize and

recognize the place and function of everything precisely in accordance with the order of creation (*marātib al-wujūd*). Adab here does not only mean social etiquette or manners, but includes a deep awareness of intellectual and spiritual responsibility to knowledge.

Al-Attas emphasized that adab is a key element that involves the discipline of the body, intellect, and soul in order to put oneself and knowledge in their correct position. He stated, "*Adab* is knowledge that preserves man from errors of judgment. *Adab* is recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically ..." (Al-Attas, 2023, p. 26). Thus, knowledge without manners will produce epistemological chaos and error in acting, while manners without knowledge do not have substance that can be processed intellectually. The integration between the two becomes the principle of true Islamic education, namely the process of ta'dīb, that is, the progressive cultivation of awareness of the place of everything in the system of existence, including the place of man and his God. This is in line with the definition of adab according to al-Jurjani, which is knowledge that protects a person from mistakes (Wan Abdullah, 2002). Ignorance of the position of everything in the order of existence will cause a person to make a mistake in placing things, which ultimately gives birth to injustice. Injustice, in al-Attas's view, is the result of putting something out of place (Ardiansyah, 2020, p. 100-101).

The Role of the Teacher as an Intellectual and Spiritual Heir

For Al-Attas, teachers also play a central role in ensuring the validity of the educational process through the cultivation of manners as an epistemological prerequisite in the transmission of knowledge. This is confirmed in his statement that "no true knowledge can be instilled without the precondition of adab in the one who seeks it and to whom it is imparted" (Al-Attas, 2023, p. 26). Thus, teachers not only play the role of transmitters of knowledge, but also as guardians of the correct value order in the educational process. The loss of manners—which according to Al-Attas means the loss of the ability to discern the right place for everything—will have an impact on the deterioration of the hierarchy of values, the rejection of legitimate authority, and the emergence of a leadership crisis in society. Thus, the teacher is positioned as the heir to the intellectual and spiritual authority in charge of instilling manners, guiding students to recognize the hierarchical structure of reality (marātib and darajāt), and reviving education as an integral process of ta'dīb with the aim of forming a good and civilized human being.

The function of the teacher reflects the prophetic footprint as *al-Insān al-Kāmil*, a perfect human figure manifested in the person of the Prophet, Muhammad *Shallahu 'alaihi wa sallam*. As Al-Attas affirmed, the ideal Islamic university should be able to produce civilized people who are close to the personality of the Prophet, "and its function is to produce men and women resembling him as near as possible in quality, each one according to his inherent capacities and potentials; to produce good men and women; to produce men and women of adab, in emulation of him who

said: "My Lord educated me, and so made my education most excellent."(Al-Attas, 2023, pp. 39–40). Thus, the role of teachers in Islamic education is very fundamental because through their example, mastery of knowledge, and spiritual integrity, they are the key in preserving truth, justice, and manners in society.

Adab as the Main Concept

Adab occupies a central position as the main concept. Other fundamental concepts such as meaning, knowledge, wisdom, and justice, are all closely related to adab. According to al-Attas, all of these concepts are based on adab as the foundation. Therefore, it can be concluded that Adab is the main idea (*master idea*) in the overall thought of Islamic education (Al-Attas, 2023; Ardiansyah, 2020, pp. 97–98).

Al-Attas also explained that there is no other key concept more central to the educational process than adab. All of the other concepts mentioned earlier refer to and center on Adab, making it the only term that accurately represents the meaning of education. Al-Attas stated that adab is an important element in science which is the true goal of the search for knowledge itself (Al-Attas, 2023, p. 22).

The word Adab comes from the Arabic language (*Adaba*) means good manners. In the Great Dictionary of the Indonesian Language (KBBI), the word Adab is interpreted as subtlety and goodness of ethics; decency; Morals (Badan Pengembangan dan Pembinaan Bahasa, 2016). However, the definition of Adab referred to by Al-Attas is different. It is not interpreted as just manners. In his book *The Concept of Education in Islam,* Al-Attas explains:

> *Adab is the discipline of body, mind and soul; the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials; the recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various levels (marātib) and degrees (darajāt)* (Al-Attas, 2023, p. 22).

