

Empathy-Based Moral Education: A Comparative Study of Al-Attas's Concept of *Ta'dib* and Hasan Al-Banna's Concept of *Tarbiyah* from a Literature Review Perspective

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ABSTRACT

Moral education in Islamic schools faces complex challenges amid globalisation, digital culture, value pluralism, and the weakening of students' social-emotional awareness. This article presents a systematic conceptual literature review comparing Syed Muhammad Naquib Al-Attas's concept of *ta'dib* and Hasan Al-Banna's concept of *tarbiyah* as theoretical foundations for empathy-based moral education. Using an adapted systematic review protocol, relevant primary and secondary sources were identified, screened, and analysed thematically to examine the conceptual foundations, pedagogical implications, and points of convergence and divergence between the two thinkers. The findings show that *ta'dib* provides a strong epistemological and spiritual foundation for the formation of *adab*, moral consciousness, and proper recognition of human dignity, whereas *tarbiyah* offers a more operational communal framework through *ukhuwwah*, habituation, *halaqah*, and social responsibility. The main contribution of this article is an integrative model of Islamic empathic moral education that connects worldview formation, the internalisation of *adab*, relational practice, social-emotional learning, and reflective social action. This model strengthens Islamic moral education by combining philosophical depth with pedagogical strategies that can be implemented in contemporary Islamic schools.

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1. INTRODUCTION

Moral education in Islamic schools is facing increasingly serious pressures in the era of globalisation and digital transformation. The rise of intolerance, cyberbullying, weakening social

concern, and moral identity crises among Muslim students indicates that existing approaches to moral education have not yet fully succeeded in developing authentic character and strong social empathy (Ahmad, 2021; Hidayatullah & Arif, 2022). The dominance of digital culture, which encourages individualism and reduces the quality of face-to-face social interaction, has further exacerbated this condition.

Two prominent thinkers in Islamic education whose ideas are particularly relevant to this context are Syed Muhammad Naquib Al-Attas and Hasan Al-Banna. Al-Attas, through his concept of *ta'dib* rooted in *adab*, offers a strong epistemological and ontological foundation for Islamic education that goes beyond the mere transfer of knowledge (Al-Attas, 1999; Ahmed, 2018). Al-Banna, through his socially oriented concept of *tarbiyah*, provides an integrative framework for personality formation directed towards social transformation (Aswanda et al., 2023; Putri & Nurhuda, 2023). Although the two thinkers emerged from different historical contexts, their ideas remain highly relevant to the challenges of contemporary moral education.

A review of the existing literature shows that studies on Al-Attas's *ta'dib* and Al-Banna's *tarbiyah* have largely been conducted separately (Ahmad, 2021; Aswanda et al., 2023; Alam, 2024; Putri & Nurhuda, 2023). However, most of these studies still focus on the exposition of each thinker's ideas, their general relevance to Islamic education, or character education more broadly. Three important gaps therefore remain. First, few studies have systematically compared the epistemological basis of *ta'dib* with the practical-communal basis of *tarbiyah*. Secondly, the relationship between these two concepts and empathy as a core moral competence has not been elaborated with sufficient depth. Thirdly, previous research tends to stop at normative description and has not yet offered an integrative pedagogical model that can be translated into the curriculum, *halaqah*, habituation, social projects, and character assessment. Accordingly, the novelty of this article lies in its conceptual synthesis of *ta'dib* and *tarbiyah* in order to formulate an empathy-based model of moral education with a clearer philosophical foundation, pedagogical structure, and implementation indicators.

The research questions guiding this article are: (1) what are the conceptual characteristics of Al-Attas's *ta'dib* and Al-Banna's *tarbiyah* in moral education; (2) what are the similarities, differences, and complementary potential of the two concepts in developing empathy; and (3) how can a synthesis of these two concepts be formulated into an empathy-based model of moral education that is relevant to contemporary Islamic schools?

