

THE ROLE OF CURRICULUM IN DEVELOPING CHILDREN'S INTELLIGENCE ACCORDING TO SAYYID MUHAMMAD QUTB: AN ISLAMIC PERSPECTIVE

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ABSTRAK

Studi ini bertujuan untuk mengeksplorasi konsep kurikulum dalam mengembangkan kecerdasan anak dari perspektif Sayyid Muhammad Qutb. Studi ini didasarkan pada tinjauan pustaka dari buku Qutb yang berjudul "Manhajut Tarbiyah al-Islamiyyah" dan sumber relevan lainnya. Penelitian menemukan bahwa konsep kurikulum menurut Qutb menekankan pada pengembangan holistik anak, termasuk kecerdasan intelektual, emosional, fisik, dan spiritual. Qutb percaya bahwa keempat jenis kecerdasan tersebut harus dirawat dan dikembangkan secara simultan untuk mencapai pertumbuhan dan perkembangan yang seimbang pada anak. Studi ini juga menyoroti pentingnya nilai dan prinsip-prinsip Islam dalam membentuk kurikulum dan sistem pendidikan, karena mereka memainkan peran penting dalam mengembangkan karakter dan moral anak-anak. Penelitian menyimpulkan bahwa implementasi konsep kurikulum menurut Qutb dalam pendidikan dapat secara signifikan berkontribusi pada pengembangan kecerdasan dan karakter anak-anak, sejalan dengan prinsip dan nilai-nilai Islam.

Kata Kunci: Kurikulum, Kecerdasan Anak, Sayyid Muhammad Qutb, Pendidikan Islam, Pendidikan Holistik.

ABSTRACT

This study aims to explore the concept of curriculum in developing children's intelligence from the perspective of Sayyid Muhammad Qutb. The study is based on a literature review of Qutb's book "Manhajut Tarbiyah al-Islamiyyah" and other relevant sources. The research found that Qutb's concept of curriculum emphasizes the holistic development of children, including intellectual, emotional, physical, and spiritual intelligence. Qutb believed that all four types of intelligence should be nurtured and developed simultaneously to achieve balanced growth and development in a child. The study also highlights the importance of Islamic values and principles in shaping the curriculum and education system, as they play a crucial role in developing children's character and morality. The research concludes that the implementation of Qutb's concept of curriculum in education can significantly contribute to the development of children's intelligence and character, in line with the principles and values of Islam.

Keywords: Curriculum, Children's Intelligence, Sayyid Muhammad Qutb, Islamic Education, Holistic Education.

A. Introduction

Education is an essential tool for the development and progress of any society. It is a means of imparting knowledge, skills, and values that prepare individuals to become productive members of society. The role of education in shaping the future of



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individuals and society cannot be overemphasized.¹ In the context of Islam, education is seen as a means of fulfilling one's religious obligations and developing a deeper understanding of God's creation.²

In recent years, there has been a growing interest in the concept of holistic education, which emphasizes the development of the whole person, including intellectual, emotional, physical, and spiritual aspects.³ The holistic approach to education is not new and has been advocated by several scholars, including Sayyid Muhammad Qutb. Qutb's work emphasizes the importance of developing a comprehensive and balanced education system that nurtures and develops all aspects of a child's intelligence.⁴

One of the critical components of a holistic education system is the curriculum.⁵ The curriculum is the blueprint that outlines the content, goals, and objectives of an educational program. It is a crucial tool that shapes the learning experience of students and determines the quality of education they receive. In the context of Islamic education, the curriculum plays a vital role in shaping the worldview of students and providing them with the knowledge and skills they need to become responsible members of society.⁶

Intelligence is crucial for the overall development and success of an individual in various aspects of life, including education, career, and social relationships. Children's intelligence is particularly important as it lays the foundation for their future growth

¹ Sarah J. Trenfield et al., "Shaping the Future: Recent Advances of 3D Printing in Drug Delivery and Healthcare," *Expert opinion on drug delivery* 16, no. 10 (2019): 1081.

² Bashori Bashori, Muhammad Anggun Manumanoso Prasetyo, and Edi Susanto, "Change Management Transformation in Islamic Education of Indonesia," *Social work and education* 7, no. 1 (2020): 84; Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65; Erwin Mahrus, Zaenuddin Hudi Prasajo, and B. Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020): 39.

