

MUHAMMAD QUTUB AND THE CONCEPT OF PUNISHMENT IN ISLAMIC EDUCATION

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Abstract

The thoughts and concepts of punishment according to Muhammad Qutub are important to study, as he is one of the prominent figures in Islamic education who contributed significantly through his writings and activities as a lecturer at the Umm Al-Qura University in Mecca. This article raises this theme because there has been no research specifically discussing the concept of punishment in Islamic education according to Muhammad Qutub. The method used in this article is literature study, utilizing Muhammad Qutub's book *Manhaj Al-Tarbiyah Al-Islamiyah* as the primary data source, along with relevant articles or books as secondary data sources. These data are analyzed through descriptive-interpretive analysis. This article finds that Muhammad Qutub's concept of punishment is a form of sanction that can be applied in the process of Islamic education. While permissible, it is considered a last resort or an alternative measure when other methods do not work. Furthermore, the application of punishment should only be implemented after considering and understanding the physical and psychological conditions of the students.

Keywords: Muhammad Qutub, Punishment, Islamic Education

Abstrak

*Pemikiran dan konsep hukuman menurut Muhammad Qutub sangat penting diteliti, sebab ia merupakan salah satu tokoh pendidikan Islam yang banyak menarik perhatian dengan karya tulis dan aktivitasnya sebagai dosen di Universitas Umm Al-Qura, Mekkah. Artikel ini mengangkat tema ini karena tidak ditemukan penelitian yang secara spesifik membahas konsep hukuman dalam pendidikan Islam menurut Muhammad Qutub. Metode yang digunakan dalam artikel ini menggunakan studi literatur, dengan menggunakan buku *Manhaj Al-Tarbiyah Al-Islamiyah* karya Muhammad Qutub sebagai sumber data utama dan artikel atau buku yang relevan dengan tema sebagai sumber data sekunder. Data-data tersebut dianalisis dengan analisis deskriptif-interpretatif. Artikel ini menemukan bahwa konsep hukuman menurut Muhammad Qutub merupakan bentuk yang boleh diterapkan dan diberikan sebagai sanksi dalam proses pendidikan Islam. Meski dibolehkan, ia merupakan jalan terakhir atau sebagai bentuk 'cadangan' di saat metode-metode lain tidak berfungsi. Selain itu, penerapan hukuman hanya dapat diterapkan setelah melihat dan mengetahui kondisi fisik dan psikologis peserta didik.*

Kata Kunci: Muhammad Qutub, Hukuman, Pendidikan Islam

INTRODUCTION

Education is the most important aspect in the history of human civilization, especially Islamic civilization. Because it is meaningful and functions in the perfection of all aspects

of the human person. Even in Islam, Allah has educated humans through physical and religious means. Physically, the process of human development from the womb to old age (R'boul, 2021). The revelation in question is in the form of all Islamic teachings which are taught to students by an educator who has met scientific qualifications with appropriate methods, to achieve the goals of national education, namely to educate the nation's life as stated in the preamble of the 1945 Constitution.

To achieve this goal, an education is organized systematically consisting of elements of education, namely educators, students, curriculum, facilities and infrastructure, and all things that support the implementation of an education. In addition, another important thing is the need to instill an attitude of discipline and great responsibility in the learning and education process. Consistency of discipline and responsibility in the learning process is needed, so methods or preventive actions are needed. One of these methods is the provision of punishment or punishment in educational units whose purpose is to complement the learning process in order to achieve the expected educational goals. In practice, the process of giving punishment must be by the level of error and the condition of students when violating the discipline that has been established in the education unit (Alkatiri dkk., 2023). Muhammad Qutub's thoughts on the approach of punishment or sanctions in the aspect of Islamic education are important to highlight, considering that he is one of the figures and thinkers in Islamic education who has had contributions as an educator, writer, and activist. As an educator, he served as a lecturer and professor at Umm Al-Qura University, Mecca. As a writer, he has written 39 volumes of papers in various scientific fields, one of which is about Islamic education. As an activist, his thoughts aim to create a pious human being and an Islamic society with solid roots of faith (Sanni, 2022).

There have been many studies on Muhammad Qutub and his relationship with Islamic education. For example, Ahsanul Anam examined five aspects of Islamic education according to Muhammad Qutub, namely the essence of Islamic education is the education of the whole person, the purpose of Islamic education is to form a devoted human being, the personality of the educator is like the apostleullah, while the learners have the personality of imitating what they see, the process of forming learners through home, school and society, and the material of Islamic education includes spiritual or mental development, intellectual or intellectual education, and physical or physical education. (Andriana dkk., 2024).

