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Relevance of Hasan al-Banna's Viewpoint on Islamic Education through *Nizam al-Usrah* on Character Building

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Abstract: Technology advancements are acknowledged to make it simpler for young learners to access information and knowledge, but they also lead to a change in values in people's outlook on life and their religious practices due to a leaning towards freedom and hyper technology. Islamic education must act in response to these circumstances by implementing a number of tactical measures to transform the difficulties encountered into opportunities in an endeavour to raise an excellent generation that is morally upright and intelligent. This article will discuss the crucial function of Islamic education in fostering responsibility in the face of rapidly advancing technological advancements in both communication and educational resources from the perspective of Hasan al-Banna. This article uses library research techniques to gather a variety of ideas, facts, research findings, and expert opinions along with pertinent analysis. As a result, it is clear how Hasan al-Banna's viewpoints on Islamic education is in producing a generation that is excellent in every way, including intellectually, materially, morally, and spiritually, where they are collected to the character building.

Keywords: Islamic Education, Hasan al-Banna, Muslim Brotherhood, Character Building.

Abstrak: Kemajuan teknologi diakui telah memudahkan pelajar muda untuk mengakses informasi dan pengetahuan, namun juga membawa perubahan nilai-nilai dalam pandangan hidup masyarakat dan praktik keagamaan mereka akibat kecenderungan menuju kebebasan dan hiper teknologi. Pendidikan Islam harus merespons kondisi ini dengan menerapkan sejumlah langkah taktis untuk mengubah kesulitan yang dihadapi menjadi peluang dalam upaya mendidik generasi yang unggul secara moral dan cerdas. Artikel ini akan membahas peran penting pendidikan Islam dalam membentuk tanggung jawab menghadapi kemajuan teknologi yang pesat dalam komunikasi dan sumber daya pendidikan,

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ditinjau dari perspektif Hasan al-Banna. Artikel ini menggunakan teknik penelitian pustaka untuk mengumpulkan berbagai ide, fakta, temuan penelitian, dan pandangan ahli beserta analisis yang relevan. Sebagai hasilnya, jelas bagaimana pandangan Hasan al-Banna tentang pendidikan Islam berkontribusi dalam menciptakan generasi yang unggul dalam segala hal, termasuk secara intelektual, materi, moral, dan spiritual yang semuanya tergabung dalam pembangunan karakter.

Kata Kunci: Pendidikan Islam, Hasan al-Banna, Ikhwanul Muslimin, Pembangunan Karakter

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Introduction

The fourth industrial revolution, which began at the end of 2017, has been introduced to the world. The first revolution in human history brought about a steam-powered transportation mechanism that allowed people to enter the vehicle using either steam or water. Thus, a "steam engine" was developed to aid in national progress (Razak, 2017). The use of electricity worldwide is the second industry. The world was introduced to digital technology during the third industry. The world is constrained by automation technology near the end of the third industrial revolution, where everything is done by machines instead of people. Mass production, also known as industrialisation or large-scale periodical manufacturing, is the result of this (Razak et al., 2017).

Now that electricity is widely used and digital technology is increased, the world has entered a phase known as the fourth revolution, which will have a significant impact on human life and be able to replace humans. This transformation is also connected to educational system, which must evolve to meet market demands and create human capital that is balanced (Maat et al., 2011). To face the challenges of industry 4.0, the mastery of science, technology, engineering, and mathematics (STEM) must be strengthened.

The challenges that Islamic education must overcome are not brand-new because they have been around for a very long time. Students' ways of thinking have changed as a result of the industrial revolution, and Islamic Education teachers must adapt to these changes. Nowadays, it's important to diversify classroom learning with current technology. Introduction to the cyber psychological system that could create an 'Uber University' where instructors drive and students ride in (Ashaari et al., 2012; Yusuf & Zainuddin, 2022)

Choosing a subject of interest without the lecturer's approval presents a problem for students. When pupils opt out of the list of Islamic education subjects, this causes a significant impact. Where are the teachers in the field of Islamic education? It is important to have a serious discussion about this issue and train teachers how to use technology so that they can conduct online classes in Islamic subjects. However, have online conferences stopped teachers from having a more thorough picture of students' abilities and successes in developing morally sound adults? (Razak & Ibrahim, 2013)

Islamic education is crucial to the advancement of human civilization since, by nature, people are endowed with certain capacities that must be nurtured through the educational process. Islamic education thus serves as a method of fostering students' creative potential while aiming to produce individuals who believe in and fear God, as well as those who are intelligent, skilled, have a high work ethic, have noble character, are independent, and are responsible for their race, country, and religion (Abidin, 2009, 2016)

According to the studies, Hassan al-Banna's ideas on Islamic education and character development have not yet been examined. The prior study did not address the sociological side and was more text-based. This article will analyse Hassan al-Banna's ideas on Islamic education and how it relates to character education.

