ONTOLOGY OF EDUCATION: AL-ATTAS'S PERSPECTIVES

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ABSTRAC

Education in view al-attas could not be separated from religion, as both precept and as a source of knowledge. A human being as a subject do the transformation of knowledge always ensconce in the sphere of social. Hence for al-attas, creativity in education in an ontological manner is human creativity as creatures social. A sentient human being as social can ' t get rid of the nature of religious man religious because (al-d & ampères. ; # 299; n) is berperadaban (al-tamaddun). While berperadaban cannot be released from the aspect of education. No civilization that is not driven by education because education is "heart" which pumps the whole motion energy a civilization. Hence, the concept of ontological education, for al-atas, is the existence of education cannot be released from the existence of religious and keberadaban.

Kata kunci: *ontologi, pendidikan, al-Attas, dan Agama*

A. Introduction

In association with various aspects of human life, education tried to construct meanings that exist within the overall aspect. In John Dewey description, for example, he explained that education is: (1) necessity of life, (2) social functioning, (3) instructions / guidance or direction, and (4) growth.[1] In addition to Dewey, there are many philosophical and educational leaders talk about education in a variety of dimensions. Tracing the universal significance of the various discussions above will be positive when the meanings set out from the perspective of metaphysics. That is the significance of the study of metaphysics and education.

In essence, metaphysical education is very important to be explored because so far, in the context of Indonesian-ness, education has always been discussed in the partial dimensions and depth. That is, a review of education requires a comprehensive approach, the approach is not just to solve the existing problems in education, but also an approach that can help the other issues that

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[1] John Dewey, *Democracy and Education*, (New York: Dover Publications, 2004), hlm. 1-51.

simply can not be separated from education. Although researchers are aware that the understanding of the metaphysics of education certainly does not promise to give birth in a comprehensive understanding of education.

Before examine the above issues, the researcher first explain what is meant by ontology and metaphysics. Literally, ontology is derived from the Greek, the word 'ON' meanas there (in the noun meaning *ontos* existence) and logos meaning knowledge. Thus, a simple ontology is the knowledge of the presence or existence of something. In terminology, ontology is the science that investigates the formulation above about essential things that can be said to exist.[2] Science on which there is often analogized as a first philosophy (al-philosophy of al-Ula) in the Aristotelian conception which is also often termed metaphysics. That is, there is a closeness between the ontology to metaphysics. In fact, according to Good ontology is only a part of the study of metaphysics.[3]

B. Al-Attas on Ontology of Education

Education with all aspects is often discussed in the context of a wider space. The space is mainly related to problems of theology, religious, cultural, and even political. It is therefore not surprising that, for example, education represented the interests of a particular religion or belief. Clearly, education can be a representation of religious or otherwise that always represents the existence of religion in education.

Education, in the above context is the embodiment of a media forum doctrine. In such a context, variants of traditional and modern education there is actually no significant difference if then both of them always carry the mission and vision of the spirit of religion as a force which has become fundamental in the process of education in general. Regarding the vision of the spirit of religion as a force just lately much discussed among education experts. They generally consider the real education that emphasizes the spiritual dimension in the broadest sense is education with a holistic learning process or thorough.[4] Thus it can be simplified, that the actual dimensions of education with a strong religious or divinity would open the possibility that education has a holistic paradigm known as holistic education or learning.[5]

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[2] Istilah ontologi pertama kali muncul pada abad ke-17. Istilah ini di gagas oleh Rudolf Goclenus, seorang sarjana skolastik berkebangsaan Inggris. Secara umum menurut MacIntryre, perdebatan tentang ontologi terbagi menjadi dua golongan atau tepatnya dua era. Era skolastik atau abad pertengahan seperti Goclenus sendiri, Johanes Cluberg, dan Christian Wolff memahami ontologi sebagai keniscayaan atas seluruh kenyataan ini dari suatu ada universal (deduktif), sementara filosof *post scholastic* seperti Imanuel Kant, Bochenki of Quinn, dan Martin Heidegger berependapat sebaliknya. Alasdair MacIntrye, "Ontology", dalam *Encyclopedia of Philosophy*, vol. 3, (London: Macmillan, 1986), hlm. 542-543.