2. LITERATURE REVIEW

2.1. The Concepts of *Ta'dib* and *Adab*: The Thought of Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib Al-Attas is a Malaysian philosopher and scholar of Islamic education who is widely recognised as one of the most influential Muslim thinkers of the twentieth century. In his work *The Concept of Education in Islam* (1999), Al-Attas proposes *ta'dib* as the most appropriate term for Islamic education. Ahmed (2018) explains that Al-Attas's concept of *ta'dib* constitutes an important contribution of the Islamic intellectual tradition to global educational philosophy, as it offers an indigenous perspective while also moving beyond the West-East dichotomy in educational discourse.

In Al-Attas's thought, *adab* is not merely politeness or social etiquette. Rather, *adab* refers to awareness and recognition of the proper place of everything within the order of creation, as well as the individual's ability to position himself correctly within that order (Al-Attas, 1999). Hidayatullah and Arif (2022) explain that, in Al-Attas's ethical system, *adab* encompasses epistemological, ethical, and spiritual dimensions: epistemological in terms of recognising true knowledge, ethical in terms of acting in accordance with knowledge, and spiritual in terms of situating oneself properly before Allah. Ahmad et al. (2023) confirm that Al-Attas's *ta'dib* provides strong character foundations for the development of the contemporary Islamic education curriculum.

Al-Attas (1999) emphasises that the loss of *adab* constitutes the most fundamental civilisational crisis facing contemporary Muslims. This crisis is manifested in the disconnection between knowledge and moral values, as well as in the inability of individuals to respond to social realities with sufficient sensitivity and responsibility. Alam (2024) shows that the implementation of *ta'dib* in the Islamic Religious Education curriculum requires a concrete methodological bridge so that Al-Attas's philosophical ideas can be applied effectively at the school level.

2.2. The Concept of *Tarbiyah*: The Thought of Hasan Al-Banna

Hasan Al-Banna (1906–1949) was the founder of the Muslim Brotherhood in Egypt and one of the most influential figures of Islamic reform in the twentieth century. Aswanda et al. (2023) explain that Al-Banna's educational thought emerged from the context of a Muslim community weakened by colonialism, which therefore required an educational model that would not only form ritually pious individuals but also socially active ones.

Al-Banna's concept of *tarbiyah* emphasises personality formation through three interrelated dimensions: *tarbiyah ruhiyyah* or spiritual development, *tarbiyah fikriyyah* or intellectual development, and *tarbiyah badaniyyah* or physical development. Putri and Nurhuda (2023) affirm that Al-Banna's *tarbiyah* explicitly aims to form individuals who are both *shalih*—personally pious—and *mushlih*—actively engaged in improving social conditions. This integration of individual piety and communal responsibility is a distinctive feature of his thought.

Al-Banna explicitly emphasises *ukhuwwah Islamiyyah* as the moral foundation of a Muslim's social action. The *halaqah* model, a structured study circle that encourages mutual care, solidarity, and collective formation, serves as a central instrument of *tarbiyah*. Aswanda et al. (2023) show that this *halaqah* model is effective in building social commitment and communal empathy because it creates a learning experience that is both reflective and grounded in real relationships.

2.3. Comparative Analysis: Similarities And Differences

A study of the thought of Al-Attas and Al-Banna reveals significant similarities and differences that are mutually complementary. Table 1 summarises the results of this comparative analysis.

Table 1. Comparative Analysis of Al-Attas's *Ta'dib* and Al-Banna's *Tarbiyah*

Aspect	Al-Attas (<i>Ta'dib</i>)	Al-Banna (<i>Tarbiyah</i>)
Main Concept	<i>Ta'dib</i> and <i>Adab</i>	<i>Tarbiyah</i> and <i>Ukhuwwah</i>
Point of Departure	Epistemological crisis and the secularisation of knowledge	Colonialism and socio-political crisis
Orientation	Individual → Cosmic (top-down)	Communal → Social (bottom-up)
Ultimate Aim	The civilised <i>insan kamil</i>	A Muslim who is <i>shalih</i> and <i>mushlih</i>
Empathy within the Framework	An expression of mature individual <i>adab</i>	An obligation arising from <i>ukhuwwah Islamiyyah</i>
Main Method	Internalisation of the correct Islamic worldview	<i>Halaqah</i> and community formation
Similarities	Holistic, anti-reductionist, integration of moral, spiritual, and intellectual dimensions, and	Holistic, anti-reductionist, integration of moral, spiritual, and intellectual dimensions, and

	empathy as the core of Islamic morality	empathy as the core of Islamic morality
Complementary Potential	Al-Attas's philosophical foundation + Al-Banna's practical methodology → an integrative model of moral education	Al-Attas's philosophical foundation + Al-Banna's practical methodology → an integrative model of moral education

