



IJCSE

<https://journals.eduped.org/index.php/ijcse>

E-ISSN 2963-0282

P-ISSN 2963-5993



## Hasan Al-Banna's Thought Contribution to the Concept of Islamic Education

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DOI: <https://doi.org/10.30880/ijcse.v2i1.185>

Received 18 November 2022; Accepted 01 February 2023; Available online 02 March 2023

**Abstract:** Education will always proceed in human civilization because it really functions for the welfare of their lives. Westerners are no exception, who are also increasingly showing their existence as centers of civilization, so that Islamic thinkers emerged, one of whom is Hasan Albanna. And the purpose of this study is to describe the contribution of Hasan Al-Banna's thought to the concept of Islamic education. The method used is descriptive qualitative with a literature study approach. The results of the study show that the contribution of Hasan Al-Banna's thoughts to the concept of Islamic education includes the basis of education consisting of the Qur'an, Assunnah and Amaliyah Friends. Then educational goals consist of permanent and contextual goals. Then educational material must be balanced between the world and the hereafter so that various aspects are needed, starting from aqidah to social. Then the educational method which consists of exemplary, punishment, story, habituation and experience. And finally, there is an evaluation of education with a muhasabah model so that the value of honesty arises in oneself.

**Keywords:** Contribution, Hasan Al-banna, Islamic Education

### 1. Introduction

Education can be interpreted as knowledge, deeds, maintenance and exercises about educating the body, soul, mind, mind and others (Nata, 2009). Even in general, education can be interpreted as a human effort to build his personality so that it is in accordance with the values that exist in society and culture. So in this way, it can be said that no matter how simple a civilization is in a society, a process called education is definitely underway in it. Therefore, it is often stated by experts that education has existed throughout human civilization because it really functions to preserve and prosper their lives (Ihsan & Ihsan, 2007).

Education in Islam is a charity that can shape Muslim personality, progress of society and culture that does not deviate from Islamic values and teachings so that it can give a black and white color to one's life journey

for a lifetime from the cradle to death for both men and women compulsorily (Ihsan & Ihsan, 2007). Meanwhile, the purpose of Islamic education is to make all the facilities that Allah has provided for humans as a means and a way to do good deeds with the intention of seeking the pleasure of Allah.

The knowledge gained is solely used to maximize the potential for good in order to be able to carry out as many good deeds as possible so that they can benefit fellow human beings without harming them (Tholib, 2008). History shows that the development of Islamic educational activities has brought this religion as a bridge for scientific development from the classical scientific era to modern scholarship. However, most of the subsequent generations of Muslims have not inherited the scientific enthusiasm of their predecessors. As a result, the glorious achievements and progress of civilization that had previously been achieved, moved into the hands of the West, this could happen because it turned out that they wanted to study and imitate the scientific traditions possessed by Muslims in the classical period and were able to develop them continuously. Then, starting from the decline experienced by Muslims during these times while Westerners were also increasingly showing their existence as centers of civilization (Tholib, 2008). And the author wants to examine in detail the contribution of Hasan Al-Banna's thoughts to the concept of Islamic education because his understanding is very universal and comprehensive in discussing every aspect of existing education.

## **2. Methods**

The method used in this research is literature study, namely by collecting supporting data and studying theories related to the research in stages (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). Starting from preparing tools, organizing time, reading carefully and lastly noting important things. After all the data is collected, then construct it from various sources such as books, journals and other research that has been done. Then the contents are analyzed critically and proportionally so that conclusions can be drawn according to the theme set.

## **3. Results and Discussion**

### **3.1. Contribution**

The meaning of contribution is something that gives a role in achieving something better. In fact, it is often referred to in English as the sentence contribute which is interpreted as a contribution and means that the individual is also trying to improve the efficiency and effectiveness of his life. (National, 2012). Contributions can be made in various fields, namely thinking, leadership, professionalism, finance, and others (Ahira, 2012).

From the explanation above, it can be concluded that the meaning of contribution is a contribution given in various forms, both donations in the form of funds, programs, ideas, energy given to other parties to achieve something better and more efficiently.

