

Islamic Education Thinking According To Sayyid Quthub

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Abstract: Maksud dari penelitian ini adalah untuk melacak pemikiran Sayyid Quthub tentang pendidikan Islam. Sistem pendidikan yang digunakan pada zaman sekarang ini merupakan adopsi dari teori-teori pendidikan barat. Sehingga teori-teori dari pendidikan Islam itu sendiri sering dipandang tradisonal atau klasik sehingga sistem pendidikan Islam di era modern kurang tepat untuk digunakan. Metode penelitian yang digunakan adalah library research. Yaitu menganalisis buku-buku karaya dari Sayyid Quthub dan jurnal-jurnal yang berkaitan dengan topik pembahasan. Adapun hasil penelitiannya yaitu diantara teori pendidikan Islam dan teori pendidikan Barat terdapat perbedaan yang cukup mendasar. Sehingga Sayyid Quthub melarang orang Islam untuk mengadopsi teori-teori dari barat dalam hal aqidah, moral yang sekiranya akan merusak iman seorang muslim. Sayyid Quthub membatasi orang Islam untuk mencedok teori-teori pendidikan Barat yang berkaitan dengan pendidikan sains, seperti kimia, fisika, matematika dan yang sejenisnya. Karena pada dasarnya konsep pendidikan tersebut sangat relevan dengan perkembangan pendidikan modern saat ini.

PENDAHULUAN

Education theory is the foundation and initial foothold in implementing education, for example curriculum development, school management and teaching and learning processes. Curriculum and learning have a relationship with educational theory or in the preparation of a curriculum and this learning plan refers to educational theory. Various theories developed today have colored the process and practice of education. The contribution of figures in creating theories has provided development and progress in the educational process. The birth of theory in the field of education gives a new color to the education system, teaching and learning process, school management and learning methods. The shift in the methods and patterns of teacher learning towards students is a process of implementing theory in the field of education. In the world of education, various kinds of theories are developed by educational leaders. These developments give color to the pattern of education (Sholichah, 2018).

The national education system used today is the result of the adoption of Western educational theories. While Islamic educational theories are sometimes often forgotten and even abandoned so that we cannot distinguish which educational theories originate from the West and which

educational theories originate from the Islamic world. Whereas between Western educational theory and Islamic education theory has a fairly fundamental difference (Darwis, 2013). Sayyid Quthub in his book "Tafsir Fi Zilalil Qur'an" says that a Muslim should not unite two sources of knowledge namely Islamic and Western educational theory (Qutb, 2003). In addition, Sayyid Quthub also strongly rejected various cultural elements originating from the western world because according to Sayyid Quthub it would damage the morals and creeds of Muslims (Nasution, 2020). Therefore, it is necessary for us to examine more deeply the views of Islamic figures about the theory of Islamic education and the model of Islamic education, including the educational thought of Sayyid Quthub.

METODE PENELITIAN

The research method used in this study is library research. Library research is a research method where the study material is sourced from written materials such as books, journals, proceedings, and so on related to the topic of discussion (Moleong, 2000). The steps in this research are to determine the topic to be discussed, namely about Sayyid Quthub's thoughts on Islamic education in his works such as tafsir fi zilalil Qur'an, Ma'alim fi Tariq and so on related to the topic of discussion. The analysis technique in this study is qualitative content analysis (content analysis), which is an analysis to find out the product of media content in detail and detail, and be able to relate it to reality or social situations when messages are made (Hariwijaya, 2017). This technique is used to draw conclusions through attempts to find the characteristics of the message, which is done objectively and systematically (Komariah, 2009).

