



Hasan Al-Banna's Concept of Thought in the Perspective of Islamic Education

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ABSTRACT

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This article attempts to examine and understand Hasan Al-Banna's thoughts from an Islamic Education Perspective. And the thought of Islamic education is a series of work processes of the mind and heart that are carried out seriously in looking at various problems that exist in Islamic education and trying to build an educational paradigm that can become a vehicle for complete guidance and development of students. Hasan Al-Banna is the founder of the Ikhwan al-Muslimin movement, one of the largest and most influential Islamic organizations in the 20th century. As for this research, which is in the form of library research, in the process of collecting data, the author collects data in the form of information through literature that the author obtains in the form of books or articles, magazines, or seminar results. and other information related to the issue being raised, namely reviewing the thoughts on Islamic education according to Hasan al-Banna. Considering that this research is qualitative research, data analysis was carried out using the following approach: First, a historical approach. Second, the descriptive approach. Each material or data is analysed, analysed, described, and concluded inductively. This research is descriptive analysis. The research results show that the idea of thinking in education is total and holistic, divinely oriented, universal, integrated, balanced, and full of positive and constructive skills. then data analysis was carried out using the following approach: First, a historical approach. Second, the descriptive approach. Each material or data is analysed, analysed, described, and concluded inductively. This research is descriptive analysis. The research results show that the idea of thinking in education is total and holistic, divinely oriented, universal, integrated, balanced, and full of positive and constructive skills. then data analysis was carried out using the following approach: First, a historical approach. Second, the descriptive approach. Each material or data is analysed, analysed, described, and concluded inductively. This research is descriptive analysis. The research results show that the idea of thinking in education is total and holistic, divinely oriented, universal, integrated, balanced, and full of positive and constructive skills.

INTRODUCTION

Islamic education has been going on for approximately 14 centuries, namely since the Prophet Muhammad SAW. sent as an Apostle. Although initially education took place in a simple way, namely carried out in the mosque, because the mosque was the center of learning, while the Al-Qur'an and hadith were the main curriculum and the Prophet Muhammad SAW. himself as a teacher or lecturer in the educational process. After the Prophet died, Islam continued to expand beyond the Arabian Peninsula. In line with this,



Islamic education also continues to develop. For example, the curriculum, which was previously limited to the Koran and Hadith, developed with the inclusion of new sciences originating from outside the Arabian Peninsula which had been related to Islam both in the form of war and in the form of peaceful relations.

Education can be interpreted as the act (thing, method, etc.) of educating, and also means knowledge about educating, or maintaining the body, mind and so on (Nata, 2009). In general, education can be interpreted as a human effort to develop their personality in accordance with the values in society and culture. So whatever the form of social civilization, an educational process occurs or takes place within it. Therefore, it is natural that it is often stated that education has existed throughout human civilization. Education is essentially a human effort to preserve life (Ihsan and Fuad Hasan, 2007). Education in Islam is also charitable education. Personality formation which is intended to shape the Muslim personality, progress in society and culture that does not deviate from Islamic teachings. Islam views education as providing patterns for the good and bad of a person's life journey and Islam also stipulates that education is obligatory for all humans, there are no limits or provisions for obtaining it, and the process lasts throughout life, namely from the cradle to death or the grave. (Ihsan and Fuad Hasan, 2007).

The aim of Islamic education is to enable humans to use all the means that Allah has given as a means to do good deeds with the intention of seeking Allah's pleasure and mercy. The knowledge gained is solely used to maximize the potential for goodness in order to carry out as many good deeds as possible and provide benefits to fellow humans, so that things that are detrimental to humans themselves can always be prevented (Thalib, 2008).

History shows that the development of education during the Islamic classical period has brought Islam as a means of scientific development from classical science to modern or current science. However, subsequent generations of Muslims did not inherit the scientific spirit of their predecessors. As a result, any knowledge or achievements that had been achieved changed hands to the West, because it turned out that they wanted to study and imitate the scientific traditions possessed by Muslims from the classical period and were able to develop them continuously. Then, starting from the decline experienced by Muslims at that time and the West increasingly showing its existence as the center of civilization, the emergence of many Islamic thinkers, one of which was the thought of

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Hasan Al Banna, who realized that the condition of Muslims at that time was very backward (Thalib, 2008).