Thus, Adab is a form of comprehensive discipline that includes body, intellect, and soul. It demands the recognition of the hierarchical structure of knowledge and form, as well as one's awareness of one's proper position in the order in accordance with the physical, intellectual, and spiritual capacities that one has. Adab is not just an external ethics, but a foundation of awareness of order and value system in reality.

Al-Attas emphasized that the term adab originated from Islamic traditions and has a very distinctive meaning that it is difficult to translate it correctly into other languages. However, if you want to define it more simply, then Al-Attas defines *adab* as *"right action"*, (Al-Attas, 1995, p. 16) That is, the right action that comes from self-control based on knowledge, while knowledge itself comes from wisdom (Ardiansyah, 2020, p. 98).

Discipline of Knowledge: *Fardhu 'Ain* and *Fardhu Kifayah*

Al-Attas explained that knowledge in Islam has a hierarchical structure that reflects the cosmic order and existence (ontology) created by God. Not all knowledge is at the same level; rather, it has degrees (*darajāt*) and levels (*marātib*) that show proximity to the true truth (*ḥaqq*). Knowledge that comes directly from revelation—such as the knowledge of God, prophethood, and the purpose of life—occupies the highest position because it serves as a guide for all other aspects of life and science. Al-Attas explained that: "knowledge as the recognition of the proper places of things in the order of creation, such that it leads to the recognition of the proper place of God in the order of being and existence" (Al-Attas, 2023, p. 27).

This statement shows that true knowledge must lead to the recognition of God, and therefore, sciences that do not lead to the recognition of *al-Ḥaqq* (Divine truth) are considered to have a lower value. This hierarchy of knowledge is not rigid, but serves as a guide in directing the search for knowledge so as not to fall into secularization and relativism. Thus, in the Islamic education system, knowledge mapping is not only based on methodology, but also based on its spiritual orientation and function in shaping a just and civilized human being.

In the end, Adab is the core of education because it includes disciplinary action, the right selection of knowledge, the correct practice, and the preservation of quality values. Adab actualizes the true purpose of knowledge, which is to form a good person. Thus, creating civilized individuals will also ultimately result in a good society, because society is made up of individuals. Education—which is essentially the process of *ta'dib*—is the foundation of civilization, and must integrate knowledge (*'ilm*), charity (*'amal*), and adab thoroughly. Earlier Muslim scholars and scholars understood that true education is not only the transmission of knowledge, but also a moral and spiritual transformation, that is, the union of knowledge, charity, and manners (Al-Attas, 2023, p. 23).

Implementation of the ISMUBA Curriculum

The ISMUBA curriculum is a typical Muhammadiyah curriculum designed to form students with character, progress, and ready to face global challenges. This curriculum includes three main components, namely Al-Islam, Muhammadiyah, and Arabic, which are integrated in a holistic approach and based on strengthening the main character. In addition, this curriculum provides flexibility in learning management and focuses on essential materials to develop students' competencies as lifelong learners. With superior and inclusive education governance, ISMUBA is directed to produce graduates who are globally competitive, uphold the values of Pancasila, and have a learning ethos that is adaptive to the development of the times (Majelis Dikdasmen dan PNF, 2024).

The purpose of implementing the ISMUBA Curriculum is part of efforts to build people who have faith and devotion as agents of change and progress. This goal is in line with the 1945 Constitution article 31 paragraph 3 concerning the efforts of the Indonesian government in creating a national education system that

enhances faith and piety and educates (Sekretariat Jendral Republik Indonesia, 1945). The curriculum not only includes a list of subjects that must be taught, but also reflects a systematic and measurable learning direction and strategy. In practice, the curriculum serves as a guide for teachers in designing learning, determining methods, and evaluating student learning outcomes. Therefore, the curriculum is the main component in the education system that determines the quality of the learning process and outcomes in schools.

