

## **The Concept of Whole and Integral Islamic Education According to Muhammad Quthb**

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### **Abstract**

Education is one of the efforts to develop oneself and build world civilization. One of the efforts of a person to improve the quality of life is through complete and high-quality education. Therefore, a good educational space will have a positive impact on the quality of human resources in a country. This research aims to explore the urgency of Islamic education from Muhammad Qutb's perspective, which is very important to achieve a complete understanding of Islamic education theory and its development. This type of research is library research (library study), library research seeks to reveal new concepts by reading and recording relevant information, using descriptive analysis methods, namely efforts to collect and compile data, then analyze the data using content analysis, namely examining what is contained in the texts of research data sources. Based on the basic aspects of humans, namely: physical, spiritual and intellectual. Muhammad Qutb stated that humans consist of three integral elements, namely: physical, spiritual and intellectual. Furthermore, he stated that the spirit, mind and body all three form one complete being called human. The development of complete and integral education is realized through a learning approach through example, stories, punishment, events, habits and advice. This approach is a practical step to develop education as a whole and integrally

**Keywords:** Muhammad Quthb, Whole, Integral, Islamic Education

### **Abstrak**

Pendidikan merupakan salah satu upaya untuk mengembangkan diri dan membangun peradaban dunia. Salah satu upaya seseorang untuk meningkatkan kualitas hidupnya adalah melalui pendidikan yang utuh dan bermutu. Oleh karena itu, ruang pendidikan yang baik akan berdampak positif terhadap kualitas sumber daya manusia suatu negara. Penelitian ini bertujuan untuk mengeksplorasi urgensi pendidikan Islam dari sudut pandang Muhammad Qutb yang sangat penting untuk mencapai pemahaman yang utuh tentang teori pendidikan Islam dan

pengembangannya. Jenis penelitian ini adalah penelitian kepustakaan (library study), penelitian kepustakaan berusaha mengungkap konsep-konsep baru dengan cara membaca dan mencatat informasi-informasi yang relevan, menggunakan metode analisis deskriptif yaitu upaya mengumpulkan dan menyusun data, kemudian menganalisis data tersebut menggunakan analisis isi yaitu menelaah apa yang terkandung dalam teks-teks sumber data penelitian. Berdasarkan aspek-aspek dasar manusia yaitu: jasmani, rohani dan intelektual. Muhammad Qutb menyatakan bahwa manusia terdiri dari tiga unsur yang tidak terpisahkan yaitu: jasmani, rohani dan intelektual. Lebih lanjut ia menyatakan bahwa ruh, akal dan jasmani ketiganya membentuk satu wujud utuh yang disebut manusia. Pengembangan pendidikan yang utuh dan integral diwujudkan melalui pendekatan pembelajaran melalui keteladanan, cerita, hukuman, kejadian, kebiasaan dan nasihat. Pendekatan ini merupakan langkah praktis untuk mengembangkan pendidikan secara menyeluruh dan integral.

**Kata Kunci:** Muhammad Quthb, Keseluruhan, Integral, Pendidikan Islam

## **INTRODUCTION**

Islamic education is perfect, nothing is neglected, either small or large components. The system includes the perfection of the human soul with its various elements and encompasses the entire human life system perfectly. Islamic education is a separate system among the various systems in the world, its influence is in the soul and real life. The Islamic education system makes an admirable people and a strong and united people who spread the light of guidance that is approved by Allah SWT. Educational problems are related to human life and housing problems. The educational process exists and develops in line with the process of human life development and lifestyle. In fact, both are essentially the same process. Rupert C. Lord in his book *The Philosophy of Education* generally states that life is education and education is life. This statement explains that the whole life and journey of a person's life is an educational process. Every experience throughout life has an educational impact on a person.<sup>1</sup>

In addition, from the perspective of Islamic education, this responsibility begins when a child is born and continues until the pre-adolescence period, namely adolescence, until mukalaf. Therefore, if an educator, be it a teacher, father, mother, or community leader, is able to carry out his responsibilities and exercise his rights fully and responsibly, then he will become a person of character and competence.