³ Malokhat Baltabayeva and Dilshodakhon Kodirova, "The Need to Provide the Priority of Spiritual and Educational Processes in the Modern Education System," *ACADEMICIA: An International Multidisciplinary Research Journal* 12, no. 1 (2022): 423–427; Komariah and Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," 65–66.

⁴ Muhammad Qutb, *Manhaj al-Tarbiyah al-Islamiyah* (Dār al-Qalam, 1960).

⁵ Roger G. Hadgraft and Anette Kolmos, "Emerging Learning Environments in Engineering Education," *Australasian Journal of Engineering Education* 25, no. 1 (2020): 3; Cagatay Tasdemir and Rado Gazo, "Integrating Sustainability into Higher Education Curriculum through a Transdisciplinary Perspective," *Journal of Cleaner Production* 265 (2020): 265.

⁶ Muhammad Talhah Ajmain et al., "Industrial Revolution 4.0: Innovation and Challenges of Islamic Education Teachers in Teaching," *BITARA International Journal of Civilizational Studies and Human Sciences (e-ISSN: 2600-9080)* 2, no. 1 (2019): 38–47; Syamsul Bahri, "Pengembangan Kurikulum Dasar Dan Tujuannya," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 15–34; Tatang Hidayat, Endis Firdaus, and Momod Abdul Somad, "Model Pengembangan Kurikulum Tyler Dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah," *POTENSIA: Jurnal Kependidikan Islam* 5, no. 2 (2020): 197–218.

and development. Developing children's intelligence can help them acquire knowledge and skills, improve their problem-solving abilities, enhance their creativity, and foster their emotional and social intelligence.

While there is a significant amount of research on the importance of education and the role of curriculum in shaping the intellectual and moral development of children, there is a lack of studies that specifically focus on the concept of curriculum from the perspective of Sayyid Muhammad Qutb and its relationship with developing children's intelligence. The existing studies on Islamic education and curriculum tend to focus more on the religious aspects and less on the holistic development of children's intelligence.

Therefore, there is a gap in the literature on how Qutb's concept of curriculum can contribute to the development of children's intelligence and character in the context of Islamic education. This research aims to fill this gap by exploring Qutb's perspective on curriculum and its relationship with developing children's intelligence, as well as examining the implications of his ideas for Islamic education.

Several studies have been conducted on the topic of curriculum and child development, which are relevant to this research. A study by Sadiku (2021) proposed the theory of multiple intelligences, which suggests that individuals have various types of intelligence beyond the traditional view of IQ. This theory emphasizes the importance of nurturing and developing different types of intelligence in children to promote holistic development.⁷

Another study by Krisnann (2020) in Goleman (1995) introduced the concept of emotional intelligence, which highlights the importance of emotional and social skills in personal and professional success. This study suggests that emotional intelligence can be developed through education and training, which can lead to better mental health, interpersonal relationships, and academic achievement.⁸ Additionally, a study by Ayllon (2019) explored the relationship between physical activity and cognitive development in children.⁹ The study found that physical activity can enhance cognitive function, memory, and academic performance, which are essential for overall development.

⁷ Matthew NO Sadiku, Sarhan M. Musa, and A. Ajayi-Majebi, *A Primer on Multiple Intelligences* (Springer, 2021).

⁸ Heamalatha Krishnan and Siti Rahmah Awang, "Role of Emotional Intelligence in Teaching," *Jurnal Kemanusiaan* (2020).

⁹ María Rodríguez-Ayllon et al., "Role of Physical Activity and Sedentary Behavior in the Mental Health of Preschoolers, Children and Adolescents: A Systematic Review and Meta-Analysis," *Sports medicine* 49, no. 9 (2019): 1383–1410.

In the context of Islamic education, a study by Shaari and Tapas (2019) emphasized the importance of nurturing spiritual intelligence in Muslim students.¹⁰ The study suggests that Islamic education should focus on developing students' understanding of Islamic values, principles, and teachings to promote spiritual intelligence and moral development.