In terms of similarities, both thinkers reject educational reductionism that focuses solely on the transfer of cognitive knowledge. Both emphasise the integration of intellectual, spiritual, and moral dimensions, and position Islamic values as a normative foundation that cannot be compromised. More importantly, both recognise that empathy and concern for others are inseparable dimensions of authentic Islamic morality (Ahmad, 2021; Aswanda et al., 2023).

In terms of differences, there is a sharp contrast in their points of departure and orientation. Al-Attas begins with an epistemological critique of the secularisation of knowledge—which he identifies as the greatest crisis facing contemporary Muslims (Al-Attas, 1993)—and aims to correct the worldview that forms the foundation of the entire process of moral education. This approach is top-down and individual-epistemological in nature. Al-Banna, by contrast, begins from the context of the struggle for independence and aims to form individuals who are able to contribute actively to social change. His approach is more bottom-up and communal-praxological (Hidayatullah & Arif, 2022; Putri & Nurhuda, 2023).

Recent studies also show that Al-Attas's *ta'dib* is widely understood as a basis for purifying the aims of education, forming *adab*, and responding to modern moral crises (Sassi, 2018; Mariana et al., 2023; Hanif & Fian, 2023; In'ami et al., 2025). Meanwhile, studies on Hasan Al-Banna emphasise *tarbiyah* as the formation of a complete Muslim personality, encompassing the heart, intellect, body, morality, skills, and social responsibility (Huda, 2015; Choli & Farhana, 2022). The literature on *tarbiyah*, *ta'lim*, and *ta'dib* also shows that these three terms are interrelated, although each has a different pedagogical emphasis (Susanti et al., 2023).

2.4 The Theory of Empathy: Perspectives from Moral Psychology and SEL

Empathy is a psychological and moral capacity that enables individuals to understand and feel the emotional condition of others (Hoffman, 2000). Hoffman distinguishes four levels of empathy development, ranging from reactive global empathy to mature empathy, which involves awareness of the general condition of others beyond an immediate situation. In the context of moral education, empathy functions as a fundamental mechanism that bridges moral knowledge and moral action.

Cipriano et al. (2023), in a comprehensive meta-analysis of 424 studies from 53 countries, demonstrate that school-based SEL interventions significantly improve students' social skills, prosocial behaviour, and moral competence. Taylor et al. (2017), in a longitudinal meta-analysis of 82 SEL programmes, show that these benefits persist from six months to eighteen years after the intervention. Greenberg et al. (2017) further add that effective SEL is a public-health approach in education that provides long-term benefits for children's development.

Noddings's (2013) theory of the ethic of care complements this perspective by emphasising the importance of authentic caring relationships between teachers and students as the foundation of effective moral education. This relationship corresponds to the concept of the teacher as *murabbi* in Al-Banna's *tarbiyah*, and to the teacher's role as a former of *adab* within Al-Attas's *ta'dib* framework.

3. METHODS

This study employs a systematic conceptual literature review approach, namely a systematic literature review directed towards developing a conceptual synthesis rather than

measuring the effects of interventions quantitatively. This approach was selected because the object of the study consists of the philosophical-pedagogical ideas of Al-Attas and Al-Banna, which need to be analysed through literature searching, selection, thematic coding, and argumentative comparison. Thus, the term *systematic* is used to emphasise the transparency of the literature search and selection process, while the term *conceptual* indicates that the main outcome of the study is a theoretical model and its pedagogical implications.

