

THE EDUCATION THOUGHTS OF SAYYID QUTB IN THE TAFSIR OF FI ZILAL AL-QUR'AN

Sobrun Jamil

The Staff of Ministry of Religious Affairs, District of Langkat
email: sobrunjamil@gmail.com

Ali Yakub Matondang

State Islamic University of North Sumatra, Medan-Indonesia

***Abstract,** This research aimed to know the Islamic conceptual framework by Qu b included of the goal of Islamic Education, mattes of Islamic Education and the methods of Islamic Education, and the relevances between Qu b concept and recently education. To get the result, writer used two resources of research both are the primary resources and secondary resources. Fī ilāl Al-Qur'ān was the primary resources in wich the verses of the goal of Islamic Education, mattes of Islamic Educatin and the methods of Islamic Education analized by mau ū'ī method. Secondary resoruces in this research was the books thas correlated with Qu b ideas in islamic education and the others were the books of excgesis in Koran. Beside of analysis the results of research were that terms of Islamic education used by Qu b are at-tarbiyah, at-ta'lim, at-taujih, adab/at-ta'dib, and tahzib. Copeptually Qu b used At-tarbiyah al- arakiyyah, at-tarbiyah al-Qur'āniyyah, at-tarbiyah an-nabawiyyah, at-tarbiyah al-Islāmiyyah, at-tarbiyah al-khuluqiyyah, and At-tarbiyah al-Ijtimā'iyyah. The goal of Islamic education as khalifah, abdullah and ululalbab is corellated to be insānjadīd (new humankind). The matters of Islamic education of Qu b derived from tauhid (faith), Koran, ibadah (worship), akhlak (moral), salat (praying) and social eduction that tauhid was the basic of Islamic edutaion matters, so on the Islamic eductation method Quth quoted that methodes must be took from tauhid and Quranic verses to get the muttaqin (pius mankind) as contradiction of fool humankind. Qu b ideas had relevance with the recent education work in tauhid aspect and moral concept as basic of Islamic education.*

Key Words: Education Thoughts, SayyidQutb, Tafsir of Fi Zilal Al-Qur'an

INTRODUCTION

Talking about current Islamic educational thinking, it cannot be separated from the thinking of the classical period. As a work related to philosophy, Islamic education thought comes from the idea and idea of an educational figure about Islamic education both theoretical and applicative. Basically the thought of Islamic education has its own characteristics when viewed from the source of thinking is derived from the Qur'an and Hadits.¹

¹At a more advanced level, the mastery of classical works is not enough to refer to the modern disciplines known in the Islamic education curriculum but must be rooted directly in the

Although with the same source, Islamic educational thought in its various styles, produces a definitive conception of education that varies depending on the conditions attached to it, especially when viewed from the historical spectrum.²

In relation to the long history, according to HasanAsari knowing the history of classical and modern education thought is a bridge for contemporary Muslims to be able to study professionally and proportionally to Islamic education itself and regarded as a navigation tool that allows contemporary Muslims to travel by looking at the roots. The reality with classical mapping records should follow the following paths: a) adequately describe oritonal works in each field, b) underline the central team-the themes of the classic works, c) show the theses and arguments of each theme , And d) shows its relation to the reality of Muslim life today.³

The thought of Islamic education with its various approaches and methodologies produces a distinctive concept, one of which is in terms of defining. Defining Islamic education with an approach of tafsiri for example will result in defining the style of interpretation, the definition of education with the approach arakī or movement will lead to the definition of education close to the nuances of movement. Defining the philosophical approach will lead to philosophical thinking, and so on. A definition of a character will certainly have implications for the entire spectrum of education itself, which is known as the Islamic education system.⁴

treasury itself. For the latter it is obviously needed a highly committed expert with the ability of a broad and open insight not just individuals who are experts on one field only. HasanAsari states that to achieve it requires a good mapping of classical treasures that have an encyclopedic-integral wawasan / character that characterizes the majority of classical Muslim authors. See HasanAsari, *Reveal History Finding Ibrah* (Bandung: Citapustaka Media, 2006), p. 104.

