

## The Educational Orientation of Malaysia: The P.I.E.S Element of a Balanced Person in The National Education Philosophy (NEP) (The Perspective of Islam Through the Interpretation of Sayid Qutb)

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### ABSTRACT

Through educational institutions, Malaysian education is focused on producing competitive human capital. The physical, intellectual, emotional, and spiritual models are the realization of Malaysia's educational goal in the assessment of the national education philosophy (PIES). This study investigates the PIES (physical, intellectual, emotional, and spiritual) ideas that have been formed in the National Education Philosophy and compares them to the Qur'an (NEP). This study, which analyzes the P.I.E.S. Master Book, the Fi Zilalil Qur'an, as well as narrative texts and articles on NEP, is qualitative. The findings demonstrated that Sayid Qutb's perspective on self-balance views it as having developed critical, balanced, and competent knowledge. The NEP review strengthens the connection between spiritual and physical, intellectual, emotional, and emotional qualities. To generate highly educated, civilized, reliable, competent, and skilled people to pursue lifetime educational leadership into the 21st century, all persons and parties concerned must follow the NEP paradigm. The PIES philosophy model's structure is essential to raising educational standards in Malaysia. Practical ramifications for those working in the field of education, including religious instructors, educators, writers, planners, and implementers of universal education.

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**ABSTRAK****Kata Kunci:**

*Filsafat Nasional  
Pendidikan, Landasan  
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Sayid Qutb.*

Orientasi pendidikan di Malaysia adalah menghasilkan modal manusia kompetitif melalui lembaga pendidikan. Realisasi terhadap capaian visi pendidikan Malaysia dalam tinjauan filsafat pendidikan nasional adalah model jasmani, intelektual, emosional dan spiritual (PIES). Penelitian ini merupakan pandangan dan pembahasan dibandingkan Al-Qur'an yang mendalami konsep Jasmani, Intelektual, Emosional, dan Spiritual (PIES) yang telah ditetapkan dalam National Education Philosophy (NEP). Kajian ini merupakan kajian kualitatif melalui analisis isi dari buku Master P.I.E.S, *Fi Zilalil Qur'an* dan teks naratif serta artikel yang membahas tentang NEP. Hasil penelitian menunjukkan komponen keseimbangan diri melalui perspektif Sayid Qutb adalah berkembangnya pengetahuan yang kritis, seimbang, dan mumpuni. Tinjauan NEP mengarah kepada penguatan integrasi nilai jasmani-intelektual-emosional dan spiritual. Semua individu dan pihak yang terlibat perlu mempraktekkan paradigma NEP untuk menghasilkan orang-orang berilmu dan bertakwa yang berpendidikan tinggi, beradab, amanah, dan memiliki keterampilan yang sangat baik untuk mengeksplorasi kepemimpinan pendidikan seumur hidup di luar abad ke-21. Konstruksi model filosofis PIES berperan krusial terhadap peningkatan mutu pendidikan di Malaysia. Implikasi praktis bagi praktisi pendidikan yang terdiri dari guru agama, pendidik, penyusun, pemimpin, dan pelaksana pendidikan universal.

**INTRODUCTION**

For Malaysia, the National Education Philosophy (NEP) is a philosophy that seeks to find the truth through observation, and survey from all experiences and phenomena of life. This philosophical concept also provides needs from various individual, social, economic, religious, aesthetic, and vocational angles ([Hussin, 2004](#)).

NEP has been at the helm of national education since 1988 and continues to actively promote the practice of 21<sup>st</sup>-century teaching-learning characteristics to realize the Sustainable Development Goals (SDGs) which focuses on the *Maqasid Shariah* towards building human personalities with integrated knowledge, competitive skills, holistic balance, noble morals, religious, genuine trust, and patriotism ([Salleh, 2022](#)).

Balanced person narrated in the NEP ([Ministry of Education, 2022](#)), is a process of shaping and educating people in a balanced and holistic way. It includes physical, intellectual, emotional, spiritual, and social aspects for worldly and *ukhrawi* interests. This human development process requires a consistent and continuous effort so that

there is no failure in any stage of its implementation. This human development effort is one of the most important educational efforts. It aims to produce human beings who are capable of developing their full potential and every talent and ability hidden within a person. The ability to develop and develop and build a person like this will help give birth and reveal the person as a whole or the most perfect person.

