



## Research Article

# Relevance Method Habit in Muhammad Quthb's Education : Building Generation Gold in Society 5.0

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**Abstract.** Study This will explain about draft habituation in Islamic Education according to Muhammad Quthb. According to Muhammad Quthub habits, or *al- tarbiyah bi al-'Adah*, is considered as one of the a very important and needed approach. Method this is very effective in the educational process, both in Islamic Education and in system education others. Muhammad Quthb is one of the Islamic thinkers ( *Islamic Mufakkir* ) who emphasize that method role model is very important and successful in Islamic education. Therefore that, his thoughts must discussed more continue, especially outside room scope study This. Muhammad Quthb's Thoughts about method habits ( *Uslûb Al-'Adah*.

Research this, using method study descriptive analysis, researcher collect data from a number of source scientific in the form of journal reputable, books, magazines furthermore researcher analyze with critical served in Good Writing framework think according to Muhammad Quth. The concept Muhammad Quthb's foundation about Islamic Education is balance between spirit, body and mind For reach Human kamil. Three unity That will achieved with get used to cognitive and psychomotor so that produce affective or morals noble students. In the era of technology, education applied character through digital with acceleration of time, then technology placed as means in make it easier to obtain knowledge knowledge. Teachers and students also get used to changes of the times with use digital learning in class. Because the Islamic Education curriculum is adaptive to current development.

**Keywords:** Habits, methods, education, thinking

## INTRODUCTION

Education is very important For build generation gold that is capable adapt and innovate in the era of Society 5.0, which prioritizes integration technology and life human being. Muhammad Quthb, a thinker education and social, emphasizing how importance build character and habits moment learning. Method habit Quth centered on the formation of behavior sustainable positive. Method This in accordance with need modern society is increasingly complex and dynamic.<sup>1</sup>

Method habit Quth Still relevant in education contemporary Because help student No only to obtain knowledge academic but also build the necessary perspectives and principles For face world challenges. In the era of developing technology rapid moment this, has strong character and habits positive is very important in order to be able to contribute in a way positive to society. Therefore that, research This researching How habit education Quth help build generation gold in the era of Society 5.0<sup>2</sup>.

Method very strategic teaching For support success teaching. Expert education agree that an assigned teacher teaching at school must be a professional teacher, namely a teacher who is characterized by, among other things, excellent mastery of method teaching. Through method teaching, eyes lesson can delivered in a way efficient, effective and measurable with well, so can done planning and estimating with appropriate<sup>3</sup>.

The experts modern Islamic education argues that method Islamic education will capable positioning man in a way right in the world. Method this is very effective in foster and motivate children. Techniques that are categorized as the deepest Islamic education, including : (1) methods lecture ( *muhâdharah* ) ; (2) method story

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<sup>1</sup> Wijaya, H. Candra. *Islamic Education Science " Guiding the Direction of Indonesian Islamic Education"*. Caring Institution Development of Indonesian Education ( Lpppi ), 2016.

<sup>2</sup> Mukhlis , Mukhlis ; Rasyidi , Ahyar ; Husna, Husna. *The Goals of Islamic Education: World, Hereafter and Formation Muslim Character In Forming Individuals Who Have Morals And Contribute Positive . Al Ghazali: Journal of Islamic Education and Thought* , 2024, 1-20.

<sup>3</sup> Look Abuddin Nata, *Islamic Perspective on Learning Strategies* , Jakarta: Kencana Prenada Media Group, 2009, pp . 176-177; Dan Nata, *Educational Management : Overcoming Weaknesses of Islamic Education in Indonesia* , Jakarta: Kencana Prenada Media Group, 2012, pp . 29-30.

( *qishshah* ); (3) method dialogic ( *hiwar* ); (4) method discussion ( *munâqasyah* ); (5) method inductive ( *istiqrâ'iyyah* ); (6) method deductive ( *istinbâthiyyah* ); (7) method idea ( *ashf) dzihnî* ); (8) method breakdown problems ( *hill al- musykilât* ); and (9) methods Work group ( *ta'âwunî* ). (10) method box information ( *truth ta'limiyyah* ), (11) methods program based or project ( *mubarmaj* ), and (12) methods based on technology information ( *hâsib) âlîmiyyah* )<sup>4</sup>. Among method learning mentioned, *Al- tarbiyah bi al- âdah*, one of the method learning ( *wasâ,il al- tarbiyah* ), appropriate get attention and appreciation. Method the based on description and thoughts of Muhammad Quthb, a modern thinking.