These previous studies provide a foundation for understanding the importance of holistic development and nurturing different types of intelligence in children. However, there is a gap in the literature regarding the implementation of these concepts in the context of Islamic education, specifically from the perspective of Sayyid Muhammad Qutb. This study aims to fill this gap by exploring Qutb's concept of curriculum and its implementation in developing children's intelligence from an Islamic perspective. Furthermore, the development of children's intelligence is not just about academic achievements, but also about building their character and morality. Children with high levels of intelligence are more likely to possess positive values such as honesty, responsibility, compassion, and respect for others. These values are essential for creating a harmonious and ethical society.

In the context of Islamic education, developing children's intelligence is also important for instilling Islamic values and principles in their hearts and minds. Islamic education aims to create individuals who are not only knowledgeable but also have strong faith, character, and morality. Developing children's intelligence can help them understand and apply Islamic teachings in their daily lives and contribute positively to their communities. Therefore, the importance of developing children's intelligence cannot be overstated. It is not only crucial for their individual success but also for the betterment of society as a whole.¹¹

This paper aims to explore the concept of curriculum in developing children's intelligence from the perspective of Sayyid Muhammad Qutb. Qutb's work emphasizes the holistic development of children, including their intellectual, emotional, physical,

¹⁰ Syuzianti Shaari and Mohd Effendi Ewan Mohd Matore, "Emphasizing the Concept of Spiritual Intelligence from Islamic and Western Perspectives on Multiple Intelligence," *Creative Education* 10, no. 12 (2019): 2815; Poornima Tapas and Soma Kulshrestha, "Spiritual Intelligence as a Predictor of Organizational Sustainability: Mediating Role of Academic Optimism," *SAMVAD* 17 (2019): 39.

¹¹ Adib Rifqi Setiawan, "Islamic Education in Southeast Asia," *EdArXiv*. DOI: <https://doi.org/10.35542/osf.io/dnjqv> (2020); Ellisa Fitri Tanjung, "Improving The Quality Of Religious Islamic Education Learning Through Collaborative Learning Approach In Smp Muhammadiyah Pandan Tapanuli Tengah," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 2 (2021): 1809–1814; Afiful Ikhwan et al., "Revitalization of Islamic Education Teachers in the Development of Student Personality," in *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)* (Atlantis Press, 2020), 162–165.

and spiritual intelligence. The paper will also highlight the importance of Islamic values and principles in shaping the curriculum and education system. This paper will contribute to the existing literature on Islamic education and provide insights into the development of a comprehensive and balanced education system that nurtures and develops all aspects of a child's intelligence.

B. Method

This research uses a qualitative method with an analytical descriptive approach. Data were obtained from primary sources, namely the book "Manhajut Tarbiyah al-Islamiyah" by Sayyid Muhammad Qutub. The data collection technique used was literature study, by collecting data from the book through reading and content analysis techniques. The reading technique was used to understand and identify the concept of curriculum according to Sayyid Muhammad Qutub. Meanwhile, content analysis was used to analyze and classify the obtained data, which was then related to the concept of child intelligence developed by the curriculum according to Sayyid Muhammad Qutub.¹²

The content analysis was carried out in several stages: first, reading and understanding the entire contents of the book. Second, identifying concepts related to the curriculum according to Sayyid Muhammad Qutub. Third, classifying the data based on the identified concepts. Fourth, linking the curriculum concepts with the concept of child intelligence developed by the curriculum according to Sayyid Muhammad Qutub.¹³

After the data was obtained, it was analyzed using content analysis technique.¹⁴ This technique was used to classify data based on the identified concepts. Then, the analysis results were linked to the concept of child intelligence developed by the curriculum according to Sayyid Muhammad Qutub.

In conducting this research, the researcher also checked and verified the obtained data by using several other sources related to the concept of curriculum and child intelligence in Islam. This was done to ensure the accuracy of the obtained data and the validity of the research results obtained.

¹² Mestika Zed, *Metode penelitian kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

¹³ Dr Evanirosa MA et al., *Metode Penelitian Kepustakaan (Library Research)* (Media Sains Indonesia, 2022).

¹⁴ Stefan Titscher et al., *Methods of Text and Discourse Analysis: In Search of Meaning* (SAGE, 2000).