Hasan al-Banna became a figure in the international Islamic revival because of the organization he founded, the Muslim Brotherhood Association (Ikhwanul Muslimin). The most influential movement in the 20th century that struggled to direct Muslim society to a pure Islamic order. Founded by a 22-year-old schoolteacher. Hasan al-Banna's advantage is that he transformed an elite intellectual mode that had limited appeal into a popular phenomenon that had a strong influence so that in its development this movement spread to various Muslim regions in the world (David Commins, 1998). This renewal movement became superior because Hasan al-Banna developed education for the Muslim community by relying on the pulpit of mass organizations and presented a charismatic leader who inspired thousands of Egyptian Muslims and even the Islamic world to carry out his program with full confidence and sincerity (David Commins, 1998) .

Hasan al-Banna is a reformer or modernist figure in the Islamic world. He is known as a reformer, not only in the field of education, but also in the political, economic, social and societal fields. Hasan al-Banna has the idea that the decline of Muslims is due to errors in the field of education. According to Hasan al-Banna, Allah SWT has made human reason the dominant factor and for this reason humans are commanded to research, analyze and always think. According to Hasan al-Banna, the condition of humanity is increasingly far from the guidance and purpose of life and is busy with a worrying life atmosphere because they are far from the guidance of the Koran. Hasan al-Banna said:

“Brethren, the attitude of most people today towards the Koran is like a group of people who are enveloped in darkness from all corners. They were confused, walking without any guidance. They have no way other than to pray, cry and be sad. It's really strange, in front of them there is actually a book that contains instructions, namely the Koran.(Hasan al-Banna, 1949)”.

According to Hasan al-Banna, education must stand on a solid and flexible foundation, not quickly fade or become outdated. The Qur'an is a reference source and basic principle in theoretical and operational development. Operational Islamic education must adhere to the signals contained in the verses of the Koran (Hasan al-Banna, 1949).

Based on the background description that the author has explained above, it is necessary to carry out more in-depth research on Islamic education. The author prefers to make a figure of reform in the Islamic world, namely Hasan Al-Banna. This research aims

to increase insight into Hasan Al Banna's thought in Islamic education, then enrich the scientific treasures for further development, namely regarding the concept of Hasan Al Banna's thought, add to the library treasury for UIN Sultan Syarif Kasim Riau, especially regarding the thoughts of Islamic figures in education Islam.

METHOD

In accordance with the object of study, this type of research is library research. So the data collected by researchers was obtained from the library. From the literature that the author uses, there is some primary data that can be used as a reference. Meanwhile, to complete the data about Hasan Al Banna, secondary data is needed, namely data that is helpful in analyzing primary data. The approach used in this research is the descriptive analysis method. The research data collection technique is identifying discourse from books, papers or articles, magazines, journals, or other information related to discussions related to Hasan al-Bana's thoughts in Islamic Education.

In analyzing data, it actually starts with determining which data will be collected. After the data was collected, data analysis was carried out using qualitative analysis techniques. Qualitative analysis techniques are intended as rational analysis of data using thought patterns according to the laws of logic. The method taken begins with selecting the collected data, then classifying it systematically and logically. The aim is to get a general description and specifications about the research object. The results of the analysis are written and placed according to the research problem. In general, it can be said that data analysis techniques are carried out using content analysis techniques (data analysis).

RESULTS AND DISCUSSION

Understanding Islamic Educational Thought

Etymologically, thinking comes from the basic word "thought" which means process, method, namely using reason to decide a problem by considering everything wisely. As for the meaning of education, many education experts define its boundaries, but in general, education means a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, processes, actions and educational methods (A. Susanto, 2011).

Meanwhile, terminologically, according to Mohammad Labib An-Najihi, Islamic educational thinking is an organized mental activity using philosophical methods. This

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approach is used to organize, harmonize and integrate the educational process in an integral system (Abdul Munir Mulkhan, 1993).