The ISMUBA curriculum is designed systematically and comprehensively by covering three main components. First, the preamble, which contains the design of the main foundation, vision, goals, development of improvement, rationale for curriculum improvement, and the basis for curriculum development. Second, the curriculum structure, which describes the arrangement of Al-Islam, Kemuhammadiyahan, and Arabic subjects in stages according to the level of education, as well as proportional time allocation. Third, learning outcomes, namely the formulation of competencies that are expected to be mastered by students as a result of the learning process, including cognitive, affective, and psychomotor aspects that are in accordance with Islamic values and the character of Muhammadiyah. These three components are the basic framework for the implementation of the ISMUBA curriculum in Muhammadiyah educational units.

ISMUBA education is designed to respond to various challenges of modern times, such as the difficulty of distinguishing reality from hyperreality, the phenomenon of VUCA (Volatility, Uncertainty, Complexity, Ambiguity), the change in civilization due to digital technology, the dominance of the logic of internet capitalism in various aspects of life, as well as the emergence of a creative century that demands innovation, creativity, and high digital literacy (Majelis Dikdasmen dan PNF, 2024, p. 14).

The ISMUBA curriculum has been consistently applied in the Muhammadiyah education system since 1960, showing its strong existence in shaping the direction of education based on Islamic values (Marliana Susianti, Annisa, & Sulaiman, 2023). In the context of implementation, this curriculum serves as a central framework in character education, designed to internalize Islamic values into the entire learning process (Pribadi, 2025). Furthermore, ISMUBA can also be positioned as a character-based curriculum model that not only emphasizes mastery of religious material, but also the holistic development of students' personalities (Pribadi, 2025). The character built through ISMUBA has its own characteristics and is different from the character education approach in general, because it is based on the integration of Al-Islam and Muhammadiyah values as the core of learning (Yuniarti, Fauzi, & Widodo, 2020). As emphasized by Antoro, the ISMUBA curriculum is a strategic effort in shaping the character of students who are not only academically superior, but also have strong moral, spiritual, and social identities. Thus, the implementation of the ISMUBA curriculum is not only relevant

as a character-based model of Islamic education, but also offers an alternative paradigm that is contextual and sustainable in responding to the challenges of 21st century education.

ISMUBA's curriculum planning is designed holistically and multidimensionally, encompassing theological, pedagogical, and contextual dimensions. This approach emphasizes that the curriculum is not only aimed at transferring knowledge, but also to form students who have strong moral and spiritual values (Pribadi, 2025). Muhammadiyah, as the institution that compiles the ISMUBA curriculum, designed it comprehensively to include the main character values such as ethics, morality, technology, and social-emotional intelligence (Faturrahman, 2024). The curriculum implementation process is also supported by a collaborative strategy that involves the active role of teachers, parents, and the community in shaping students as agents of positive change. The role of teachers is the main actor in implementing the curriculum plan, because they are at the forefront of the implementation of education (Bastian, 2022). In addition, the implementation of this curriculum is closely related to the institutional identity of Muhammadiyah schools (Marliana Susianti et al., 2023), and the development process takes place internally (through the school management process) and externally (within the Muhammadiyah education policy network) (Wibisono, 2019).

The implementation stage of the ISMUBA curriculum is colored by a combination of formal learning in the classroom and character habituation programs that are integrated into students' routines. Activities such as religious mentoring, *tahfidz*, *halaqah*, and daily worship practices are a means of strengthening Islamic values in an applicative manner (Pribadi, 2025). Cooperation between teachers and dormitory supervisors plays an important role in internalizing values such as discipline, spiritual awareness, and morality. In addition, Arabic learning is given a larger portion than public schools, strengthening the Islamic linguistic dimension of students (Jannah & Hendra, 2024). Other habituation practices such as worship activities, memorization of the Qur'an, routine recitation, and training in Muhammadiyah leadership and organization also support the purpose of the curriculum to produce graduates with Islamic character (Bastian, 2022).