Hasan Basri explores the side of Islamic education. Just like Ahsanul, Islamic education referred to by Muhammad Qutub is in the form of education of the whole person, which includes the mind, heart, body, spirit, morals, and all activities (Puji Pangastuti, 2023). Hajiannor examined the construction of Muhammad Qutub's thoughts and forms of Islamic education. He said that the thought of the figure was built based on theology, the Koran, and fitrah, where the three became a mutually binding unity. While the form of Islamic education such as exemplary, advice, sanctions and supervision (Ab Rahman dkk., 2020).

Rahendra Maya in terms of exemplary methods. He mentioned that this method is the most powerful in touching the hearts of students. While the exemplary figure in Islamic education is the figure of the Prophet Muhammad SAW, in which there is a complete exemplary prophet (Muthoifin & Fajri, 2021). Ainul Yaqin examined from the aspect of da'wah education. According to him, Muhammad Qutub's da'wah education is based on faith and not blind taklid. Desi Santika examined the aspect of the concept of Islamic education. She concluded that according to the figure, the goal is more important than the means of education. This is because it is fixed and unchanging, just as the means always follow the times. Meanwhile, the Islamic education system is a comprehensive approach to humans consisting of elements of education (Fauzan, 2024). Izulhaq Lidinillah and Maragustam Siregar examined the relevance of contemporary Islamic education and its relationship with Muhammad Qutub's thought. He concluded that the character's thoughts are appropriate and relevant to contemporary Islamic educational thought (Afzal & Khubaib, 2021).

The above studies, specifically do not discuss the concept of punishment in Islamic education according to Muhammad Qutub. Evenly, the discussions above talk more about the figure's Islamic education thought and its relevance to Islamic education in general. Therefore, this article, the research is focused on the aspect of how Muhammad Qutub's views and perspectives on the concept of punishment in Islamic education in his monumental work, *Manhaj Al-Tarbiyah Al-Islamiyah*.

METHOD

This research uses the type of library research (library study), which focuses on researching library sources, such as books, magazines, historical records and stories, and so on which consist of primary and secondary data sources (Budianto, 2024). In this study, the primary data source is Muhammad Qutub's work entitled *Manhaj Al-Tarbiyah Al-Islamiyah*. While secondary data sources are all relevant data related to the theme of punishment in Islamic education; whether with the Terms punishment, sanctions, and funishment. After collecting both data, it is then analyzed using descriptive-interpretative method which aims to find out in depth about the theme discussed (Hermawan, 2019).

RESULTS AND DISCUSSION

A. The Concept of Punishment in Islamic Education

In the context of Islamic education, punishment (Arabic: tarhib, and English: funishment) is always paired with reward (Arabic: targib, and English reward). The provision of rewards and punishments refers to human nature, which is created as creatures that have the potential to do good and evil. For example, Surah Al-Shams verses 7-10, which means: By the soul and that which gives it potency... He has inspired evil and piety. Fortunate is the one who has purified it and loses the one who defiles it. Muhammad Sayyid Tantawi explains that this verse means that Allah has informed and educated people about evil and good things, even ordering good to be done and evil to be abandoned (Faraz & Asiya, 2020). Another verse, Surah Al-Zalzalah verses 7-8, which

means: Whoever does good, even if it is as small as a zarrah, will be rewarded with good. On the other hand, those who do evil, even if it is as small as a 'zarrah' seed, will be rewarded with punishment (Hikmah, 2022). These two verses explain the basis and nature of reward and punishment according to human nature based on Islamic views. In the context of the Hadith, the Prophet Muhammad SAW said: order your child to pray when he is seven years old, and beat him (when he leaves the prayer) when he is ten years old and separate (between boys and girls) in bed. This Hadith explains the obligations of people over their children from the age of seven to ten, where at the age of seven they are ordered to pray, and ten years old to beat, if the child deliberately leaves it. The sanction of beating is in the form of beatings that do not cause physical harm or repeated beatings.

Many experts have provided definitions of punishment; for example, the Department of Education and Culture in Nur Afriyah Febriyani states that punishment is a sanction given to children in physical or psychological form when they make mistakes or violate the rules that have been set (Hasanah, 2023). Based on the above understanding, the punishment given is a reply to the mistakes made, which aims to educate and cause a deterrent effect so that the same mistakes are not repeated, either in physical or psychological form. Thus, the goals to be achieved in the application and administration of punishment must contain elements of education and deterrent effect. With education, the child learns and understands that what he has done is a mistake that has a negative impact on him and the surrounding community. Meanwhile, with a deterrent effect, he will not repeat the mistake afterwards.