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<sup>1</sup> Zuhairini dkk. 1992. *Filsafat Pendidikan Islam*. Jakarta : Bumi Aksara, hal 10

This means that he has made every effort to develop your skills. Special property.<sup>2</sup> In this case, Islam is not a follower of bioticism/birtholimnia, nor an adherent of empiricism, nor an adherent of the convergence school. However, the Islamic theory of subjective development is the "theory of fitrah," which states that children are born in a fundamentally good state. And it is Allah who gives humans the freedom to choose the path of good or bad.<sup>3</sup> Therefore, in facing this modern life, the world of education needs to make various efforts to anticipate the decline of the world of education due to the negative influence of modern life today. This decline is mainly aimed at the subject of education itself: educators, or in educational terms, students. The focus is on students because they are the future generation who will make our lives better.

According to Muhammad Qutb Modern ignorance that inherits various cultural heritages such as Greece, Rome, ancient Europe and the Middle Ages, has formed its figure and form as it is now which has reflected the following two realities First, amazing progress in the fields of science, material, and technology and world prosperity. Second, the extraordinary decline in the field of spirituality, morals and spiritual values which are very necessary for human life.<sup>4</sup> The balance between worldly and afterlife deeds has changed and neglected worldly life in order to seek the afterlife. This phenomenon causes humans to become indifferent to the development and prosperity of the world, abandoning the obligation to seek knowledge, seeking strength and steadfastness. In addition, the decline experienced by Muslims is due to abandoning the values contained in religion. Likewise, faith and belief in qadha and qadar have changed from dynamic forces that encourage active and diligent accompanied by tawakkal to Allah to passive.<sup>5</sup> Incidents as expressed, because Muslims today have fallen into the worship of reason, physical, objects, and the worship of historical, economic and social myths, to the worship of false gods worshiped by the current generation of humans to avoid worshipping Allah SWT.

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<sup>2</sup> Ulwan, Abdullah Nasih. 2012. *Pendidikan Anak dalam Islam*. Solo : Insan Kamil. hal 105

<sup>3</sup> Yunahar Ilyas dkk, *Pendidikan dalam Perspektif AlQur'an*, (Yogyakarta: LPPI Universitas Muhammadiyah, 1999), hal 84.

<sup>4</sup> Muhammad Quthb, *Tafsir Islam Atas Realitas*, alih bahasa: Abu Ridho, (Jakarta: Sidik, 1996) hal10

<sup>5</sup> *Ibid*, 293.

Therefore, the urgency to study Islamic Education from the perspective of Muhammad Qutb is very important to achieve a complete understanding of Islamic education theory and its development. Two important points in Muhammad Qutb's Islamic education thinking are how the urgency of Complete Education and the development of Integral education can be a reference for enlightenment and solutions to today's Islamic education problems.

## **RESEARCH METHODS**

This research is a qualitative descriptive study, which is emphasized by emphasizing the strength of data analysis on various existing data sources. The sources are obtained from various books and other writings by relying on the theoretical framework to be used as a clear and in-depth description to produce a thesis and antithesis conclusion. This is in accordance with Lexy J. Moleong's use of the descriptive term as a characteristic of a qualitative approach because the data description is descriptive, analyzes data inductively and designs that are temporary and research results that can be negotiated.<sup>6</sup> This type of research is library research, a literature review attempts to reveal new concepts by reading and recording information relevant to research needs. Reading materials include books, journal texts, scientific magazines and research results.

These sources can be divided as follows: (1) primary sources consist of works written by thinkers directly about Islamic Education. The book written by Muhammad Qutb is entitled Islamic Education System, Moral Evolution, Islamic Interpretation of Reality. (2) secondary sources, including literature in the form of supporting books, journals and scientific works written or published by studies other than the field being studied that help researchers related to the concept of the field being studied. The researcher will identify discourse from books, papers or articles, magazines, journals, newspapers, web (internet), or other information related to the research title to find things or variables in the form of notes, transcripts, books, newspapers, magazines and so on that are related to the study of the concept of Islamic Education that is complete and integral. As expressed by Suharsimi Arikunto, the documentation method is to find data regarding a variable tool in the form of notes, transcripts, books, newspapers, magazines, inscriptions,

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<sup>6</sup> Moeloeng, Lexy. 2007. *Metodologi Penelitian Kualitatif*. Bandung : Remaja Rosdakarya, hal 8

meeting minutes, agendas and so on.<sup>7</sup> Data Analysis Techniques and Discussion Methods. The researcher uses a descriptive analysis method, namely an effort to collect and compile data, then analyze the data using content analysis, namely examining what is contained in the texts of research data sources

## **RESULTS AND DISCUSSION**

Muhammad Qutb's educational philosophy is based on the Quran, faith and nature, which are closely related to develop the physical, intellectual and spiritual potential of humans. He achieved this by providing an Islamic education system. The goal of Islamic education is to form a person who is faithful and has noble character in accordance with the teachings of the Quran, is able to live the life of the developing world in a harmonious, dynamic and balanced way, and is able to integrate real life with its environment. That's what we do. -Idealistic, or conversely, realistic idealism. Based on his views on the importance of developing a realistic and idealistic attitude towards life, or conversely, realistic idealism, he believes that Islam recognizes the limitations of human abilities. This is emphasized. But people are also filled with the desire to progress and develop further. Therefore, the development of natural potential takes place gradually by considering needs and abilities.