Table 2. Literature Search Strategy and Eligibility Criteria

Component	Description	Methodological Purpose
Databases/sources	Google Scholar, Crossref/DOI, Islamic education journals, primary books by Al-Attas and Al-Banna, and international articles related to empathy, moral education, and social-emotional learning.	To broaden the scope of relevant conceptual and empirical literature.
Main keywords	<i>ta'dib</i> , <i>adab</i> , Syed Muhammad Naquib Al-Attas, <i>tarbiyah</i> , Hasan Al-Banna, Islamic moral education, empathy education, character education, social-emotional learning.	To ensure that the search was directed towards the main constructs of the study.
Inclusion criteria	Sources discussing at least one of the main constructs: <i>ta'dib/adab</i> , <i>tarbiyah/ukhuwwah</i> , moral education, empathy, or social-emotional education.	To ensure direct relevance to the research questions.
Exclusion criteria	Popular writings without clear academic identity, sources that merely repeat general definitions, and literature irrelevant to moral education or empathy.	To maintain the quality and relevance of the material used for synthesis.
Analytical technique	Thematic coding and comparative synthesis of concepts, basic assumptions, educational orientations, pedagogical implications, and empathy indicators.	To produce a critical synthesis and a defensible conceptual model.

The data sources consist of: (1) Al-Attas's primary works on Islam, secularism, worldview, *adab*, and Islamic education; (2) primary and secondary sources on Hasan Al-Banna, particularly those related to *tarbiyah*, *ukhuwwah*, *halaqah/usrah*, and the formation of Muslim personality; and (3) contemporary literature on Islamic moral education, character education, social-emotional learning, empathy education, moral development, and the ethic of care. Literature was selected on the basis of relevance, academic quality, clear bibliographic identity, and its contribution to comparative analysis.

The exclusion criteria included popular writings without an academic basis, articles that merely described a thinker without linking the discussion to moral education or empathy, sources without clear bibliographic identity, and literature irrelevant to the research questions. The selection process was reconstructed through four stages: identification, title-abstract screening, full-text eligibility assessment, and the determination of sources for in-depth analysis.

Data analysis was conducted through open coding, axial coding, comparative analysis, and conceptual synthesis. The main themes coded included *adab*, worldview, *ukhuwwah*, personality formation, cognitive empathy, affective empathy, and social responsibility. The validity of the

review was strengthened through source triangulation, thematic consistency across the literature, and critical reading of the limitations of each thinker.

Table 3. Literature Selection Protocol and Quality Assessment

Stage	Assessment Focus	Decision Criteria
Identification	Searching for primary and secondary sources using main keywords related to <i>ta'dib</i> , <i>tarbiyah</i> , moral education, empathy, and SEL.	Sources had to be directly related to one of the main constructs of the study.
Screening	Examination of titles, abstracts, tables of contents, and argumentative focus.	Sources that were merely popular, repetitive, or lacked clear bibliographic identity were excluded.
Eligibility	Full reading of relevant sources.	Sources were retained if they offered conceptual, empirical, or methodological contributions to the comparative analysis.
Inclusion	Grouping sources into the themes of Al-Attas, Al-Banna, moral education, empathy, and SEL.	Selected sources were used to develop a critical synthesis and an integrative conceptual model.

4. FINDINGS AND DISCUSSION

This systematic literature review produced five main findings that highlight the similarities, differences, complementary potential, pedagogical model, and contemporary relevance of synthesising Al-Attas's *ta'dib* and Al-Banna's *tarbiyah* in the context of empathy-based moral education. These findings show that moral education cannot be understood merely as the transmission of right-and-wrong norms, but must instead be positioned as a process of developing moral consciousness, inner sensitivity, and social responsibility in a gradual manner. Thus, this discussion does not only compare two concepts of Islamic education, but also seeks to show how both can be formulated into a more operational conceptual framework for contemporary Islamic schools.