## RESEARCH METHODS

Studies This investigate and analyze Muhammad Quthb's thoughts about method habits ( *Uslûb Al-'Adah*) in education with use approach descriptive analytical. Method This aiming For give deep understanding about importance method and how can applied in Islamic education and system education others, Steps taken as as follows : *first, Literature Study* ;<sup>5</sup> Study started with collect secondary data with read related literature with Muhammad Quthb's thoughts, especially about method habit. Focus study will is in Quthb's writing myself, and criticism and analysis from the experts education and other Islamic thinkers. *Second, Analysis Descriptive* ;<sup>6</sup> Analysis descriptive is step next after data collection. At the point this, thought Quthb about method habit will discussed in a way in-depth, covering ideas, principles, and their applications in Education. Research This will explain How method habit can to form good character and habits among students, as well as How matter That impact on the education process in a way overall. *Third, Analysis Analyticts* ; After presentation descriptive, analysis analytical done For evaluate how much effective method habit in education contemporary. Analysis This will compare approach Quthb with approach education others and see challenges and opportunities For implementing it in the era of Society 5.0. In addition that, approach This will consider factor social, cultural and technological influences implementation method habit in modern education. *Fourth, Studies Case* ;<sup>7</sup> study This will enter studies cases in some institution education that has been enter method habit to in curriculum them. Through interviews and observations, data about implementation and impact method This will collected For give understanding practical about how much effective they.

Objective study This is : 1) for see clear picture about importance method habit in Education. 2) to show How Muhammad Quthb's thoughts can used as reference

<sup>4</sup> Look The Great The Sameness of Al-" Atum , *Thuruq Altadrîs Al-' Âmmah* , Riyadh: Dâr Al-Shamai"Î , 2006, Pg . 137-162; And Abdul Mujib and Jusuf Mudzakkir , *Islamic Education Sciences* , Jakarta: Kencana Prenada Media, 2014, pp . 179-210.

<sup>5</sup> Dharmalaksana , Wahyudin . *Methods Study Qualitative Literature Study and Studies Field* . Pre-Print Digital Library Uin Sunan Mountain Bandung , 2020.

<sup>6</sup> Marsasina , Arhatya ; Fitrikasari , Alifiati . *Overview and Relationship of Depression Levels With Factors Affecting Outpatients at Health Centers ( Study ) Descriptive Analyticts at Halmahera Health Center Semarang* . 2016. Phd Thesis. Diponegoro University.

<sup>7</sup> Kusmarni , Yani . *Case Study* . UGM UGM Press Edu Journal , 2012, 2: 1-12.

For build more education focus on character and habits good in an era that is increasingly complex. Research This expected produce conclusion from analysis conducted, as well as suggestions for more curriculum integrate method habit as part from formation character student.

## **RESULTS AND DISCUSSION**

Lots of research scientific and academic has focus on thinking Muhammad Quthb's education, according to study successful literature traced including :

*First*, the thesis Naelatus Greetings at the Faculty Education Major Islamic Education IAIN " Muhammad Quthb's Thoughts " on Islamic Education: Its Implications in Development Islamic Education Curriculum ", written Sunan Kalijaga in Yogyakarta in 2001. Thesis Syaifullah entitled " Islamic Educational Thought : Study To Islamic Educational Thoughts According to Muhammad Quthb " It is known from thesis This.<sup>8</sup>

*Second*, in 2006, he finish thesis Nabhaturrosyikoh with title " Method Story According to Muhammad Quthb and his actualization in Islamic Education: Study of the Book of Manhaj Al- Tarbiyah Al- Islâmiyyah " at the Faculty of Education Major Islamic Education of the State Islamic Institute (IAIN) Walisongo Semarang. Besides thesis There is study Postgraduate of Walisongo State Islamic Institute in 2002 entitled " The Thoughts of Muhammad Quthb About Children's Education in Islamic Perspective ".<sup>9</sup>

*Third*, the thesis Usâmah "Abd Al- Rahman Far away ", " Al- Ârâ " Al- Tarbawiyyah li Al- Shaykh Muhammad Quthb min Khilâl " The Book of the Prophets ", presented in 2011 at Kulliyah Al- Tarbiyah Qism Principles Al-Tarbiyah Allislâmiyyah in Al- Jâmi'ah Islamic Ghaza Palestine. Thesis Thank you This can considered as study the most in-depth and profound scientific-academic about thinking Muhammad Quthb's education.