²The four phases described by HarunNasution include the classical phase, the middle phase, the progress phase, and the modern and backward phase. The classical phase is the period of guidance and growth of Islamic education during the time of the Prophet. (661-750 AD); The Golden Age of Islamic Education, is a period of scientific growth coupled with the rapid development of Islamic studies institutions (750-1250 CE); The phase of decline is a period of decline and the frost of Islamic education with the closed doors of ijtihad and abandoning secular intellectual traditions, especially philosophy (1250-1734); And the phase of renewal and re-establishment is a period of renewal in it is re-encouraged by Islamic thinkers (1734-present). HarunNasution, *Renewal in Islam, History of Thought and Movement* (Jakarta: PT Bulan Bintang, 1990), p. 12.

³HasanAsari, *Menguak Sejarah MencariIbrah* (Bandung: Citapustaka Media, 2006), h. 104.

⁴Islamic education system is an interconnected unity in achieving an educational goal that includes educational goals, educational materials, educational methods, educators / teachers, students means of education, education and other evaluations.

In relation with the meaning of tarbiyah as an attempt to improve, Qu b agreed that education in Islam should not only be tarbiyah but more than that it means *tarbiyahqur'āniyah* as the following phrase:

وهي الحقيقة التي تحرص التربية القرآنية على استحضارها وتقريرها وتوكيدها وتعميقها في التصور الإسلامي. وهي هي الحقيقة الأساسية الكبيرة، التي أقام عليها الإسلام منهجه التربوي. والتي لا يستقيم ضمير على المنهج الإسلامي، بكل تكاليفه، إلا أن تستقر فيه هذه الحقيقة بكل قواها⁵

Meaning: *The real thing that is expected from the education of the Qur'an is to present the Qur'an, establish and strengthen and deepen it in shaping the conception of Islam itself. Qur'anic education is the main foundation on which Islam makes it an educational system / method.*

At-tarbiyah an-nabawiyah for Qu b is the process of training of education which comes from the Prophet must go hand in hand with the Qur'anic education. At-Tarbiyah an-Nabawiyah directs the heart and view towards heaven, also encourages him to continue to be patient with God's prescribed role until God rewards him as he pleases, both in the world and in the hereafter especially in the family environment, as stated in his commentary:

وَكَانَتِ التَّرْبِيَةُ النَّبَوِيَّةُ تُنْقِلُ إِلَيْهِ نَفُوسَ الْعَرَبِ مِنَ الْمَعْرِفَةِ بِحَقِيقَةِ رَبِّهِمْ، وَحَقِيقَةِ الْوُجُودِ مِنْ حَوْلِهِمْ. وَتُدْرِكُ مِنْ سُؤَالِهِمْ وَمِنَ الْإِجَابَةِ عَلَيْهِمْ مَدَى النَّقْلَةِ الَّتِي نَقَلَهَا لَهُمْ هَذَا الدِّينَ، بِهَذَا الْكِتَابِ الْكَرِيمِ، بِالتَّوَجُّهِ النَّبَوِيِّ الْقَوِيمِ⁶

Meaning: *Prophetic education directs the psychology of the Arabs to introduce the true God to them and their true being around them. We know from their questions and answers to them as long as religion directs them with the Noble Book (Qur'an) by way of education (at-taujih) the righteous prophet.*

Based on the background of the above problem, then the formulation of the main problem is "How SayyidQu b Islamic Education Thought in TafsirFi ilāl Al-Qur'ān"? With sub-discussion covering: 1) What is the purpose of Islamic education according to SayyidQu b? 2) How is Islamic education material according to SayyidQu b? 3) How is the method of Islamic education according to SayyidQu b? 4) How is the relevance of SayyidQu b's Islamic education thought to the world today?

The purpose of this study was: 1) Knowing the purpose of Islamic education by SayyidQu b. 2) Know the material of Islamic education according to SayyidQu b. 3) Knowing the method of Islamic education according to SayyidQu b. 4) Knowing

⁵Sayyid Qutb, *FiZilāl Al-Qur'ān*, Juz.I, p. 467.

⁶SayyidQutb, *FiZilāl Al-Qur'ān*Juz.III, p. 1426.

the relevance of Sayyid Qutb's Islamic education thinking to the education world today.

LITERATURE REVIEW

Interpretation of *Fī ilāl al-Qur'ān*

As a work of his greatest work, *Fī ilāl* as its meaning and content, certainly has some of the characteristics and background that accompany it, among others, the political, socio-cultural and internal conditions of Qutb.

