



The Development of Islamic Education: An Analysis of Hasan al-Banna's Thought

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Abstract

Research Objective– This study aims to analyze Hasan al-Banna's perspective on the development of Islamic education, focusing on the integration of intellectual, spiritual, and physical growth within education, rooted in the values of the Qur'an and Sunnah.

Methodology– This research employs a library research method with a descriptive-analytical approach. Data were collected from books, journals, and other relevant literature, then analyzed qualitatively to explore Hasan al-Banna's ideas on Islamic education.

Findings– The study reveals that Hasan al-Banna proposed the concept of *al-tarbiyah* as a holistic educational process encompassing moral, spiritual, and skill-based education. He emphasized the importance of a strong foundation for Islamic education based on the Qur'an and Sunnah and advocated adaptive educational methods that not only transfer knowledge but also shape the character of individuals to become *shalih* (righteous) and *muslib* (positively contributing to society).

Research Implications/Limitations– The findings have significant implications for the development of contemporary Islamic education, particularly in integrating Islamic educational values with modern societal needs. However, this study is limited to theoretical analysis without direct empirical research.

Originality/Value– This research provides an original contribution by offering a holistic Islamic educational framework based on Hasan al-Banna's thought. His ideas remain relevant for fostering a generation that is faithful, knowledgeable, and positively impactful in the modern era.

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INTRODUCTION

Islamic education has a long historical journey, evolving alongside the emergence of Islam itself. For Arab society, the advent of Islam brought fundamental changes to their culture and civilization in all aspects of life, including education. Historical records show that the pre-Islamic Arab civilization paid little attention to education, as evidenced by the limited number of Arabs who could read and write.¹ The perfect Islamic education began with the appointment of Prophet Muhammad (peace be upon him) to spread the message of monotheism fourteen centuries ago. At that time, the mosque served as the primary institution for educating the companions, and Prophet Muhammad (peace be upon him) was the teacher of that era. The curriculum implemented at that time consisted of the Qur'an and Hadith. Every issue that arose during that period could be resolved through the revelation of divine guidance or the wisdom of the Prophet. This tradition has continued to be passed down from generation to generation, even though no more revelations have been received after the passing of Prophet Muhammad.²

The implementation of Islamic education during the Prophet's time can be divided into two stages, differentiated by the time and place of execution, as well as the content and educational materials: First, the Meccan phase, which marked the beginning of Islamic education, with Mecca as the center of its activities. The focus was on teaching monotheism to his followers. The essence of the education and teachings provided by the Prophet during this period was religious and moral education. It also encouraged people to use their intellect to reflect on the creation of humans, animals, plants, and the universe, thus promoting intellectual and scientific education (*'aqliyah*).³ Second, the Medinan phase, which served as the continuation of Islamic education, with Medina as its center. During this period, Islam became a political power. Many teachings related to community life were revealed in Medina. Prophet Muhammad held a dual role, not only as a religious leader but also as a head of state. Therefore, education during this phase was more focused on building and shaping a new society, aiming toward a unified social and political entity.⁴ Islamic education during the Prophet's period, both in Mecca and Medina, was centered on the Qur'an, which Allah revealed according to the conditions, situations, events, and experiences faced by Muslims at that time. Therefore, in practice, it was not only logical and rational but also natural (*fitriah*) and pragmatic. The outcomes of this approach were evident in the spiritual and mental attitudes of his followers.⁵

The tradition of knowledge and Islamic education became deeply rooted within the Muslim community as time progressed, reaching its peak during the first to third centuries Hijri (700–1000 M). This period saw significant efforts in the compilation of Hadith, *ijtihad*, and fatwas by the Companions, *Tabi'in*, and *Tabi'ut Tabi'in*. It was also marked by the emergence of the four renowned madhhab imams, celebrated for their extensive knowledge, along with their students and followers. However, by the fourth century Hijri, this era

¹ Muhammad Atiyyah Al-Abrasy, *al-Tarbiyah al-Islamiyah* (Dar al-Qawmiyyah, 1964). 6

² Munawar Cholil, *Kelangkaan Tarikh Nabi Muhammad* (Jakarta: Bulan Bintang, 1969). 15

³ Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2011). 13

⁴ K. Ali, *A Study of Islamic History* (Delhi: Idarah al-Adabiyah, 1980). 79

⁵ Hanun Asroah, *Sejarah Pendidikan Islam* (Jakarta: PT Logos Wacana Ilmu, 1999). 12

coincided with the beginning of a decline in Islamic civilization. During this time, many scholars had knowledge levels far below those of the four madhhab imams and other prominent mujtahid imams. When these scholars issued fatwas, their rulings often caused confusion within society. In some cases, the same issue in the same location led to differing legal consequences. This prompted scholars to declare the closure of the door to *ijtihad*.⁶