*Fourth*, Ahmad Rafi'i's thesis Riyadi, " Comparison "The Islamic Education System According to Muhammad Quthb and HAMKA", compiled in 2012 at the Islamic Religious Education Study Program, Department of Education Faculty Education and Language at the State Islamic <sup>10</sup>Institute (IAIN) Surakarta.

## **Biography of Muhammad Quthb**

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<sup>8</sup> Naelatus Salamah , " *Muhammad Quthb's Thoughts On Islamic Education: Its Implications In Development Islamic Education Curriculum* ", Thesis , Department Faculty of Islamic Education Education State Islamic Institute (Iain) Sunan Kalijaga Yogyakarta, 2001, p . 13.

<sup>9</sup> Nabhaturrosyikoh , " *Method Story According to Muhammad Quthb and his actualization in Islamic Education: A Study of the Book of Manhaj Al- Tarbiyah Al- Islâmiyyah* ", Thesis , Department Faculty of Islamic Education Education State Islamic Institute (IAIN) Walisongo Semarang, 2006, p . 8.

<sup>10</sup>Ahmad Rafi'i Riyadi , " *Comparison Islamic Education System According to Muhammad Quthb and HAMKA* ", Thesis , Islamic Religious Education Study Program, Department Education Faculty Education and Language of the State Islamic Institute (IAIN) Surakarta, 2012.

Muhammad Quthb Ibrahim Husain Syadzili —also known as Muhammad Quthb — born in the village Mousya in the city Asyuth on the plains Egypt's high on April 26, 1919, coincided with 1338 Hijri. Muhammad Quthb's childhood ( thufûlah ) was spent in the city his full birth with beauty nature, which then to form it become personal educated ( thâlib ), respected teacher ( ustâdz ), and thinker creative ( mufakkir) mubdi '). Although only graduate school foundation, the father of Muhammad Quthb, who is known as Al- Hajj Quthb Ibrahim, has great spirit For reading and studying, which makes it known as a knowledgeable person broad and pious. Wife second from her father, Al- Sayyidah Fâthimah Husain ' Utsmân, also known as Umm Sayyid, is woman a pious woman who loves very much science. In overall, his father and mother had five children : Nafisah, Sayyid, Aminah, Muhammad, and Hamidah.

Besides both of his parents, Muhammad Quthb 's thoughts Lots influenced by pattern thinking his uncle from party mother ( khâl ), Ahmad Husain Utsmân, and experts modern manners, " Abbâs Mahmûd Al-" Aqqâd. Sayyid Quthb, who was 13 years old, was also considered as Older brother siblings, fathers, and partners after death both of his parents. While his uncle and " Abbâs Mahmud Al-" Aqqad interesting for him Because both of them considered as expert manners and expertise in writing. Muhammad Quthb accept education elementary and middle his first in Cairo. continued to Al-Azhar University in the Department of English and Adab, on recommendation his older brother Sayyid Quthb, though He Alone more likes Arabic and its etiquette. At the faculty This He graduated in 1940.

In 1941, Muhammad Quthb finish education the height of the Ma'had Al-Mu'allimîn with take concentration of Education and Psychology (Al- Tarbiyah wa ' Ilm Al- Nafs ). Muhammad Quthb Then Work as : To be teacher for 4 years, working as translator at the Egyptian Ministry of Education for 5 years, back become teacher for 2 years, and became an editor at Dâr Al- Kutub Al- Mishriyyah. In 1972, after go out from prison, he lifted become lecturer Major Creed and School of Thought Contemporary ( Qism Al-' Aqîdah wa Al- Madzâhib Al- Mu'assasin ) at King "Abd Al-" Azîz University in Mecca, which is now named Umm Al- Qur University.

Activity academic and guidance scientific that is carried out and becomes not quite enough Muhammad Quthb replied, with by itself many become pupils and students his guidance was affected with his thoughts, including Dr. Safar Al- Hawâlî, Dr. Muhammad ibn Sa"îd Al- Qahthânî,<sup>11</sup> Dr. " Alî Al-" Ulyânî,<sup>12</sup> Dr. " Ali Al- Harbi, Dr. Sa"îd ibn Musfir Al- Qahthânî,<sup>13</sup> Dr. Salmân ibn Fahd Al- 'Audah,<sup>14</sup> and so on. As announced in a way officially by Alltthâd Al-' Âlamî li ' Ulamâ'Al-Muslimîn, Muhammad Quthb died at the age of 95 at Home Sick Jeddah International, Al-Markaz AlThibbî Al- Duwalî.