Muhammad Qutb's thinking style is to try to explain theories taken from various views, especially Islamic educational thoughts in the past, then make a comparison between Islamic and Western views. In fact, the orientation of Muhammad Qutb's thinking is to formulate the Qur'an and As-Sunnah into a theoretical and applicable concept in various dimensions of life through an integral educational process. To achieve this value, according to Muhammad Qutb, one must have continuous contact with Allah SWT. Because a continuous relationship with Allah SWT is essentially a complete educational system.

The epistemology and approach taken by Muhammad Qutb is to synthesize Western and Islamic thought with an interdisciplinary approach ranging from history, sociology, psychology, philosophy and anthropology. He is a modern Muslim thinker who wants to clean up the negative impacts of the progress of

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<sup>7</sup> Arikunto, Suharsimi. 2013. *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta : Adi Mahasatya, hal 274

modern science that are increasingly apparent and experienced by Muslim society. According to Muhammad Qutb, Islamic Education is essentially the education of the whole person, his mind and heart and his body, his morals and skills and all activities, both in the form of personal activities and his relationship with society and his environment which are based on Islamic moral values.<sup>8</sup>

The process of forming Islamic education into a perfect system when the educational process that takes place in the three places is also perfect, at home, school and society. Muhammad Qutb said that the role of parents is an example, how fathers and mothers do not give the character of lying in front of children so that the child will not have the motivation to lie in front of his eyes. The wisdom that will be obtained is that children will get used to honesty because the character of honesty is in the family. Then he goes to school with the hope that there is no lying in his school education environment. He goes out to see society, then he will find honesty as a reality.<sup>9</sup> The state of honesty makes children grow up as honest people and do not want to lie. To achieve these values, according to Muhammad Quthb, we must have continuous contact with Allah SWT. Because a continuous relationship with Allah SWT is essentially the most complete Manhaj (system) of education.<sup>10</sup> Talking about the purpose of education, in this case Islamic education, according to Muhammad Quthb, requires us to first discuss the nature or essence of humans themselves according to the Islamic perspective. Because humans are the subject and object of education.<sup>11</sup>

Departing from the concept or nature of humans according to Islamic views, goals education is formulated. When Muhammad Qutb talked about the aims of education, he said that the aims of education were more important than the means of education. Of course, educational institutions experience changes over time, from generation to generation, even from one place to another. However, although educational goals remain the same, specific educational goals may change under certain conditions. However, the fundamentals of certain educational goals never

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<sup>8</sup> Muhammad Qutb, *Evolusi Moral*, alih bahasa Yudian wahyudi asmin danmarwan, (Surabaya: Al-Ikhlash, 1995), hal 201

<sup>9</sup> *Ibid*, hal 315

<sup>10</sup> Muhammad Quthb, *Muslimkah Anda ?*, alih bahasa : Salim Basyarahil, (Jakarta: Firdaus, 1992), hal 34

<sup>11</sup> Saifullah, *Muhammad Quthb dan Sistem Pendidikan Non Dikotomik*, (Yogyakarta: Suluh Press, 2005), hal 58

change. A way to introduce the Islamic religion, its basics, origins, etc.<sup>12</sup> Muhammad Qutb, in formulating the goals of Islamic education, only talked about the final (general) goal, namely to form good people/who are devout and worship Allah SWT (pious). According to him, the formulation of the objectives of Islamic education is taken from Islamic teachings, as the word of Allah:

"And I did not create jinn and humans except so that they would worship Me." (Q.S. al-Dzariyat:56)

"Indeed, the noblest among you in the sight of Allah is the most pious." (Q.S. al-Hujarat: 13)

But worship in the verse above, according to Muhammad Quthb, is not limited to the prescribed procedures for worship, but has a more comprehensive and broad meaning, covering all activities and areas of life and encompassing all deeds, intentions, and races.<sup>13</sup> In truth, students are wise and faithful people. Islam recognizes that humans consist of spirit, mind and body, and all three form a complete creature and interact perfectly in reality. In this case, Islamic education recognizes the natural qualities of each student. As a form of awareness, Islamic education does not aim to change the factors that shape humans, but rather to guide them correctly to reach the limits of perfection.