With the definition above, what is meant by Islamic Educational Thought is a series of work processes of the mind and heart that are carried out seriously in looking at various problems that exist in Islamic education and trying to build an educational paradigm that is able to become a vehicle for the guidance and development of students. completely. Through this effort, it is hoped that the education offered will be able to appreciate the dynamics of modern civilization in an adaptive and proportional manner, without having to give up Divine or divine values as color values and control values. Through this approach, it is possible to make Islamic education an effective means of delivering students as intellectual and moral people.

Short Biography of Hasan Al-Banna



Figure 1.
Hassan al-Banna, founder and leader of the Muslim Brotherhood in Mesir

Hasan Al-Banna was born in one of the small towns at the mouth of the Nile, namely Mahmudiyah, 90 miles northwest of Cairo, Egypt in the month of Sha'ban in 1324 AH, which coincided with December 1906 AD (Kholiq, 1999). Hasan Al-Banna's full name is Hasan Ahmad Abdurrahman Muhammad Al-Banna. Born into a family with a strong Islamic color in the interior of Egypt, precisely in Syamsir. Hasan Al-Banna was born into a fairly respectable family and grew up in a devout family atmosphere. As a father, Sheikh Ahmad aspired for his son Hasan Al-Banna to become a mujahid or fighter as well as a mujaddid or reformer. Since childhood, Hasan Al-Banna has been required to memorize

the Al-Quran. After that he was sent to a preparatory school designed by the Egyptian government, a primary school model without foreign language lessons. Hasan Al-Banna at home struggles with his father's personal library, which contains books on religion, law, hadith and linguistics. In a family full of piety and knowledge, Hasan Al-Banna grew and developed well. Then he moved to Madrasah Addadiyah in Al-Mahmudia and continued to Darul Muallimin Bidamanhur in 1920 AD. There Hasan Al-Banna completed memorizing the Koran at the age of 14. So it was given the nickname 'The Islamic Reformer of the 20th Century' (Mursi, 2007).

At the age of sixteen (16), he went to Cairo to attend the Arabic language teacher's school, an educational institution that was a product of the reform era which was founded in the 19th century. In this educational environment, Hasan Al-Banna was able to organize a group of Al-Azhar University students and a group of Dar Al-Ulum University students who trained themselves to preach in mosques. On the opportunity to study in Cairo, Hasan Al-Banna often visited bookstores owned by the Shalafiyah movement led by Rasyid Ridha. And in Egypt, Hasan Al-Banna was also active in reading al-Manar and became acquainted with Rasyid Ridha and communicated with other Abduh students. Then Hasan Al-Banna graduated in 1345 AH or 1927 AD at Darul Ulum and got first place. Subsequently, Hasan Al-Banna was appointed as a teacher at Ismailiah Suez Canal and there the seeds of Jama'ah Al-Ikhwan Al-Muslimin were born in the month of Zulqa'dah 1347 H / March 1928 AD. In 1932 Hasan Al-Banna moved to Cairo, thus directly the headquarters of Al-Islam Al-Muslimun moved to that city. From then on, Jama'ah Al-Ikhwan Al-Muslimun began to grow and became known to many people.

Since childhood, Hasan Al-Banna has shown signs of the brilliance of his brain. At the age of 12, by the grace of Allah, little Hasan Al-Banna has memorized half of the contents of the Koran. Hasan Al-Banna's preaching activities began when he was still a child. At the age of 12, he joined the Society for Moral Conduct. This shows that this boy born in 1906 was interested in religious issues from an early age (Herry Mohammad et al, 2006). His father, who was a scholar, continuously motivated Hasan Al-Banna to complete his memorization. Since then, little Hasan has disciplined his activities four times a day. The afternoon is used for studying at school. Then learn to make and repair clocks with his parents until the afternoon. The afternoon until bedtime is used to review school lessons.

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While reading and memorizing the Koran, he finished the morning prayer. So it is not surprising that Hasan Al-Banna scored various brilliant achievements in the future.