In this text-based study, the researcher divided the data sources into primary and secondary sources. The Qur'anic interpretation and Yusuf al-

Qaradawi's books (2014; 2004) is the main source. The writing of the research subject serves as the secondary source. The Tafsir *Fi Zilalil Qur'an* (2010), published by Pustaka Darul Iman, is used as the primary interpretation, along with the *al-Tarbiyah al-Islamiyah wa Madrasah Hasan al-Banna* (2004) published by Maktabah Wahbah.

Focus is also placed on Muhammad Abdullah Al-Khatib interpretation of the Qur'an and hadith in his book *Nazharat Fi Risalah Ta'alim Syarah*, which is regarded as the most significant and influential civil and moral interpretation of the Qur'an in the 20th and 21st centuries. It explores problems relating to science, law, Shariah, thought, and politics in an engaging and persuading manner.

Hasan al-Banna views on Islamic Education

Hasan Al-Banna has a view on Islamic education as a human effort and this view departs from an understanding of the universality of Islamic teachings: the universality of the age, the universality of the place and the universality of the human being which is sourced from the Qur'an, the Sunnah of the Prophet SAW, and the practices of the Salafus Soleh (Kadir, Rahman, Salamun, Ali, & Rahman, 2020). *Takwini Al-Syakhsiyah Al-Islamiyah* according to the Muslim Brotherhood is done *takamul* (integral) and *syumul* (holistic) in forming *Takwini Al-Syakhsiyah Al-Islamiyah*. The aspects that are formed are education in religious spiritual aspects, integral and holistic aspects, intellectual aspects, emotional aspects, integrity aspects, social aspects and citizenship aspects (Ahdar & Musyarif, 2014; Masniyah, 2019).

Islamic education is of the utmost importance in the development of human civilization because humans, by nature, have basic potential that must be developed through the educational process. Islamic education is a process of developing students' creative potential, with the goal of recognising human beings who believe in and fear Allah SWT, are intelligent, skilled, have a

strong work ethic, have a noble character, are self-sufficient, and responsible for themselves, nation and state, and religion (Abidin 2009).

Furthermore, Al-Banna states that the goals of education encompass seven levels: individual level goals, family level goals, local community level goals, political goals, goals at the Arab world level, goals at the Islamic world level, and goals at the organizational level (Ahdar & Musyarif, 2014). In these seven levels, the first and second levels are the strongest foundation for the development of Islamic education. In the first level, the individual is the primary reference for education. Al-Banna places the life of each individual under the umbrella of the Islamic system, ensuring that all aspects of their life are guided by Islam. Through this approach, each individual will realize that Islam has offered a structured life system through its Sharia, leading them to both worldly and afterlife existence. Therefore, Islamic education aims to cultivate individuals capable of fulfilling the obligations set by Allah, whether towards themselves, their families, or their communities (Muhibuddin, 2022). In the second level, Islamic education also refers to the family structure. This means that every family should align with Islamic characteristics, both in terms of content and the values and traditions that surround it. Islam cannot be formed without families shaped by Islamic values. Families are formed through individuals who adhere firmly to Islamic values, subsequently forming a strong Muslim society on the path of Allah. Thus, Islamic directives become a necessity within the Islamic family (Jannah, 2017).

Effects on Social Condition During Colonial Era and Globalization Era

The Islamic caliphate in Egypt came to an end on December 18, 1914, when England announced his prectorate over Egypt, deposed Khedive Abbas, named Husain Kamil as his successor, and bestowed the title of sultan on him. At the period, there was European colonialism affecting Muslims in Egypt and the rest of the globe, which had an impact on the hierarchy of values in politics, the economy, and education (Al-Qaradawi, 2004).