4.1. Fundamental Similarities: Holism, Anti-Reductionism, and the Roots of Empathy in Islam

The first finding shows that Al-Attas and Al-Banna share a strong commitment to holistic and anti-reductionist education. Al-Attas emphasises the integration of the *'aqliyyah*, *ruhiyyah*, and *khuluqiyyah* dimensions as a prerequisite for authentic *ta'dib* (Ahmad, 2021), while Al-Banna stresses the balance of *tarbiyah fikriyyah*, *tarbiyah ruhiyyah*, and *tarbiyah badaniyyah* as the foundation of a complete Muslim personality (Putri & Nurhuda, 2023). Both firmly reject educational models that separate the intellectual dimension from the moral and spiritual dimensions. In the context of Islamic schools, this similarity is important because the practice of moral education often remains limited to the cognitive aspect, such as memorising textual evidence, defining moral concepts, or mastering religious subject matter, without ensuring that such knowledge genuinely shapes students' attitudes and behaviour. Both *ta'dib* and *tarbiyah* require religious knowledge to function as a transformative force that shapes ways of thinking, feeling, and acting.

The second similarity is their rejection of moral education that is merely verbalistic and cognitive. For Al-Attas, moral education must culminate in the internalisation of authentic *adab*, rather than the memorisation of rules. For Al-Banna, genuine *tarbiyah* must produce real social

commitment and fundamental behavioural change (Aswanda et al., 2023). This is in line with the findings of Cipriano et al. (2023), which show that effective SEL programmes are those that integrate moral knowledge with authentic emotional and social experience. In other words, moral learning needs to move from *knowing* towards *being* and *doing*. Students should not only know that caring for others is an Islamic value, but should also be trained to feel the suffering of others, reflect on their moral responsibility, and take proportionate action. It is here that empathy becomes a bridge between knowledge and action: it transforms moral knowledge into an ethical impulse to act.

The third similarity lies in their shared recognition that empathy is an inseparable dimension of authentic Islamic morality. Al-Attas relates this to the concept of *adab* in its social dimension: a person who possesses *adab* is able to feel and respond to the condition of others because he recognises the noble position of every human being within the order of Allah's creation. Al-Banna connects it to *ukhuwwah Islamiyyah*, which explicitly requires every Muslim to feel the suffering of his fellow believers and act to alleviate it—an expression of what Hoffman (2000) refers to as mature empathic concern. From this perspective, empathy is not merely a psychological ability to understand the emotions of others, but a moral quality rooted in faith, *adab*, and brotherhood. Islamic empathy does not stop at pity; rather, it is directed towards actions that are right, just, and responsible. Therefore, empathy-based moral education must balance affective, cognitive, spiritual, and social-practical dimensions.

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4.3. Critical Difference: Individual versus Communal Orientation

The most fundamental difference between Al-Attas and Al-Banna lies in the starting point and orientation of their educational thought. Al-Attas positions the rectification of worldview as an essential first step: sound knowledge of the nature of the human being, God, and the universe is a prerequisite for the formation of authentic *adab*. Hidayatullah and Arif (2022) explain that, within Al-Attas's ethical system, the individual's relationship with Allah must first be rectified before social relationships can function properly. This approach is top-down: social transformation is a natural consequence of the formation of individuals whose worldview is sound. The strength of this approach lies in the depth of its foundation. Empathy is not built upon temporary sentiment, but upon the ontological awareness that human beings possess dignity, trust, and moral relations with others.

Al-Banna, by contrast, adopts a more bottom-up and communal-praxeological approach. Social transformation does not have to wait until the rectification of the individual worldview has been completed; both must take place simultaneously through active participation in the *tarbiyah* community. Al-Banna's *halaqah* model is designed to create a social environment conducive to character formation through direct social experience, mutual support, and collective reflection (Aswanda et al., 2023). Ahmed (2018) further notes that this difference in approach reflects different responses to the contexts of colonialism and modernity faced by each figure. Al-Banna's strength lies in his ability to translate values into collective habits. Within the *tarbiyah* community, students are not only invited to understand the concept of *ukhuwwah*, but also to experience it through interaction, cooperation, group discipline, and social service.

The implications for the development of empathy are highly significant. Within Al-Attas's framework, empathy develops as a natural expression of mature *adab*—the internalisation of a sound worldview organically produces sensitivity towards others. Within Al-Banna's framework, empathy is understood more as a social obligation that must be actively trained and realised through communal involvement. These two dimensions reflect two complementary aspects of empathy in moral psychology: empathy as an internal competence that needs to be developed, and empathy as a moral commitment that needs to be realised in action (Hoffman, 2000).