Hasan Al-Banna's father, Sheikh Ahmad Al-Banna, worked as a clock repairman, known as Assa'ati. However, Ahmad Al-Banna turned out to be a fiqh and hadith scholar. He is also a mosque imam and official employee in his village. His father was also diligent in studying the Koran and studying the Sunnah of the Prophet Muhammad. There are even several books that he wrote, including Bada'i al-Musnad fi Jam'i wa Tartibi Musnad al-Syafii wa al-Sunan (Aspects of the Beauty of Musnad regarding the Collection and Sequencing of Imam Syafii's Musnads and Sunnah books) . He edited a chapter of the book Al-Fathu al-Rabbani fi Tartibi Musnad al-Imam al-Syaukani and commented on the musnad with the title Bulugh al-Amani, Asraru Fathi Rabbani (Ramayulis and Nizar, 2005). In line with his enthusiasm and love of knowledge, as a father he has educated Hasan Al-banna with religion and interpretation of the Koran, sending him to primary level formal education at Madrasah Ar-Rasyad.

At the age of 14, Hasan Al-Banna had memorized the entire Koran. Hasan Al-Banna graduated from school with the distinction of being the best in his school and becoming the fifth best in Egypt. At the age of 16, he became a student at Darul Ulum college. Apart from his achievements in the academic field, Hasan Al-Banna also has brilliant leadership talents. Since his youth, Hasan Al-Banna has always been elected as chairman of the student organization at his school. Even when he was still at the i'dadiyah level of education (a kind of junior high school), he was able to solve problems in an adult way.

Hasan Al-Banna is a young man who is intelligent, unique and passionate about preaching. He is a figure who cares about the problems of Muslims, always loves believers, and really hates all forms of colonialism on this earth. Hasan Al-Banna was also a preaching mujahid, who laid the foundations of the Islamic movement as well as being the founder and leader of the Muslim Brotherhood. In March 1928, in the Ismaili city, he founded the Muslim Brotherhood Movement (Kholiq, 1999). He formed the Muslim Brotherhood with the aim of starting a revolutionary movement to guide his misguided nation. The members of the Muslim Brotherhood are dedicated and faithful people so of course they will not deviate from Islamic principles. They visited all the houses and tried to convince the householders to join them and avoid the glamor of the world and Western values (Haque,

2007). At first he only had six followers and a group of students who obeyed the teacher. But in its development, this movement, step by step, began to gain sympathy from the public. The Muslim Brotherhood movement, which initially focused attention on the social and educational fields, eventually emerged as a political force that was admired in Egypt and the Arab world. In the course of its struggle in Egypt, this movement finally experienced several obstacles from the Egyptian government itself, after the government became concerned about the involvement of the Muslim Brotherhood in agitation and violence.

Hasan Al-Banna died on the 14th of Rabiul Tsani in 1368 Hijriyah, which coincides with February 12, 1949, AD. According to several scholars of his time, Hasan Al-Banna was martyred because he was killed by an accomplice of the tyrannical ruler in Egypt. Previously, news spread that Hasan Al-Banna was a dangerous person among the colonists in Europe. In fact, at the time of his death, the European colonists celebrated his death. Even though he has died, to this day his thoughts are very influential on the development of Islamic civilization in the world, including in Indonesia.

Thought in Education

Hasan Al-Banna as the founder of the Muslim Brotherhood movement in Egypt. As the leader of a movement, he expressed his thoughts more through practical movements than written works. However, his thoughts can be accessed through several of his works, such as *Mudzakirat al-Da'wah wa al-Da'iyah* and *Majmu'ah Rasa'il*, as well as the writings of many academics and his followers. Although Hasan Al-Banna talks more about politics, Hasan Al-Banna also contributes ideas in the field of education which is part of his political movement. Therefore, the term *tarbiyah* in Hasan Al-Banna's context has a slightly different meaning, namely coaching and cadre formation. At this level it can be said that Hasan Al-Banna's educational conception is a cadreization project of the Muslim Brotherhood movement (Jung and Zalaf, Kramer: 2009).