HASIL DAN PEMBAHASAN

Short Biography of Sayyid Quthub

Before we know his thoughts, of course, we first know who the figure of Sayyid Qutb is. Sayyid Qutb was Egypt's most prominent Islamic activist and the most famous member of the Muslim Brotherhood organization until his execution by the Nasser regime in 1966. Among his works, biographers compare his overall standing as an Islamic thinker and activist with that of Ayatollah Khomeini. He was the author of several works on Islamic ideology including radical Milestones (1964) for publication in which he was hanged. In 1948, he was sent by the Egyptian Ministry of Education to the United States to study American pedagogical methods. He studied at Wilson's Teachers' College (now the University of the District of Columbia); Northern Colorado Teachers' University, where he earned an M.A. in education, and at Stanford University. Upon his return to Egypt in 1950, he published a report on his stay in the United States in the Egyptian magazine Al-Risala under the title, "The America I See." (Testi, 1951).

The same story was later included in a book edited by Abd al-Fattah al-Khalidi under the title Amrika min al-Dakhil bi-Minzar Sayyid Qutb (America from Within Through the Eyes of Sayyid Qutb). The title page has an image of the partially folded American flag with a blood-stained black striped flag underneath. America may seem like one thing, but inside is something completely different.

Islamic Education Thought According to Sayyid Quthub

Islamic education according to Sayyid Quthub is a conscious effort made by humans to become people who believe and fear Allah Almighty and live a life based on the Qur'an and Hadith. Man was created by God solely to worship Him. As it is said in the Qur'an, "I did not create jinns and manusai but that they might worship Me" (Adz-Dhari'ah:5). For this reason, education here

serves to teach humans so that they are aware of their task of being created on this earth. In addition, humans are also sent by God as leaders on this earth. But there are often many leaders who do not know themselves, they are arrogant about the power they have, unfair behavior (Qutb, 2003).

Education according to Sayyid Quṭb in *Tafsīr Fī Zilāl Al-Qur'ān* is a teaching whereby one recognizes diversity and difference as *sunnatullāh*, and is also a sign of Allah's power. God's decree on diversity has the purpose that humans can know each other, be brothers, work together, improve each other, provide mutual benefits and also be compassionate so as to create a harmonious, safe and harmonious life. Sayyid Quṭb viewed Islamic education as a character of Islam, in his *tafsir* Sayyid Quṭb even criticized people who were fanatical towards certain tribes or groups by calling them ignorant (Nasution, 2020). The education proposed by Sayyid Qutb is education whose final orientation is to form a perfect human being (*insan kamil*), namely humans who have intellectual intelligence, emotional intelligence and spiritual intelligence.

Education is a process of changing mindsets, attitude patterns, and action patterns towards better actions (Arianus Harefa, 2020). In a simple sense, education is a human effort in fostering his personality in accordance with the values in society and culture (Putra, 2017). In Law no. 20 of 2003, education is also mentioned as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, intelligence, personality, noble character, and skills needed by themselves, society, nation and state (Taufiqurrahman, 2019). From some of the definitions above, it can be seen that education is an effort made by educators and students to form a complete person as an individual, social and human being who has noble morals and becomes a human being who is useful for himself, society, nation and state.

While Islamic education is an effort to nurture and nurture students to be able to understand Islamic teachings thoroughly and live the goals, which in the end can practice and make Islam a view of life (Sholichah, 2018). According to Fazlur Rahman, Islamic education can include two broad senses. First, Islamic education in a practical sense, namely education carried out in the Islamic world as held in Pakistan, Egypt, Sudan, Saudi, Iran, Turkey, Morocco, and so on, ranging from basic education to tertiary education. Second, Islamic higher education is called Islamic intellectualism. Moreover, Islamic education according to Fazlur Rahman can also be understood as a process to produce integrative human beings (scientists), in whom are accumulated qualities such as critical, creative, dynamic, innovative, progressive, fair honest and so on (Sutrisno, 2006).