C. Concept Overview

1. The Concept of Curriculum according to Sayyid Muhammad Qutub

Sayyid Muhammad Qutub, a prominent Islamic scholar, offers a unique perspective on the concept of curriculum in his book "Manhajut Tarbiyah al-Islamiyyah." According to Qutub, the term curriculum in Islam refers to a comprehensive educational system that aims to develop the whole person, encompassing their intellectual, spiritual, and moral aspects.

Qutub emphasizes that the Islamic curriculum is not limited to academic subjects but also includes character-building, physical education, vocational training, and other practical skills. The Islamic curriculum, therefore, aims to develop individuals who are not only knowledgeable but also possess strong character, discipline, and the ability to contribute positively to society.

He said:

"إن التربية هي العمل البناء الذي يقوم عليه المجتمع، وتكوين الفرد الذي يتوافق مع رؤيته ومعاييرته وأهدافه، ولذلك فإن مصدرها الأساسي هو الإسلام الذي هو نظام الحياة كلها. ومن هذا المنطلق فإن الغاية النهائية للتربية الإسلامية هي تربية الفرد المسلم المؤمن الصالح، الذي يحمل معه قيم الإسلام وأخلاقياته، ويستطيع أن يعيش حياة مثالية على المستوى الشخصي والاجتماعي والمعنوي.

Translation: "Education is the constructive work upon which society is built, and the formation of the individual who aligns with its vision, standards, and goals. Therefore, its primary source is Islam, which is the system of life as a whole. From this perspective, the ultimate goal of Islamic education is to cultivate the Muslim believer who embodies the values and ethics of Islam and is capable of living an ideal life at the personal, social, and moral levels.

ولذلك فإن منهج التربية الإسلامية يعتمد على تكوين الشخصية الإسلامية الصالحة بشكل كامل، وذلك عن طريق بناء الإيمان والعلم والمعرفة والأخلاق والقيم الإسلامية الأخرى. ويعتمد هذا النهج على تنمية الفكر الإسلامي لدى الفرد، وتكوين شخصية قوية ومؤمنة، تساعده على اتخاذ القرارات الصائبة والاستجابة لمتطلبات الحياة بطريقة صحيحة وفعالة.

Translation: Hence, the Islamic education approach relies on the complete formation of a righteous Islamic personality through building faith, knowledge, morals, and other Islamic values. This approach relies on the development of Islamic thinking in individuals and the formation of a strong, faithful character that helps them make correct decisions and respond to life's requirements in a correct and effective manner.

وللتحقيق في هذا الهدف، فإنه يجب على منهج التربية الإسلامية أن يتضمن جميع المجالات الحيوية للشخصية، ومنها التربية العلمية والأخلاقية والجسدية والروحية. ويجب أن يكون التعليم والتدريب والتعلم في كل هذه المجالات على قدم المساواة وبنفس الأهمية، لأن التربية الشاملة لا تكتمل إلا بتوفر هذه المجالات جميعاً.

Translation: To achieve this goal, Islamic education must include all vital domains of personality, including scientific, moral, physical, and spiritual education. Education, training, and learning in all of these domains should be equally important because comprehensive education is not complete unless all these domains are available."

Qutub argues that the Islamic curriculum should be based on the Quran and Sunnah, the two primary sources of Islamic teachings. He suggests that the curriculum should be designed to promote Islamic values and principles, such as social justice, equality, and compassion. Furthermore, Qutub emphasizes the importance of personalization in the Islamic curriculum, as every individual is unique and has their own strengths, weaknesses, and learning styles. He suggests that the curriculum should be tailored to meet the individual needs of each student, rather than adopting a one-size-fits-all approach.

Curriculum Concept according to Sayyid Muhammad Qutub is based on the Islamic perspective of education. Qutub defines the curriculum as a comprehensive system of education that encompasses all aspects of life. He emphasizes the importance of integrating Islamic teachings into the curriculum and creating a holistic approach to education. Qutub's curriculum concept is based on three main principles: tawhid, tarbiyah, and tazkiyah. Tawhid refers to the oneness of God and the importance of integrating Islamic beliefs and values into all aspects of education. Tarbiyah refers to the process of nurturing and developing the individual's character, intellect, and personality. Tazkiyah refers to the process of purification and self-discipline, which is essential for achieving spiritual growth.