From the meaning side, the language *Fī ilāl al-Qur'ān* means in the shadow / protection of the Qur'an. While the content there are some connotations of messages in the naming of his interpretation. *Firstly*, Qutb tells us that the Qur'anic verses have a shady shade behind their meanings as manhajs or living systems of Muslims where the inspirations of the Qur'an, its guidance-its clues, and its bans, will be the Conditioning One's life.⁷

Secondly, Qutb states that although living in prison confinement, but the Qur'an will remain a conditioning and a helper himself, the body may be imprisoned in prison but the soul and spirit of life as a form of movement will remain lit and will purify itself and can exalt it. As contained in the muqaddima of *Fī ilāl al-Qur'ān* interpretation, the following:

الْحَيَاةُ فِي ظِلَالِ الْقُرْآنِ نِعْمَةٌ. نِعْمَةٌ لَا يَعْرِفُهَا إِلَّا مَنْ ذَاقَهَا. نِعْمَةٌ تَرْفَعُ الْعُمُرَ وَتُبَارِكُهُ وَتُرْزِقُهُ⁸

Meaning: *Living under the auspices of the Qur'an is a blessing, a favor not understood except by those who feel it. The blessing that lifts the age of the person, blesses him, and sanctifies it.*

Thirdly, the educational result he got when in the West so shook himself that the West with all its progress has been far from the religious values he calls in a more severe state of ignorance on kejahiliyahan at the time of the Prophet Muhammad saw down. But ironically the Western education system is growing rapidly in the Middle East. These are some of the influences and factors that lie behind the writing of *Fī ilāl*'s commentary.

⁷Sayyid Qutb, *Al-Hayāh Fi Zilāl Al-Qur'ān* (Mesir: Markaz al-I'lām al-'Arabī, 2011), cet. IV, p. 1

⁸*Ibid*, p. 31.

Then let us continue the discussion of the content of Fī ilāl's interpretation which focuses more on the purpose of literature and art, and the method (manhaj) aesthetics, feelings or touch (zauq).

As it is known that Qu b's work entitled *Masyāhid al-Qiyāmah Fī al-Qur'ān*, is the beginning of Qu b's attention to the Islamic phase of the previous general, especially when associated with Fī ilāl despite the book titled *at-Ta wīr al-Fanni fī Al -Qur'ān* is more instrumental in writing his tafsir. Qu b examines the Qur'an for reactive impulses that are of a social nature.⁹

However, the first book concerning Qu b's Islamic-patterned thought is the book *al-'Adālah al-ijtima'iyah fī al-Islām* (social justice in Islam), which Qu b wrote before being sent to America, and the first print was published in April 1949 This book is a criticism of the social conditions in Egypt that are not fair, especially after World War II. In Egypt there are distorted social phenomena and opposing social classes. Misika's subordinates feel tyrannical with the feudal folk of the nobility and the landlords. But the bourgeoisie, the businessmen and the royal family are excessively alive and dissipate in luxury with immorality.¹⁰

Therefore, Qu b wrote his book to explain to Egyptian society that the social justice they desire is only within Islam. When returning to Egypt, Qu b gained even more violent thoughts of Islam and jahiliyah. Qu b wants to contribute Islamic thought to defeat the enemy and wants a great Islamic power to gain victory in the realm of thought and study, in the world of da'wah and information and in the world of jihad and movement.¹¹

This is in the muqaddimah interpretation Fī ilāl mentioned that in this phase Qu b has a concern in thought derived from the inspiration of the Qur'an and live under the auspices of the Qur'an. Qu b wants to display the contents of the Qur'an entirely and want to explain the characteristics and characteristics that exist in it.¹²

⁹Sayyid Quṭb, *at-Taswīr al-Fanni fī Al-Qur'ān* (Kairo: Dār-Asyurūq, tt), h. 11.

¹⁰*Ibid.*

¹¹*Ibid*

¹²Sayyid Quṭb, *Fī Zilāl al-Qur'ān*, Juz. I in *Muqaddimah* (Cairo: Dār Asy-Shurūq, tth), p. 7. When the *Al-Muslimin* magazine came out at the end of 1951 AD, the editor of the magazine Sa'id Ramadhan asked Quṭb to actively contribute his writings on a monthly basis, and the paper was expected in a continuous theme. From this it was revealed that the latent desire, then Quṭb actively poured all the turbulence of Islamic thought that inspired from the Qur'an with the theme that evoke the spirit of thought and movement, which is named *Fī Zilāl al-Qur'ān*.