At the end of the 19th century, Islamic thinkers became aware of the backward state of the Muslim community and initiated movements aimed at reviving Islam. Several prominent figures contributed ideas during this period, including: Jamaluddin al-Afghani, he called for Muslims to return to the Qur'an and Hadith, revive intellectual traditions by studying sciences, philosophy, and revealed texts, and introduced the concept of *Pan-Islamism*—the unity of the global Muslim community. Muhammad Abduh, he promoted the *Madrasah Alam* system over dualistic systems.

He successfully advocated reopening the door of *ijtihad* to align Islam with modern times. Additionally, he improved the Arabic language, enhancing its use in official communications and media.⁷ Hasan al-Banna, he emphasized *Arabism*, asserting that Islam cannot rise without Arab unity, and that geographical and political divisions should not undermine Arab-Islamic solidarity. He advanced Islam through the *al-usrah* (family) tradition, forming the *Ikhwanul Muslimin* movement. This movement focused on upholding Islamic law with sincerity and dedication. In education, he advocated for a balanced system addressing both intellect and spirituality, rooted in the Qur'an and Hadith, with a distinctly Islamic character.⁸

To realize his ideas, Hasan al-Banna established *Al-Ikhwan Al-Muslimun* (Muslim Brotherhood), often referred to as *Ikhwan*. This organization advocates for the implementation of Allah's laws (*Sharia*), living under Islam as revealed to the Prophet Muhammad (peace be upon him) and practiced by the righteous predecessors (*salafus-salih*). It promotes a pure belief system, correct understanding, adherence to Sharia, and political engagement. The organization continued to grow even after Hasan al-Banna's death and has been active in various aspects of Muslim life, from education and building mosques to involvement in the Arab-Israeli political conflict. Few reform movements in the Islamic world remain uninfluenced by the ideas of *Al-Ikhwan Al-Muslimun*. Its followers are found globally, reflecting the far-reaching impact of the movement.⁹

Hasan al-Banna placed significant emphasis on educating Egypt's youth. His movement emerged as a response to the socio-political and cultural conditions of the time, which were detrimental to Muslims. Despite being predominantly Muslim, Egyptians were leading lives increasingly influenced by secularism and materialism, driven by the processes of Westernization.¹⁰ Al-Banna viewed these trends as the primary causes of Muslim decline and disempowerment in Egypt. Although Egypt's constitution proclaimed Islam as the religion of the state, many government officials did not practice Islamic teachings. Institutions like Al-

⁶ Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya* (Jakarta: UI-Press, 1985). 12-20

⁷ Maryam Jamilah, *Al-Mujabid Al-Azim* (Bandung: Mizan, 1990). 89.

⁸ Hasan al-Banna, *Ila Ayyu Syai'in nad'u Linnas* (Cet. I; Beirut: 'Alam al-Kutub, 1985). 42

⁹ Zakariya Sulaiman *al-Bayyumi*, *Al-Ikhwan al-Muslimun* (Kairo: Maktabah Wahbah, 1979). 12

¹⁰ Hasan al-Banna, *Risalah Ta'lim wal Ushrin* (Mesir: Darun Nasr Litabaa'ah Islamiah, 1984) 82

Azhar, the center of Islamic knowledge, were largely ineffective in addressing societal issues, neglecting the surrounding community's social conditions. This led to widespread decline in Egypt, including in education, where dualism in the system (religious madrasah education versus Western-style education) further fragmented society.¹¹

METHOD

Based on its subject of study, this research is a type of library research. The approach used is the descriptive-analytical method. Data collection techniques involve identifying discourse from books, papers or articles, magazines, journals, or other sources related to the topic to explore variables connected to Hasan al-Banna's thoughts on Islamic education. The data analysis process begins with determining which data to collect. Once the data is gathered, it is analyzed using qualitative analysis techniques. Qualitative analysis involves examining data rationally by applying logical reasoning patterns. The steps include selecting the collected data, classifying it systematically and logically, and aiming to obtain a general and specific understanding of the research object. The results of the analysis are then written and presented in accordance with the research problem. Generally, the data analysis technique used is content analysis.¹²