## LITERATURE REVIEW

Based on the average achievement of a mean of 5.5487 out of a mean of 6.000, the study's findings demonstrate that Educational Leadership and Teachers firmly concur that the FPK of the JERISAH paradigm has a Very High ability to produce Prosperous and Pious People. To produce professional, integrated, balanced, patriotic, harmonious, civilised, and all-encompassing universal students who excel at the national level and have skills on the international stage across generations and eras to explore lifelong sustainable education beyond the 2nd grade, the drafters and leaders of national education are required to generate the sustainability and credibility of FPK by creating conducive educational institutions (Salleh, 2022).

Ibrahim (2000) explained, the goal of physical education is to develop a robust and healthy body. Spiritual education aims to develop a strong soul, spirit, and spirituality, including deep faith, which is not easily challenged and challenged by any external and internal elements of the person himself. Intellectual education aims to develop the mind so that it can think clearly and sharply.

The study demonstrates that the KPTM Polytechnic Islamic Education objectives have the qualities demanded by the National Education Philosophy, namely knowledge, skills, noble character, responsibility, the capacity for achieving one's own well-being, and the ability to contribute to the harmony and prosperity of society and the nation (Alias, Nik Mohd. Rahimi, & Ruhizan, 2011). They also mentioned, Power (1982) defined relevance of information as knowledge that is meaningful, practicable, and adds meaning to life. As a result, it makes sense for those who are involved in creating a curriculum or module for students to recognise the relevance of the information that must be developed for the curriculum or module's outcomes to be able to prepare a student to face genuine difficulties in his community.

Adnan, Hamzah, & Udin (2010) also explained, this country's somewhat protracted process of national and international development serves as the foundation for this NEP. The evolution of the Islamic world and of Malaysia is intimately tied to what is described in this ideology. The NEP provides a comprehensive overview of all concepts, ideas, and guiding principles of the educational system. It unifies the objectives, principles, and methods of education into a single, coherent, and comprehensible totality.

## METHOD

In this text-based study, the researcher divided the data sources into primary and secondary sources. The Qur'anic interpretation book is the main source. The writing of the research subject serves as the secondary source. The Tafsir *Fi Zilalil Qur'an*, published by Pustaka Darul Iman (Qutb, 2010), is used as the primary interpretation, along with the *Ma'arifur Qur'an*, published by Maktaba Darul Uloom (Shafi, 2000), and the *Tafsir al-Qur'an al-Azhim*, published by Al-Kitab Al Ilmi (Katsir, 2007). Al-Qur'an Azhim's commentary book served as a stand-in for the *thurath* book, and the *Fi Zilalil Qur'an* and the *Ma'arifur Qur'an* were chosen as examples of modern tafsir volumes.

Focus is also placed on Sayyid Qutb's interpretation of the Qur'an in his book *Fi Zilalil*, which is regarded as the most significant and influential civil and moral interpretation of the Qur'an in the 20th and 21st centuries. It explores problems relating to science (Bouzaid, 2019; Bouzid, 1996), law (Thorpe, 2019), Shariah (Ungureanu, 2010), thought (Hj Ab Rahman, Wan Ahmad, Ali, & Ismail, 2015), and politics (Malek-Ahmadi, 2009; March, 2010; Soage, 2009) in an engaging and persuading manner.

## Important Elements in National Education Philosophy

First established in 1988 and later revised in 1996, the NEP reads as follows:

*Succinctly, education in Malaysia is a perpetual endeavour (continuous, holistic, integrated) towards the development of individual potential as a whole and their integration in efforts to create individuals who are intellectually, spiritually, emotionally, and physically balanced and harmonious, founded upon faith and submission to God. These efforts are to produce Malaysian citizens who are knowledgeable, virtuous, responsible, and capable of achieving personal well-being and able to contribute towards the harmony and development of their family, community, and country (Ministry of Education, 2022).*

Foremost, there are dozens of elements that can be discussed and elaborated from the NEP. Thus, researcher will only focus the basic elements that derived the basic moulding process of human being which comply of “*creating individuals who are intellectually, spiritually, emotionally, and physically balanced and harmonious, founded upon faith and submission to God*”.

Under the direct student well-being initiatives, Singapore Ministry of Education (MOE, 2017). There are programmes that quite specifically address the wellbeing of students. These are shown by a few examples. First, the Singapore Ministry of Education's Holistic Health Framework (HHF) encourages schools to consciously

incorporate initiatives and procedures to enhance students' social, emotional, and physical health. Schools can use para-educators to help instructors implement HHF successfully. HHF's three guiding concepts are comprehensive well-being, inclusivity, and quality delivery.