While the process of forming students (subjects of education), according to Muhammad Quthb, takes place in three places: home, school and society. As he stated: "Parents, of course, are role models for a mother, as well as a father. It is not permissible to lie in front of a child, so that the child will not witness a lie before his eyes. From here he will get used to honesty because of the reality that exists in the family. Then he goes to school, the good sense of the teacher should not lie to him. He goes out to see society, then he finds honesty as a reality, by itself. He will grow up as an honest person and will not want to lie". So these students have broad insight. Students must have good behavior towards teachers, fellow friends and must use learning facilities as well as possible. While educators must have pedagogical, personality, social and professional competence.

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<sup>12</sup> *Ibid*, Hal 67

<sup>13</sup> *Ibid*, Hal 68

## **A. Theory of Whole and Integral Islamic Education According to Muhammad Qutb**

Muhammad Qutb's thoughts in Islamic Education are whole Islamic education by making Islamic values, moral ideas, wisdom or *ibrah* as the basis for implementation. So that not only human activities related to culture and civilization, but can also be very narrow which only includes one discipline called Islamic Education, one of the branches of knowledge included in the field of humanity. Islamic Education for Muhammad Qutb is essentially the Education of whole humans from reason and heart, spiritual and physical, morals and skills, as well as all innovations, actualizations and activities both in the form of personal actualization and their relationship with society and the environment, based on values that have an Islamic character.<sup>14</sup>

Therefore, Islamic education is the process of forming individuals (students) based on Islamic moral values. Meanwhile, according to Muhammad Qutb, the process of educating students (subjects of learning) takes place in three places: home, school and society. You are right. Of course parents have a role as role models, but both mothers and fathers should not lie in front of their children, because later the children will see their lies. From then on, he will become more accustomed to honesty in the reality of his family. Then he goes to school, so neither his father nor his teacher should lie to him. He will go out to get to know society and learn that honesty is a reality. He will naturally grow up to be an honest person and not want to lie. The goals of education are formulated based on the picture of man and human nature from an Islamic perspective. When Muhammad Qutb spoke about the goals of education, he said that the goals of education are more important than the means of education. Of course, educational institutions change over time, across generations, and even across locations. However, although the ultimate goal of education remains the same, the specific goals of education may change depending on certain conditions. But the fundamental specific goals of education never change. For example, an introduction to the religion of Islam, its basic principles, its origins, and so on.<sup>15</sup>

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<sup>14</sup> Muhammad Qutb, *Sistem Pendidikan Islam*, Alih Bahasa: Salman Harun, (Bandung : Al-Ma'arif, 1984) hal 59

<sup>15</sup> *Ibid.*

The Islamic methodology in carrying out the educational process is to take a comprehensive approach to human existence, so that nothing is left behind and neglected at all, both physically and spiritually, both physically and mentally and all its activities in worldly life. Islam views humans in their totality, approaching them on the basis of what is in them on the basis of the nature given to them by Allah. Nothing is ignored and nothing is forced other than what is made according to nature.<sup>16</sup>

Physical, spiritual and intellectual aspects are the main aspects that exist in humans. Muhammad Quthb stated that humans consist of three integral elements, namely: physical, spiritual, and intellectual. Furthermore, he stated that the spirit, mind and body of all three form a complete form called human, all interacting completely from reality. The theory of complete Islamic education has a theoretical basis for Spiritual, Intellectual and Physical Development. The following is an explanation of the three foundations:

### **1. Spiritual Development Theory**

The spirit is the center of human existence and is the focus of Islamic views. The spirit is the foundation on which all existence rests and with the spirit the whole world is interconnected. The methodology of spiritual development is to create a continuous relationship between the spirit and Allah SWT at anytime and anywhere human activity occurs.<sup>17</sup> Humans with their natural characteristics sometimes show more characteristics of their spiritual existence.