The characteristics of *Fī ilāl* are divided into two when *Fī ilāl* is written before in prison and imprisoned. Prior to imprisonment *Fī ilāl* has not been much revised but after imprisonment there are many revisions before the print, whether by Qu b itself or by others. An example is when he interprets Surat al-Burūj when giving the description of ashāb al-ukhdūd (the people who make the trench, QS Al-Burūj 85: 4), Qu b includes a picture of the torture of him while in prison then The revision is not specified.¹³

In his book *at-Ta wīr al-Fannī fī Al-Qur'ān*, Qu b makes it clear that there is a common thread between writing *Fī ilāl* and Qu b's childhood by saying "My imaginary past, when I was a child, as the ordinary children of innocent , But the innocent fantasy provides a beautiful picture as I deepen some of the phrases contained in the Qur'an. The description and description in it is actually mediocre, but the image is able to make my heart stunned and understand the meaning of the Qur'an. I feel the joy of doing that. There is a spirit that drains my blood while doing it." ¹⁴

Qu b makes the book *at-Ta wīr al-Fannī fī Al-Qur'ān* as a benchmark in his books that discusses the Qur'an from aspects of Bayān, Adab and its beauty. Qu b tadabbur Alquran with Tadabbur very clear and sharp, until he was able to remove the contents of his womb from the aspect of thought and renewal. Those are some aspects of the background of *Fī ilāl*'s writing.¹⁵

¹³Ṣālih Abd al-Fattāh al-Khālidī, SayyidQutb al-Adīb an-Nāqid, h 442. This letter is included in juz 30 which SayyidQutb interpreted after his release from prison. Although the purpose of the revision is in order to censor the writing that medeskriditkan Egyptian government, but in the future, Qutb's efforts have a positive implication for the product of *FīZilāl al-Qur'ān* interpretation itself is in the form of avoidance from the aspect of excessive subjectivity which of course will Impact on the quality of the interpretation itself is related to the universality of the meaning contained. The verses of ignorance interpreted by Qutb (as well as other verses as a whole in *FīZilāl al-Qur'ān*) that has been present and circulated in society are the revised form of the commentary so that the consistency aspect can be preserved though not everything is perfectly.

¹⁴SayyidQutb, *at-Taṣwīr al-Fannīfī Al-Qur'ān* (Kairo: Dār-Asyurūq, tt),p. 2.

¹⁵*Ibid.*

FINDINGS

Islamic Education According to Sayyid Qutb

Based on the discussion of education in Tafseer Fī ilāl Al-Qurān, in general Islamic education according to Qutb is education based on monotheism. But to better know some of the different terms used by Qutb, it is not wrong to be seen etymologically and terminologically.

As the terminology used by Islamic education scholars of his time, etymologically there are several words used by Qutb, among others: *atharbiyah*, *at-ta'lim*, *at-taujīh*, *adab / at-ta'dib*, although there are actually Said *tahzīb*. To facilitate linguistic understanding, here are the authors to explain below:

1. The term *at-tarbiyah*, in his tafsir was called by Qutb 103 times while the word *tarbiyah* 63 times, the word *at-ta'lim* was mentioned as much 17 times and *ta'lim* as much as 25 times, moreover, the term *tahzīb* was called 4 times and interpreted as *adab to melt heart*.¹⁶
2. Related to etymology, Qutb defined *tarbiyah* as an attempt to improve (*al-i lā*) something as it is mentioned in the second verse interpretation of the al-Fāti ah which means to improve, he said:

وَالرَّبُّ هُوَ الْمَالِكُ الْمُتَصَرِّفُ، وَيُطْلَقُ فِي اللُّغَةِ عَلَى السَّيِّدِ وَعَلَى الْمُتَصَرِّفِ لِلِإِصْلَاحِ وَالتَّرْبِيَةِ.¹⁷

Meaning: *God is the owner and the ruler, and the language is addressed to the master (sayyid) and to his creatures devoted to improvement and education.*

3. The word *tarbiyah* was explained by Qutb with the actual concept of *rubūbiyah* is how to apply the whole Tawheed in the framework of knowing God and punish by God's law. This is the interpretation of Sayyid Qutb in the letter Al-Fāti ah verse 2 where God says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)¹⁸