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<sup>11</sup> Writer Book *Best Seller Al-Wala' Wal Bara' And Prayer & Dhikr Hishnul Muslim* and others .

<sup>12</sup> Writer Book *About Jihad and Tabarruk* .

<sup>13</sup> Writer Book *Best Seller Books White Shaykh Abdul Qadir Al-Jailani* .

<sup>14</sup> Writer Book *Best Seller Tetralogy Grounding Islam ( Generation) Ghuraba , Thaiifah Manshurah , Jihad, and Uzlâh Wow Khulthah* ) and others .

Muhammad Quthb at first is a Arabic literature expert or manners of writing with good ( adīb kâtib ), but Then become writer thinking The famous Islamic. He has write Lots books, recordings audiovisual, lecture general, and guidance academic in college tall for Masters and Doctoral programs S-2. In addition that, he often give lectures and studies scientific in Saudi Arabia and other Arab countries. Among his works are very popular and widely spread wide to abroad, the following This :<sup>15</sup>

No	Field Knowledge	Title
1.	Rebuttal to deviant thinking	<ul style="list-style-type: none"> <li>● God willing</li> <li>● جاهلية قرون العشرين</li> <li>● شباهات حول الإسلام</li> <li>● In the name of God</li> <li>● The best of the best</li> <li>● التطور والثبات في حياة البشرية</li> </ul>
2.	The Qur'an and its Domain	<ul style="list-style-type: none"> <li>● The best of Korona</li> <li>● القرآن الكريم</li> <li>● In the name of Allah</li> <li>● دراسة في نفس الانسانية</li> </ul>
3.	Criticism to Thinking Contemporary	<ul style="list-style-type: none"> <li>● مذاهب فكرية معاصرة</li> <li>● The Prophet Muhammad</li> </ul>
4.	Rebuttal to Secularism that is anti -formalization Sharia	<ul style="list-style-type: none"> <li>● حول تطبيق الشريعة</li> <li>● العلمانيون والإسلام</li> <li>● The most important thing is that you have to be patient.</li> </ul>
5.	Advice for Youth	<ul style="list-style-type: none"> <li>● لا إله إلا الله عقيدة وشريعة ومنهاج حياة</li> <li>● The name of the prophet</li> <li>● هلم نخرج من ظلمات التيه</li> </ul>
6.	Methodology Religious	<ul style="list-style-type: none"> <li>● مفاهيم ينبغي ان تصحح</li> <li>● The Lord of the Rings</li> <li>● The story of the prophet</li> <li>● كيف نكتب التاريخ الإسلامي</li> <li>● text</li> <li>● منهج التربية الإسلامية : جزء الثاني or</li> <li>● منهج الفن الإسلامي</li> <li>● God willing</li> <li>● حول التفسير الإسلامي or</li> <li>● مكانة التربية في العمل الإسلامي</li> </ul>
7.	Problematics Contemporary	<ul style="list-style-type: none"> <li>● دروس من محنة البوسة والهرسك</li> <li>● قضية التنوير في العالم الإسلامي</li> <li>● المسلون والعولمة</li> <li>● المستشرقون والاسلام</li> </ul>

<sup>15</sup> Yes , "Al- Ârâ ,, Al- Tarbawiyah li Al- Sheikh Muhammad Quthb min Khilâl The Book of the Prophets ", pp . 29-31.

### Muhammad Quthb's Perspective to Habit

Related works of Muhammad Quthb with Islamic education, his thoughts about method exemplary in education (*al-tarbiyah bi al-qudwah*) is revealed in work in its essence, *Manhaj Al Tarbiyah Al-Islâmiyyah*, which consists of from two volume. Volume First discuss draft Islamic education (*fi al-nazhariyyah*), and vol second discuss How method the applied in life real (*fi al-tathbîq*).

Volume or first volume book *Manhaj Al-Tarbiyah Al-Islâmiyyah* containing themes and discussions main following :

- a) Opening, study methodology and objectives education (*al-wasâ'il* and *al-ahdâf*);
- b) *Khashâ'ish al-manhaj al-Islâmî*, especially those related to with system worship as well as coaching spiritual, intellectual, and physical.
- c) Potential organic opposite in soul human (*khuthûth* the most complete the nature of the soul *al-basyariyyah*) including feeling love and hate, fear and hope, reality and illusion fantasy, sensory and meaningful, concrete and abstract, individualistic and socialistic, free and forced, and negative and positive.
- d) Method Islamic education (*wasâ'il al tarbiyah*), including method exemplary behavior (*al-qudwah*), advice (*al-mau'izhah*), punishment (*al-'qubah*), stories (*al-qishash*), habituation (*al-'âdah*), and a series of events (*al-ahdâts*)<sup>16</sup>.