Hasan Al-Banna's thoughts in the field of education could not be separated from the influence of the Egyptian socio-political situation that appeared before his eyes at that time. After Sa'd Zaghlul's leadership, domestic political disintegration occurred, and Egypt became an arena of struggle between political parties. As a result of this unhealthy fighting, the spirit of nationalism faded which resulted in the weakening of the Egyptian nation. Apart from that, the political party in power at that time no longer referred to Islamic

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values in determining its political policies but was completely orientated towards the West. All rules, customs, moral values, and political conceptions are oriented towards the West. In the religious and moral fields, Egypt seems to have experienced Westernization. This dominance of Western culture has triggered a tendency for Egyptians to live a Western lifestyle and adopt Western ideas (David 1995). In the economic field, natural resources, capital and economic supervision were in the hands of the British which resulted in the people being weak and falling into poverty (David 1995). In the political field, there appears to be a sharp grouping and separation between political experts and religious experts. Religious experts are seen as only having the authority to talk about religion, and political experts have the authority to talk about politics. Talking about politics is considered taboo by religious experts. On the other hand, many parties were born which claimed to have no connection with religious matters (Editorial Board of the Islamic Encyclopedia 1994).

In the field of education, there are gaps, especially curriculum issues. Government schools only prioritize general knowledge and ignore religious knowledge. On the other hand, religious schools are solely concerned with religious knowledge and ignore general knowledge. Therefore, the existing educational curriculum must be formulated on the foundation of peripheral sciences which do not have much benefit for Egypt's progress. The goal to be achieved from the curriculum is none other than printing writing machines that can carry out government tasks. In order to eradicate students' religious identities, religious studies are no longer used as the main subject. It is only an extra or non-credit subject that is not tested and does not affect whether or not a student passes. Likewise, English lessons beat Arabic (Al-Aziz and Wibowo, 2007).

This series of crises deeply concerned Hasan Al-Banna. According to him, the decline that is currently hitting Egypt can only be overcome by returning to the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW. The basic idea he put forward was that Islam brings perfect teachings, covering all aspects of life. This idea was actually an antithesis to the ideas of secularism and westernism that were developing among Egyptian society at that time, and at the same time encouraged him to declare the founding of the Muslim Brotherhood in March 1928. The central themes that became the framework for al-Ikhwân al-Muslimûn's thinking to carry out its movement were related to with problems of societal morals, economics and the functionalization of religion which are considered to

be less able to stem the influence of secularism. Apart from that, there are five most important bases used as the doctrine of the Muslim Brotherhood in carrying out its reform, namely Allah is our goal, Rasulullah is our example, the Koran is the basic law of our life, Jihad is our way of struggle, and Martyrdom on the way. Allah is our noble ideal (Al-Banna, 1992). These five doctrines were then used as a basis for struggle, both in the political, social, economic, cultural and educational fields.

The term *tarbiyah* in Hasan Al-Banna's thinking means more coaching and cadre formation than the generally known definition of education. The coaching and cadre formation referred to is that Al-Banna's educational thinking is actually a form of coaching and cadre formation pattern for preachers and *da'iyah* who carry out the mission of conveying true Islamic teachings to all mankind. Thus, education in Hasan Al-Banna's thinking is oriented towards *da'wah* (Al-Qardhawi, 2004). Hasan Al-Banna also pointed out the important position of youth as the backbone of the development of the Ummah. The younger generation is the future educator of the people, so *da'wah* is an important activity that is assigned to young people. For this reason, the younger generation must be prepared for this mission of *da'wah* (Al-Banna, 1992). This preparation is carried out in the form of coaching and cadre formation.