### **3.2. Hasan Al-Banna-1906 M**

Hasan al-Banna, besides being known as a leader of the da'wah movement (Jihadis), he is also a figure in education and thought of contemporary Islamic thinkers, many of his ideas are still alive and relevant even though the imam has long been summoned to the presence of Allah Ta'ala.

Hasan al-Bana was born in 1906, in al-Mahmudiyah one of the villages in the Buhairah region of Egypt, he was raised in a devout Muslim family and with Islamic upbringing he said "only Islam is my biological father" because of his great love to the teachings and that is what forms his personality. Al-Bana in his mindset and intellect. Born into a family that is religious, respectable, educated, rich but does not make him forget himself (Iqbal, 2015). Since childhood Hasan Al-Bana was educated in a household that had a complete library, his father was named Al Mukhlis Sheikh Ahmad Abdurrahman al-Bana, better known as As'Sa'ati or the watchmaker. (Rizqi, 1993). Sheikh Ahmad, apart from working as a repairman for Arjoli, also doubles as a mosque imam and religious teacher at the local mosque, he masters various fields of knowledge including jurisprudence, monotheism, linguistics and memorizing the Al-Qur'an and even studied as a student. Al-Azar at the time Muhammad Abduh was teaching at that institution. Thanks to education in his family, little Hasan was able to memorize 30 Jus Al-Qur'an at a young age. Hasan al Bana's educational journey began at the

tahfizhul Qur'an school in Al-Mahmudiyah<sup>1</sup> after finishing school at the junior high school level he entered the Al-Mu'allim Al-Awwalryah school in Damanhour and in 1923 entered college at the Dar El-Ulum faculty which was founded by Muhammad Abduh and praised by Muhammad Rasyid Ridha while in Cairo and graduated In 1927 there he studied many disciplines including al-hayah, government systems, political economy, languages, literature, law, geography, and history.

After his graduation he began teaching at Isma'iliyah and there he became a correspondent for the Cairo Muslim Youth magazine, Al-Fath and established relations with a group led by Rasyid Ridha, a Salafiyah maktabah which publishes the scientific journal Al-Manar (L. Esposito, 2002).

From his educational background, it is not surprising that he appears as a fighting preacher, propagandist, and politician who is persistent in fighting for his ideals. The combination of Islamic enthusiasm and his leadership talent is evident when he is young who tends to be enthusiastic in mass organizing, his moral and intellectual integration makes him have a noble, charismatic personality, so that his personality can truly unite and influence his followers.

It was during Hasan Al Bana's time in Ismailiyah that he saw the atmosphere of the Egyptian people who had suffered damage in various dimensions of life, the differences and gaps were so striking between the lives of the Egyptians who were manual laborers and poor houses and settlements and the lives of white people who lived in magnificent buildings with all their arrogance (Praya & Anwar, 2010). In addition to poverty and ignorance, the people also suffered a lot of moral damage caused by the influence of western life which was deliberately recorded by the colonialists to destroy the people of Egypt. Meanwhile, from another perspective, Hasan al-Bana founded an association called al-Ikhwanul Muslimin (Muslim brotherhood) in the month of Zulkaidah 1347 H to coincide with March 1928. This year coincided with the occurrence of the Youth Pledge in Indonesia which was very historic. Even though there is no data showing an affiliation between the two, what is certain is that Indonesian youths abroad (especially those in Cairo) and within the country, are following developments in their respective countries. History records that Egypt was the first to recognize the independence of the Republic of Indonesia in 1945. Hasan al-Bana's attention to Islam and Muslims was very great, including Muslims who were far from Egypt, such as Indonesia. This is what made him lead the Solidarity Committee for Indonesian Independence himself. and Indonesian envoys who visited Egypt at that time, namely H Agus Salim, Dr. HM Rasyidi, M. Zein Hasan and others thanked Hasan al-Bana for his support for Indonesian independence. namely H Agus Salim, Dr. HM Rasyidi, M. Zein Hasan and others thanked Hasan al-Bana for his support for Indonesian independence. namely H Agus Salim, Dr. HM Rasyidi, M. Zein Hasan and others thanked Hasan al-Bana for his support for Indonesian independence.