However, the theme main from two volume the is as following :

- a. Explanation about obligation For apply system Islamic education in general vast and massive (*tathbîq manhaj al-tarbiyah Al-Islâmiyyah 'alâ al-nithâq al-wâsi'*);
- b. Educational process generation first, namely the Companions of the Prophet *sallallahu 'alaihi salam*;
- c. Efforts For emulate generation Friends;
- d. Education from baby until children;
- e. Education at age young (*min alshabâ hattâ al-syabâb al-bâkir*),
- f. Education at age teenagers (*min alsyabâb al-bâkir* the cause of the world (the cause of the world),
- g. Education at age adults (*marhalah al-nudhûj*).

According to Muhammad Quthb, the method learning (*min wasâ'il al tarbiyah*) in Islamic education is one of those that has ability For knock heart human and influence level awareness them, among others through method exemplary behavior (*al-qudwah*), advice (*al-mau'izah*), punishment or punishment (*al-'qubah*), story (*al-qishash*), habituation (*al-'âdah*), and collection events (*al-ahdâts*), as explained in volume First his work.

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<sup>16</sup> Volume First This Once translated by Drs. Salman Harun – now Professor at Syarif State Islamic University Hidayatullah Jakarta in 1993 printing third with title *Islamic Education System* by PT Alma'arif Bandung.

In his book he tell :<sup>17</sup>

من السهل تأليف كتاب التربية، ومن السهل تخيل منهج، وإن كان في حاجة إلى إحاطة برعة المنهج Facebook willing God وشمول.....ولكن هذا المنهج يظل حبرا على ورقة.....يظل معلقا ويتحول إلى التاريخ prayer.

### Essence and Urgency Habit

"*Behaviorism*" is discipline that investigates How action man done. Feeling not satisfied to theory psychology power and theory *mental state* cause emergence flow This. This due to the fact that *trend* previously only emphasize aspect consciousness. Flow new This appear from discipline knowledge psychology and naturalism. No Possible For explain soul through sensation, image, or soul Because soul That is reaction psychological. The body is point reject, even though flow previous consider it as secondary. The natural science view leads to behaviorism. The problem of the meter (substance) is the most important in behaviorism For explain behavior in demand soul. Theory behaviorism can used For explain behavior man in a way carefully and provide an <sup>18</sup>effective educational program. No in doubt again, education develop simultaneously with emergence human, shows that education is need main For continuity life human. Without education, human No will Can life in a way reasonable.

Since born, human faced with a situation in which they No own ability For help himself Alone or interact with environment they, both of whom are very important For continuity life them. As a result, people need help from other people, especially parents or adults others. Situation This need help from parents and other people and environment surrounding areas. Education and learning, which includes activity practice and habituation, is solution For problem This.<sup>19</sup>

Muhammad Quthb state that education, in matter This Islamic education, basically is education man in a way as a whole, including all aspect life human, good physique both mentally and physically, and all his activities in this world. Because Islam sees man in a way overall, approaching it based on the nature given to him by Allah, no There is none of which are ignored and not to force anything other than what was created in accordance with its nature,<sup>20</sup> as Allah says in Surah Ar-Rum verse 30, namely :

" So face it your face with Straight to the religion of Allah; ( stay above ) the nature of Allah has create man according to nature. no There is changes in God's nature. ( That is ) the straight religion ; but most man No knowing " Rum verse 30.

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<sup>17</sup>Muhammad Quthb , *The Methodology of Tarbiyah AllIslâmiyyah : Fi Al- Nazhariyyah* , Cairo: Dâr Al- Shurûq , 1993, Vol. 1, p . 180.

<sup>18</sup> NAHAR, Novi Irwan . *Implementation theory Study behavioristic in the learning process* . NUSANTARA: journal knowledge knowledge social , 2016, 1.1.

<sup>19</sup> Hadari Nawawi, *Education in Islam* , (Surabaya: Al-Ikhlâs, 1993), 79.