Evaluation of curriculum implementation is carried out through observation of student behavior, coordination between teachers, and regular monitoring of character development (Pribadi, 2025). The success of the program is reflected in increased religious understanding, change in attitudes, and student participation in religious activities such as congregational prayers (Marliana Susianti et al., 2023). Many parents show confidence in the effectiveness of the ISMUBA curriculum by sending their children to Muhammadiyah schools for reasons of the quality of education and strong Islamic nuances. The ISMUBA program is also considered successful in integrating religious and technological values, especially in the aspects of Faith and Taqwa (Romadhonie, 2024). However, there are a number of obstacles

such as the lack of learning media, ineffective evaluation methods, and teachers' understanding that is not optimal in the sorting of subjects and time management (Widayanti, 2019; Yuniarti et al., 2020). Other inhibiting factors include low work ethic, weak teacher collaboration, and lack of special training for ISMUBA teachers (Antoro et al., 2022; Mufti, 2020; Wibisono, 2019).

The role of teachers is a key element in the success of this curriculum. Although there is no systematic training for AIK teachers, most of the teachers have met professional and academic qualifications, and have a strong Muhammadiyah background (Bastian, 2022). This is the main capital in supporting the implementation of a value-based curriculum. The weaknesses of the implementation of ISMUBA in schools/madrasas are still not optimal, such as the limitations of teachers, the absence of a guidebook, the dominance of cognitive aspects, and assessments that are not yet holistic. So that the Dikdasmen Council and PNF continue to improve the curriculum to be more holistic, integrative, and innovative, as well as student-oriented and globally competitive. So apply the ISMUBA 2024 curriculum that improves the previous curriculum (Majelis Dikdasmen dan PNF, 2024, p. 13).

From the above explanation, the implementation of the ISMUBA curriculum not only emphasizes the cognitive aspect, but also shapes the personality of students as a whole. The success of the implementation of this curriculum is highly determined by the synergy between teachers, families, and the school environment, as well as the institutional support of Muhammadiyah. However, to increase its effectiveness, it is necessary to strengthen teacher training, improve evaluation methods, and fulfill adequate learning facilities.

The Relevance of the Concept of Ta'dib and the Implementation of the ISMUBA Curriculum

The concept of Adab al-attas, the purpose of education is to produce *a good man*, and not to produce good citizens. As for what is meant by 'good' in the concept of *a good man*, it is precisely the human being of adab, which is explained here to include the spiritual and material life of human beings or as *Insan Adabi.* According to al-Attas, true education is not just the process of acquiring knowledge (*'ilm*), but the process of forming a civilized person through the recognition and recognition of the correct place of everything in the order of existence. In his view, *ta'dib* is "recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically... and of one's proper place in relation to that reality" (Al-Attas, 2023, p. 27). This means that Islamic education must facilitate individuals to realize their position before God, knowledge, and society in a fair and balanced manner.

In relation to the ISMUBA curriculum, if reviewed from documents and practices in the field, the ISMUBA curriculum shows real efforts in realizing this concept. This curriculum is designed holistically by paying attention to three main

dimensions, namely theological, pedagogical, and contextual (Pribadi, 2025). In its implementation, the ISMUBA curriculum not only focuses on formal learning, but also emphasizes character development through activities such as religious mentoring, *tahfidz*, and daily worship practices (Faturrahman, 2024; Pribadi, 2025). These practices reflect the process of internalizing adab, as al-Attas emphasizes as the ultimate goal of education. Although it has not been explored more deeply related to the understanding of students in worship.