Various polemics, especially in the political sphere, escalated along with the growing movement of the Muslim Brotherhood in Egypt, this made the Western government and hegemony that controlled Egypt at that time feel threatened and many events took place both orchestrated by the government and colonial with the aim of benefiting each party.

### **3.3. Hasan-al-Bana's works**

As a Muslim intellectual who has made many contributions to the Islamic world, Hasan Al-Bana has produced many works, both from his lectures and his criticisms of the Egyptian government. Among his works are, Allah fi al'Aqidah al-Islamiyah (God according to Islamic creed), ila al-Thulab (To the Students), Risale al-Aqid, Risale al-Mu'tamar al-sadist, Qadhiyyatuna baina fadai al- Ra'ji al-Am al-Mishri wa al-Arabi wa al-Islami wa al-Dhamir al-Insani al-A'lam (Our problem amidst the public opinion and Society of Egypt, Arabs, Islam and Human Instinct worldwide), Nizham al-Usar wa al-Risalah al-Ta'lim (Usrah System and Treatise on Ta'lim), (Mohammad et al., 2006).

### **3.4. The background of Islamic education thought in the perspective of Imam Hasan al-Bana**

The flow of human thought cannot be separated from its life cycle, intellectual biography and the conditions of society that surround it, in dissecting a thought from a figure making it as a text is the most proportional thing by taking a theoretical reading of text interpretation according to Karl Mennhem that every thought is

never a neutral reflection but always related to the social situation of the thinker himself and even a reflection of that situation, or in other words every social/political idea is always ideological (Nng, 1999).

Hasan al-Banna's educational thought background was greatly influenced by the condition of the Muslim community, which at that time was still in a state of disarray. Islamic countries were fought over by invaders such as Britain, France and others. As a result of colonialism, Islamic law was no longer used and the Koran began to be abandoned. The spirit of the colonial nation in achieving their main goals which later became better known as 3 G (Gold, Glory, Gospel) namely the spirit to seek big profits, the spirit to achieve glory, and the spirit to instill secular ideology (Waskito, 2014). As a result, the entire western civilization dominates the lives of the Muslims, especially the students. The colonialists easily took control of education, directed and even influenced so that an Islamic education system was born which was dichotomous in nature, tending to separate religion from the world.

### 3.5. Sketch of Islamic education thought according to Imam Hasan al-Banna

#### 3.5.1 Basic Islamic Education

Discussing the basis or foundation is the same as talking about the place where education is established operationally, a thorough systemic study and integrated into a unified whole both in terms of material, methods, goals and ideals that will be achieved through the education system.

##### a. Al-Qur'an al-Karim

In Hasan al-Banna's view, the Koran is a source of knowledge for humans, *mashdar al-hidayah* (Source of Guidance), and the origins of Islamic law, as his statement said:

*"The Al-Qur'an is the source of Islamic guidance, and it is the Al-Qur'an that the mujahids take (laws) and they also adhere to istinbat (law-diggers). There is no knowledge for them other than what is taught by the Qur'an, there is no law except that which is pointed out, and there is no creed except that which is explained. , in association, and also as a guide, as a miracle to their prophet, headquarters and foundation for their unity. That is the book that collects everything (Abd al-'Aziz, 2006).*

Making the Koran the basis of Islamic education in the context of the region in Egypt is not something that has just emerged but is an innovation that was developed after its predecessors namely Jamaluddin al-Afganiy, followed by Muhammad Abduh then continued by his student Rasyid Ridha and then continued by Imam Hasan al-Banna. According to him, the noble Qur'an is the principle and place of return for every Muslim to understand Islamic laws, therefore in understanding the Koran one must comply with the rules of the Arabic language without forcing oneself to think carelessly (without basis). (Al-Ghazaly, 2001).

Education that is developed based on the Qur'an will not give birth to dichotomous education. In his statement he said that the Qur'an never differentiated between worldly and spiritual knowledge. The Al-Qur'an actually unites the two and integrates science in nature in one verse, motivating to explore and make it a means to know and obey Allah *subhanahu wata'ala*. This is in line with God's word in QS al-Fathir (25) verse 27 which means: "Don't you see that Allah has sent down water from the sky, then we grow with that rain various kinds of fruits of various colors. And between the mountains there are white and red stripes of various colors and tones that are pitch black." (RI, 2002).