Western-style education and education that was borrowed from Europe gave rise to awareness of social values, culture, and religion. The lives of Muslims, particularly the educated race, are dominated by Western norms and other foreign civilizations, while Islamic law is disregarded and abandoned and substituted by human-made, positive rules. Due to Western colonialism's stranglehold over education, this has occurred. Globalization was first used in the 1960s (Steger, 2013). This term refers to the process of bringing the entire world under one common unit without regard for a country's borders or geographical location (Ritzer, 2011). Through this process, the world finally loses its borders, with the airspace and sky of a country wide open to various information channels such as the internet, electronic media, and cyber technology.

The impact of globalisation of education is now being understood, and plans for dealing with the issues and challenges that will arise have already been developed. Salleh (2018) added, education aspect will face significant challenges in the near future as a result of globalisation, internationalisation, and changes in information and communication technology. Several countries in Southeast Asia are experiencing a social crisis as a result of a world without borders. The flood of information, easy access to the state of the entertainment world, easy browsing of pornographic material through the Internet and browsing cyberspace has become a trend in society, causing negative symptoms today. Anxiety about this negative influence has triggered the current generation of students (Spring, 2012).

Globalization is a process of universalization that baffles Western hegemony and great powers against the rest of the world. The emanation from the pinnacle of Western material civilization makes tools, technology, and communication the platform of a new form of colonisation (Baba, 2000). The average person will own six different types of communication gadgets by 2020, according to predictions. This implies that the interaction between humans and high-tech electronic gadgets is superior to that between humans

and humans. According to Klaus Schwab, the industry 4.0 revolution is fuelled by three primary elements, namely physical, digital, and biological, and is supported by these three elements through simulation and virtual reality, vertical and horizontal system integration, industry Internet of Things (IoT), cyber security, cloud computing, additive manufacturing, supply chain, big data analytics, and robot automation.

Today's globalised world, social media has a crucial function and has become the main attraction in life society (Saifee, Sahikh, Sultan, Baloach, & Khalid, 2012). However, the impact of uncontrolled or free use of social media among students will have a negative effect on moral decay. Among them are the use of abusive words, violence, and pornography, following eye-catching fashion, intimate relationships becoming increasingly distracted, and loss of concentration and carelessness while driving (Ritchey, 2014).

Discussion on Yusuf Qaradawi's Viewpoints on Islamic Education From The Perspective of Hasan Al-Banna

Al-Qaradawi (2004) said, "Writing about education, as the Brotherhood applied it and translated it to a living reality represented by living people, is one component of this vast movement that I am writing about here." He added, a steadfast conviction that education is the only way to transform society, create men, and realise goals. Hasan al-Banna, a martyr and the community's imam, was aware that the road to education is everything but straight and paved with success. But he was also certain that it is the only connecting path, that there is no other path, that it cannot exist without it, and that it is necessary for it. The Prophet Muhammad followed this road in order to create the model divine generation, the likes of which the world had never seen, and who went on to lead peoples in the pursuit of virtue and truth (Nurulloh, 2018).

A curriculum for education that has distinct objectives, clear steps, well-known sources, integrated elements, and a variety of teaching techniques, all

based on a philosophy of simple concepts that is wholly drawn from Islam. A welcoming environment created by the group would encourage each Muslim brother to live an Islamic life by motivation, modelling, and active engagement on both an emotional and practical level. Evil, disobedience, and the hadith that states that "God's hand is with the congregation." "The wolf only consumes the lost sheep."

A number of sincere, capable, and reliable educators followed the leader's lead and adopted his teaching style. They had an impact on their pupils, who later went on to teach others, and so forth. Those with a high "charge" of faith, strength of spirit, serenity of soul, firmness of will, breadth of emotion, and the capacity to influence others, and perhaps he was one of those individuals. Come to mind as educators in this context. I do not mean graduates of higher education institutions, nor do I mean those who hold a master's or doctorate therein. An employee who is not involved in researching the history of education or its curriculum, such as an engineer or a regular worker (Faqihuddin, 2021).