Secondly, Socioemotional Learning (SEL) is a compulsory part of the national school curriculum. The SEL framework directs school activities in this crucial area of student development as a part of character and citizenship education. Self-awareness, social awareness, self-management, relationship management, and ethical decision-making are the main SEL domains. The SEL framework also emphasises the significance of creating supportive learning environments throughout the entire school that foster healthy teacher-student interactions. We now had a better understanding of the core educational areas that have been the common and crucial path for the majority of ASEAN's developed and emerging nations.

### **P.I.E.S Element in The Perspective of Al-Qur'an**

#### **Physical**

Salleh (2022) state that the 'Physical' component is the core of producing the authority of individuals with psychomotor physical competence with the discourse of leadership personality and self-personality management. The fundamental components of physical fitness and self-sustaining health are halal diet and the Prophet SAW's good deeds. Setting aside time for leisure and outdoor activities, developing talents and physical abilities with professional trainers, participating in sports to maintain health and energy, being consistent with leisure and sports, going to the gym on a regular basis, and adopting a healthy and fit physical style are all necessary for developing a healthy body. Allah SWT said in the Qur'an,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ  
دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ

The meaning: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly." al-Anfaal (8): 60

[Qutb \(2010\)](#) mentioned Islam, on the other hand, aims to make practical preparations that are within the reach of the Muslims to make triumph possible. The Muslim community does not lift its gaze to such majestic horizon without first ensuring that it has a solid foundation to build on. Islam also follows all practical advice that has been demonstrated through experience to be extremely helpful in achieving victory. Islam also ensures that the Muslim community is well-equipped for the practical activities necessary to achieve its lofty goals.

He added, to make all practical preparations is a duty that goes hand in hand with the duty of *jihad*. The verse gives a clear order to prepare all forces and power within the means of the Muslim community. It makes special mention of cavalry because that was then the main equipment in war. [Ibrahim \(2000\)](#), also mentioned, although the cavalry is mentioned in this verse, other preparations are also made since, for instance, present preparations are based on the most recent technical advancements. What worries us in this situation is the Qur'anic focus on equipment and strength, which also touches on excellent mental and physical preparedness. As for today's context especially in Malaysia, [Elumalai & Saryono \(2015\)](#) explained, the young are those who are still physically fit, mentally alert, physically healthy, and spiritually powerful. Youth are the breadwinner of the nation because they are physically capable of providing a powerful defence. In sum up, the utmost essence of focusing on monotheism, which is to focus on Allah SWT, to worship and entirely dedicate oneself to Allah, the One and Only, requires having the real nature of faith for one to be an ideal Muslim youth.

Physically literate, well-versed in religion, comprehends it completely, and stays true to the core principles of religious teachings based on the *Qur'an* and *hadith*. Youth must also possess a variety of life skills that they can use to better both themselves and people around them. They would be prudent to seize the chance to enhance their abilities and maximise their potential.

### Intellectual

The core of the mind, intellect, is Allah SWT's greatest gift to mankind. It is a facilitator, discussion starter, problem solver, and tool for advancing one's professional career. A knowledgeable mind can create human happiness, a high IQ can travel to space, and intellectual prowess can successfully tame a wide range of animals all over the world. The intellectual component creates an individual with the unity of scientific knowledge that drives the development of the country, nation, and religion in the worldly and *ukhrawi* ([Sutarman, Tjahjono, & Hamami, 2017](#)). Knowledge as the core of progress and excellence will improve the status quo of individuals and families by several degrees and make it easier for a person to enter heaven. Right and true knowledge is the noblest treasure of a country that makes



education compulsory with fair enforcement (Ushuluddin, Madjid, Masruri, & Syahputra, 2021).

[Abdel-Maguid & Abdel-Halim \(2015\)](#) explained, the Qur'an itself is a powerful and convincing evidence of its divine origin. In fact, it is improbable that any human person could not create discourses on various topics under various conditions and at various times, and that when they are all collected, they will not form a cohesive, homogeneous, and integrated work in which no element will be at odds with the rest. As a result, the *aqal* accepts the revelation and regards it as the best source of knowledge because it comes from the Absolute Reality (God), who exists outside of both mind and matter. This means that the revelation is not in conflict with logical analysis because, according to the Qur'an, the human mind is naturally capable of both tasks: logical analysis and intuitive knowing.

أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ

*The meaning: "Have they taken other deities besides Him? Say to them, "Bring your proofs. This is the reminder of those who are with me and the reminder of those who were before me." But most of them do not know the truth, and so they turn away from it". al-Anbiya (24): 21*

[Qutb \(2010\)](#) explained; thus, the surah depicts a world in which all creatures glorify God and sing His praises constantly. At the same time, the claims made by the non-believers regarding their numerous gods are harshly criticized. The universe's constant system, which attests to the fact that it is all governed by the will of God, the One who manages and conducts all affairs, provides indisputable proof of God's oneness, as stated in the surah.

He added, the Quran places emphasis on the necessity of clear, sound, and logical proof above supposition, subjective judgement, or irrational opinion in both our beliefs and day-to-day decisions.

Students in higher education are believed to benefit academically from having the capacity for critical thought. The fundamental skill for success in life, at work, and in all facets of daily living is critical thinking ([Sudarma, 2014](#)).

[Salleh \(2022\)](#) added that the core of the mind, intellect, is Allah SWT's greatest gift to mankind. It is a facilitator, discussion starter, problem solver, and tool for advancing one's professional career. A knowledgeable mind can create human happiness, a high IQ can explore space, and intellectual prowess can successfully tame a variety of animals around the globe. However, not all local youngsters persevere,

cultivate a culture of critical thinking, and the majority do not have the chance to comprehend it more fully in it.

### Emotional

[Mohamed \(2020\)](#) discussed that emotions are not irrational, animalistic forces; rather, they are sophisticated, discriminating aspects of personality that are strongly linked to specific beliefs and hence amenable to cognitive alteration. From Plato onward, most important Greek thinkers concurred that, in any situation, belief is a prerequisite of feeling. These ideas may or may not be constructive. A person who believes something to be of high worth will experience tremendous delight when it is present, great fear when it is threatened, great grief when it is lost, great wrath when it is purposefully damaged, and great pity when it is lost through no fault of their own.

The words of the Qur'an are the only ones that can better enhance our emotional fortitude. Allah is the One who created us, He created the situations we encounter, and He is the One who comprehends our problems and has the answers. As is clear from the passage that follows, He is the healer who illustrates his treatments through the experiences of those who act like other people, eat, and of course, smile and cry ([Zaki, 2021](#)). Allah SWT said,

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*The meaning: "O people! There has come to your advice from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers". Yunus (10): 57*

[Qutb \(2010\)](#) discussed, then comes a thorough speech to everyone.: "O people! There has come to your advice from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers". You are given a warning from your Lord right here in this book, whose provenance you are uncertain of. It is not a made-up hook, and neither were the words that compose its contents. Your hearts are to be revived, and you are to be cured of every superstition, uncertainty, and anxiety by the words of this warning. To provide comfort, security, and tranquilly, it is offered.

He added again, those early Muslims had various moral standards. They understood that warning and direction were the most important features of God's grace. The outcome included items such as money, wealth, and even victory over their foes. So, they were guaranteed to win, and money came to them without any of their own doing. It is pretty evident what path the body of believers must take. It is the path that the Qur'an explicitly lays forth and that the early Muslims who fully grasped Islam followed without difficulty. There is no other option.



## Spiritual

Salleh (2022) explained in another view as spiritual carries an inner meaning related to spirit, soul, and religious elements such as belief and obedience to God. In Islam, spirituality is related to the six Pillars of Faith, which are belief in Allah SWT, belief in the Angels, belief in the Books of Allah, belief in the Messengers of Allah, belief in the Day of Judgment, and belief in the *qadha* and *qadr* of Allah SWT.

Spirituality is also associated with the responsibility of practicing the Pillars of Islam, namely *syahadah*, *fardhu* prayer, Ramadan fasting, *zakah* for the purification of property, and performing Hajj in the *Baitul Haram* (Abdullah & Ali, 2018). A holistic pure effort is made to build the unity of one's potential, realise and know the responsibility to God, engage in specific acts of worship to ask for God's assistance in accordance with *maqasid syariah*, and appreciate the verses. Spiritual education also includes an integrated curriculum that fosters awareness of the almighty Creator God, gratitude for the gift of man and gratitude for the gift of the enjoyment of sustenance from the Most Rich and Generous.