<sup>20</sup> Muhammad Quthb , *Islamic Education System* , (Bandung: Al- Ma'arif , 1984), Translator : Salman Harun, 27

Because Islam is a natural religion, it is not There is another system that is more near with natural universe than Islam. Islam does not only give man the right food, but also giving they the right dosage. With thus, after everyone receives the right part and with the right measure, human will become diligent, productive and agile throughout life them. According to Abdurrahman al-Bani, education consists of from four components: *first*, protecting and nurturing the child's nature approaching baligh (adult); *second*, develop all over its potential; *third*, direct all of his nature and potential going to worthy perfection for him; and *fourth*, it is applied in a way gradually.<sup>21</sup>

### **Educational Objectives**

Speak about objective education, especially Islamic education, Muhammad Quthb say that essence or essence man according to the Islamic view becomes priority main. Human No only object but also the subject education. According to John Dewey, the essence of man consists of from two components: strength and pattern. Dewey said strength as an impulse, or desire For repair life. As a result, the essence man always active. However, the pattern is manifestation from desire, which is delivery or habit. Habit is trend For respond stimulus external with method certain. Dewey argued that all behavior in demand humans -except reflex- consists of from impulses governed by habits. He to argue that essence man just the impulse that produces learned habits For reach goals and directions through full action with adjustment in place and time. Humans functioning here and there, now and later.<sup>22</sup>

Objective education man based on understanding We about How man first appeared<sup>23</sup>. Some understanding the is :

*First*, the facts that man is creature or creation Lord is base from form human beings. The Qur'an states :

“ He (Allah) who has create man ”.<sup>24</sup>

*Second*, as creature life, development man influenced by genetics and the environment. Theory nativism, theory old education from the West, stated that delivery is the only one factor affecting development a person. Arthur Schopenhauer (1768-1860) was pioneer flow This. Theory empiricism —which states that growth somebody only determined by its environment — appears as opponent. John Locke (1632-1704) was pioneer theory This. However, the theory convergence say that disposition and environment determine development someone. William Stern (1871-

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<sup>21</sup> Abdurrahman an- Nahlawi , *Principles and Methods of Islamic Education in Family , at School , and in Society* , (Bandung: CV. Diponegoro , 1992), Translator : Herry Noer Ali, 32.

<sup>22</sup> Muis Sad Iman, *Participatory Education* , (Yogyakarta: Safiria , 2004), 78

<sup>23</sup> Ahmad Tafsir, *Internal Education Sciences Islamic Perspective* , (Bandung: PT. Remaja Rosdakarya , 2005), 34

<sup>24</sup> Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation* , (Bandung: CV. Diponegoro , 2004), 424.

1938) was pioneer flow This. <sup>25</sup>Islam says that convergence this is what is approaching truth. In one of the he said, Prophet Muhammad sallallaahu ' alaihi greetings say:

“ Every person is born bring nature; his father and mother which makes it Jews, Christians, or Magi ”. (HR Bukhari and Muslim).

Hadith say that everyone is born with the ability that is called disposition. Nature in Hadith is potential, which means ability. With Thus, the nature referred to here is disposition. Father and mother in hadith This is environment, according to experts education. Hadith say that both of them determine How somebody develop.

*Third*, the fact that man own trend For religious during development they is fact that they is different creatures. In general, human own two tendency : to be a good person or bad people. Religion, or worship to God, including to in trend be a good person. In matter This is Muhammad Quthb state that man must respect and worship to God, and that strong faith will appear when they return to Lord.<sup>26</sup>  
Allah Subhanahu Wow Exalted said in letter as- Shaf verse 8 :

" They want to extinguish the light of God with mouth ( deceit their power, but Allah ( instead ) perfected His light, even though the disbelievers hate it."

*Fourth*, the Qur'an states that man is a whole, composed creature from body, soul, and mind. The Qur'an states that man own aspect body as following in letter al-Qashash verse 77:

"And seek in what has been Allah has bestowed upon you ( happiness ) the land of the afterlife, and do not You forget your share from worldly ( pleasures ) and doing be kind ( to others) as Allah has been do good, to you, and don't You do corruption on the ( face of ) the earth. Indeed, Allah does not like people who do damage ".<sup>27</sup>

Reason is tools used man For to obtain knowledge. Besides that, reason also has ability For differentiate things that are right and wrong. According to Islam, reason is ability soul man For think. In field knowledge worldly, power think or reason own role and influence to development knowledge modern knowledge and technology. In other words, thinking in Islam it is the same with perform worship. Because of the thought allow creation useful knowledge for man.

Based on three aspect main human, namely physical, spiritual, and intellectual. Muhammad Quthb say that spiritual, intellectual and physical own a very perfect relationship One each other, good in life daily and also in Islamic perspective.