Based on this spirit, Hasan Al-Banna clearly states the definition of education. According to Hasan Al-Banna, education is an ideal way of interacting with human nature, either directly (in the form of words) or indirectly, in the form of example, in accordance with its unique systems and tools, to process changes in human beings towards better conditions (Mahmud 2001). An important point that can be highlighted from this definition is regarding the education system. The system in this conception is a system that is prescribed by Allah SWT and is recommended for humans to follow it (Mahmud, 2001). Education in the Al-Banna concept has two main pillars. First, the pillar of *tarbawiy* (development), consisting of teaching and learning patterns with a variety of tools which aim to perfect the personal potential of educated Muslims and change them to better conditions, so they are able to interact with life and life. Second, the *tanzhimiy* (institutional) pillar. This pillar consists of two types of institutions, namely internal and external. Internal institutions are tasked with laying down rules and codes of ethics, in addition to determining the boundaries of relationships that must exist between fellow Muslims at all times and places within the framework of rights and obligations. External

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institutions are tasked with determining the boundaries of relations between Islamic countries and others, regarding the rules of war, peace, preaching, power, as well as making Islam the cover for all value systems (Mahmud, 2001).

Hasan Al-Banna is of the view that all aspects of human life play an important role in the educational process. This process is actually carried out in schools using appropriate methods and carefully prepared. However, life systems outside of school also need to be developed, especially institutional ones. For Hasan Al-Banna, social and state conditions influence the educational process. Apart from that, if education aims to shape human nature towards piety then a good system is an Islamic system. It is not surprising that Hasan Al-Banna and the Muslim Brotherhood are fighting for an Islamic state or at least a state based on Islam. Thus, it can be understood that the essence of Islamic education according to Hasan Al-Banna is the process of preparing students with preparation that touches all aspects of their life, including spiritual, physical and mental, as well as their worldly and home life. This process is equipped with an integrated coaching system between education within the school environment and from outside the school. Therefore, education should be integral and comprehensive. According to Hasan Al-Banna, this characteristic is what differentiates the Islamic system from other education systems. At this level, the Islamic education system covers all aspects of life with detailed and detailed coverage (Mahmud, 2001).

In implementing Hasan Al-Banna's educational thoughts, the Muslim Brotherhood movement introduced the concept of *Usrah* (family or brotherhood). This concept views that Islamic education needs to be based on a strong sense of brotherhood, connectedness and concern for fellow members, even if necessary, being prepared to face suffering. Hasan Al-Banna stated that *Usrah* has three pillars. First, getting to know each other (*ta'aruf*) will guarantee unity. Second, fellow members must understand (*tafahum*) each other by advising each other. Third, fellow members must show mutual solidarity by helping each other (*takaful*) (Al-Banna, 1992). More about *usrah*, Hasan Al-Banna said:

"Islam strongly recommends that its adherents form family groups with the aim of directing them to achieve exemplary levels, strengthening unity, and elevating the concept of brotherhood among them from the level of words and theory to concrete work and operations. Therefore, be serious, O my brother, to be good bricks in the building of Islam."(Al-Banna, 1992).

In order to strengthen these values, the Muslim Brotherhood movement group holds weekly meetings in which they share daily problems or issues and help each other solve them. At this meeting, members also discussed Islamic issues and the study of books (David, 1995). This kind of meeting is then implemented in integrated Islamic school education (IT) under the name of a mentoring program or meeting called *liqo'*.

Hasan Al-Banna, through the Muslim Brotherhood Movement, builds and runs formal and non-formal (outside school) educational institutions. The Muslim Brotherhood formed a special committee in the field of education at the head office which was tasked with establishing elementary schools, secondary schools and technical schools for boys and girls whose conditions were different from other private schools.

With regard to non-formal education, Hasan Al-Banna is of the view that education is carried out outside of school through continuous teaching and learning activities and does not have to be tiered. Non-formal education can be carried out through the family, then study groups, courses and other similar educational units. In reality, the Muslim Brotherhood provides religious education, courses, vocational training for school dropouts, special education for men and women, as well as entrepreneurship education for those who are no longer able to continue their education to a higher level. For the community, the Muslim Brotherhood also provides education using the *halaqah* system, namely education carried out in groups and forming circles guided by teachers called *naqib* (Willi, 2020). Education with this model is also closely related to the *Usrah* or family *da'wah* system.