Suwarno in Rusdiana Hamid said that the definition of punishment means giving in the form of suffering or pain to students so that they feel it to get improvement (Wahab, 2022). or according to Abdullah Nasih Ulwan in Khumaidi explained that punishment is a form of good lesson to the perpetrator as a form of firmness for the sake of improvement (Ali & Hasan, 2024). This definition, in addition to educating, becomes a deterrent effect, as well as motivation for students so that they always do good that continues to increase, or if they make mistakes and receive punishment for them, the punishment becomes a motivation to make improvements for improvement. These improvements are positive things found in education. With the above explanation, giving punishment to learners must aim to educate, be a deterrent so as not to repeat the same mistake in the future, and can provide motivation to make improvements. In addition, it must be done with love and compassion and applied in an emergency stage. Among the examples that the educator can do is to display a surly expression, reprimand the wrongdoer, be prohibited from attending lessons, and be sanctioned when he is ten years old (Mustofa dkk., 2023). This limitation refers to the Hadith above about the permissibility of parents giving educational beatings to the child who is ten years old.

Rusdiana Hamid explained in full the conditions that must be met in giving punishment, namely: Al-Rasyidin in Elvy Rahmawati and Ulfa Hasanah added several other conditions, such as that an educator should not give punishment before he has properly trained, educated, and guided his students with knowledge, skills and good mental

attitudes. In addition, he must first explain the consequences of the actions that cause a punishment, and give a warning (Arif, 2022).

The basis for the above requirements refers to the Al-Quran and Hadith. For example, a punishment must be commensurate with the mistake is Surah Al-Syura verse 40 which states that the reward for evil is what is appropriate. In addition, to provide an explanation of what is permissible and prohibited is based on Surah Al-Syams verses 7-8 which states that Allah has explained to humans the good and bad things. As for providing guidance and training before giving punishment, it refers to the Hadith that allows punishment at the age of ten. Ahmad dkk., (2022) on the grounds that there are about three years before the student has been trained to pray. The three years leading up to the age of ten also form in the learner the habits, which once accustomed he does not easily abandon the obligation.

B. Biography and Intellectual Works of Muhammad Qutub

His full name is Muhammad bin Qutub bin Ibrahim, known as Muhammad Qutub. He was born in the village of Mosa, Asyut Province, Egypt on April 26, 1919. His father, Qutub, was a farmer in the city, while his mother, Fatimah, was a person who had an interest in knowledge (Arif, 2020). He has four siblings, namely Sayyid Qutub Aminah Qutub, and Hamidah Qutub. His education began with primary and secondary education in Cairo. Then, on the recommendation of Sayyid Qutub, he studied at Cairo University, Department of English and Adab until he graduated in 1940. After graduating, in 1941, he continued his higher education at the Ma ‘had Al- Mu ‘allimin diploma program with a concentration in Al-Tarbiyah wa ‘Ilm Al-Nafs (Nazalia & Fitria, 2024). He was imprisoned twice during the reign of Jamal Abdul Naser because of his brotherly relationship with Sayyid Qutub. He recounted this experience as follows: At the time of Sayyid Qutub's return from America, 1949-1950, he entered the field of political journalistic debate through his very sharp pen, which caused him to be under surveillance. At the Alexandria Drama, October 1, 1954, the Sayyid and several others were arrested. While I (Muhammad Qutub) was arrested a few days later. But was released in a short time... Then, between July 30, 1965 and October 17, 1971 or for six years, he was imprisoned for the second time (Ruslan & Latif, 2024).

As for his intellectual activities, he is an educator, writer, thinker and holds several scientific institutions, namely:

1. Being a teacher for four years.
2. Working as a translator at the Egyptian Ministry of Education for five years.
3. Returned to teaching for two years.
4. Became an editor at the Dar Al-Kutub Al-Mishriyyah printing house.
5. In 1972, after being released from prison, on the recommendation of King Abdul Aziz University, Mecca, now Umm Al-Qur'an University, he was appointed as a lecturer in the Department of Belief and Contemporary Sects (Ahmad 1983).

6. Director of the Project Bureau for the translation of a thousand books, in Egypt, and also he was involved in the First World conference on Islamic Education in Mecca, in 1977, where he participated in presenting a paper, entitled “The Role of Religion in Education”.