Humans are sometimes amazed to see the dawn breaking, when breathing in the morning air for example. Sometimes humans are touched by the feelings of the full moon and then they express it into a beautiful poem. Sometimes humans are amazed by the greatness of this nature and the order and uniqueness of its structure. Sometimes humans are shocked by events that come suddenly. At times these feelings come, disappear and are interrupted depending on the stimulus that occurs. However, Islam does not want this, the feeling appears then disappears, the light of admiration

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<sup>16</sup> *Ibid*, hal 27

<sup>17</sup> Muhammad Quthb, *Sistem Pendidikan Islam*, Alih Bahasa: Salman Harun, (Bandung : Al-Ma'arif, 1984) hal 59

comes then disappears. This does not have an effect on the soul and cannot control the spiritual existence of a clear system. Islam wants to change the light that rises into a system of life. Wanting the light to always shine and give light. Wanting the heart to always be tied to the Almighty without stopping. Which increases all human life activities and patterns of relationships between humans.<sup>18</sup>

What do humans feel when they see the greatness of Allah, when they realize that the heavens and the earth depend on the wisdom of Allah, that all forms and creatures submit and surrender to His will, what is felt is a feeling of laughter that is increasingly piercing and life activities are based on servitude to Him. If the heart has been touched by seeing the knowledge of Allah which is so vast and perfect, if the heart has realized that Allah is watching it, always sees it whatever humans do, whatever they think, everything they feel, whatever is etched in the heart and whatever they do, then the heart will be moved and tremble to prostrate and submit to the greatness of Allah and remember Him in small and large things, what is seen and what is in the heart.<sup>19</sup>

## **2. Intellectual Education Theory**

Humans are privileged with their minds, because with them they can distinguish the quality of objects they see and recognize their abilities and can understand how to use and even create something new from their reasoning about objects on Earth and in the sky. In this modern century, humans are increasingly proud of their minds thanks to the discoveries that have been made, even to the point of the emergence of an attitude of arrogance for creating something new without being based on strong spiritual mental strength. This means that humans with their minds will become a negative force if they do not humble themselves with Allah SWT.<sup>20</sup>

The discovery of science and other new discoveries is actually not something that maintains or determines. What determines is how to utilize

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<sup>18</sup> *Ibid*, hal 60

<sup>19</sup> *Ibid*, hal 99

<sup>20</sup> *Ibid*, hal 128

the knowledge and new discoveries, whether they are used for positive or negative purposes. It is undeniable that reason can distinguish between good and bad, but reason is not the determinant of truth. Many things have been decided by reason but turn out to be wrong and cannot be implemented, even if they are implemented with a soul that is not right and full of lust, what happens is negative and not useful and even tends to have a bad impact.<sup>21</sup>

Islam begins the development of reason by limiting the role of reason, namely related to the view of reason about the unseen which can only be reached by the spirit. Islam gives humans the possibility to know the unseen as much as their ability to know it. This issue is only the spirit that is equipped with the ability to make contact with the unseen. While the reason's contact is with the truth, namely submitting everything that is concrete to the senses and that can be experienced by the mind. Furthermore, the role of reason is strengthened by development in the context of finding the truth in 2 ways, namely determining the right strategy according to the judge of reason and investigating the rules of nature and studying them carefully. The method is carried out with guidance and training and studying the rules of nature that can make the understanding of reason structured and orderly in observing the object of study.<sup>22</sup>

The method of guidance and training is carried out by negating the shackles of our minds from the stain of doubt. Furthermore, an in-depth study is carried out with the practice of observing the object of study and focusing and being serious in carrying it out, not making it easy and not underestimating the object of study. The method of studying the rules of nature is done by absorbing the order of nature running carefully and arranged in an orderly manner, so it is necessary to be careful and precise in assessing the object of study. Islam guides the role of reason starting by paying attention to the greatness of God's creation then conducting contemplations that make reason understand the potential that will occur to

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<sup>21</sup> *Ibid*

<sup>22</sup> *Ibid*

the object of study. Thus the perfection of the natural structure has existed since nature was created. God created nature in the best possible way and then there was integration in form and avoidance of error.

### **3. Physical Development Theory**

Islam provides a foundation for the human physical body by paying attention to the physical body in Psychology by fulfilling physiological needs and energy in order to take part in worldly development activities in a good and lawful way. Also in developing endurance by doing sports activities and nutritious nutrition that can provide physical and mental abilities to carry out the mandate and duties of human worldliness.<sup>23</sup> Even a Muslim in formal worship requires physical needs to move his body system.