If one follows only Al-Attas, empathy education risks becoming overly conceptual and insufficiently measurable in practice. Conversely, if one follows only Al-Banna, empathy education risks becoming a form of social activism without deep epistemological reflection. Therefore, a synthesis of the two becomes important so that empathy education may possess both philosophical roots and a concrete pedagogical form.

4.4. Epistemological Differences: *Adab* and *Takwin al-Shakhsiyyah*

The second crucial difference lies in their epistemological foundations. Al-Attas begins with a critique of the secularisation of knowledge and seeks first to correct the worldview before discussing social practice (Al-Attas, 1993). Alam (2024) shows that this approach is philosophically comprehensive, yet requires concrete methodological elaboration in order to be implemented effectively at the school level. This represents one of the limitations of Al-

Attas's approach. In the context of the curriculum, the idea of *adab* needs to be translated into observable learning indicators, pedagogical strategies, and assessment instruments. For example, *adab* towards others can be elaborated into the ability to listen empathetically, respect differences, avoid digital humiliation, and help peers who are experiencing difficulties.

Al-Banna, by contrast, emphasises the formation of personality (*takwin al-shakhsiyyah*) through a structured, systematic, and communally grounded process of *tarbiyah*. This approach is more responsive to the urgency of social change and easier to operationalise within educational institutions. Greenberg et al. (2017) show that approaches which integrate value formation with active social engagement—as found in Al-Banna's *tarbiyah* model—produce stronger and more sustainable effects on students' moral development. However, an approach that places excessive emphasis on social habituation also requires philosophical control so that it does not become a mere formal routine. *Halaqah*, social projects, and group activities must always be connected to value reflection: why the action matters, how it relates to *adab*, and how it brings students closer to the aims of Islamic education.

4.5. Complementary Potential and an Integrative Model of Moral Education

The most interesting finding of this comparative review is that the differences between Al-Attas and Al-Banna are complementary rather than contradictory. The weakness of Al-Attas's approach, which tends to be abstract and philosophical and therefore provides limited operational guidance for teachers, can be complemented by the strength of Al-Banna's approach, which is more pragmatic and community-based. Conversely, the weakness of Al-Banna's approach, which may be vulnerable to social activism without a strong epistemological foundation, can be strengthened by the philosophical depth of Al-Attas's approach (Alam, 2024; Ahmad et al., 2023). This synthesis has theoretical value because it brings together two levels of Islamic education: the foundational level and the practical level. At the foundational level, *ta'dib* provides a basis for understanding the nature of the human being, knowledge, and *adab*. At the practical level, *tarbiyah* offers mechanisms of formation through community, exemplary practice, training, and behavioural evaluation.

Based on this synthesis, this study proposes an integrative model of empathy-based moral education with the following conceptual flow. This model is designed not as a replacement for the existing Islamic education curriculum, but as a strengthening framework so that moral education content, character-building activities, and students' social activities have a clearer direction. Conceptually, the model is based on the assumption that empathy cannot be formed merely through moral lectures, but must be developed through the integration of value understanding, attitude habituation, relational experience, and spiritual reflection.

5. Al-Attas's *ta'dib* Foundation: *Adab* and the Islamic Worldview

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Al-Banna's *tarbiyah*

Orientation: *Ukhuwwah* and *Halaqah* → Development of Islamic Empathy → Reflective Active Pedagogy (Noddings, 2013; SEL) → Moral Internalisation → A Muslim with *Adab* and Social Responsibility

The theoretical contribution of this model lies in positioning empathy both as the result of the internalisation of *adab* and as a moral energy for social responsibility. *Ta'dib* provides a normative direction so that empathy does not remain merely emotional sympathy without a value-based compass, while *tarbiyah* provides a social mechanism so that *adab* does not remain confined to individual piety. Thus, this model bridges two weaknesses that often appear in moral education: a philosophical tendency that is difficult to operationalise and a practical tendency that loses its epistemological foundation. In Islamic schools, this model can be translated into the teaching of

aqidah-akhlak, self-reflection, habituation of *adab*, *halaqah*, social service projects, assessment of empathic behaviour, and continuous teacher guidance.