Qutub believes that the curriculum should be designed to promote the development of the whole person. He emphasizes the importance of integrating academic knowledge with moral and spiritual values. According to Qutub, the ultimate goal of education is to produce individuals who are capable of fulfilling their responsibilities to God, society, and themselves. Qutub's curriculum concept also includes the idea of differentiation in education. He believes that every individual has unique abilities and talents that should be developed through

education. Therefore, the curriculum should be designed to cater to the diverse needs and abilities of students.

Overall, Qutub's curriculum concept emphasizes the importance of integrating Islamic values and principles into education. He believes that a holistic approach to education is necessary to promote the development of the whole person. Qutub's ideas are highly relevant to the current debates on curriculum development and the role of education in promoting moral and spiritual values.

In summary, Qutub's concept of curriculum in Islam emphasizes the holistic development of the individual and the integration of Islamic values and principles into the educational system. The curriculum should be personalized to meet the individual needs of each student and should be based on the Quran and Sunnah.

2. Understanding Child Intelligence According to Sayyid Muhammad Qutb

Sayyid Muhammad Qutb believes that intelligence is a holistic concept that encompasses various aspects of an individual's life, including spiritual, emotional, physical, and intellectual aspects. He believes that intelligence is not only the ability to acquire and memorize information but also the ability to apply it in practical life situations.

أشار سيد محمد قطب إلى وجود أربعة أنواع من الذكاءات الضرورية للتنمية الشاملة للطفل: الذكاء الفكري، الذكاء العاطفي، الذكاء الجسدي، والذكاء الروحي. وقال إنه يجب تنمية وتطوير جميع أنواع الذكاءات الأربعة بشكل متزامن لتحقيق نمو وتطور متوازن في الطفل¹⁵

In his book, "Manhajut Tarbiyah al-Islamiyyah," Sayyid Muhammad Qutb identified four types of intelligence that are essential for the overall development of a child: intellectual intelligence, emotional intelligence, physical intelligence, and spiritual intelligence. He believed that all four types of intelligence should be nurtured and developed simultaneously to achieve balanced growth and development in a child.

Intellectual intelligence, according to Sayyid Muhammad Qutb, is the ability to acquire and process information, analyze it, and apply it in real-life situations. It involves cognitive skills such as memory, attention, problem-solving, and critical thinking. He believed that intellectual intelligence is essential for academic success and should be nurtured through various educational activities and programs.

¹⁵ Qutb, *Manhaj al-Tarbiyah al-Islamiyah*.

Emotional intelligence, on the other hand, refers to the ability to recognize, understand, and manage one's emotions as well as the emotions of others. Sayyid Muhammad Qutb believed that emotional intelligence is crucial for developing healthy relationships, managing conflicts, and building empathy and compassion. He suggested that emotional intelligence should be developed through social and emotional learning programs that promote self-awareness, self-regulation, and empathy.

Physical intelligence, according to Sayyid Muhammad Qutb, refers to the ability to control and coordinate one's physical movements, balance, and posture. He believed that physical intelligence is necessary for physical development and overall health and wellbeing. Therefore, he suggested that physical activities such as sports, exercise, and outdoor play should be incorporated into a child's daily routine.

Lastly, spiritual intelligence, according to Sayyid Muhammad Qutb, refers to the ability to understand and connect with one's spirituality and higher purpose in life. He believed that spiritual intelligence is essential for developing a sense of purpose, meaning, and fulfillment in life. Therefore, he suggested that spiritual education and practices should be incorporated into a child's upbringing to promote their spiritual development.

D. Results and Discussions

1. The Role of Curriculum in Developing Child Intelligence According to Sayyid Muhammad Qutub

Sayyid Muhammad Qutub emphasized the importance of the curriculum in shaping a child's intelligence. He believed that a well-designed curriculum could help develop all four types of intelligence in a child. According to Qutub, the curriculum should be comprehensive and balanced, encompassing all aspects of a child's development: intellectual, emotional, physical, and spiritual.