RESULTS AND DISCUSSION

Biography of Hasan al-Banna

Hasan al-Banna's full name was Imam Hasan bin Ahmad bin Abdurrahman Al-Banna. He grew up in a family deeply rooted in Islamic values. His grandfather, Abdurrahman Al-Banna, was a prominent figure in the village of Sham, Syria, and had two sons: Ahmad and Muhammad. Ahmad dedicated his time to studying at Al-Azhar, while Muhammad stayed in their village to work. After the death of Abdurrahman, a dispute arose between the brothers over inheritance. However, Ahmad chose to concede and left the village, settling in Mahmadiyah. Hasan al-Banna's father, Ahmad bin Abdurrahman Al-Banna, was a highly knowledgeable and devout scholar. He earned a living as a watch repairer and bookbinder, earning him the nickname *Asy-Syaikh As-Sa'ati* ("The Watchmaker Sheikh"). This work provided for the family's livelihood. He worked at night, while during the day, he served as the imam of a mosque in his village. It was there that he taught Islamic principles and carried out his mission of preaching (*dakwah*).¹³

Hasan al-Banna became an international figure of Islamic revival due to the organization he founded, the Muslim Brotherhood (Ikhwanul Muslimin).¹⁴ This movement was the most influential of the 20th century, striving to guide Muslim societies toward a pure Islamic order. It was established by a 22-year-old school teacher. According to David Commins, Hasan al-Banna's strength lay in transforming an intellectual elite mode with limited appeal into a widespread popular phenomenon with significant influence. As it

¹¹ H.Jansen, *Militant Islam*, Terj. Armahedi Mahzar (Bandung: Pustaka, 1983). 71

¹² Abd. Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi* (Banyumas: CV. Pena Persada, 2021). 51

¹³ Abbas Assisi, *Biografi Dakwah Hasan Al-Banna, Terjemahan Nandang Burhanuddin*, (Bandung: Syaamil, 2006). 382.

¹⁴ Ishaq Musa al-Husaini, *Ikhwanul Muslimin* (Jakarta: Grafiti Press, 1983).

developed, this movement spread widely across various Muslim regions worldwide.¹⁵ The reform movement excelled because Hasan al-Banna emphasized education for Muslim communities, supported by the platform of a mass organization, and embodied a charismatic leadership style. He inspired thousands of Muslims in Egypt and the broader Islamic world to implement his programs with conviction and sincerity.¹⁶

Hasan al-Banna was born in the same year Muhammad Abduh passed away, in 1906. His birth was destined to continue the reformist efforts of Islamic thought in Egypt. Muhammad Abduh was a charismatic reformist (*mujaddid*) whose ideas of renewal (*tajdid*) ignited the Egyptian people's spirit to rise from stagnation and intellectual bondage. His death shocked the nation and left a deep wound. In the year of Muhammad Abduh's passing, Hasan al-Banna was born, later becoming the successor to his ideas and reformist struggle.¹⁷ Hasan al-Banna actively participated in various student organizations and associations. He initiated the establishment of *Jam'iyat al-Akblaq al-Adabiyah* (Association for Moral Conduct) and *Jam'iyat Man'i al-Mubarramat* (Association for the Prevention of Wrongs).¹⁸ He was also raised in a family devoted to practicing Sufi teachings. In his teenage years, he became a member of the Hassafiyah Sufi Order, a Sharia-oriented tarekat. This order prohibited men from wearing gold, required women to wear the hijab, and emphasized good conduct.¹⁹

During his time as a student in Cairo, Hasan al-Banna spent much of his time in libraries, studying works by Rashid Rida, such as *al-Manar*. This significantly influenced his thoughts, particularly in understanding the concept of universal Islam. Hasan al-Banna also delved into modern disciplines such as education, philosophy, psychology, and logic (*mantiq*). He rejected the idea of modern knowledge as a purely Western product, viewing it instead as an interpretation of Quranic verses explained through human intellect. He firmly believed that the Quran is the source of all knowledge. Hasan al-Banna also paid attention to issues such as politics, industry, commerce, and sports.²⁰ By the age of 21, he had completed his studies at Darul Ulum and began his career as a teacher. He was appointed by Egypt's Ministry of Education to teach at a school in Isma'iliyya, near the Suez Canal. His aspiration to become a teacher was inspired by Imam al-Ghazali, the renowned Sufi scholar, who likened a teacher to the sun that illuminates itself and others, and to musk that spreads fragrance to those around it.²¹

Hasan al-Banna, who was raised and lived in a religious environment, developed into a steadfast, humble, and ascetic figure, despite coming from a well-off family. This upbringing

¹⁵ Moussalli, Ahmad S. "Hasan Al-Banna's Islamist Discourse on Constitutional Rule and Islamic State." *Journal of Islamic Studies* 4, no. 2 (1993): 161–74. <http://www.jstor.org/stable/26195510>.