In the aspect of learning materials, the Concept of Adab al-attas categorizes lessons based on *fardhu 'ain* and *fardhu kifayah*. Where *fardhu 'ain* is the compulsory lessons for a Muslim. Meanwhile, *fardhu kifayah* is a science that is not mandatory to be done if someone has studied it. The interesting thing about the division of knowledge and the scale of priority is that everyone is different in determining the *fardhu 'ain* and *fardhu kifayah* depending on their individual context. In the latest ISMUBA curriculum in 2024, the learning content obtained by students is formulated in the subjects of Al-Islam, Kemuhammadiyahan, and Arabic Education. In schools, Islamic education is included in intracurricular activities that contain subjects; The Qur'an and Hadith, Aqidah, *Akhlak*, Worship and *Tarikh* (History). While in madrassas there is not much difference, only the names of lessons such as worship lessons at school, in madrassas it is called *Fiqh* and the combination of *Aqidah* and *Akhlak*. In this aspect, it can be seen that the ISMUBA curriculum has the potential for strong relevance with the framework of adab in terms of the formulation of educational content.

Furthermore, ISMUBA places teachers as the main agents of value transformation (Bastian, 2022). This is in line with the principle of *ta'dib*, which requires the existence of an example of manners in the educational process, both cognitively, affectively, and spiritually. Although it is still found to be cognitive-oriented, in the guidelines for the implementation of the ISMUBA curriculum, a teacher is expected to understand the curriculum with a psychopedagogical foundation, which is a combination of developmental psychology theory and pedagogy, and understand other foundations such as philosophical, sociological and legal foundations.

The evaluation of the success of the ISMUBA curriculum also not only focuses on the cognitive aspect, but also includes observations of students' behavior and character, as a reflection of the success of adab education (Faturrahman, 2024; Marliana Susianti et al., 2023). The evaluation of this model is in line with the principle of the concept of Adab al-Attas, *the recognition and acknowledgement*, which is the appreciation of knowledge and the practice of knowledge. The ISMUBA curriculum evaluation framework in the concept of Adab can be seen in Table 2: Evaluation Framework.

Table 2. Evaluation Framework

Curriculum Aspects	Principles in the Theory of Ta'dib	Evaluation of ISMUBA
Educational Objectives	Forming a good man. True education is not just a process of acquiring knowledge (*'ilm*), but a process of forming a civilized person through the recognition and recognition of the correct place of everything in the order of existence.	ISMUBA has led to this, the implementation of the curriculum reflects the process of internalizing adab, as emphasized by al-Attas as the ultimate goal of education. Although it has not been explored in more depth related to the understanding of worship in each student.
Curriculum Content	Making the classification of knowledge into *fardhu 'ain* and *fardhu kifayah*. Science has a hierarchical structure that reflects the cosmic order and existence (ontology) created by God. Not all knowledge is at the same level; rather, it has degrees (*darajāt*) and levels (*marātib*) that show proximity to the true truth (*ḥaqq*).	potential for strong relevance with the framework of adab in terms of the formulation of educational content. Based on the priority of student needs and environmental context; Intracurricular (Al-Islam, Kemuhammadiya-han, and Arabic Subjects), Cocurricular, Extracurricular, and Habituation.
The Role of the Teacher	not only acting as a transmitter of knowledge, but also as a guardian of the correct value order in the education process.	In line with the principle of ta'dib, which requires the existence of an example of manners in the educational process, both cognitively, affectively, and spiritually. However, there is a need to improve teacher competence because there are still teachers who are purely cognitively oriented and there is a lack of cooperation between fellow teachers.
Learning Evaluation	the recognition and acknowledgement	ISMUBA has conducted a thorough evaluation. In line with the principles of Adab by assessing cognitive and observing student behavior,

Thus, the implementation of the ISMUBA curriculum basically has a philosophical foundation that intersects closely with the concept of ta'dib. The integration effort between *'ilm, 'amal,* and *adab*, which is the ideal goal in *ta'dib*, has been explicitly manifested in the design and implementation of the ISMUBA curriculum. Although it is not completely ideal due to several obstacles such as uneven teacher training and limited supporting facilities (Romadhonie, 2024; Yuniarti et al., 2020), However, the direction of the development of ISMUBA has led to the ideals of Islamic education as formulated by al-Attas. Therefore, *ta'dib* is not only relevant, but also worthy of being a paradigm in the reform of the contemporary Islamic education curriculum.