With today's challenges, having spiritual intelligence is essential. *Al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship, and morality are the seven areas of spiritual intelligence identified by the study's findings from an Islamic perspective. To guide Muslims in their devotion of our Creator, Allah, the following seven realms of spiritual knowledge must be exercised (Baharuddin & Ismail, 2015). In this research, the discussion on *al-ruh* domain is emphasized. Allah SWT said,

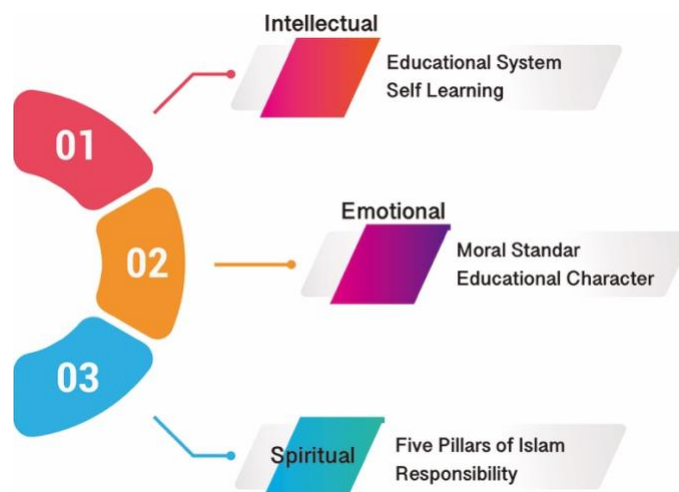
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*The meaning: "true believers are those whose hearts tremble with awe at the mention of God, and whose faith grows stronger as they listen to His revelations. They are those who put their trust in their Lord". al-Anfaal (8): 2*

Qutb (2010) started discussing this verse, on early Muslims understood that a person who lacks these characteristics and behaves in a manner inconsistent with these definitions is not at all a believer. Ibn 'Abbas comments on the Qur'anic verse that declares, "True believers are only those whose hearts are filled with awe whenever God is invoked," saying, "When hypocrites do worship rituals, nothing strikes their hearts as they name God. They don't trust God and they don't believe any of His signals. They don't offer prayers or pay zakat while they're by themselves.

Sayyid Qutb added, when God's name is uttered in relation to any obligation, a believer's heart is filled with reverence. The believer senses the majesty and greatness of God, and he is reminded of God's greatness and how flawed his own outlook is. He is strongly motivated to act by all of this. Another way to put it is how Umm al-Darda, a female companion of the Prophet, said it: *"Awe is like a scorching sensation that makes you shake. When it happens, pray to God since such a prayer will undoubtedly bring you comfort"*. People need to pray to God for solace since this situation has a lasting impact on their hearts. When a believer is reminded of God in relation to any order, exactly this is what happens. When that happens, he will follow instructions and follow prohibitions.

*"And whose faith is strengthened whenever His revelations are recited to them."* The verses of the Qur'an will undoubtedly contain whatever offers a believing heart comfort and security. The Qur'an speaks straight to human hearts without using a middleman. Human hearts and the Qur'an can only be separated through disbelief. A believing heart will start to value the Qur'an after the obstacle is eliminated by faith, and he will watch as his faith grows until he reaches total assurance. A believing heart is the only one that can appreciate the Qur'anic commandments, just as the Qur'anic effect improves a believer's faith.



[Figure 1](#): P.I.E.S Element Model

Figure 1 shows the PIES component. The intellectual parts of the PIES implementation model can be carried out through quality education services. The emotional aspect is strengthened by teaching character education principles, and the spiritual aspect is developed by carrying out responsibilities towards the five pillars of Islam. Systems synergy between management - human resources and policy could enhance educational orientation.

Indeed, the Prophet's companions served as role models for sincere believers. They were particularly affected by the Qur'an, which was made even more potent by the general climate in their society, where individuals did their best to actually live by the Qur'an rather than limit themselves to an intellectual understanding of its meaning. Therefore, the youth of today should possess spiritual intelligence derived from Quranic literacy, experiences, and practical learning.

## CONCLUSION

Using this philosophical premise as a guide, the objective of NEP can be summarised as an effort to produce citizens who have a good personality, are balanced, and integrated intellectually, spiritually, emotionally, and physically, who believe in and obey God, have knowledge, think critically and creatively, are of noble character, skilled, and able to contribute to the growth of society and the country. They are also loyal to the country and responsible for maintaining it.

Islam creates knowledge in a single shape, claims Baba (2006). Knowledge about morals, religion, and other values becomes the cornerstone of partnering with knowledge about science, technology, and the humanities. Islam approaches science in a comprehensive and integrated manner. Islam has nothing against attempts to conduct research, collect data and facts, and develop theories. Muslims are encouraged to connect facts and data as a source of Allah SWT greatness' by following the practise of integrating knowledge.

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