¹⁶ David Commins, *Pioneers of Islamic revival* (London: Zed Book Ltd, 1994). 64

¹⁷ Hasan al-Banna, *al-Da'iyat al-Imam wa al-Mujaddid al-Syabid* (Beirut: Dar al-Qalam, 1949). 12

¹⁸ Usman Abdul Muiz Ruslan, *at-Tarbiyah al-Siyasiyah 'inda al-Ikhwān al-Muslimin* (Kairo: Daar al-Tauzi' wa al-Nashr al-Islamiyah, 2000)

¹⁹ Rauf Syalbi, *Syekh Hasan al-Banna wa Madrasatuh al-Ikhwān al-Muslimin* (Mesir: Dar al-Anshar, tt.). 26

²⁰ Yusof, A., Jima'ain, M., & Shukor, M. Da'wah Thoughts of Hasan Al Banna and Said Nursi: A Comparative Research in Islamic Education Perspective. *International Journal of Islamic Khazanah*, 12, no.1 (2022): 86-93. <https://doi.org/10.15575/ijik.v12i1.16761>

²¹ Al-Hajrasyi, *Imam Hasan al-Banna, Hamil Liwa'I al-dakwah fi Qarn al-,Iyyin* (Kairo: Daar al-Tiba' wa al-Nasyr al-Islamiyah, 1420 H). 17

instilled in him strong spirituality, self-confidence, and resilience to face challenges.²² According to Yusuf al-Qaradawi, Hasan al-Banna had a deep conviction in the truth of Islam and its universal teachings. This belief helped him remain untainted by secularism and materialism. However, he was not opposed to Western scientific knowledge. Instead, he sought new ideas rooted in the exploration of Quranic verses, the Sunnah, and the emotional discipline of Sufism inherited from his father and teachers.²³

At the age of 22, Hasan al-Banna founded the Muslim Brotherhood (*Ikhwanul Muslimin*), a movement focused on education and Islamic da'wah. The organization's growing influence made Hasan al-Banna increasingly popular, and its membership rapidly expanded, turning the Brotherhood into a formidable force akin to a "state within a state." Hasan al-Banna's rising influence alarmed the Egyptian authorities, who viewed the Brotherhood as a clandestine movement threatening the government, suspecting it of plotting a coup. This led to significant state repression.²⁴ According to Maryam Jameelah, the government declared the Brotherhood illegal without trial, imprisoned thousands of its members, and confiscated their assets. On February 14, 1949, at the age of 43, Hasan al-Banna was assassinated on a street in Cairo by a secret police sniper. He took his last breath at al-Qasr al-Aini Hospital. The assassination, reportedly orchestrated under the direction of Ibrahim Abd al-Hadi as a birthday "gift" for King Faruq, marked the tragic end of his life but not his legacy.²⁵

The Substance of Islamic Education

Hasan al-Banna emphasized that *faith* is the most essential aspect of a person, as it demands practice, not just theoretical knowledge or belief. Faith, in his view, must manifest in actions and routines, particularly in worship and the application of moral principles. For a Muslim, faith is not merely a concept but something that penetrates deeply into the soul and is actualized in daily behavior.²⁶

To support this perspective, Hasan al-Banna reflected on numerous verses in the Qur'an, including (QS. Al-Isra' (17): 36) "*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned.*" Imam Jalaluddin al-Mahalli and Imam Jalaluddin as-Suyuti explained that this verse underscores Allah's command for humans not to follow anything without proper knowledge. Hearing, sight, and heart, as sources of knowledge, will be held accountable for how they are used. Hasan al-Banna highlighted this verse to emphasize the importance of acquiring knowledge responsibly and integrating it into one's life in ways that reflect Islamic values.²⁷

²² Krämer, G, *Hasan al-Banna* (London: Oneworld, 2010)

²³ Saidan, *Study Perbandingan Pemikiran tentang Komponen Pendidikan Islam antara Hasan al-Banna dan M. Nasir* (Jakarta: Balitbang Kemenag, 2013). 140

²⁴ Jung, Dietrich, and Ahmed el Zalaf. "Hasan Al-Banna and the Modern Muslim Self: Subjectivity Formation and the Search for an Islamic Order in Early 20th-Century Egypt." *Numen* 66, no. 4 (2019): 381–402. <https://www.jstor.org/stable/26745141>.