The involvement of members of the Muslim Brotherhood in *halaqah usrah* is an obligation because it is a basic element in the movement and is the foundation of the movement. Apart from *halaqah*, the Muslim Brotherhood also organizes several other educational programs, namely *katibah*, which is spiritual *tarbiyah*, *rihlah*, which is Islamic tourism study, *mukhayyam*, which is camping, *mu'askar*, which is semi-military outbound, *Darah*, which is training, and *nadwah*, which is scientific study from experts or specialists. , and conferences with large deliberations (Mahmud, 2001).

The components of Hasan Al Banna's thoughts about education which are applied in Madrasah Hasan Al Banna are as follows (Abdul Kholiq, 1999):

a. Basics of Education

Madrasah Hasan Al-Banna is based on personality formation, referring to the perfect and universal or global understanding of Islam, as contained in the Al-Qur'an and

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al-Hadith. This is based on Hasan Al-Banna's understanding of Islam which is understood as a comprehensive, universal rule that covers every aspect of life, including statehood and love of the homeland, government and nation, creation and power, mercy and justice, culture and law, science, knowledge and decree, jihad and the call to Allah, armed forces and religious thoughts and rituals. By understanding the sources of Islam, namely the Al-Qur'an and al-Hadith, authentically and kaffah or totally, Islam is understood as a complete and comprehensive order that covers every aspect of life. This understanding of Islamic kaffah is the main basis of the Madrasah Hasan Al-Banna teaching system so that the teaching style has universal value, especially for building an Islamic society that truly applies Islam totally and universally.

b. Educational Goals

The aim of Madrasah Hasan Al-Banna education is to embody the ideal values that are formed in the desired human person, which influence behavior, oriented towards realizing Islamic identity, that is, forming a Muslim personality (Abdul Kholiq, 1999). Hasan Al Banna often says that education or tarbiyah is a human effort to change for the better. He said: "Education or tarbiyah must be a pillar of awakening. "First of all, Muslims themselves must first be educated, with that they will understand the rights they must receive in full and learn various means in order to obtain these rights" (Uthman Abd. Al-Mu'iz Ruslan, 2000) .

c. Educational Methods

According to Hasan Al Banna, educational methods must be in harmony with the concept and dignity of humans as caliphs who have been appointed by Allah. So that methods and approaches in education must be modeled on Qur'anic principles, namely:

1. They are comprehensive, that is, they complement or strengthen each other.
2. Recognizing the existence of strength within humans, spirit, mind, body, and working to fulfill their needs.
3. Able to educate humans to be worthy of integration into life in the afterlife.
4. Practical methods, not just theoretical or material.
5. It is continuous, suitable for all humans and continues until humans meet their God.
6. Ready to be implemented, meaning it is not too idealistic and can be followed and implemented by humans.

7. Mastering all developments in human life, reaching the limits that humans can access with the power they have (Ali Abd. Halim Mahmud, 2000).

d. Educators and Students

The relationship between educators and students according to Hasan Al-Banna's thoughts can be read from excerpts of speeches and letters he sent to members and sympathizers of the Muslim Brotherhood, which always use the theme or greeting "al-ikhwan" (Hasan Al-Banna). Banna, 1411), the word nahnu means "we", and uses verbs starting with "nun" (fill mudhari), such as na'taqidu which means we believe, nunadihim which means we invite them, and so on.

The close relationship between Hasan Al-Banna and his congregation is a reflection of his thoughts on the need to build a close relationship between murabby and murabba. The relationship between murabby (God) and murabba (universe) is a manifestation of his understanding of the verse "al-hamdu li Allah Rabb al-Ilamin". A relationship that symbolizes unconditional love for students who in fact come from various strata of life and have varied abilities. The warmth of the relationship between an educator and students is a very important thing that should be realized in education, because according to research, this will have a positive influence on students' learning efforts.