CONCLUSION

This research shows that the implementation of the ISMUBA curriculum has reflected the main principles in the concept of *ta'dib* Syed Muhammad Naquib al-Attas, especially in the emphasis on the integration of knowledge, charity, and

manners in the educational process. The ISMUBA curriculum does not only target cognitive achievement, but is consciously designed to shape the character and spirituality of students through a holistic and integrative approach. However, implementation challenges such as limited teacher training and lack of infrastructure support are still actual obstacles that need to be overcome immediately.

Theoretically, this research enriches the discourse of Islamic education by placing *ta'dib* as an epistemological and ethical paradigm that is relevant for the development of contemporary Islamic curriculum. This proves that *ta'dib* is not only a normative concept, but can also be operationalized in a formal education system such as ISMUBA. As for practically, the results of this research can be used as a reference for curriculum developers and education practitioners of Muhammadiyah in developing learning strategies that are oriented towards the formation of noble morals, strengthening the habit of worship, and answering the challenges of the times through an integral value approach.

Future research is suggested to delve deeper into the practice of *ta'dib* in the context of qualitative and quantitative evaluation of learning, especially on the aspect of the impact of students' character and manners in the long term. In addition, comparative studies between Muhammadiyah educational institutions that implement the ISMUBA curriculum can also enrich the understanding of the variations in the success and challenges of *ta'dib* implementation in curricular practice.

REFERENCES

Al-Attas, S. M. N. (1979). Aims and Objectives of Islamic Education. In *Hodder and Stoughton*. Jeddah: King Abdulaziz University.

Al-Attas, S. M. N. (1995). *Prolegomena to The Metaphysics of Islam*. Kuala Lumpur.

Al-Attas, S. M. N. (2023). *The Concept Of Education In Islām: A Framework For An Islamic Philosophy Of Education*. Kuala Lumpur: Ta'dib International.

Antoro, W. G., Aprilia, A., & Widodo, H. (2022). Penerapan dan Implementasi Kurikulum Ismuba terhadap Pembentukan Karakter Islami Siswa SMP Muhammadiyah Al Mujahidin Gunungkidul. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, *8*(3), 1057. https://doi.org/10.32884/ideas.v8i3.809

Ardiansyah, M. (2020). *Konsep Adab Syed Muhammad Naquib al-Attas dan Aplikasinya di Perguruan Tinggi* (1st ed.; A. Husaini, ed.). Depok.

Badan Pengembangan dan Pembinaan Bahasa, K. P. D. dan M. R. I. (2016). Hasil Pencarian - KBBI VI Daring. Retrieved July 13, 2025, from https://kbbi.kemdikbud.go.id/entri/Adab

Bastian, E. (2022). Implementasi Kurikulum Ismuba Pada Materi Pembelajaran Al-Islam Dan Kemuhammadiyahan Di SMA Muhammadiyah 1 Palangka Raya. *Neraca: Jurnal Pendidikan Ekonomi*. Retrieved from https://journal.umpr.ac.id/index.php/neraca/article/view/3561

Desi Sabtina. (2023). Problematika Pendidikan Islam di Era Globalisasi dan Alternatif Solusinya. *DIROSAT: Journal of Education, Social Sciences & Humanities*, *1*(2), 58–68. https://doi.org/10.58355/dirosat.v1i2.10