²⁵ Abd Muhammad Muta'al al-Jabari, *Pembunuhan Hasan al-Banna*, terj. Afif Muhammad (Bandung: Pustaka, 1986). 164-165

²⁶ Hasan al-Banna, *Nabwu al-Nuur* (Beirut: Al-Muassasah Al-Islamiyah, 1946). 87

²⁷ Imam Jalaluddin al-Mahalli dan Imam Jalaluddin as-Suyuti, *Tafsir Jalalain* (Cet. XIV; Bandung: Sinar Baru Algesindo, 2016). 1072

Hasan al-Banna frequently used the terms *al-tarbiyah* and *al-ta'lim* to describe the different aspects of Islamic education. *Al-Tarbiyah* refers to the process of nurturing and developing the potential of students through the provision of various kinds of knowledge, grounded in Islamic values. This concept encompasses physical education, intellectual education, and spiritual development, with the aim of building a well-rounded individual who grows in all aspects of their being—mind, body, and soul. *Al-Ta'lim*, on the other hand, is the process of transferring religious knowledge to students. It aims to produce a solid understanding of Islamic teachings, which then leads to the development of positive attitudes and behaviors, such as sincerity (*ikhlas*), self-confidence, obedience, sacrifice, steadfastness, and consistency (*istiqamah*).²⁸

Intellectual Education is considered just as essential as education in faith or spirituality, as the journey of human life is a reflection of one's thoughts and views on the universe, life, and humanity. Understanding precedes sincerity (*ikhlas*), action, struggle (*jihad*), brotherhood, and other virtues because comprehension comes first. A person cannot act with sincerity or strive for truth unless they have first recognized and understood it. The Qur'an places knowledge ahead of both faith and obedience. Both faith (*iman*) and obedience (*taat*) are branches of knowledge and are the results of it. This emphasizes the importance of intellectual education, as true understanding is foundational to practicing and upholding Islamic values.²⁹

Hasan al-Banna also placed significant emphasis on the physical aspect of education in Islam. He believed that education is not only about faith, ethics, or knowledge but also about maintaining physical health, which directly impacts the mind and soul. In his teachings, he highlighted the importance of physical well-being, stressing that a healthy mind resides in a healthy body. A sick body is unable to carry out its duties effectively. Therefore, he advocated for attention to hygiene, regular health maintenance, and seeking medical treatment when needed. This holistic approach to education, which includes the physical, intellectual, and spiritual aspects, reflects Hasan al-Banna's belief in the interconnectedness of all these elements in fostering a balanced and effective Muslim individual.³⁰

Development of Islamic Education

1. Strengthening the Foundation of Islamic Education

a. The Qur'an (*al-Qur'an al-Karim*)

Hasan al-Banna's deep understanding and belief in the Qur'an, along with the uniqueness of its content, made him increasingly committed to the teachings of the Qur'an. He consistently emphasized the Qur'an, making it the reference for all of his activities. When discussing the foundation of education, it means addressing the operational aspects of education, such as its content, goals, methods, and aspirations. The structure of Islamic education cannot stand strong without a solid foundation.

²⁸ Nazarat Ahmad Isa Asur, *Fii Islah al-Nafs wa al-Mujtama' li al-Imam al-Syabid Hasan al-Banna'* (Kairo: Dar al-Ptisam, 1973). 35

²⁹ Hasan al-Banna, *Majmu'ab Rasail* (Kairo: Dar al-Syihab, 1978). 4

³⁰ Hasan al-Banna, *Risalat Da'watuna fi Taurin Jadid* (Kairo: Dar al-Tibaat wa al-Nasyr al-Islamiyyah, t.th). 68.

In al-Banna's view, the Qur'an is the fundamental source, the core of Islamic teachings and the origin of Shari'ah laws. From the Qur'an come all the provisions of Shari'ah. The Qur'an serves as a guidebook of knowledge, a law code, and a manual for culture, social relations, and interactions. It is an eternal miracle for the Prophet Muhammad and the book that contains everything. Hasan al-Banna's perspective on the Qur'an as the basis of Islamic education can be seen in the following quote:

*"The Qur'an is the source of Islamic guidance, from which the mujtahids derive legal rulings and to which the scholars of (istimbath) refer. There is no knowledge for them except what the Qur'an teaches, no law except what it indicates, and no creed except what it explains. It serves as a dictionary of knowledge, a law, and regulations, and a guide for culture and social relations. It is also a perpetual miracle for their Prophet, the center, and foundation of their unity. It is the book that encompasses everything."*³¹