He died on Friday, April 4, 2014 in Jeddah at the age of 95 (R'boul, 2021). As a prolific writer, he has produced many written works in various scientific disciplines as many as 39 titles and several scientific works under his guidance at Umm Al-Qura University, Mecca. The 39 titles are as follows, including: 1) *Dirasat fi Al-Nafs al-Insaniyah*, 2 *Al-Insan baina Al-Maddiyah Wa Al-Islam*, 3. *Ma “rakah Al-Taqlid*, 4. *Fi Al-Nafs Wa Al-Mujtama'*, 5. *Hal Nahnu Muslimun*, 6. *Syubuhath Haula Al-Islam*, 7. *Manhaj Al-Fann Al-Islami*, 8. *Haula Al-Ta'sil al-Islami li Al-Ulum Al-Ijtima'iyah*, 9. *Qabasat min Al-Rasul*, 10. *Mazahib Fikriyah Mu'asirah*, 11. *Manhaj Al-Tarbiyah Al-Islamiyah*, 12. *Kaifa Naktub Al-Tarikh Al-Islami*, 13. *Jahiliyah Al-Qarn Al-'Isyirin*, and several other works. (Majdzub, n.d.)

C. The Concept of Punishment According to Muhammad Qutub

Islamic education according to Muhammad Qutub refers to two things: method and goal. The two are not contradictory, but complementary. However, the goal of Islamic education is more important than the method used, because its nature is always changing according to the times. In addition, he mentions that one method can help in achieving many goals. He illustrates with the sports method which is one of the methods in education. With sports, many goals can be realized. For example, during Hitler's reign in Germany, the youth were required to exercise with the aim of creating a sense of obedience to Hitler. Others, with sports aimed at strengthening the physical side and beauty. The goal of Islamic education is to create pious human beings; which includes all aspects of human beings, the physical side, reason, spirit, material and non-material and all activities of life on earth. From the explanation above, the goal of education that became the idea of his thought is different from the goal of education that emphasizes one aspect only, whether the material side, or the spirit. The foundation of Islamic education according to him is based on divine faith, and human nature. From the framework of these two foundations he bases his thoughts on Islamic education.

In addition, Muhammad Qutub sees the importance of educators who become teachers for students. He mentioned that the greatest educator is the figure of the apostleullah SAW. Because, all aspects of human education are found in him. He said that an educator in Islamic education should have six characters: a) the figure or figurehead of the educator exceeds the figure of the learner, b) he has everything that will be given, c) how to deliver the right and correct material, d) have sympathy for students, e) have a directing and educating soul, and f) have leadership character. The six characters are fully analyzed by Muhammad Qutub. The first character is that an educator must be more than the students. Because, the student will be more accepting if the educator is felt psychologically more in the view of the student. The advantages include many things, namely in terms of soul,

mind, morals and others. A child will accept advice and lessons from parents because he sees that side. The second character, an educator has things to give. According to him, the thing that educators should have is real experience that is not only theoretical. According to him, practical field experience is an important thing from educators. The third character is how to deliver the right and correct material. According to him, an educator must have the right way of delivering material. In this character, he emphasizes the figure of the educator from the psychological side, such as gentle, love and compassion, forgiving, and firm when it requires firmness. These psychological conditions make a learner will accept all lessons from the educator. The fourth character is having sympathy for students. According to him, this character is also important in education. An educator must have a sense of concern for his surroundings; he does not live in isolation or solitude, not actively moving and doing activities. The fifth character is to have the soul of a director and educator. Because of his position as an educator, he must have this character. This is because the nature of students is always changing and requires direction and advice from educators to stay on the right track. The sixth character, leadership. This character causes learners to accept all things from educators, believe and obey what is learned.

Departing from the goals, foundations and philosophies, and teachers of educators in Islamic education. He established the method of punishment. According to Muhammad Qutub, this method can only be applied as a last resort in the educational process. According to him, an educator in Islam should apply all methods or tools so that the souls of students are touched by them, but starting with methods that are not in the form of punishment, such as education by qudwah (giving exemplary examples), mau'izhah (advice), targib (giving good news), 'adah (habituation), qissah (stories), filling vacancies or free time, and events. After these aspects, then the aspect or method of punishment is applied as a preventive action. Although this aspect is applied, according to him, it must be gradual, in the sense that it starts in the form of censure to enforcement; which starts from the lowest level to the highest. These levels are based on the Quranic explanation in the following verses:

1. Condemnation with the word displeased by Allah. According to him, this is the lowest form of condemnation. This is based on Surah Al-Hadid verse 16, which means: Is it not for the believers that their hearts should be filled with the remembrance of Allah and what has been rightly revealed? Let them not be like the People of the Book, who, because of the length of time, hardened their hearts, and most of them were disbelievers. This verse is a criticism against being like the People of the Book. Although the word displeased is not mentioned textually, the meaning of the verse explains the Qur'anic criticism that leads to God's displeasure with their actions;
2. Condemnation with the word God's wrath. According to him, this belongs to a high level of condemnation. For example, the condemnation in Surah Al-Nur verses 16-17, which means: And why did you not say when you heard

(the false news), 'It is not certain for us to say this. Glory be to You (Allah), this is a great lie. Allah warns you not to repeat this act forever, if you are believers. In this verse, the Quran educates with a condemnation that incurs His wrath for the spread of false news. The word *ya'izhukum an ta'udu li mislihi abadan* (Allah warns or advises against repeating the same mistake forever) is a form of such condemnation;

3. Condemnation with the words Allah and His messenger fighting the perpetrators. For example, Surah Al-Baqarah verses 278-279, which means: O you who believe, fear Allah and give up what remains of usury, if you are believers. If you do not do it (the command to leave the remaining usury), know that Allah and His messenger will fight you. In this verse, the Quran clearly mentions the word fighting which comes from Allah and His messenger which shows a strong condemnation in the education process against usury perpetrators;
4. Condemnation with the punishment of the hereafter. For example, Surah Al-Furqan verses 68-69, which means: And those who do not associate partners with Allah, do not kill except in a justifiable way and do not commit adultery. Whoever does so will have a sin; his punishment will be multiplied on the Day of Resurrection, and he will remain in a state of humiliation. In this verse, the Quran educates with condemnation in the form of punishment in the hereafter as a reward for those who associate partners with Allah, kill without religiously justified means, and commit adultery. In fact, the punishment is doubled and the culprit is in a state of humiliation;
5. Condemnation with punishment in the world. For example, Surah Al-Taubah verse 55, which means: Verily, Allah will only punish them (through them; wealth and ana) in the world. In this verse, the Quran educates with a threat in the form of punishment in the world, for people who do not believe but are given a lot of wealth and children. Both of these favors can be a punishment in the world for unbelievers;
6. Condemnation with the actual execution of punishment. For example, Surah Al-Nur verse 2, which means: And the woman and the man who commit adultery, they shall be flogged one hundred lashes each. In this verse, flogging is directly practiced for adulterers, both men and women. Although fiqh states that flogging applies to adulterers who are not muhsan (married).

According to Muhammad Qutub, the above criticisms, which are part of a form of punishment in the education process, should not all be applied to students; it must be through appropriate approaches. This is related to psychological and physical considerations. For example, some people are sufficiently touched by just a gesture from a teacher or educator; others must use a high tone of voice, or show a stick as a form of punishment for those who are not touched by the gesture approach alone; or some others must be with a physical approach that is not painful, but this is the last approach.

The concept of applying punishment is the last of many effective methods in Islamic education; it is a 'backup' when all methods have been applied but have not produced the right results. According to him, the theory of punishment must depart from the behavior of the Prophet Muhammad, who stated that the child or learner may be punished in the form of a non-hurtful blow, based on the Hadith which means: order your child to pray when he is seven years old, and beat him (when he leaves the prayer) when he is ten years old and separate (between boys and girls) in bed. According to Alkatiri dkk., (2023) through this Hadith, it explains that the Prophet Muhammad did not start the lesson by using a beating stick or punishment. However, what is understood from it is the element of habituation, love and affection, exemplary, and advice from parents and educators. The mention of prayer clearly shows the meaning of education, which trains students to get used to discipline and be on time.

CONCLUSION

Based on the explanation above, it is found that Muhammad Qutub is an educational figure who pays full attention to Islamic educational thought through his monumental work entitled *Manhaj Al-Tarbiyah Al-Islamiyah*. His educational thinking refers to the foundation, goals and methods of Islamic education. The foundation is rooted in the creed and fitrah of human creation. While the purpose of Islamic education is to create pious and pious human beings. The goal is fixed and unchanging. While the method according to him always changes according to changes in the development of the times. The methods needed in Islamic education are exemplary, advice, punishment, storytelling, habituation, and filling the void. The method of punishment is a method that may be applied in Islamic education, provided that it is the last form, or 'reserve' when other methods do not provide maximum results. The application and administration of punishment, although permissible, must consider the physical and psychological conditions of the learners, with the understanding that not all learners can be applied with the same form of punishment.

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