Islam respects physical power as best as possible, not leaving it as it is and not letting it go just like that. But fixing and directing its path. Because if the goal of fulfilling physical needs is left alone, then human existence is not necessarily running according to the mandate imposed on it. In order for a person to be able to maintain his life, he must eat, drink, dress, have a place to live. And in order to be able to maintain his species, it is necessary to try to have offspring by getting married, besides that, in activities towards others, it is necessary to realize that humans love themselves and their personalities and love themselves and others in community activities. That is the natural urge that Allah has given to the physical nature of humans.<sup>24</sup>

Islam recognizes the human form as a whole and comprehensive without reducing its value and damaging its capabilities in the slightest. Islam pays attention to the physical needs of humans such as food, clothing, shelter, sexuality and necessary property. In addition, it also supports professional activities, building, creating and developing culture. Islam also recognizes the spiritual needs of the human form along with all the powers contained therein. Islam pays attention to the values of belief, self-esteem, building a mental understanding of negative influences in society, upholding

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<sup>23</sup> *Ibid*, hal 183

<sup>24</sup> *Ibid*, 189

truth and justice with the intention only because of Allah SWT. The principle of human existence is in accordance with Islamic values. Humans cannot stand alone without a relationship between reason, body and spirit.<sup>25</sup>

Based on the definition of humans, Muhammad Quthb's Islamic Education system is based on aspects of humans. Therefore, one of the principles of the Islamic education system is the necessity to use a comprehensive approach to humans; covering the physical-spiritual dimensions and all aspects of life, both those that can be reached by reason and those that are only believed in through the heart; not only the physical, but also the spiritual.<sup>26</sup> In other words, the Islamic education system must reflect humans, not the state. Because Islamic education is the education of the whole human being, a perfect system, encompassing the human soul in its entirety with its various elements and encompassing human life in detail. While the goal is to form good humans; humans who are devoted to Allah.<sup>27</sup> While the education system that refers to the state applies only to certain countries, such as the British education system only applies within the British region. If they go to another country, then the British education system is no longer useful. Likewise with the education system that only prioritizes one aspect of humans, such as the physical aspect as happened to the Romans in the past. So the education system only produces humans who are muscular/strong, but do not understand the meaning contained in the sport.<sup>28</sup>

## **B. Development of Integral Islamic Education According to Muhammad Quthb**

### **1. Development of learning methods**

Muhammad Quthb has his own views on Islamic education methods that can be applied in the world of Islamic education. Among them<sup>29</sup>:

#### **a. Education by example**

Muhammad Quthb's educational thinking on this subject explains that "effective and successful teaching methods can be done through

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<sup>25</sup> *Ibid*, hal 31

<sup>26</sup> Saifullah, *Muhammad Quthb ...* hal 81

<sup>27</sup> *Ibid*.

<sup>28</sup> *Ibid*.

<sup>29</sup> Muhammad Quthb, *Sistem Pendidikan Islam...* hal 324

example." Writing a book on education is easy, as is compiling a teaching methodology, but it requires precision, courage, and a comprehensive approach, he continued. He continued, if Allah has created a great and amazing methodology, then this methodology belongs to humans and will always be in the minds of humans who will maintain this methodology and realize it. That is what must be done. Therefore, we need a perfect role model and role model. And the perfect role model and role model is the Prophet Muhammad (sallallahu alaihi wa sallam). Allah created in him the perfect form of Islamic methodology. It is a form that lives and is eternal throughout history.

According to Abdullah Nashih Ulwan, role models in education are the most effective way to shape children's moral values and shape their souls and social sense. This is because in the eyes of children, educators are the best role models and become role models for children. Students follow the actions of their teachers, whether they realize it or not. His words, actions, feelings, even the values he adheres to, whether he realizes it or not, have left a mark on his soul and emotions.

**b. Education through advice**

He continued, therefore in education, advice alone is not enough if it is not accompanied by examples and intermediaries that allow the examples to be followed and emulated. Clear and adherent advice is advice that can hang feelings and not let those feelings fall to the bottom and die motionless. Muhammad Quthb stated about the advice method, "In the soul there is a disposition to be influenced by the words heard. That disposition is usually not fixed, and therefore words must be repeated. Influential advice opens its way into the soul directly through feelings. He moves it and shakes its contents for a certain time, not unlike a beggar who tries to stir up his sadness so that it covers his entire being, but if he doesn't raise it up then the sadness sinks again. In education, if there is a good example, then the advice will be very influential in the soul, and will be a very big thing in spiritual education. Because with advice the teacher can open the way into the soul directly through the feelings of a student.