This view underscores the centrality of the Qur'an in Islamic education, as it provides both spiritual and practical guidance for individuals and communities. Hasan al-Banna believed that education must be built on a solid foundation, one that is both strong and flexible, not easily fading or becoming outdated. The Qur'an serves as the primary reference and fundamental principle in the development of both theoretical and operational aspects of education. Islamic education must adhere to the signals and guidance found within the verses of the Qur'an. Hasan al-Banna further stated:

*"We believe that Islam is a complete way of life, governing every aspect of human life. Some people have a misguided view of Islam, focusing only on spiritual matters, and they confine themselves to this narrow perspective. However, we have a different understanding; for us, Islam is a system that regulates all aspects of life, both in this world and the hereafter." He also emphasized: "We must have a firm and strong belief that nothing can save us except the social system derived from the Qur'an. Any social system that does not refer to the Book of Allah will inevitably fail. Muslims must make the Book of Allah their closest companion, conversational partner, and teacher. We must read it, and not let a day go by without connecting with Allah through the Qur'an. After we believe in the Qur'an as our only savior, we must implement its laws."*³²

Hasan al-Banna emphasized that the Qur'an was not revealed merely to explain specific circumstances or to serve as a book of medicine, agriculture, or industry. Rather, it is a guide, director, and mentor that provides principles for society, ensuring human happiness in this world and success in the hereafter for those who adhere to it.³³ The Qur'an, however, does present universal and natural sciences (*'ulum kauniyah*) and various phenomena that help individuals recognize the greatness of the Creator and unveil the beauty of His creation. It highlights the benefits placed on Earth for human progress, facilitating the path toward guidance and allowing humanity to derive the good from both Earth and the heavens. The Qur'an does not delve into these sciences in detail, leaving it to human intellect to explore, uncover, and utilize them. This approach underscores the Qur'an's role in inspiring scientific

³¹ Hasan al-Banna, *Risalatul Tarbiyah wal Murabbiy* (Beirut: 'Alam al-Kutub, 1980). 97

³² Hasan al-Banna *Majmu'ah Rasail* (Kairo: Dar al-Syihab, 1978). 23

³³ Aswanda, Jais, Djepriin E. Hulawa, and Eva Dewi. "Hasan Al-Banna's Concept of Thought in the Perspective of Islamic Education". *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 9, no.2 (2023): 187-203. <https://doi.org/10.46963/aulia.v9i2.1429>.

discovery and innovation, guiding humanity to appreciate divine wisdom while encouraging intellectual growth and societal development.³⁴

b. The Sunnah of the Prophet Muhammad

He existence of the Sunnah of the Prophet Muhammad as the foundation of Islamic education is evident in the following statement by Hasan al-Banna:

"...*The Noble Qur'an and the pure Sunnah of the Prophet are the reference points for every Muslim in understanding Islamic laws. Therefore, the Qur'an must be understood according to the principles of the Arabic language without overcomplicating it or thinking carelessly.*"³⁵

For Hasan al-Banna, the Prophet served as the implementer of the Qur'an's content, which encompasses fundamental concepts and principles. The Prophet practically acted as a *murabby* (mentor) who translated the Qur'an into real-life applications during his lifetime. According to Hasan al-Banna, the Prophet instilled three pillars of feeling into the hearts of his companions when shaping them into *rabbaniyyun* (God-conscious individuals) who remained steadfast in his teachings. These three pillars are:

- 1) Belief in the greatness of the Prophet's message. The Prophet instilled in his companions the conviction that what he brought was the truth, and anything else was falsehood. His methodology was the most upright, leading to the happiness of humanity in this world and the hereafter.
- 2) Pride in embracing the Sunnah. The Prophet planted in their hearts the understanding that as defenders of the truth and bearers of the divine message, they must be the guides and leaders of humankind.
- 3) Optimism in Allah's support. The Prophet embedded in their hearts the belief that as long as they were confident in the truth and took pride in adhering to it, Allah would always be with them, supporting, guiding, and comforting them even when no human help was available.³⁶

The quotation above emphasizes the importance of ensuring that education remains strong, sustainable, and capable of producing generations aligned with the demands of their time. To achieve this, education must be founded upon its core foundations: the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). These two foundations must permeate all educational activities and serve as normative principles. However, their implementation still requires innovative ideas and approaches.