4. The maintenance of that relationship in education ultimately results in the concept of *at-tarbiyah al-Islāmiyah* which according to Qutb can be seen in the interpretation of the letters 'Āli' Imrān verse 190 where Qutb equates it with al-

¹⁶Sayyid Qutb, *FīZilāl Al-Qurān*, (Kairo: Dārasy-Syurūq, tt), Juz II, 3861. Sayyid Qutb, *FīZilāl Al-Qurān* (Kairo: Dārasy-Syurūq, tt), , Juz IV, 2518, . Sayyid Qutb, *FīZilāl Al-Qurān* (Kairo: Dārasy-Syurūq, tt), , Juz VI. p. 3337.

¹⁷Sayyid Qutb, *FīZilāl Al-Qurān*, Juz I (Kairo: Dārasy-Syurūq, tt), p. 22.

¹⁸QS. Al-Fatihah/1: 2.

manhaj al-ilāhī, thus very clear if at- Tarbiyah al-Islāmiyyah in harmony with Qu b al-manhaj al-ilāhī, Qu b said:

هَذَا الْمَنْهَجُ الْإِلَهِيُّ وَمَقُومَاتُهُ، ثُمَّ عَلَى طَبِيعَةِ مَنْهَجِ التَّرْبِيَةِ الْإِسْلَامِيَّةِ وَخَصَائِصِهِ¹⁹

5. The second term used in referring to linguistic education is at-ta'lim. At-ta'lim according to Qu b is the educational process to acquire the same science with at-taujih, where the educational process is more formal in the form of face-to-face between teachers and students. The word at-taujih is called Qu b 183 times, and the word taujih is 101 times. Although in general education is a movement manifested in all human activities,²⁰Qu b said:

وَكَانَ هَذَا الْقُرْآنُ - مَعَ تَوْجِيهَاتِ الرَّسُولِ الْمُسْتَمَدَّةِ كَذَلِكَ مِنَ الْقُرْآنِ - هُوَ مَادَّةُ التَّوْجِيهِ وَالتَّعْلِيمِ. وَكَانَ مَسْجِدُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي يُتْلَى فِيهِ الْقُرْآنُ وَالتَّوْجِيهَاتِ الْمُسْتَمَدَّةِ مِنَ الْقُرْآنِ²¹

Meaning: *This Qur'an along with the teachings of the Prophet's advice derived from the Qur'an itself is also a material taujih and ta'lim. It was at the mosque that Rasullah saw. Teach the Qur'an and advice derived from the Qur'an.*

6. Conceptually terminologically, Qu b has several terms relating to education both theoretically or practically, some terms that can be found by the author among others:

1. *At-tarbiyah al- arakiyyah* (Movement Education)

At-tarbiyah al- arakiyyah atau Movement Education is the concept of education that directs humans to always move in accordance with the true Islamic aqidah in filling the vacuum of the soul and human life with all its potential as nature to achieve a good life.²²

2. *At-Tarbiyah al-Qur'āniyyah* (Education with Al-Qur'an as a principle)

The second concept defined by Qutb was called by *at-tarbiyah al-Qur'āniyyah*, A concept not articulated by the figure in the concept of education. *At-tarbiyah al-Qur'āniyyah* is the educational concept of Qu b which states that Islamic education is education derived from the Qur'an by making it a system or *al-manhāju al-Qur'ānī* that correlates closely with education of movement or *at-tarbiyah al- arakiyyah* as On the initial concept was mentioned.

¹⁹Sayyid Qutb, *Fī Zilāl Al-Qurān*, Juz. I, p. 548.

²⁰Sayyid Qutb, *Fī Zilāl Al-Qurān* (Kairo: Dārasy-Syurūq, tt), Juz. I, p.139.

²¹*Ibid.*

²²*Ibid.* p. 15.

3. *At-Tarbiyah an-Nabawiyyah* (Education based on Prophetis)

As a unity with at-tarbiyah al-Qur'āniyyah, Qu b introduces the concept of at-tarbiyah an-Nabawiyyah. At-tarbiyah an-Nabawiyyah is the term used by Qu b as the meaning of further Islamic education. This means that Islamic education is a process of human raising by making the Prophet's journey and its behavior as a source of education and teaching that goes hand in hand with Qur'anic education.