[3] Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 1996), hlm. 749-750.

[4] Untuk keseluruhan maksud dari gagasan singkat di atas, peneliti mengambil banyak inspirasi dari John P. Miller (ed.) *Holistic Learning and Spirituality in Education*, (Albany: State University of New York, 2005).

[5] John P. Miller menulis demikian; "What is holistic education? First, holistic education attempts to nurture the development of the whole person. This includes the intellectual, emotional, physical, social, aesthetic, and spiritual. Perhaps, the defining holistic education is spiritual". Ibid., hlm. 2. Tentang makna spiritual, Miller tidak menjelaskan secara tegas, Miller hanya mendeskripsikan bahwa yang dimaksud dengan kata *spiritual* di sini adalah penekanan pada dimensi *soul*, ruh atau jiwa, atau spirit dalam proses pengembangan suatu sistem pendidikan holistik. *Ibid.*, hlm. 10.

Naquib al-Attas and Driyarkara are two intellectual figures who pursue the field of education. Their idea on education is certainly influenced by the dimensions of their religion that they are followed, well as believed, a measure of truth, and as part of their religious belief above visionary who always claimed to be the giver of mercy to all the worlds. It is necessary to understand how the two men sat thinking the position of religion in education. According to al-Attas:[6]

> his arrival, and the faculties of the senses that receive and interpret it are not the same. Because all knowledge comes from God and interpreted by the soul through spiritual faculties and according physical, the most suitable definition-by referring to God as the origin-that science is the arrival of the meaning of an object of knowledge in the soul.

For al - Attas , knowledge comes from God . Science also the coming of the Lord or the source of that knowledge comes from God . Al - Attas argument over the idea bove is from the definition of science itself . According to al - Attas , the nature of science is the realization of a meaning or form into the soul . While the science of the soul which has a mean spirit that has come to a meaning something . Thus there is a dialectical process between the sensory soul catcher knowledge and knowledge itself as an object captured by the senses . The dialectical process is not actually the same pattern and their fishing power between individuals or humans . Clearly , humans are only able to manage and process the al - khushûl (actual or produced) and al - wushûl (the arrival of something) . That's the meaning of that knowledge comes from God . The question then is what kind of knowledge ? The question must be returned to the concept of science as described above . That is , only human beings are in the process of transmission and transformation of the existence of science but on the plains of the essence of knowledge is only God who knows and process them .

Man as subject who do transformation of knowledge always take shelter in the social sphere. The most fundamental of social sphere is religion. It means that religion as a basis for human community doing social creations. For al-Attas, Islam as a religion can not be separated from the position of Islam as an entity which formed a civilization for the people. Therefore for al-Attas, when creativity in education is seen ontologically is as human creativity as a social creature. Humans as social beings can not be separated from human nature religion because religion (al-din) is civilized (al-tamaddun).[7] While civilization can not be separated from the educational aspect. There is no civilization that is not driven and by education because education is the 'heart' pumping energy of motion of a whole civilization.

With an understanding of science as above, for al-Attas, the notion of education as a learning process of knowledge can not be separated from the question and the study of divinity and religious

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[6]Muslims are in concerted agreement that all knowledge comes from God, and we also know that the manner of its arrival, and the faculties and senses that receive and interpret it are distinctly not the same. Since all knowledge comes from God and is interpreted by the soul through its spiritual and physical faculties, it follows that the most suitable definition would be that knowledge, with reference to God as being its origin, is the *arrival in the soul of the meaning of a thing or an object knowledge.* Naquib al-Attas, *The Concept of Education in Islam,* (Kuala Lumpur: ISTAC, 1999), hlm. 16-17. Cetak miring asli.