If analyzed carefully, Hasan Al-Banna's thoughts as expressed in his work give the impression that he is not a theorist who only struggles or focuses on thinking without any application in the real world. Hasan Al-Banna is actually closer to being a field practitioner. The implementer of every idea he picked up and understood was from the signs of the Qur'an.

e. Education Evaluation

According to Hasan Al-Banna, the principle of evaluating Islamic education is that the evaluation material must be in accordance with the teaching material. Do not test what has not been taught or teach what has not been tested. In carrying out this evaluation, the most important thing is honesty. He applies an evaluation method or what is better known as Muhasabah to form an attitude of self-confidence, making questions directed at himself which he then answers honestly. This pattern prioritizes supervision of oneself, not supervision by others (Said Hawa, 2005).

The purpose of evaluation or Muhasabah is as a means of self-improvement. Therefore, whatever forms of tests humans go through in their lives are all positive. Hasan

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Al-Banna always sees disasters that befall the people as material for self-evaluation. Hasan al-Banna also emphasized the belief that Allah SWT always accompanies, accompanies, sees and pays attention to human behavior. He said that the heart of a believer is far from cheating if self-correction is always carried out, with the feeling that God is always watching over him.

A. The Influence of Hasan Al-Banna's Educational Thought in Indonesia



On June 6 1947 in Jogja, President Sukarno received a group of Indonesian youth who had just arrived from Egypt. General Sholeh Harb Pasha (Subah Muslimin), Hasan Al-Bannah (Muslim Brotherhood), and Nahas Pasha (Wafd Party). This meeting was reported three days later by the Repoeblik Daily in a short article entitled 'Letters from Egypt to the President'.

In general, Egypt's reforms influenced the renewal movement in Indonesia as well. For example, Egyptian reform figures such as Jamluddin al-Afghani, Muhammad Abduh, Rasyid Ridha, Hasan al-Banna, etc. have channeled the flow of reform in Indonesia. Intentionally or not, the Youth Pledge in Indonesia occurred in the same year as the founding of the Muslim Brotherhood movement, which also inspired the spirit of national unity to fight and expel European colonialism in Asia. If Al-Manar magazine in Egypt became a forum for voicing Islamic renewal, then in Indonesia, al-Munir magazine became a tool for voicing the revival of Indonesian Islam which was being promoted by Muhammadiyah at that time. Several mass organizations and political parties in Indonesia are allegedly inspired by the Muslim Brotherhood movement in Egypt. These include the New Masyumi Party (1998), the Crescent Star Party (PBB), the Indonesian Muslim Brotherhood (2001), and the Prosperous Justice Party (2002).

For the Prosperous Justice Party (PKS) in particular, the influence of the Muslim Brotherhood in the formation of PKS ideology was very large. The Muslim Brotherhood's thinking has been instilled since the early days of this party's embryo. The Campus Da'wah Institute (LDK) and the Tarbiyah movement are transmissions of the Muslim Brotherhood's preaching pattern. LDK itself emerged and was developed at the Salman Mosque, ITB. The Usroh Guidebook (the Muslim Brotherhood's da'wah system) which was published in Malaysia became a guidebook in the ITB Salma Mosque LDK and other LDKs in Indonesia (Mahfudz Siddiq, 2003).

CONCLUSION

Hasan Al Banna has the view that education is a human effort to improve life for the better. The basics of Islamic education are based on teachings originating from the Koran and Al-Hadith. Hasan Al-Banna's thoughts in Islamic education can be categorized into the philosophical school of reconstructionism, namely a school that seeks to overcome the crisis of modern life by building a new order of life through educational institutions and processes. Hasan Al-Banna's thinking in Islamic education departs from his understanding of Islamic teachings which have universality; universality of time, universality of makay (geography) and universality of insany (humanity), namely the Al-Qur'an, the Sunnah of the Prophet SAW. and amaliyat salaf al-shalih. The aim of Madrasah Hasan Al-Banna education is to form a Muslim personality. The approach to education is based on Qur'anic principles. It cannot be denied that Hasan Al-Banna's thoughts led to a flow of renewal in Indonesia, one of which was the founding of the Muslim Brotherhood movement which continues to grow in Indonesia to this day.

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