The intellectual aspect of a child's development can be nurtured through a curriculum that emphasizes critical thinking, problem-solving, and creativity. The emotional aspect can be developed through a curriculum that fosters empathy, self-awareness, and emotional regulation. The physical aspect can be developed through a curriculum that emphasizes physical activity, nutrition, and

health. Lastly, the spiritual aspect can be developed through a curriculum that promotes values such as compassion, honesty, and integrity.

"فعندما نتكلم عن منهج التربية الإسلامية فإننا نتحدث عن أسلوب الحياة الذي يحدده الإسلام والذي يحرص على أن تكون كل خطوة من خطواته موافقة لمنهج الحق"¹⁶

Translation: "When we talk about the Islamic education curriculum, we are talking about the lifestyle determined by Islam, which seeks to ensure that every step of it conforms to the curriculum of truth."

In this quote, Sayyid Muhammad Qutb emphasizes that Islamic education is not just limited to academic learning, but it also encompasses the entire lifestyle determined by Islam. He believes that every aspect of this lifestyle should conform to the curriculum of truth.

Qutub also stressed the importance of the teacher's role in implementing the curriculum effectively. He believed that teachers should be well-trained and equipped with the necessary skills and knowledge to deliver the curriculum in a way that fosters the development of all four types of intelligence. The teacher should be able to create a conducive learning environment that encourages students to be active learners, critical thinkers, and problem solvers.

Furthermore, Qutub believed that the curriculum should be designed in a way that takes into consideration the unique characteristics and needs of each child. He stressed that children develop at different rates and have different learning styles, and the curriculum should be flexible enough to accommodate these individual differences. In conclusion, Sayyid Muhammad Qutub's concept of curriculum emphasizes the importance of a balanced and comprehensive approach to child development. A well-designed curriculum should address all aspects of a child's development, including intellectual, emotional, physical, and spiritual intelligence. The teacher's role is crucial in implementing the curriculum effectively and creating a conducive learning environment that fosters the development of all four types of intelligence.

2. Curriculum in Islamic Perspective

In the Islamic perspective, the concept of curriculum is not only limited to academic subjects but also includes moral and spiritual education.¹⁷ The

¹⁶ Qutb, *Manhaj al-Tarbiyah al-Islamiyah*.

¹⁷ Dedi Djubaedi et al., "The Development of Multicultural Curriculum for Islamic Religious Education: A Literature Review," *International Journal of Social Science And Human Research* 5, no. 7 (2022): 3077–3083.

purpose of Islamic education is not only to acquire knowledge but also to cultivate virtues and develop character. Therefore, the Islamic curriculum emphasizes the integration of religious and secular knowledge, and the development of ethical values and moral principles.

The Islamic curriculum is based on the Quran and the Sunnah of the Prophet Muhammad, which are the primary sources of Islamic knowledge.¹⁸ The Quran provides guidance on all aspects of life, including education, while the Sunnah provides practical examples of how to implement the teachings of the Quran. Islamic education aims to develop a holistic and balanced individual who is knowledgeable, ethical, and spiritually inclined. He Said:¹⁹

"والتربية الإسلامية تعني الإرشاد والتوجيه والتنمية في جوهر النفس البشرية على أسس تربوية إسلامية، وذلك لغرض إعداد الإنسان الإسلامي الكامل الذي يتمتع بالاعتدال والتوازن في كافة جوانب حياته وکلياته"

Translation: "Islamic education means guidance, direction, and development in the essence of the human soul on Islamic educational foundations, for the purpose of preparing the complete Islamic human being who enjoys balance and equilibrium in all aspects of his life and faculties."

In this quote, Sayyid Muhammad Qutb emphasizes the importance of Islamic education in guiding and developing the human soul based on Islamic principles. He believes that the ultimate goal of Islamic education is to prepare a complete human being who is balanced and harmonious in all aspects of life.