**c. Education through punishment**

The framework in Islamic education focuses on stating that punishment is an action for wrongdoers. Here is his statement: "If exemplary behavior is not capable and so is advice, then at that time strict action must be taken that can put the problem in the right place. That strict action is punishment. Modern education describes punishment as too biased and even suggests that it be avoided. He continued; "Punishment is not really necessary. There are people for whom examples and advice are enough, no more punishment is needed in its implementation. But the problem is that humans are different in character and personality. Sometimes strict action is needed in punishment. From the statement above, Muhammad Qutub describes that punishment can be applied to students in an educational way and model, and this punishment needs to be applied but is not given to all students but to students who have gone through the stages of advice, guidance and exemplary behavior, but if they have not shown any change, then strict punishment is needed in the form of educational punishment. The existence of education through punishment is the goal to emphasize educating children on the right path. For example, if we give an assignment in a lesson, then the student does not do it, then we as educators have the right to give sanctions or punishments such as giving punishments to clean the school environment.

**d. Education through stories**

The benefits of educational methods according to Muhammad Quthb through stories: Meaning: stories have an appeal that touches feelings. Being a reader or listener of a story cannot help but cooperate with the storyline and the people in it. In an internal response, the story that is told has led him to follow the storyline, imagining that he is in the object of the story that causes him to be happy, hate, or feel amazed. The Qur'an provides an example of educating by using stories that can be taken as values containing wisdom. Muhammad Qutub said: "Stories in the Qur'an are intended for all types of education and guidance according to its educational methodology, namely for mental education, intellectual education and physical education.

Muhammad Quthb further explained that readers or listeners of a story cannot help but cooperate with the storyline and the people in it. Whether he realizes it or not, he has led himself to follow the storyline, imagining that he is on this side and that side, and has weighed up his position with the position of the story character, which causes him to be happy, hate or feel amazed. So, from here it can be understood that the story method is a complete and comprehensive educational method for all types of education, namely mental education, intellectual education and physical education, in today's language known as cognitive, affective and psychomotor, namely through the examples and advice contained therein.

**e. Education through habits**

Muhammad Qutub said: Meaning: habits - as we have mentioned, occupy a very special position in human life. He continued: Islam uses habits as one of the educational techniques. Then it changes all good qualities into habits, so that the soul can carry out the habits without too much effort, without losing much energy, and without encountering many difficulties. In the theory of psychology, this habituation method is known as the theory of "operant conditioning" which accustoms children to get used to commendable behavior, discipline and active learning, working hard and sincerely, honest, trustworthy, responsible and other commendable deeds. This habituation method needs to be carried out by parents and teachers in order to form and instill character values, to accustom children to commendable behavior (noble morals).

So in education through habits, namely accustoming children to behave in a commendable manner, discipline and active learning, working hard and sincerely, honest, trustworthy, responsible and commendable deeds. With this method, students increasingly make use of their habits. This means that students are accustomed to doing things that are commendable. For example, students are accustomed to reading basmalah when doing anything, saying greetings when entering and leaving the house.

#### **f. Education through events**

Meaning: Life is a struggle and is an experience with various events that arise from one's own actions or from reasons beyond one's will. A good teacher will not let these events pass by without being taken as valuable experiences. He must use it to foster, hone and educate the soul, and therefore its influence should not be short-lived. In the author's reading, the method above has a little indication of the methods and learning strategies used in public schools, namely the observation strategy where students observe the social patterns of society/individuals in every interaction of life and students observe how to perform ablution and how to pray correctly.

The specialty of these events over other educational techniques is that these events create a unique situation in which feelings are almost melted. An event in its entirety leaves a deep impression on the feelings, which sends a strong response and reaction that can sometimes melt feelings. It does not happen every day, and it is not easy to reach the heart when the heart is calm, bright, and not depressed.