Numerous adaptable techniques are used, some of which are individual, some of which are group, some of which are theoretical, some of which are practical, some of which are mental, some of which are emotional, some of which are positive, some of which are negative, from lessons to speeches to lectures to seminars to one-on-one discussions, and from conservative slogans to resounding shouts to chants that affect their words, and melody. And from regular gatherings of chosen groups in homes for reading, culture, worship (*ibadah*), and brotherhood *(ukhuwwah)*, each group was referred to as a family (*usrah*) to imply a sense of familiarity and affection between the members of the same family (Nurulloh, 2018).

Nizam Usrah As the Key-Initiative to Manage Character Building

Usrah, an intricately woven concept, derives its strength from the dual pillars of *hablum minallah* (vertical connection with Allah) and *hablum minanas*

(horizontal connection with fellow beings). The vertical dimension embodies unwavering self-devotion to Allah SWT, meticulously guided by the al-Quran and as-Sunnah. It encompasses a comprehensive belief system, a state of perfect worship, and the translation of genuine understanding of Islam into tangible actions. Simultaneously, the horizontal aspect involves engaging with fellow human beings, flora, and fauna, fostering Islamic brotherhood, unlocking one's true potential, combating negative elements, instilling pride in Islam, practicing *intima'* and *wala'*, addressing individual obstacles to charity, delving into the jurisprudence of da'wah, and honing mastery of both external and internal organizational aspects (Shafrianto, 2019).

A well-structured *usrah* program emerges as a robust training ground, elevating the performance of each member within the organization, community, and country, irrespective of their role as a student, teacher, lecturer, or administrative officer. Every program facet is meticulously designed to facilitate a deeper understanding, application, and appreciation of the fundamental principles governing Islamic beliefs, worship, morals, and preaching. This effective *usrah* program, therefore, catalyzes personal and collective growth. It acts as a beacon guiding individuals towards harmonizing spirituality and practicality. Instilling a profound sense of purpose and responsibility empowers participants to contribute meaningfully to their respective spheres. Through this holistic approach, the *usrah* program becomes a transformative force, nurturing individuals who are well-versed in the intricacies of their faith and equipped to impact the broader community and society positively. In essence, *usrah* emerges not merely as a concept but as a dynamic and indispensable platform for shaping conscientious individuals and fostering a society grounded in the principles of Islam (Mamat, 2016).

Imam Hasan al-Banna, in expounding on *usrah*, underscores Islam's strong advocacy for its followers to form family groups. These groups aim to guide individuals towards exemplary levels, strengthen unity, and elevate the concept of brotherhood from mere words and theories to concrete actions

and operations. Al-Banna delineates two categories of *usrah* goals: general and specific. The general goal is to shape a complete Muslim personality capable of responding to all religious and life demands, covering faith, worship, ethics, knowledge related to the Quran and the Prophet, religious practice, attention to physical health, and enhancing skills and abilities. The specific goal is to shape an Islamic personality by realizing various aspects that can build a complete Islamic personality, including ideology, worship activities, thoughts and insights, morals and ethics, self-improvement, as well as managerial and organizational skills (Jannah, 2017).

Hasan al-Banna actually want to implementing character building such as Ibn Taimiyah, Imam al-Ghazali, 'Abd al-Wahhab as-Sya'rani, Solah al-Din al-Ayubi, Jamal al-Din al-Afghani, Sheikh Muhammad 'Abduh and others. Hasan al-Banna has carried out the confidence of developing people by looking at some aspects that require serious attention so that individuals of all ages can start realizing the essence of al-Quran and al-Sunnah teachings. As a result, aspects of Muslim development, Muslim households, and Muslim community institutions are given priority to ensure the continuity of human development. The formation of *Ikhwanul Muslimin* served as a stand-in for the implementation of the practical human development programme. The following elements are important in human development, according to Hasan al-Banna. The establishment of the *Ikhwanul Muslimin* aimed at forming and developing Muslim individuals from the perspective of a way of understanding (*al-fahm*) that is decorated with religious elements, as this is the best way to progress what Allah SWT desires (Al-Jundi, 2000).