This model consists of four mutually reinforcing layers. The first layer is the philosophical-spiritual foundation: instilling the correct Islamic worldview (Al-Attas), while at the same time building commitment to *ukhuwwah* and communal responsibility (Al-Banna). The second layer is the development of empathy: individually through the internalisation of *adab*, and communally through *halaqah*-based experience. The third layer is pedagogy: employing the ethic of care (Noddings, 2013) combined with structured SEL (Cipriano et al., 2023). The fourth layer is evaluation: a comprehensive assessment that measures moral and social-emotional development, rather than merely cognitive aspects. Taylor et al. (2017) confirm that the positive effects of SEL integrated with moral values persist significantly in the long term. These four layers should be understood as a cycle rather than as a linear sequence that stops at a single stage. Worldview gives rise to *adab*, *adab* cultivates empathy, empathy encourages social action, and social action is then reflected upon in order to deepen students' worldview and moral consciousness.

Table 4. An Empathy-Based Moral Education Model Synthesised from *Ta'dib* and *Tarbiyah*

Model Layer	Conceptual Source	Educational Function	Empathy Indicator
<i>Adab</i> foundation	Al-Attas	Instilling a tawhidic worldview, awareness of the hierarchy of values, and respect for knowledge, teachers, the self, and others.	Students are able to position themselves appropriately, respect the dignity of others, and avoid degrading behaviour.
Self-formation	Al-Attas and Al-Banna	Building moral consciousness, spiritual discipline, and moral habits through reflection and practice.	Students demonstrate self-control, honesty, responsibility, and sensitivity to the consequences of their actions.
<i>Ukhuwwah</i> relations	Al-Banna	Habituating care, cooperation, advice-giving, and solidarity through a learning community.	Students are able to listen, understand their peers' feelings, offer help, and resolve conflicts fairly.
Social action	Al-Banna grounded in Al-Attas's <i>adab</i>	Connecting personal morality with social service and responsibility towards society.	Students participate in acts of goodness, service, and humanitarian advocacy in a courteous manner.

The practical implementation of this model can be realised through: (a) thematic studies on *adab* and social responsibility; (b) *halaqah*-based learning groups that foster solidarity and mutual care; (c) structured community service projects accompanied by academic reflection; (d) perspective-taking exercises in contextual moral situations; and (e) moral reflection journals that connect social experience with Islamic principles. In order to meet academic and pedagogical standards, these forms of implementation need to be supported by clear assessment rubrics. Such rubrics may include indicators such as the ability to understand the

perspectives of others, willingness to help, the ability to control emotional responses, honesty in reflection, and consistency of empathic behaviour in both classroom and digital spaces. In this way, empathy does not remain a normative slogan, but becomes a moral competence that can be observed, cultivated, and evaluated continuously.

4.6. Implementation Challenges and Relevance in the Digital Era

The literature review identifies two main challenges in implementation. The first concerns teachers' pedagogical capacity. Integrating the philosophical depth of Al-Attas with the practical methodology of Al-Banna requires a deep understanding of both systems of thought. Alam (2024) shows that the gap between the ideals of Islamic education and teachers' implementation capacity is a systemic obstacle that needs to be addressed through targeted and continuous training programmes. Teachers should not only understand the theories of *adab* and *tarbiyah*, but must also be able to design learning experiences that are reflective, dialogical, and action-based. Teacher training should include the development of teaching materials, techniques for facilitating moral discussion, *halaqah* mentoring, character assessment, and strategies for handling students' social conflicts empathetically.

The second challenge concerns contextualisation in the digital era. Ahmad et al. (2023) show that the foundations of Al-Attas's *ta'dib* offer a strong framework for responding to digital challenges: the concept of *adab* can serve as a basis for morally grounded digital literacy, in which technology is used with ethical awareness and strong social sensitivity. Greenberg et al. (2017) confirm that SEL approaches integrated with moral values provide protection against the negative effects of digital culture on students' social-emotional development. In this context, digital *adab* can be understood as the ability to use social media responsibly, preserve the dignity of others, verify information, avoid hate speech, and refrain from using digital spaces to shame or degrade others.