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<sup>25</sup> Mastuhu , *Empowering Islamic Education System* , (Jakarta: Logos Wacana Science , 1999), 26.

<sup>26</sup> Muhammad Qutb , *Second Century Jahiliyah Forty* , (Bandung: Mizan , 1996), translator : Muhammad Tohir and Abu Laila, 383.

<sup>27</sup> Department of Religion of the Republic of Indonesia, al-Qur'an, 440.

In addition that, Islam sees formation man with fair, enter third aspect the in a way the whole and directs it to Allah SWT.<sup>28</sup>

According to Syed Muhammad al- Naquib al-Attas, humans is soul and body, have form physical and spiritual, and his soul must arrange his body as Allah SWT arrange universe Raya. He integrated as a unity, and with existence connection between spiritual and physical as well as his senses, he guide and maintain his life in this world.<sup>29</sup>

For end discussion about objective education according to Muhammad Quthb, is important For mention formulation objective Islamic education created by Muslim thinkers at the First World Conference on Islamic Education in Mecca on March 31 until April 8, 1977, as following :

*Education should Aim at balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily senses, education should therefore cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.*

(Education must intended For balanced development from personality man through development soul, mind, self rational, feeling, and senses physical through training. Therefore that, education must help growth man in all its aspects —spiritual, intellectual, imaginative, physical, scientific, and linguistic — are good. individually and collective. Education must also be push all aspect This going to goodness and achievement perfection. Purpose end from Islamic education is For reach resignation full to God individually, the community, and the people ).

For reach objective education quality, required comprehensive aspect Good aspect physical, intellectual, and spiritual. In other words, education is put foundation. Balance and harmony in every aspect life human, because No There is dichotomy between knowledge knowledge general and religious knowledge. As Muhammad Quthb said, Islamic beliefs and principles are not obstruct progress knowledge knowledge theoretical and also practical. History does not Once show murder or abuse to a scientist Because find fact scientific. Because the real science No contradictory with belief a Muslim, Allah is the one who created all something. Nor is it contradictory with Islamic teachings that call for people to reflect everything on earth and in the sky and think about His creation for find road to Him <sup>30</sup>.

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<sup>28</sup> Muhammad Quthb , *Islamic Education System* , 217.

<sup>29</sup> Syed Muhammad al- Naquib al-Attas, *Concept of Education in Islam: An Frame Think Coaching Philosophy of Islamic Education* , (Bandung: Mizan , 1994), Translator : Haidar Bagir , 85

<sup>30</sup> Muhammad Quthb , *Answer to Natural The Wrong Mind of the West about al-Islam* , (Bandung: CV. Diponegoro , 1993), Translator : Alwi AS, 327.

## **Draft Habit Forming Generation Society Gold 5.0**

Muhammad Quthb, a thinkers and ideologies big from the Islamic world, known with his very critical thinking to development social and technological. Although Quthb No discuss the concept of Society 5.0 in general direct Because This is more concept new and related with modern technology, his view about formation ideal character and civilization can made into runway in context formation of " Generation Gold " in an increasingly world influenced by technology.<sup>31</sup>

Muhammad Quthb to put forward a number of idea main thing that can connected with draft habit positive that forms a strong, characterful and ready generation face challenges of the times. Quthb to argue that habits and values that are applied in public must based on Islamic principles, which include ethics, morality and responsibility answer social <sup>32</sup>.

### **1. Importance Formation Character and Morality**

Muhammad Quthb emphasized the importance of formation character and morality individual as runway main in build A advanced civilization. For Quthb, a strong generation is generation that does not only superior in field knowledge and technology, but also has good morals. This means that in to form Generation Gold Society 5.0, related habits with development characters, such as honesty, discipline and sense of responsibility answer, is the essential thing.<sup>33</sup>

As example, Muhammad Quthb confirm that advanced society No Can only depend on mere material development, however must based on spiritual values that guide behavior individual For always do Good to fellow, take care justice, and avoid abuse power. In an increasingly diverse society connected through technology, habits For honor other people's rights, work with integrity, and maintain harmony social is very necessary.

### **2. Use Technology with Wise**

Muhammad Quthb, although No speak in a way specific about digital technology, always remind importance use all form strength or tools — including technology — for true and beneficial goals for people human. He emphasize that tool or technology whatever is used must be directed For reach welfare people and not For interest personal or group certain detrimental public <sup>34</sup>.