Faturrahman, R. (2024). Implementasi Kurikulum ISMUBA dalam Pengembangan Karakter Peserta Didik di SMA Muhammadiyah di Kota Surabaya. *Proceedings Series of Educational Studies*. Retrieved from http://conference.um.ac.id/index.php/pses/article/view/9590

Jannah, R., & Hendra, F. (2024). Implementasi Kurikulum ISMUBA dalam Menciptakan Lingkungan Pembelajaran Bahasa Arab (Bi'ah Arabiyah) di Lembaga Pendidikan Muhammadiyah. *Mandalika: Jurnal Ilmu ….* Retrieved from https://journal.institutemandalika.com/index.php/jipb/article/view/115

Majelis Dikdasmen dan PNF. (2024). *Kurikulum Al-Islam, Kemuhammadiyahan, dan Bahasa Arab (ISMUBA) Berbasis Pengembangan Karakter Utama, Holistik, dan Integratif Jenjang Pendidikan Dasar dan Menengah pada Sekolah/Madrasah*. Jakarta.

Marliana Susianti, O., Annisa, & Sulaiman. (2023). Analisis Implementasi Kurikulum ISMUBA di SD Muhammadiyah 07 Randudongkal. *Jurnal Ilmiah Ibtida*. Retrieved from https://www.journal.stitpemalang.ac.id/index.php/ibtida/article/view/754

Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif* (Edisi Revisi). Bandung: PT Remaja Rosdakarya.

Mufti, U. (2020). Implementasi Kurikulum Ismuba di sekolah muhammadiyah. *AL-MANAR: Jurnal Komunikasi Dan Pendidikan ….* Retrieved from https://journal.staimsyk.ac.id/index.php/almanar/article/view/188

Pribadi, I. imam. (2025). Analisis Implementasi Kurikulum ISMUBA (Islam, Muhammadiyah dan Bahasa Arab) di Muhammadiyah Boarding School (MBS) Palopo. *Atta'dib Jurnal Pendidikan Agama Islam*. Retrieved from https://jurnal.iain-bone.ac.id/index.php/attadib/article/view/8736

Romadhonie, Z. (2024). Implementasi Kurikulum ISMUBA (Islam Muhammadiyah Bahasa Arab) dalam IMTAK dan IPTEK di SMA Muhammadiyah Pangkalpinang. *JBES (Journal Basic Education Skills)*. Retrieved from https://jbes.unmuhbabel.ac.id/index.php/jbes/article/view/112

Sekretariat Jendral Republik Indonesia. *Undang-undang Dasar Negara Republik Indonesia Tahun 1945.* , (1945).

Wan Abdullah, W. S. (2002). Falsafah Pengajaran dan Pembelajaran Dalam Islam: Suatu Analisis Karya al-Zarnuji. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 165–186. Retrieved from https://sare.um.edu.my/index.php/afkar/article/view/6023

Wibisono, Y. (2019). Pengembangan dan Implementasi Kurikulum ISMUBA di SMP Muhmammadiyah Pakem Sleman Yogyakarata. *At-Tajdid : Jurnal Pendidikan*

Dan Pemikiran Islam, *3*(2), 167. https://doi.org/10.24127/att.v3i2.1124

Widayanti, F. E. (2019). Implementasi Kurikulum Ismuba Di Mi Unggulan Muhammadiyah Lemahdadi. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*. Retrieved from

https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/3572

Yuniarti, F. A., Fauzi, H. N., & Widodo, H. (2020). Implementasi kurikulum ISMUBA dalam meningkatkan keterampilan, sikap dan pengetahuan siswa di SD Muhammadiyah Slanggen. *Khazanah Pendidikan*. jurnalnasional.ump.ac.id. Retrieved from

https://jurnalnasional.ump.ac.id/index.php/khazanah/article/download/6986/3001

Zed, M. (2008). *Metode Penelitian Kepustakaan* (2nd ed.). Jakarta: Yayasan Obor Indonesia.