##### b. Al-Hadith

The second basis according to Hasan al-Banna is the sunnah of the Prophet, al-hadist is seen by al-Banna as an explantor of the content of the Al-Qu-ran which contains basic concepts and principles which normatively constitute *qudwah hasanah* in all aspects of life and has translated the contents of the Koran through *qauliyah*, *fi'liyah*, and its *taqiririyah*.

##### c. 'Amaliyat Friends

'Amaliyat of the friends occupies the third position as the basis of Islamic education in al-Banna's perspective, for him the friends are the implementers of all the hadiths of the Prophet Muhammad, as quoted in one of his books

*"And listen, O my brother! Our da'wah is da'wah that is collected in the word Islam with all the meanings that are collected in it based on the book of Allah, the sunnah of the Prophet and the history of the former righteous people. The book is the basis of Islam and its foundation. Meanwhile, the sunnah of the Prophet functions as an explanation of the book of Allah, and the history of the former righteous people as executors of all God's orders. They are the ones who apply His teachings, and they are also the ones who become examples in carrying out the teachings of the teachings. (Al-Banna, 1993).*

### 3.5.2 Educational Goals

According to al-Banna educational goals are broadly divided into two parts, namely final (permanent) goals and temporary (contextual) goals. First, the ultimate goal (permanent) of Islamic education is to empower people to be able to serve the true god, namely Allah subhanahu wata'ala who has no partner for him. (Halim Mahmud, 2000). Hasan views that the most important goal of Islamic education is to be able to awaken the essence of a human being as Abdullah, a servant of Allah who is obliged to submit and obey all his commands, this is in line with the Word of Allah SWT

*"And I did not create the jinn and humans, but that they worship Me." (Qs. AlDzariat: 56) "Say truly my prayer and my worship and my life and my death are only for Allah, Lord of the Worlds." (Qs. Al-An'am: 162)*

Second, the temporary goal (contextual), according to him from the perspective of the congregation of aIkhwan al-Muslimin is the formation of Muslim individuals who are able to overcome various problems and problems that occur in society who can then find solutions to solve them in the perspective of Islamic law. (Halim Mahmud, 2000).

### 3.5.3 Islamic Education Materials

In general, for al-Bana, Islamic education must be oriented towards the integral development of all human potential, namely the existence of a balance of principles between the worldly and the hereafter, and to achieve this goal, he formulated Islamic education material which implicitly contained these two principles, including:

*First*, aspect of faith. Yusuf al-Qardhawi legitimized al-Bana's view and commented "faith understood by Hasan al-Banna is not just a speech or preaching that is conveyed but it is a truth that can penetrate the mind, even to the soul, so that it rises and moves" (Al-Qaradawi, 1980).

*Second*, aspects of worship. The intended worship does not stop at mahdhah worship such as praying or carrying out other pillars of Islam but includes all human activities, even including thinking and feeling.

*Third*, aspects of morality. Al-Bana prioritizes moral development by instilling patience, lofty ideals and sacrifice. As he said, "people who are advanced need more morals, namely noble morals that are sturdy, strong and have a high spirit, because they will direct the demands of the modern era when other things are not capable of other than strong, true morals from deep faith." (Al-Banna, 1993).

*Fourth*, Physical aspects. We can observe the application of the physical aspect from the movement of Hasan al-Banna who has activities in the field of sports such as running, wrestling, swimming, archery, horseback riding, and tourism or nature tababur programs. The material aims to form a spirit of sportsmanship and full of discipline. Apart from that, the physical aspect in Islamic education also greatly influences the health of the mind and mind.

*Fifth*, aspect of Jihad. The aspect of jihad in Islamic education material formulated by al-Bana aims to foster a spirit of patriotism in the souls of educators and students, but it should be noted that in this case jihad is not limited to physical war against enemies but also war against behavior that is not justified by al-Bana. -Qur'an and Hadith, such as heresy and evil behavior. Even studying Islam, practicing it and being steadfast over all the bitterness in preaching is part of jihad (Al-Qaradawi, 1980).