### **3. The Importance of Education as Main Foundation**

Muhammad Quthb also emphasized importance education in to form advanced society. However, it emphasize that education No only about knowledge

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<sup>31</sup> Quthb , Muhammad . *Education System* . 1993.

<sup>32</sup> Mu'amar Hanafi, Arif . *Concept Da'wah The Wisdom of Realizing an Islamic Society in the Interpretation of Fi Zhilalil Quran Sayyid Quthb* . 2018. Phd Thesis. Uin Raden Intan Lampung.

<sup>33</sup> Hasibuan , Ahmad Ibrahim. *Construction of Islamic Education in the 21st Century* . *Alacrity: Journal Of Education* , 2024, 209-228.

<sup>34</sup> Santoso, Subhan Adi; Husniyah , Himmatul . *Islamic Religious Education Based on IT* . 2020.

transfer, but also about How develop spiritual and moral potential of a person. Ideal education according to Quthb is education that is not only teach skills and knowledge knowledge, but also provide runway correct understanding about objective life, ethics and responsibility answer social.

In to form generation gold society 5.0, habits For Keep going learn and innovate must accompanied by with formation strong character. Education must capable produce individuals who do not only expert in his field, but also has awareness tall will objective a better life big, namely For give benefit to people human and guard harmony natural universe <sup>35</sup>.

#### **4. Habit Thinking Critical and Responsible**

Muhammad Quthb teach importance think critical and responsible answer in every action. In an increasingly diverse society proceed with all convenience technology, habits think critical is very necessary For evaluate impact from every decisions taken. Habits This covers ability For evaluate something with more perspective broad, ask about truth, and seek fair and effective solutions.

Generation gold molded in society 5.0 must used to For No only accept what technology provides or system social, but also for questioning and seeking more ways Good For increase life. This is in line with thinking Quthb who encouraged Muslims for become individuals who have sharp and responsible thinking answer over the future people <sup>36</sup>.

#### **5. Habit Care to Humanity and Social Justice**

For Muhammad Quthb, the ideal society is a just and caring society to welfare fellow. Habits For fight for the rights of the oppressed, safeguarding balance social, and struggle For justice is part from vision big about healthy civilization. In Society 5.0, the generation gold must used to For care to inequality social, coping injustice, and create an inclusive and equitable environment. This also means that generation This must play a role active in finish problem emerging social as impact from progress technology, such as digital divide, unemployment consequence automation, and inequality economy <sup>37</sup>.

According to thinking Muhammad Quthb, building Generation Society Gold 5.0 requires deep spiritual, moral and social values besides ability technology. For create superior generation in global competition, habits based on integrity, caring to fellow, think critical, and use technology with wise is very important habits. Habits this can also bring change positive for world. Quthb state that generation gold in society 5.0 is generation that does not only control technology but also has a clear

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<sup>35</sup> Farid, Ahmad, Et Al. *Digital Literacy as a Way to Strengthen Character Education in the Era of Society 5.0*. *Cetta : Journal Educational Sciences* , 2023, 6.3: 580-597.

<sup>36</sup> Mudhofir , Ali. *Character Education : Concept and Its Actualization In Islamic Education System* . *Nadwa : Journal of Islamic Education* , 2016, 7.2: 229-246.

<sup>37</sup> Faristiana , Andhita Risk . *Transformation of Roles and Dynamics Family In The Digital Age Keeping Family In Revolution Industry 4.0 Challenges In Social Change* . *The Greatest Journal Social Sciences Education and Humanities* , 2023, 2.2: 29-43.

moral compass, which makes them as experts in the field and leaders who care for welfare.

## CONCLUSION

Method education Muhammad Quthb's habits are very important for building Generation Gold in Society 5.0, which combines technology advanced with life social and spiritual. Quthb emphasizes that education must involve formation of character, morals, and understanding about objective a better life, isn't it? Only knowledge technical or skills practical. Method habit Quthb offers the necessary moral and spiritual foundation for to balance progress rapid technology in society 5.0 is increasingly advanced and complex.

Think critical, responsible answer social, maintaining integrity, and use technology with wise is very important habit for building ready generation face future challenges. According to Muhammad Quthb, education not only give know others, but also build individuals who have strong moral compass, ability rapid adaptation, and awareness high social.

Education based on habit will produce Generation Gold that will become agent changes that are not only control technology but also understand and apply values humanity and justice social in every aspect life. With Thus, the concept habit in education taught by Muhammad Quthb give clear path for building Generation Gold that is not only superior in technology but also superior in integrity, morality and justice social in every aspect life.

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