The Islamic curriculum includes the study of Quran, Hadith, Islamic history, Islamic law, Islamic ethics, Arabic language, and other subjects related to Islamic knowledge. It also includes secular subjects such as mathematics, science, and social studies, but these subjects are taught in the context of Islamic values and principles.²⁰ The Islamic curriculum is not static but is constantly evolving to meet the changing needs of society. It is designed to promote critical thinking, problem-solving, and creativity, and to prepare students for active participation in society. The Islamic curriculum also emphasizes the importance of community service and social responsibility.²¹ In conclusion, the Islamic curriculum is a comprehensive and integrated system of education that aims to

¹⁸ Rosnani Hashim, "Islamization of the Curriculum," *American Journal of Islamic Social Sciences* 16, no. 2 (1999): 27.

¹⁹ Qutb, *Manhaj al-Tarbiyah al-Islamiyah*.

²⁰ Irwan Fathurrochman et al., "Theoretical Review of the Implementation Islamic Boarding School Curriculum Management in Indonesia," *International Journal of Education Research and Development* 1, no. 1 (2021): 1–15.

²¹ Faiqatul Husna, Nur Rohim Yunus, and Andri Gunawan, "Indonesian Legal Politics of Islamic Boarding School Curriculum Regulation," *SALAM: Jurnal Sosial dan Budaya Syar-i* 8, no. 5 (2021): 1675–1692.

develop individuals who are knowledgeable, ethical, and spiritually inclined. It emphasizes the integration of religious and secular knowledge and the development of ethical values and moral principles. The Islamic curriculum is not static but is constantly evolving to meet the changing needs of society.

Sayyid Muhammad Qutub identified several components of the curriculum that are essential for the development of a child's overall intelligence. These components include:

- 1) Knowledge: The curriculum should aim to provide children with the necessary knowledge to develop their intellectual intelligence. This includes knowledge in various fields such as science, mathematics, history, and literature.
- 2) Skills: The curriculum should also focus on developing the necessary skills that children need to be successful in life. This includes skills such as critical thinking, problem-solving, communication, and creativity.
- 3) Values: The curriculum should instill in children the Islamic values and principles that are essential for their spiritual and emotional intelligence. This includes values such as honesty, kindness, compassion, and empathy.
- 4) Physical development: The curriculum should also focus on developing children's physical intelligence through activities such as sports, exercise, and outdoor activities.
- 5) Islamic education: The curriculum should provide children with a comprehensive Islamic education that includes Quranic studies, Islamic history, and Islamic ethics.

By incorporating these components into the curriculum, Sayyid Muhammad Qutub believed that children could develop a balanced intelligence that would enable them to succeed in all areas of life. He also believed that the curriculum should be flexible and adaptable to the needs of the students and the changing times, while still adhering to the Islamic principles and values.

3. The Relationship between Curriculum and Children's Intelligence

According to Sayyid Muhammad Qutub, the curriculum plays a crucial role in shaping a child's intelligence. He believed that the curriculum should be designed in such a way that it focuses on developing all four types of intelligence in a child, namely intellectual, emotional, physical, and spiritual intelligence. By

nurturing and developing all four types of intelligence, the child will be able to achieve balanced growth and development.

The intellectual component of the curriculum should focus on developing a child's cognitive abilities and critical thinking skills. This can be achieved through various subjects, such as mathematics, science, and language. The emotional component of the curriculum should focus on developing a child's emotional intelligence, which includes self-awareness, empathy, and social skills. This can be achieved through subjects such as Islamic studies, moral education, and psychology.²²

The physical component of the curriculum should focus on developing a child's physical intelligence, which includes physical fitness, coordination, and motor skills. This can be achieved through subjects such as physical education, sports, and outdoor activities. The spiritual component of the curriculum should focus on developing a child's spiritual intelligence, which includes a deep understanding of Islam and its teachings, and a strong connection with Allah SWT. This can be achieved through subjects such as Islamic studies, Quranic studies, and Islamic history.²³

One of the quotes from Sayyid Muhammad Qutb in his book about curriculum and children's intelligence development is:

إنه لا يمكن بناء شخصية الفرد إلا بالاهتمام بتربيته منذ الطفولة، وتقديم له التعليم والتدريب اللازمين في جميع المجالات الحيوية، لأن التربية الشاملة لا تكتمل إلا بهذه الطريقة، ويجب على النظام التعليمي أن يتضمن ما يتناسب مع احتياجات الفرد ومجتمعه، وأن يكون على أسس ومبادئ ديننا الحنيف.