### **2. Development of the Education System**

Muhammad Quthb, in this case, explained that the paradigm of science, including Islamic education, is a theoretical framework in the form of concepts, techniques, processes and procedures built by Islamic education Mujtahids. Based on Islamic values (the Qur'an and the Hadith of the Prophet) using the "lens" of *ijtihad basyari* (observation). Therefore, the establishment of the education system is an area of *ijtihad*, which requires revision and improvement in accordance with the demands of the times.<sup>30</sup>

Historically, according to Muhammad Quthb, Islam has never been hostile to science, as happened in Europe in the Middle Ages. Islam also does not recognize the dichotomy between science and religion. And in the history of Islam there has never been a medical scholar, astronomer, natural science or chemistry who denied the *aqidah* (belief) in Allah. Or belief in Allah that ignores the discussion of modern science. Even science runs with the shadow

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<sup>30</sup> Muhammad Quthb, *Jahiliyah Masa Kini*, alih bahasa: Afif Mohommad, (Bandung: Pustaka, 1994), hal 94-95

of aqidah rapidly and fertiley until it can reveal the most complicated problems.<sup>31</sup> Furthermore, Muhammad Quthb explained that in fact the dichotomy of science and religion is not a trivial matter. It is precisely this dichotomy that tears the soul of humanity between two natural tendencies: First, the tendency to face Allah through worship. Second, the tendency to know the material world and its characteristics to be utilized in forming natural raw materials, beautifying and beautifying them according to human life.<sup>32</sup>

Thus, it can be concluded that the Islamic education system including the formulation of the education system in the perspective of Muhammad Qutb is universal and centered on humans. Universal here does not consider the boundaries of territory, country, tribe, race, and so on, but applies to all mankind. Centered on humans or reflecting their humanity, because humans are both objects and subjects of education. They need to be developed according to their existence and the nature of their lives.<sup>33</sup> Therefore, the Islamic education system is oriented towards worldly and hereafter issues. And in Islamic Educational Institutions such as Elementary Schools/MI, Junior High Schools/MTs, Senior High Schools/MA and Universities, there is no dichotomy between science and Religion. This means not separating science from Religion.

Another fact shows that there is still a dichotomous system in Islamic education. Islamic education as a legacy of the late classical period is no longer upheld on a solid and graceful intellectual-spiritual foundation. The acceptance of the dichotomy principle between religious sciences and general sciences is an indication of the fragility of the philosophical basis of Islamic Education. This dichotomous dualism was then strengthened by the Western colonial system over the Islamic world which lasted for quite a long time. Between these two systems there was virtually no communication in the past. What appears on the surface is an attitude and culture of mutual suspicion and

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<sup>31</sup> Muhammad Quthb, *Percikan Sinar Rasulullah*, alih bahasa: Khudri Thaib, (Jakarta: Pedoman Ilmu Jaya, 1985)

<sup>32</sup> Muhammad Quthb, *Tafsir Islam Atas Realitas*, alih bahasa: Abu Ridho, (Jakarta: Yayasan Sidik, 1996) hal 272.

<sup>33</sup> Saifullah, *Muhammad Quthb ...* hal 89

jealousy. If this is still the reality, then it is not surprising that the Islamic education system is accused of only being able to create imaginary models that are too grandiose that cannot be translated into reality. In terms of Islamic Education, it has an ideal formula which has been realized concretely in reality; found in the Prophet Muhammad SAW. Meanwhile, Muhammad SAW is a human being who contains human qualities, in addition to apostolic qualities.

Muhammad SAW's success in educating, guiding and shaping the behavior of his friends so that they become civilized human beings, with noble character, honest, sincere in their actions, loyal, have the nature of compassion, patient in facing all trials and obstacles. According to Muhammad Qutb, that is the fact and reality that has been achieved by Islamic education, namely education that is based on the Qur'an and the Hadith of the Prophet. Based on the format above, Islamic education has embraced all the principles of the general objectives of Islamic education, namely achieving happiness in the world and in the hereafter. In this case, the essence of the ideals of education according to Muhammad Qutb is to produce people who are faithful and knowledgeable and expect continuous inspiration from Allah SWT. This is very possible because faith is always oriented towards piety to Allah SWT, individually, and oriented towards khairul ummah, in terms of collective or group.

## **CONCLUSION**

Based on the explanation of the concept of complete and integral Islamic education according to Muhammad Quthb, the following conclusions can be drawn:

1. Based on the main aspects of humans, namely: physical, spiritual and reason. Muhammad Quthb stated that humans consist of three integral elements, namely: physical, spiritual, and reason. Furthermore, he stated that the spirit, reason and body of all three form one complete form called humans, all interacting completely from reality. The theory of complete Islamic education has a theoretical basis for Spiritual, Intellectual and Physical Development
2. The development of complete and integral education is realized with a learning approach through exemplary behavior, stories, punishments, events, habits,

advice. This approach is a practical step in developing education completely and integrally.

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