[7] Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: an Exposition of Fundamental Elements of the Worldview of Islam,* (Kuala Lumpur: ISTAC, 1995), hlm. 41-45.

aspects. Thought of al-Attas is understood from the concept of reality, where the metaphysics of al-Attas woke education. Even so, of course, researchers are well aware that the conception of metaphysics is not built solely for the benefit of educational thinking. Educational thought al-Attas influenced by his conception of metaphysics that he wrestled earlier that he believes that "none of the formulations of Islamic philosophy on education and science that can be developed by ignoring the contribution of Sufi sheikh sheikh-Yanga in the case relating to the true nature of reality".[8]

According to al - Attas reality (the thing) it has two sides : first , the sheer essence of the concept and secondly , the existence in the form of concepts and facts . Essential Reality is merely an existence while the concept of reality is something real and really describe the basic nature of the phenomenon.[9] The view of al - Attas top two sides in the above realities , the consequences on a unified understanding of the essence or quiddity (quidity / mahiyyah / what - to - late) and existence . For al - Attas reality and truth is a unity that is only one form. While other realities that the particular nature of the reality is the manifestation of the above . The reality of it is none other than God . Therefore , al - Attas concluded that Islamic metaphysics is a unified system . Positively Islamic metaphysics to explain the actual nature of reality , through the merger of reason and experience higher levels contained in suprarasional and transempirikal dimensions of human consciousness . In this case , David Wan concluded :[10]

> The concept and reality of God in metaphysics al-Attas brings clear implications for the concept, content, and methods of Islamic education. The knowledge of God that comes from intuition and experience, awareness, the existence of self and the outside world, not merely be automatically proportioned or something cognitive, but more importantly to be something that can be experienced.
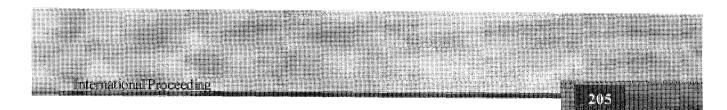
Al-Attas clearly shows how education is built on a base or divinity and religious, metaphysical base education that al-Attas. Base metaphysics al-Attas in a certain understanding placed in the context of other ideas that are still close to the idea of education. Another idea is Islamization of science. That is, the Islamization of knowledge which was initiated by al-Attas has the same ontological foundation with the idea of education. The similarity lies in the concept of Islamic ontologies that al-Attas formulated to serve as a basic foundation in all aspects of thinking. As concluded by Wan Daud, the formulation of this idea is the explanations of the fundamental reality and not merely a manifestation of the concept, there reconceptualization of metaphysics metaphysical entities to form and existence.[11]C.   Conclusion

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[8]Kutipan di atas diambil dari Wan Daud dalam *Filsafat dan Praktek Pendidikan Islam*, hlm. 83. peneliti belum dapat memastikan apakah kutipan di atas merupakan ungkapan Al-Attas atau simpulan dari Wan Daud.

[9] Al-Attas, *Prolegomena to the Metaphysics of Islam*, (Kuala Lumpur: ISTAC, 2001), hlm. 127. Lihat juga dalam *Islam dan Filsafat Sains*, pent. Saiful Mujani, (Bandung: Mizan, 1995), hlm. 48-49.

[10]Wan Daud, *Filsafat dan Praktek Pendidikan*, hlm. 91.

[11] *Ibid.*, hlm. 348.

At the end of this sub, needs to be reiterated that the substance of the issue of religion and divinity as the area of metaphysics in the context of education not in terms of form *wadag* (physical) and metaphysical entities . God and religion are moored furthest point that can be reached by man to find the ultimate end point of what is done both individually and collectively in the study and practice of space education . That's the conclusion of researchers found that thinking of the two figures as objects of educational material used in this study . Therefore, education in general , which carried by al - Attas is education that puts the source and divinity and religious teachings as the basis for its value base . It was certainly in keeping with the history of how religion teaches the meanings of life through the lawyer 's knowledge . However , it does not mean it's the same with *pengagamaan* education or make education to be religion . In fact , process of religionization *pengagamaan* is a strategy that should be buried in advance in order to realize the existence of an adequate education . What are proffered by al - Attas on education as by or under the impression there is no difference with the religion itself . Even the concept of education is carried on eventually lost his way , because it is so dense symbols and religious ideas that go into education .

With the above explanation becomes clear that al - Attas experience as personal and social context affect konsepsianya conception of education . al - Attas inspired many of the constructs and concepts of education in Islam that developed in the medieval era or , where the quest of science can not be separated from the question of ethics or morality . al - Attas puts the concept of God and religion in the frame and space is always at the same nurturing and limit an answer from the question of what the nature of education .

D. Reading

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