4. *At-Tarbiyah al-Islāmiyyah* (Islamic Education)

As the thinkers of his time regarding the terminological concept of *at-tarbiyah*. Qu b is braver in saying that Islamic education is *At-Tarbiyah al-Islāmiyyah*. Although having similarities in the definition of language as the interpretation of Qu b in the verse Al-Fāti ah verse 2 on the awareness of human relations with God in the frame of education ultimately resulted in the concept of at-Tarbiyah al-Islāmiyyah mentioned in Fī ilāl 16 times.

5. *At-Tarbiyah al-Khuluqiyyah* (Moral Education)

The terminology used by Qu b to be related to education is at-tarbiyah al-khuluqiyyah or moral education, the moral education paradigm for SayyidQu b is a means to achieve equality of society (takāful al-ijtimā'ī), in Islamic societies, especially at present Ahklaq is increasingly eroded as its criticisms on the term ignorance.²³

6. *At-tarbiyah al-Ijtimā'iyyah* (Social Education)

At-tarbiyah al-Ijtimā'iyyah or social education is that basically Islamic education is a means to realize social sense in society as a person and as a whole unity. Islamic education for Qu b aims at realizing a true Islamic society by holding on to the throne of Allāh in this world, meaning that all human movements will always be known by God, this is the essence of the harakah based on monotheism.²⁴

The Purpose of Islamic Education According to SayyidQuṭb

In the verses of Al-Qur'an, Al-Baqarah / 2:30 Qu b interprets that the caliph has the position of governing the world, this is the highest honor to the creatures

²³*Ibid.*

²⁴Sayyid Quṭb, *FīZilāl Al-Qurān*(Kairo: Dārasy-Syurūq, tt), Juz. VI, p. 3937.

that will make mischief on earth and shed blood. But humans are given a secret that can elevate it higher than the angels.

The khalifah framework in the Qur'anic perspective has a correlation with Al-Abrāyypendapat's opinion in the framework of movement education, in which the movement must be able to realize some of the following objectives:

1). Physical Purposes (*Al-ahdāf al-Jismiyyah*)

The purpose of physical education with tawhid as the basis of education aims to prepare human beings as the bearers of the mission of the Caliphate on earth, through training, physical skills. He is based on the opinion of an-Nawāwī that interprets al-Qawy as a strength of faith supported by power by physical force, this opinion is based on the Qur'an Surah Al-Baqarah Verse 247:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَلَيْسَ إِنَّ الْمَلِكَ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مِنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ²⁵

Artinya: *Their Prophet told them: "Allah has raised alūt into your king". They replied: "How does alūt rule us, when we have more right to control the government than that, and he is not given much wealth?" (Their Prophet) said: "Allah has chosen him to be your king and bestowed upon him the great knowledge and the mighty body." God gives the government to whom He will. And Allah is Widely His gift again Knowing. (Surah Al-Baqarah / 2 verse 247)*

2). Spiritual purpose (*Al-ahdāfar-Rūhāniyyah*)

With the concept of movement education, the purpose of spiritual education to increase the soul of faithfulness that is only to God alone and implement the Islamic morality which is imitated by the Prophet Muhammad based on ideals ideal in the Qur'an.

3). Thought purpose (*Al-ahdāf al-'Akliyyah*)

As human nature, the movement of education also aims at the education of reason by directing the intellect of intellectual potential to discover the truth and its causes by studying the signs of Allah and find the messages of His verses that bring faith to the creator by staying on hold To monotheism.

²⁵QS. Al-Baqarah/2 : 247.

4). Social purpose (*Al-ahdāf al-Ijtimā'iyah*)

The purpose of social education, namely the formation of a whole personality of the spirit, body and mind to achieve an Islamic society. The identity here is reflected as an-Nās who lives in a pluralistic society (plural).