The relevance of both thinkers has become even stronger in the digital era. The *loss of adab* that Al-Attas (1999) warned against—namely the disconnection between knowledge and morality—now finds its manifestation in the spread of false information, cyberbullying, and digital exploitation without ethical consideration. Meanwhile, the *ukhuwwah* and communal responsibility emphasised by Al-Banna have become increasingly crucial as an antidote to digital individualism and narcissism. Islamic schools that are able to integrate these two visions will produce a generation that is not only intellectually capable, but also rich in empathy, morally strong, and socially responsible. Thus, the synthesis of *ta'dib* and *tarbiyah* is relevant not merely as a historical discourse, but also as a strategic framework for responding to the contemporary crisis of character. Empathy-based moral education should be directed towards forming students who are able to think correctly, feel humanely, interact with *adab*, and act socially for the common good.

In addition, this integrative model has implications for the development of future research. This study remains conceptual and literature-based; therefore, the effectiveness of the model needs to be tested through field research in Islamic schools using more empirical designs, such as case studies, classroom action research, or quasi-experimental research. Future studies may develop learning modules, instruments for measuring Islamic empathy, and teacher training models that combine *ta'dib*, *tarbiyah*, the ethic of care, and SEL. In this way, the ideas proposed in this article will not remain at the normative level, but can be tested, refined, and adapted to the real needs of students. This is important because the standards of scholarly publication require clarity of theoretical contribution as well as practical implications that can be traced systematically. Therefore, this article may be further strengthened in the future through empirical data, a more detailed literature synthesis table, and clearer affirmation of its original contribution to the discourse of contemporary Islamic

moral education, so that the model can be implemented systematically and measurably in practice.

This study has several limitations. First, the proposed model remains conceptual and has not yet been tested through field research; therefore, claims regarding its effectiveness should be read as theoretical propositions. Secondly, part of the literature on Al-Attas and Al-Banna remains normative in nature, making empirical studies necessary to examine how *adab*, *ukhuwwah*, and empathy are actually formed in learning practice. Thirdly, the socio-political context of Al-Banna's thought needs to be read carefully so that *tarbiyah* is not reduced to ideological indoctrination, but is instead positioned as the formation of morality, solidarity, and social responsibility grounded in the principle of *rahmatan lil-'alamin*. Fourthly, future research needs to develop instruments for measuring Islamic empathy, learning modules, and quasi-experimental or longitudinal study designs so that this model can be empirically validated.

4. CONCLUSION

This systematic-conceptual literature review shows that Syed Muhammad Naquib Al-Attas's concept of *ta'dib* and Hasan Al-Banna's concept of *tarbiyah*, although different in emphasis and pedagogical orientation, offer complementary foundations for the development of empathy-based moral education in contemporary Islamic schools. The novelty of this study lies in its mapping of the epistemological and practical differences between the two thinkers, as well as its synthesis of these differences into an Islamic empathic moral education model that connects worldview, *adab*, *ukhuwwah*, habituation, reflection, and social action.

Their similarities—holism, anti-reductionism, and commitment to empathy as part of Islamic morality—provide a strong shared foundation. Their differences—Al-Attas's emphasis on individual moral consciousness rooted in *adab*, and Al-Banna's emphasis on communal responsibility rooted in *ukhuwwah*—are complementary and enrich the resulting pedagogical framework. The synthesis of the two, integrated with the ethic of care theory (Noddings, 2013) and SEL (Cipriano et al., 2023; Taylor et al., 2017), produces a model of moral education that possesses both philosophical depth and pedagogical operability.

Practically, Islamic schools are advised to: (1) integrate the development of an Islamic worldview based on *ta'dib* into the curriculum; (2) adopt the *tarbiyah*-based *halaqah* model as a learning format that fosters solidarity and communal empathy; (3) integrate structured SEL strategies as an operationalisation of the values of *adab* and *ukhuwwah*; and (4) develop a comprehensive character assessment system that goes beyond cognitive aspects. Future research is recommended to examine the empirical implementation of this model in various Islamic school contexts and to measure its impact on students' empathy and moral development longitudinally.

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