According to Al-Gazali, Islamic education is something related to the factors of education itself, including aspects of goals, educators, learners, curriculum, and educational environment. a) The main purpose of Islamic education is to obtain happiness in life in the world and the hereafter, so the main foundation in the field of education is the Qur'an and hadith. Meanwhile, the ultimate goal of educational activities is twofold, first, the achievement of human perfection which leads to self-approach to God, and secondly human perfection which leads to the happiness of the world and the hereafter. b) An educator must have the initial intention in educating to get closer to God, be a role model for his students and have competence in teaching characterized by mastery of the material, an objective attitude, and treating his students like his own children. c) Students in learning must also have the intention to get closer to God, as much as possible avoid immorality because knowledge is sacred and will not be given to unholy things, respect the teacher and of course study diligently by exploring the lessons that have been given by the teacher. d) The curriculum (educational tool) as an educational tool must be adjusted to the development of students. Students are given lesson material gradually by choosing easy material then leading to more difficult material, and monotheism material should be used as the main foundation before

being given other learning materials. e) The educational environment consists of three parts, namely: family environment, school environment and community environment. Regarding the environment, students must be kept away from bad associations, because a bad environment will affect the development of students (Putra, 2017).

Meanwhile, according to Sayyid Qutb, Islamic education is an education system that emphasizes a comprehensive educational pattern and is able to touch all the potential of students and aspects of human life. Educational material (lessons must be able to stimulate the nature of students, be it spiritual nature, reason and feelings, so as to provide patterns and at the same time color all their life activities on earth, both as caliphs fil ardh and as servants. Such a form of subject matter will be able to produce the figure of students as whole people (al-Insan al-Kamil) (Yahya, 2010).

Multicultural Education Theory According to Sayyid Quthub

Multicultural simply means "cultural diversity". This means the reality of cultural diversity. It encompasses both traditional diversity as well as the diversity of different tribes, races, religions, and lifestyles (subcultures) that emerged at each stage of people's life history. And multicultural education, providing equal opportunities for all children in the country without discrimination based on ethnic, cultural and religious differences, respecting diversity, giving equal rights to ethnic minorities, in the eyes of the international community. Multicultural education is basically an education that values differences and always creates a process by which each culture can express itself (Nasution, 2020).

In Islamic education according to Sayyid Quthub it is necessary to explain the need to refer human culture to the concept of Islam, because this problem is a foreign and peculiar problem among readers today, especially among Muslims themselves. Sayyid Quthub explained that Muslims should never scrutinize and accept specific issues regarding aqidah and general concepts of Islamic education, or specific ones regarding worship, regarding personality and the course of life, regarding the values and fundamentals of the political, social, economic system, or regarding human activities and human history from any source that is foreign from Islamic sources. A Muslim should not learn at will, but through a trusted Muslim, the firmness of his faith and piety who lives Islam in all aspects of his life (Qutb, 2013).

On the other hand, Muslims can learn science-related sciences, such as chemistry, biology, falak, action and carpentry, agriculture and administrative methods (in terms of the art of governance alone). Regarding warfare and its branches of knowledge such as tactics, techniques and so on, that is, similar sciences to this matter, Muslims may indoctrinate the sciences mentioned above to be learned both from Muslims themselves and from non-Muslims even though it is basically established that if an Islamic society is established it has been ordered and directed that the society try to meet all the needs in all these fields of science. What is obligatory for a Muslim is to learn and explore the ins and outs of all these knowledge and sin the whole society if there is any emptiness (Qutb, 2013).

Sayyid Quthub said that even if these needs have been fulfilled and the Islamic community already has all the equipment, a Muslim is still allowed to learn scientific knowledge both from a Muslim himself and from a non-Muslim. In addition, Muslims can also use Muslim or non-Muslim labor, pay Muslims or non-Muslims because this has actually been explained by the Holy Prophetsa "you understand better about your worldly affairs" because this matter has nothing to do with the formation of the concept of Muslim man, has nothing to do with life problems, with natural and human problems, and also about the nature of man's duty in this world and about man's relationship

with the universe and also about his relationship with the one and only God. And it also has nothing to do with the laws and regulations and the reality of human life, either individually or in groups, thus there is no threat of slipping the aqidah and the threat of apostasy again to leave the aqidah of Islam that has been adopted (Qutb, 2013).