2. Educational Methods Must be Comprehensive

According to Hasan al-Banna, providing understanding and lessons to students should involve touching their hearts and emotions. This approach stimulates and motivates all aspects of the individual to act. He emphasized the importance of educational methods as a strategy to influence the soul of students so that they become obedient to their teachers, which can be achieved through the teacher's exemplary behavior. Banna stated:

³⁴ Hasan al-Banna, *al-Syihab: Majallah Jami'ah*, Edisi Pertama (Kairo: t.p., 1947). 18

³⁵ Abdul hamid al-Ghazali, *Meretas Jalan Kebangkitan Islam: Peta Pemikiran Hasan al-Banna*, terj. Wahid Ahmadi (Jakarta: Intermedia, 2001). 130

³⁶ Abdul Aziz, Jum'ah Amin, *Pemikiran Hasan Al-Banna dalam Akidah & Hadits*, Terjemahan oleh Shofiyullah Mukhlas (Jakarta: Pustaka Al-Kautsar, 2005)

*"Organize learning. Every Islamic nation and community has its own approach to teaching, training the next generation, and nurturing future leaders. For the glory of the community lies in their hands. Therefore, the educational approach must be built on wisdom, ensuring the preservation of religious sources, the maintenance of moral character, the understanding of religious laws, and the preparation for radiant glory and widespread progress."*³⁷

Hasan al-Banna argued that educational methods must be comprehensive, where each element complements and synergizes with the others, enabling individuals to integrate their worldly and spiritual lives. These methods should recognize the presence of the human soul, intellect, and physical body, working to meet their needs.³⁸ They must be practical, accessible, realistic, emphasize practice over theory, be continuous, consider human emotional and developmental stages, and be adaptable to the resources available. Banna applied an educational method based on humanism, democracy, and egalitarianism, rejecting indoctrination. His approach prioritized: Exemplary conduct (*qudwah hasanah*): Teachers should win hearts before diving deeper into relationships. Understanding the student, know the student's capacities before assigning tasks and tailor the approach to their abilities. Prioritizing fundamental principles over secondary issues, focus on core Islamic teachings first.

It can be interpreted that Hasan al-Banna desired educators to have strategic approaches to address students, with varied methods tailored to their abilities, and possessing both pedagogical and andragogical skills. The methods proposed by Hasan al-Banna encompass six approaches:³⁹

- a. Diacronic Method (Historical Approach). This method emphasizes historical aspects, enabling students to acquire relevant knowledge while understanding cause-and-effect relationships or integral unity. Hence, it is also referred to as the socio-historical method.
- b. Synchronic-Analytic Method. This approach provides students with theoretical analytical skills that are crucial for the development of their faith and mental-intellectual growth. Techniques like discussions, workshops, seminars, and book reviews are commonly used in this method.
- c. Problem-Solving Method (*Hallul Musykilat*). This method trains students to address various issues across different fields of knowledge. It helps develop their intellectual, physical, and spiritual potential.
- d. Empirical Method (*Tajribiyat*). This approach allows students to gain knowledge of religious and general sciences through realization, actualization, and internalization, fostering social interaction. It is suitable for developing intellectual, emotional, and physical capabilities.
- e. Inductive Method (*Al-Istiqraiyat*). This method encourages students to conduct research by reasoning from specific observations to general conclusions. It is appropriate for developing intellectual and physical potential.

³⁷ Al Banna, Hasan, *Risalat Ta'lim*. Cet. I (Beirut: 'Alam al-Kutub, 1985).

³⁸ Al Banna, Hasan, *Risalatut Tarbiyah wal Murabbiy* (Beirut: 'Alam al-Kutub, 1980)

³⁹ Binti Maunah, *Perbandingan Pendidikan Islam* (Yogyakarta: Teras, 2011). 267

- f. Deductive Method (*Al-Istinbatbiyyat*). In contrast to the inductive method, this approach involves reasoning from general principles to specific conclusions, making it ideal for detailed analysis and understanding.

3. The Objectives of Islamic Education as a Development Guide

Hasan al-Banna conceptualized education under the framework of the Muslim Brotherhood with the aim of preparing and creating Islamic individuals, Muslim households, a Muslim society, and a truly Islamic government.⁴⁰ According to Hasan al-Banna, education is a human effort to bring about better conditions. He emphasized that *tarbiyah* (education) must be the pillar of the Islamic renaissance. Muslims must be educated to understand their rights comprehensively and to learn various means to attain these rights.⁴¹

There are at least three fundamental aspects related to the education of the Muslim community. First, Muslims must not remain ignorant; they must receive education. Second, Muslims must fulfill their obligations, which enable them to understand the rights they deserve. Third, Muslims must acquire skills and expertise as tools to achieve matters related to their rights.⁴² Hasan al-Banna aimed to make the outcomes of education individuals who are both righteous themselves (*sbalih*) and capable of making others righteous (*mushlib*). These individuals should have strong faith (*aqidah*), practice Islamic teachings completely, and embody a perfect understanding of Islam. This is because Islamic teachings align with human nature and ensure complete human happiness.⁴³