Hashim, Adabi, & Kadir (2015) added, this movement became an ambassador for Islam, promoting all practical Islamic products such as moral aspects, congregational prayer, and good conduct towards family members and community members. This is because Hasan al-Banna had to contradict the views of Egypt's Minister of Education at the time, Taha Hussein, who wanted Egyptians to live a more moderate Western lifestyle in all aspects. As a

result, he hopes that all *Ikhwanul Muslimin* members will be agents of change to genuine Islamic values by participating in numerous *usrah* programmes that shape Muslim. Indeed, education is the central unit and wasail of the development agenda people among *al-Ikhwan al-Muslimun* through *Nizam Usrah*, *Katibah*, *Nadwah*, *Muktamar* and others who are not separated from the approach of Islamic scholars of the past such as Imam al-Ghazali, Ibn Qaiyim al-Jauziyyah, Sheikh Muhammad Abduh who can be described as a master in developing human beings their time. That is, to educate individuals in accordance with the various disciplines of *manhaj* Islam and regulations mentioned, with the ultimate goal of education being the formation of Muslim individuals, Muslim societies, and, more importantly, an Islamic government that rules the laws and laws of God SWT as the highest rule of a country.

In Islamic teachings, the cultivation of character holds a crucial position since the time of Prophet Muhammad, the Prophet became the exemplary model for everything he did, which later became a Sunnah until today. The Prophet serves as a guide in behavior, in every aspect. The emphasis on character development is deeply ingrained in Islamic traditions, with Prophet Muhammad serving as the epitome of virtuous conduct. His actions and behaviors, recorded in the Sunnah, provide a timeless guide for Muslims seeking to emulate an exemplary lifestyle (Arifin, 2016).

The profound significance of *usrah*, as elucidated by Imam Hasan al-Banna, extends beyond theoretical concepts. It is a pragmatic approach to shaping a complete Muslim personality capable of navigating the intricate demands of both religious and worldly aspects. The multifaceted goals of *usrah* encompass not only faith and worship but also extend to ethical considerations, knowledge acquisition, physical well-being, and the development of practical skills. This holistic framework aligns with the principles of Islam and reflects the transformative potential of a well-structured *usrah* program. Islam's attention to the development of character can also be seen in its emphasis on the cultivation of the soul, which should

take precedence over physical development. Because from a good soul, good actions will be born, which in turn will facilitate the production of goodness and happiness in the entire life of humans, both externally and internally (Hufron & Maulana, 2021).

In conclusion, the concept of *usrah* emerges as a dynamic force intricately woven with the principles of vertical and horizontal connections. It serves as a transformative platform, shaping individuals into conscientious members of society who are well-versed in their faith and equipped to contribute meaningfully to the broader community. The goals outlined by Imam Hasan al-Banna underscore the comprehensive nature of *usrah*, encompassing various dimensions that collectively build a complete Islamic personality. As the teachings emphasize character cultivation, the Sunnah of Prophet Muhammad stands as a perpetual guide, reinforcing the timeless importance of virtuous behavior in all aspects of life.

Conclusion

The traditions of Al-Qur'an and As-Sunnah, rooted in the profound motto of Imam Hasan Al-Banna, "Allah is our objective," underscore the essence of the educational process. The ultimate goal is to seek the pleasure of Allah SWT and cultivate a pure heart. Sincerity becomes a paramount concept, standing as the second principle after *al-fahm*. Imam Hasan Al-Banna employs various educational techniques such as *mau'izoh al-hasanah, hallul musykilat, tabligh, riyaadhoh, and bi muraa'aatil isti'daadi wa thobii'i*, all aligned with the belief that man is the caliph of God and emphasizing Qur'anic principles.

The nexus between religion, faith, and a student's spiritual development is integral, rendering Islamic education a pivotal force in the era of Industrial Revolution 4.0. It is not a peripheral aspect but an essential component for students to comprehend and assimilate. In the contemporary landscape, Islamic education is about transmitting knowledge and instilling values that fuel spiritual growth. This contributes to the cultivation of a new culture

capable of evolving into a global civilization, a previously unimaginable prospect. The transformative philosophy embedded in spiritual development holds the potential to elevate humanity to unprecedented heights.

The historical precedent set by the splendor of Abasiyah further underscores the compatibility of technology and religion in establishing enduring civilizations based on Islamic education. This challenges the notion that a global civilization grounded in Islamic principles is a fanciful tale. To fortify the foundations of Industrial Revolution 4.0, it is imperative to recognize and endorse the continued significance of teaching Islamic education openly. By doing so, a harmonious coexistence of technology, spiritual development, and Islamic values can be fostered, laying the groundwork for a sustainable and enlightened future.

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