Translation: "The individual's personality cannot be built except by paying attention to his education since childhood and providing him with necessary education and training in all vital areas, as comprehensive education is not complete except through this method. The educational system must include what is appropriate for the individual and his society and be based on the principles of our religion."

²² Djubaedi et al., "The Development of Multicultural Curriculum for Islamic Religious Education."

²³ Reksiana Reksiana and Fasha Adlia, "Pengembangan Kurikulum Pendidikan Islam Di Indonesia (Studi Terhadap Kebijakan Kurikulum Di Madrasah)," in *Proceeding Annual Conference on Islamic Education*, vol. 2, 2022.

In this quote, Muhammad Qutb emphasizes the importance of comprehensive education in shaping an individual's personality and intelligence from childhood. He stresses that the educational system must take into account the individual's needs and the principles of religion to achieve a holistic approach to education.

Qutb's perspective on curriculum is influenced by the Islamic concept of tawhid (unity of knowledge). He believed that all knowledge, whether scientific or religious, should be integrated into the educational system to develop a well-rounded individual. Qutb's approach to curriculum focuses on the development of the whole person, including intellectual, moral, physical, and spiritual aspects, to achieve a comprehensive education. Qutb's views on curriculum and children's intelligence development reflect the importance of a holistic approach to education that integrates Islamic principles and values to develop individuals who are intellectually, morally, physically, and spiritually balanced.

E. Implementation of Sayyid Muhammad Qutb's Curriculum Concept in Educational Practice

The concept of curriculum according to Sayyid Muhammad Qutub has significant implications for the practice of education. In order to implement this concept in education, it is necessary to understand the key principles that underpin it.

Firstly, it is important to recognize that the aim of education in Islam is not merely to impart knowledge and information, but rather to develop the whole person, including their spiritual, emotional, and physical well-being. This holistic approach to education is reflected in Qutub's concept of the four types of intelligence that should be nurtured and developed in children.

Secondly, the curriculum should be designed to meet the specific needs and context of the students. This means that the curriculum should be tailored to the local culture, values, and beliefs, and should take into account the individual differences and learning styles of students. Qutub emphasized the importance of integrating Islamic values and principles into the curriculum, in order to promote the moral and ethical development of students.

Thirdly, the curriculum should be flexible and dynamic, able to adapt to changing circumstances and new knowledge. This means that the curriculum should be regularly reviewed and updated, and should be responsive to the evolving needs and challenges of society.

In terms of practical implementation, Qutub's concept of curriculum suggests a number of strategies for educators. These include the use of diverse teaching methods and resources, such as experiential learning, group work, and multimedia resources. The curriculum should also incorporate opportunities for students to develop their creativity, critical thinking skills, and problem-solving abilities.

In addition, the curriculum should include a range of subjects and topics that are relevant to the students' lives and experiences, and that promote their understanding of the world around them. This includes subjects such as environmental studies, social studies, and practical life skills. The implementation of Qutub's concept of curriculum requires a deep understanding of the principles and values that underpin it, as well as a commitment to tailoring education to the needs and context of the students. By incorporating these principles into education, it is possible to promote the holistic development of students and prepare them for their roles as responsible and ethical members of society.

F. Conclusion

In conclusion, the concept of curriculum according to Sayyid Muhammad Qutb emphasizes the importance of a balanced and comprehensive approach to education that nurtures the intellectual, emotional, physical, and spiritual intelligence of children. The implementation of this concept in education can bring significant benefits in terms of producing well-rounded individuals who are capable of contributing positively to society. The study also highlights the role of curriculum in shaping the intelligence of children and how it can be used as a tool to achieve holistic development. By focusing on the four types of intelligence and creating a curriculum that supports the development of each, educators can provide a more effective and meaningful learning experience for their students.

The implications of this study suggest that educators and policymakers should consider the holistic development of children when designing and implementing educational programs. It also emphasizes the importance of an Islamic perspective on education and how it can contribute to the formation of a well-rounded individual.

In terms of future research, there is a need for further studies that investigate the practical implementation of the curriculum concept according to Sayyid Muhammad Qutb in different educational settings. This could help to identify the best practices and potential challenges in applying this approach to education.

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