The ideal human envisioned by Hasan al-Banna is someone with firm faith, correct worship, and life skills to avoid being a burden on others. The education he proposed is based on the Qur'an, both in its foundation, content, and objectives. This education introduces people to their Creator, enabling them to gain wisdom and elevate their souls from rigid materialism and apathy toward purity, beauty, and human dignity. This education is intended for all of humanity, as fundamentally, all humans are one family, sharing the same ancestry. There is no superiority of one over another except through *taqwa* (piety).⁴⁴

Hasan al-Banna's educational objectives can be summarized in eight key points, each with its corresponding means to achieve them:

- a. Physical Strength. Achieved through regular physical exercise, nutritious food, avoiding supplements and tobacco, maintaining health, managing diet and rest, and staying away from alcohol and similar substances.
- b. Noble Character. Developed by instilling habits of honesty, keeping promises, courage to defend the truth, sportsmanship, fostering a sense of shame, humility, sensitivity, justice, emotional control, service, generosity, tolerance, gentleness, and compassion.

⁴⁰ Putri, Y., & Nurhuda, A. Hasan Al-Banna's Thought Contribution to the Concept of Islamic Education. *International Journal of Contemporary Studies in Education (IJ-CSE)* 2, no, 1 (2023). <https://doi.org/10.56855/ijcse.v2i1.185>

⁴¹ Banna, Hasan. *Al-Ma'tsurat Hasan al-Banna* (Beirut: Li al-Thaba'ah, 1968).

⁴² Al Banna, Hasan, *Risalatut Tarbiyah wal Murabbiy* (Beirut: 'Alam al-Kutub, 1980)

⁴³ Fathi Yakan, *Manhajiat al-Syabid Hasan al-Banna wa Madaris al-Ikhwaw al-Muslimin* (Mesir: t.p., 1418 H)

⁴⁴ Al Banna, Hasan, *Risalat Ta'lim*. Cet. I (Beirut: 'Alam al-Kutub, 1985).

- c. Broad Knowledge. Attained by studying various fields of knowledge, including the biography of the Prophet (*sirah nabawiyah*), *fiqh*, communication skills, societal culture, politics, technical skills, and other life skills.
- d. Independence. Encouraged through self-employment, cultivating an entrepreneurial spirit, avoiding usury and unlawful economic practices, paying zakat, infaq, and qurban, saving, budgeting, and avoiding excessive spending.
- e. Correct Belief. Ensured by having faith in the clear meaning of the Qur'anic verses without harmful misinterpretations, not declaring other Muslims as unbelievers, fighting against innovation (*bid'ah*), loving righteous people, and following the established Sunnah.
- f. Correct Worship. Achieved by seeking closeness to Allah through acts of worship such as timely prayers, fasting, paying zakat, performing Hajj, engaging in jihad in various forms, purifying intentions, repentance, and striving to overcome negative tendencies.
- g. Time Management. Mastered by prioritizing tasks, making use of free time effectively, and maintaining efficient and effective management.
- h. Benefit to Others. Fostered by increasing social activities, practicing excellent service, supporting the establishment of Islamic projects, respecting others, and having a positive influence on those around you.⁴⁵

CONCLUSION

Hasan al-Banna's thoughts on the development of Islamic education emphasize the importance of a holistic approach that integrates intellectual, spiritual, and physical development, firmly rooted in the values of the Qur'an and Sunnah. He introduced the concept of *tarbiyah* as a process of nurturing individuals' potential comprehensively, encompassing moral, faith-based, and skill-based education. Hasan al-Banna also underscored the significance of a strong foundation in Islamic education through teachings centered on the Qur'an and Sunnah. He advocated for adaptive educational methods that not only impart knowledge but also shape individuals' character to become righteous (*shalih*) and capable of contributing positively to society (*mushlih*). The ultimate goal of Islamic education, according to Hasan al-Banna, is to cultivate a generation with physical strength, noble character, broad knowledge, independence, correct beliefs, proper worship, effective time management, and the ability to benefit others. With this approach, Islamic education is envisioned to serve as a pillar for the revival of the Muslim community and the formation of an ideal Islamic society.

⁴⁵ Abdul Hamid al-Ghazali, *Meretas Jalan Kebangkitan Islam: Peta Pemikiran Hasan al-Banna*, terj. Wahid Ahmadi (Jakarta: Intermedia, 2001). 176-179

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