As for the problems relating to the understanding of all human activity, whether individual or social, that is, matters relating to the view of the human self itself, and to the "developmental activities of human history" and also the question of how life began, how nature came about, how man was originally made, from a metaphysical point of view, then the question is the same as the question of the question of law, regarding the source of power that governs all life, since it is directly about creeds and concepts, it is not permissible for a Muslim to poke or study it except through a Muslim who is believed to be the firmness of his faith and piety and is also believed to receive directly from Allah Almighty, namely the Prophet (peace be upon him) and he knows also that it is one of the logic of ubudiah to Allah Almighty or the logic of shahadah la ilaaha illallah and Muhammadur Rasulullah (Qutb, 2013).

A Muslim sometimes learns about the effects of jahiliyah activities, not in order to influence his concept of life and knowledge in all these matters, only to know to what extent the jahiliyah has deviated and to know how he can correct it by bringing it back to its true principles according to the concept and nature of the Islamic creed. Indeed, the direction of all "philosophy," and the direction of all "interpretations of human history," as well as the direction of all "psychology," apart from certain details, as well as the direction of all "comparative religions" and all "societal views and isms," except for results based on research and statistics, in the mind of the jahiliyah, both then and now, are directly influenced and the concept of jahiliyah is almost entirely contrary to the concept of religion, especially with the concept of Islam.

The development of fiction in the form of science like this is not similar to the development of the mind in the form of science alone, such as chemistry, biology, falak, physics and medical sciences and other sciences similar to it, as long as it is still subject to practical and based on correct results, without going beyond the limits of its task of trying to make philosophical interpretation in any form, As done by the theory of Darwinism which masks the reasons for practical studies in making a conclusion in the field of life sciences, while the reasons it puts forward are none other than reasons derived from lust alone by stating conclusions supposedly do not need to be paid attention to the existence of supernatural energy outside the real world in making interpretations of the growth and development of this life.

In fact, every Muslim has enough material derived from his God's explanation of all these problems, material that has rendered all human effort and study over the centuries dwarfed and worthless in comparison with the divine explanation. Indeed, the story of a "culture for all mankind" that knows no borders of nations, nations and religions is an appropriate story when it is associated with the question of science and with the results of research based on facts and statistics, without entering the room of philosophical and metaphysical interpretation of the results of science as a whole, nor to philosophical interpretation of man, about its activities and history, as well as about literary art and questions about feelings. The reader should understand that the story is actually a trap set by Jews between nations, who are keen to remove the barriers, especially the barriers in matters concerning creed, with the aim of permeating Jewish influence through every sphere of life in the world, bringing the teachings of Satan and Satan, in the form of an economic system based on usury, extortion and bloodsucking, which will result in the fact that all the fruits of human labor in this world will be concentrated in the hands of the Jews and the entire world affairs and economic system will be held in the hands of a few blood-sucking Jewish millionaires.

Apart from the question of science based on practical and statistically definite (also known as "exact science") allowed by Islam every Muslim to extract and extract it from any source, whether the source of a Muslim who is excuse and taqwa or a Muslim who lacks excuse and piety, even from a non-Muslim, and Islam recognizes that knowledge as belonging to all mankind, as a means of exploring the progress of nature, Islam only recognizes two forms of culture and science, namely: first, Islamic culture/science: that is, knowledge derived from Islamic principles and concepts. Islamic science covers all the activities of the human mind and the reality of life, which has its own methods and policies to ensure the perpetual development of these activities. Second, ignorant culture/science, which is a culture that preserves the human mind in place of God.

It is true that knowledge is not limited to the science of creed and religious obligation and laws and regulations, because it covers all questions. He is also concerned with the rules and laws of using nature and exploring the riches of nature in carrying out his duties as the caliph of God on this earth. Such knowledge is as necessary and necessary as the science of creed and concept of life. But a science that has nothing to do with the principle of faith and creed is not the science praised by the Qur'an, it will lead people astray, like the blind man losing a stick and like a kite breaking the string. Actually, the too close relationship between the concept of faith and the science-style sciences, such as science, physics, biology and so on can all lead to knowing God, as long as it is not perverted by lust with the aim of further alienating mankind from its God as happened in the basis of scientific progress in Europe, due to the background of the struggle between science and the ruling church. The fight has left a profound impact on the European mind. The remnants of this toxic struggle create an unfortunate impression on the concept of religion as a whole, not just on the concept of ecclesiastical and on the function of the church itself.