DISCUSSION

The thought of Islamic education Qu b has relevance and strongness to the world of education today, this is seen from some facts:

1. Some words which indicate that Qu b has a humanistic educational view include the words *wijdān*, *syu'ūr*, *amīr*, *ar-rūh*, *adab*. The word *wijdān* meaningful beauty is mentioned by Qu b 60 times, the word *amīr* is mentioned 93 times, the word *syu'ūr* is mentioned as much as 215 times, *ar-rūh* said in the commentary mentioned as 114 times, and the word *adab* mentioned 61 times. All the terms mentioned above in turn according to Qu b have strong implications for the faith mentioned in the following commentary:

وهو الأدب والإيمان والشعور الذي يريد القرآن أن يعلمه لورثة الأنبياء، وأن يعمقه في قلوبهم ومشاعرهم هذا الإيماء²⁶

2. The term *at-Tarbiyah an-nabawiyyah* (propagation originating from the Prophet) goes hand in hand with Qur'anic education. *At-Tarbiyah an-nabawiyyah* directs the heart and view towards heaven, also encourages him to continue to be patient with God's prescribed role until God rewards him as he pleases, both in the world and in the hereafter, now called the emotional and spiritual intelligence of the Where a Muslim in his life should be education in the family. Because essentially the family is a sphere that shapes the character of character and personality other than Islam itself. *At-tarbiyah al-khuluqiyyah* according to SayyidQu b is a means to achieve equality of society (*takāful al-ijtimā'ī*), especially at the present time where *ahklaq* is increasingly eroded. Therefore morality must be accompanied by faith because by faith the community will be awake its existence. The human potential of morality is also part of human nature itself.²⁷
3. One of the obligations of religion is to maintain human morality that includes the nature of feelings and seclusion in the community so that the equality of society will be achieved not only wishful thinking. To achieve this, Qu b states there

²⁶Sayyid Quṭb, *Fī Zīlāl al-Qur'ān*, Juz. I, p. 114.

²⁷*Ibid*, p. 49.

must be taujih and qudwah. Taujih itself is an attempt to awaken the human self (wijdān) with the nature of feeling (damīr), while qudwah is part of the human effort to apply good habits in real life, either in the human person or in society. Muhammad Qutb states that in this case taujihāt, tasyrī'āt, and tanimat must be based on Islamic aqidah as occurs in a long history for Muslims.²⁸

4. *At-Tarbiyah al-harakiyyah* which is rolled out by Qutb is how humans with Islamic aqidah are able to fill the void of their souls and lives so that they can exert all their capabilities as human nature to use their feelings and how they live to achieve a good life and not a life which is full of turbulence and full of doubts. The signs of tarbiyah harakiyyah are at-tajdid. At-tajdid according to Qutb is the importance of the religion of Islam itself which tells people to always change, process and develop their potential to achieve development (al-insyā), progress (al-in ilāq) and development (al-irtifā'). Aqidah Islam according to Abu Bakr al-Jazairi is a set of rules that fit the intellect, hearing, and human nature in which man will bound his heart and chest with the truth of this aqidah forever.²⁹
5. The concept of education by Qutb has relevance to the concept of applicative Islamic education in which Islamic education is based on simultaneous study and application / practice. According to Sayyid Qutb, application or practice is a method to gain good knowledge in order to achieve the concept of al-insān al-jadīd. Qutb states the new person is a person who leaves the form of worship to anyone and anything, in any form and image except to worship Allah Almighty. Just then a dynamic person by looking at various circumstances or phenomena that occur in the middle of human beings by always proceeding and not stagnant until the end of his life, he said:

³⁰الإنسان المتحرر المستنير الذي خرج بعبوديته لله وحده من عبودية العبيد

CONCLUSION

Based on the discussion of the chapter can perbab authors conclude that in general the educational thought fi ilāl Qutb in the Qur'an is based on monotheism

²⁸Muhammad Qutb, *Manhaj at-Tarbiyyah al-Islāmiyyah* Juz. I, Cet. Ke-14 (Kairo: Dārasyy-Syurūq, 1993M/1414H), p. 15.

²⁹Abu Bakr al-Jazāirī, *Aqidah al-Mu'minīn* (Ttp, al-Maktabah at-Taufiqiyah, tt), p. 18

³⁰Sayyid Qutb, *Fi Zilāl al-Qur'ān* Juz. III, p. 1201. See also p. 1766.

as the cornerstone of Islamic education and Koran into the application methodology of Islamic education in both the scope of comprehensive education that worship which he called at-tarbiyah al- arakiyyah or education movement, as well as in the more narrow scope that calls predictably at-taujihwa at-study groups, then in the case of terminological Qutb uses the term at-tarbiyah, adab / at-ta'dib, and Tahzib, conceptually Qutb introducing at-tarbiyah al-qur'āniyyah, at-an-Nabawiyyatarbiyah, at-tarbiyah al-Islamiyya, at-tarbiyah al-khuluqiyyah, and at-tarbiyah al-ijtima'iyyah apart at-tarbiyah al- arakiyyah above.