*Sixth*: political aspect. Political education initiated by al-Bana has 3 main principles, namely: a) strengthening awareness and feeling of the obligation to free the Islamic State from foreign power and expelling invaders from Islamic lands, b) raising awareness and feelings of the obligation to establish an Islamic government, c) raise awareness and feelings of the obligation to realize Islamic unity (Kurniawan & Mahrus,

2011). In al-Bana's political view, he wanted to create a supranational government, namely a state territory covering all Islamic countries with the centralization of power in an Islamic government that was managed on egalitarian principles among fellow Muslims.

*Seventh*. Social Aspect. Hasan al Bana requires its members to have social morals, such as al-Muakhah, al-Tafahum and al-Tafakul, a similar opinion was conveyed by Yusuf al-Qardhawi who said that worship is a consequence of a relationship with Allah, while social care is a consequence of a relationship between fellow human beings, and the struggle is the embodiment of the relationship with the enemies of religion (Mujahideen, 2007).

#### 3.5.4 Islamic Education Method

For Imam Hasan, educational methods must be balanced with the concept and human dignity as the Caliph of Allah. This means that methods and approaches in education must follow Qur'anic principles, namely:

- a. Comprehensive, that is, one must complement each other
- b. Able to educate humans to deserve integration for the life of the world and the hereafter
- c. Recognizing that there is power in man, spirit, mind, jasmine and work to meet his needs
- d. Ready to be applied, meaning not too idealistic and maybe followed and applied by humans
- e. The practical method is not just theoretical
- f. It is continuous, suitable for all humans and lasts until humans meet their Lord
- g. Mastering all developments in human life, reaching the limits that humans can access with the power they have (Halim Mahmud, 2000).

In applying educational methods, various methods are offered that can be used according to the field of study being taught. Be it exemplary, reprimand, punishment, storytelling, habituation, and concrete experience. All of these methods can be found basically both in the Al-Quran and in the practice carried out by the Prophet Muhammad.

#### 3.5.5 Education Evaluation

Evaluation is a measuring tool to see the extent of success in the teaching and learning process. Hasan al-Bana's thoughts regarding aspects of evaluation depart from his interpretation of Qs. Al Baqarah (2) verses 31-33.

*"He Allah taught Adam the names of all the objects then revealed to the angel and said: Tell Me the names of the objects if you are truthful. They said: Glory be to You, we know nothing but what You teach us. Allah said: O Adam, tell them the names of those things. So after being told to them, Allah said: Haven't I told you that Allah knows the secrets of the heavens and the earth."*

From the explanation above it can be concluded that Hasan al-Bana provides a principle about an evaluation principle of Islamic education, namely: the evaluation material must be in accordance with the teaching material presented. In carrying out the evaluation, the most urgent thing in Hasan Al-Bana's thought is honesty. To form an honest attitude in students, al-Banna applies an evaluation model "al-Muhasabah" as a method for forming an attitude of self-confidence (RI, 2002).

**Table 1 - Islamic on education thought according to Hasan al-Bana**

1. Basic Education	2. educational goals	3. Educational material	4. Educational method	5. Education Evaluation
Al-Qur'an, Al-Sunnah, 'Amaliyat Friends,	Final goal (Permanent) and intermediate goal (contextual)	Aspects of Aqidah Aspects of Worship Moral aspect Physical aspect Aspects of Jihad Political aspect social aspect	exemplary, reprimand, punishment, story, habituation and concrete experience	Al-Muhasabah

#### 4 Conclusion

Based on the explanation above, it can be said that the contribution of Hasan Al-Banna's thought to the concept of Islamic education includes the basis of education which consists of the Qur'an, Assunnah and Amaliyah Friends. Then educational goals consist of permanent and contextual goals. Then educational material must be balanced between the world and the hereafter so that various aspects are needed, starting from aqidah to social. Then the educational method which consists of exemplary, punishment, story, habituation and experience. Then finally there is an evaluation of education with a muhasabah model so that the value of honesty arises in oneself. It is hoped that knowing all aspects of universal education from Hasan Al-Banna can be a breakthrough for readers and policy makers to solve problems that occur in the world of Indonesian education and can become a reference and development for further research.

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