Since it has been proven that the Western concept of thought in the field of science is founded on the basis of these toxic remnants, on the principle of complete separation from religious values, the result of Western thought is unfailing hostility and prejudice to the concept of Islam, and in many ways it deliberately aims to paralyze the concept of Islam. Thus, it is a ludicrous omission and ignorance that Western concepts of thought are to be used for us, Muslims, in making studies on Islamic problems. Increased vigilance is very necessary, especially in the period of studying sciences that are purely scientific, which at this time we are still forced to extract from Western sources. We must be wary of being permeated by any element of Western philosophy that is hostile to religious concepts, especially this pure Islamic concept. Don't let a speck of tilapia ruin our pure milk.

Islamic Education Model According to Sayyid Quthub

The Islamic education model according to Sayyid Quthub is an educational model based on the Qur'an and Hadith so as to produce humans who always live in the world based on the Qur'an and Hadith. Man will have his life perfect if he makes the Qur'an and Hadith as a reference in everyday life. Educational materials developed in schools should be meaningful and challenging by respecting all learners, developing their personalities, and helping them succeed. Success is meant here is the success of students in improving themselves, not just managing to get good grades in school. Islamic education material according to Sayyid Qutb must be able to maintain the relationship of students with their God, fellow humans, maintain emotional and spiritual abilities (Anam, 2019). Thus, Islamic education that aims to shape the character of students in the future when they grow up can answer all the problems of life. Of course, by remaining a human being who believes and is devoted to God Almighty.

Sayyid Quthub explained that a Muslim should make Islam a view of life. Islam educates

people with a certain education, and rules people with a certain law, regulates their problems on certain grounds, creates certain elements of economic society and feelings. So implement Islam as a whole in the system of law and government, in the fundamentals of legislation and in the principle of education. create an Islamic society ruled by Islamic law and Islamic principles, educate students with real Islamic education, be it at home, school or in society, and create the guarantees of life that Islam has prescribed for everyone, carry out the Islamic justice that it has made mandatory for everyone (Sayyid Qutb, 2013).

Its Relevance to Education Now

The relevance of Islamic education according to Sayyid Qutb with education today is education that emphasizes more on spiritual aspects. In relation to this spiritual education, Islam is a religion whose monotheistic worldview is very concerned precisely with the ability of spirituality. Because, according to the Islamic monotheistic worldview, the manifestation of the whole education will be meaningless precisely when it is not based on spirituality. Thus, spiritual abilities become the center of concern for Islamic education.

Education today prioritizes the education system in the west while the education system of the Islamic world has begun to be displaced because the Islamic education system is traditional and not appropriate to be applied in modern times that are so sophisticated. According to Sayyid Quthub, Islamic education may refer to education in the western world, but in terms of qidah, the morals of Muslims should not take away from education in the western world.

KESIMPULAN

From the foregoing, it can be concluded first, Sayyid Quthub was the most famous member of the Muslim Brotherhood organization until his execution by the Nasser regime in 1966. The ideas of Sayyid Quthub influenced many Muslim Brotherhood groups and even today his thoughts are still used in many ways, especially in the political field. Second, Education according to Sayyid Qutb in Tafsir Fī Zilāl of the Qurʾān is a teaching whereby one recognizes diversity and difference as sunnatullāh, and is also a sign of Allah's power. God's decree on diversity has the purpose that humans can know each other, be brothers, work together, improve each other, provide mutual benefits and also be compassionate so as to create a harmonious, safe and harmonious life. Third, in Islamic education according to Sayyid Quthub it is necessary to explain the need to refer human culture to the concept of Islam, because this problem is a foreign and strange problem among readers today, especially among Muslims themselves.

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