While the conclusions for the answers to the problems that become sub-chapter problems can be described below:

1. By referring to at-tarbiyyah al- arakiyyah, the objectives of Islamic education as in the verses which are the research samples are as khalifah, 'abdullah and ululalbāb are to be new human beings (al-insān al-jadīd) both in the process of development (Al-insyā), progress (al-in ilāq) and development (al-irtifā ') with monotheism as maint stream of thought. At-tajdid in Qutb picture is how human beings can be the cautious truth with ever-changing with the Koran as a methodology of life by realizing at-Takaful al-ijtima'iyyah or equality society, as a unified whole between monotheism uluhiyyah, rubūbiyyah and ' Ubūdiyyah,
2. Educational materials as in the verses that become the sample of research, then Qu b declared monotheism or religious education is a material that must be taught, then the Qur'an and lessons contained in it, worship education, establishing prayers, and moral education that must be based on monotheism In fact, so as to create a generation of Muslims who have similarities with generations in the time of the Prophet and al-khilafahar-rashidah.
3. Method of Islamic education as well as in the verses that the research samples such as methods wisdom, maui ahHasanah and jidāl, stories and Qudwahaswah be delivered gently and do not offend educational objects with feelings of comfort destination learners so get inner satisfaction and Confidence in the heart and able to follow what has been exemplified by the prophets, because according to Qu b, the method derived from the Qur'an is a method that has long been done by the Prophets in carrying out the vision of prophethood so that people increase their faith in God and become a real Islamic society in Under the auspices of the Qur'an and tauhid as the axis of the movement of his life.

The relevance of educational thought Qutb with adult education can be seen from the concept of manners and morals, the basis in criticizing the state of ignorance of modern times, then his perseverance in putting monotheism as the basis of Islamic education is now tied by the Western education system which tends materialistic and away from Spiritual values so that the Qur'an should really be material and manjah to realize the Islamic community in the actual conception of Islam (ta awwur al-Islāmī), with the faith and morals and the practice of worship that exemplified the Prophet Muhammad and his companions.

BIBLIOGRAPHY

- Al-Jazāiri, A B, *Aqidah al-Mu'minīn*. Ttp, Al-Maktabah At-Taufiqiyah, tt
- Asari, H, (2006). *Menguak Sejarah Mencari Ibrah*. Bandung: Cita pustaka Media
- Azra, A., (2002). In the preface of Abuddin Nata, *Tafsir Ayat-ayat Pendidikan (Tafsir al-Ayat al-Tarbawi)*. Jakarta: Rajawali Pers
- Esposito, J. L. (2001). *Ensiklopedia Oxford Dunia Islam Modern*. Jilid V Bandung: Mizan.
- Hidayat, N. (2001). *Sayyid Qu b: Biografi Dan Kejernihan Pemikirannya*. Jakarta: Gema Insani Pres.
- Nasution, H. (1990). *Pembaharuan dalam Islam, Sejarah Pemikiran dan Gerakan*. Jakarta: Bulan Bintang.
- Qu b, S. *Fi ilāl al-Qur'ān*. Kairo: Dār-asy-Syurūq, tt
- _____, *Al-'Adālah al-Ijtimā'iyah fi al-Islām*. Juz I-VI. Kairo: Dār-asy-Syurūq, tt.
- _____, (2004). *At-Ta wīr al-Fannīfī al-Qur'ān*. Kairo: Dārasy-Syurūq
- _____. *Fi at-Tārīkh Fikratun Wa Minhājūn*. Kairo: Dārasy-Syurūq, tt)
- _____, (2000). *Dirāsāt Islāmiyah*. Kairo: Dārasy-Syurūq.
- _____, (2000). *Dirāsāt Islāmiyah, cet. Ke- 11*. Kairo: Dārasy-Syurūq.
- _____, *Maqūmāt at-Ta awwur al-Islāmī*. Kairo: DārAsy-Syurūq
- Qu b, M, (1993). *Manhaj at-Tarbiyyah al-Islāmiyyah* Juz. I, Kairo: Dārasy-Syurūq.