

HASAN AL-BANNA THOUGHT ACTUALISATION IN THE ISLAMIC EDUCATION DEVELOPMENT

Mualimul Huda

STAIN Kudus , Central Java, Indonesia

hudamahbubi@gmail.com

Abstract

The things of initiating the discourse about the thinking of Islamic Education from the perspective of Hasan al-Banna is a result of thought he was about the concept of Islamic education, namely to return it to the Qur'an and the hadiths. An extensive microinsurance conducted a type of qualitative research and library research. With the method and approach such technique is expected can be known exactly how the Islamic education from the perspective of Hasan al-Banna, and how the relevance of education thought Hasan al-Banna in developing the Islamic education in the future. From the research that has been done, it is known that the perspective of Islamic Education according to Hasan al-Banna on the fact is concerned with the overall aspects of the authors mentioned above and want to realize all kinds of education as a whole. Because of Islamic education is education man completely; the mind and heart, spiritual and physical, morals and skills. Hasan al-Banna formulate Islamic Education built on the religion of Islam that originate from: First, the Qur'an and tafsirnya, which prioritizes the misinterpretation of Salafist insurrection. Second, the United States of the Sunnah with keautentikan and syarahnya with keep on

the priests of the hadiths is trusted.

Keywords: *Islamic Education, Perspective, Hasan Al-Banna.*

A. Introduction

Education, includes Islamic education can be viewed from two dimensions of education as the theory and education as the practice (Imam Barnadib, 1996: 127). Education as the theory of the form of human thinking about educational issues and efforts to resolve it is fundamentally and systematic. While the education as the practice is a human activity to educate learners to achieve a specific purpose.

In this study, what is meant by the Islamic education is education in the sense of theoretical area, i.e. the form of the basic and systematic thinking about Islamic education. Because education has many aspects and in this study the discussion is only discussed on the education elements which covers: Islam educational resources, the basic principles of Islamic education, the purpose of Islamic education and the main of Islamic education content. The basic elements of education will be scrutinised with basic reference on the Hasan al-Banna views. On the other hand, the concept is viewed and examined to found the one of the Islamic education concept.

Tarbiyatul Islamiyah notice the whole aspect of the human potential. Because it is the tarbiyah for all human; heart and mind, spiritual and the physical, moral and behavior. This ideologies is preparing human to face the dynamically life.

B. Islamic education in the perspective of Hasan Al-Bana

Every business in realizing education requires resources and basics as the basis of the determination of the material, interaction, innovation and ideals to be achieved. Therefore all education activities include concept formulation theoretically

operational implementation must have the resources and the basics of the firm. This meant that the efforts made in education does not lose direction.

Hasan al-Banna Islamic education paradigm formulated or constructed and built with the basis of Islamic point of view that:

1. Islam is a comprehensive system that touch all part of life. It is the country and the homeland, the government from the people, morals and the strength of the mercy and justice, civilization and laws.
2. Science and the judiciary, materials and natural wealth, income and wealth of jihad and dawah, troops and thought, as also it is worldly matters that is straight and acts of worship that is true and is not less and not more.
3. The glorious Qur'an and Sunnah was the place of every Muslim to return and understand the laws of Islam. He must understand the Qur'an in accordance with the rules of the rules of the Arabic, without *takalluf* (forcing) and *Ta'assuf* (gratuitous).
4. Hasan al-Banna view that both the source is where the return of every Muslim to know the laws of Islam. And both of them as the basis of Islam must be totally understood with regard to validity and it authentic.

The exquisite of Islamic resources from the Qur'an is about the using of mind for every Muslims. This principle is recognized by Hasan al-Banna in developing the concept of education. He put great attention on the education aspect of reason according to the attention of Islam itself. Therefore, Hasan al-Banna made *al-fahmu* (understanding) as the first pillars of bai'ah upon sincere, deeds, jihad, brotherhood and others that is the principles of dawah (Hasan-al-Banna: 11).

As the origin of source, the Qur'an are still contains global principles, according to the Hasan Langgulung view, in Islamic education open the existence elements of ijtihad based on the basic principles of the Qur'an and the Sunnah. The source of the value that became the basis of Islamic education is the Qur'an and The

Prophet Muhammad Sunnah that can be developed with *ijtihad, al-masalah mursalah, and istihsan qiyas*" (Zakiyah Drajat, 1992:12).

Fully understanding the Qur'an and the Sunnah as Islamic resources authentically and *kaffah* then Islam is understood as a complete and comprehensive including every aspect of life. Understanding Islam *kaffah* has become the primary basis of Hasan al-Banna teaching system, so that the pattern of the lesson have universal value principally to build the Islamic community that truly implement Islam totally.

C. The basic principles of Islamic Education

Hasan al-Banna education have two special characters: *First: التكامل* (Mutual enhance) *both; التوازن* (Balance). The meaning of *at takaamul* is *tarbiyah* that must be done comprehensively, without eliminate the other parts of it. Education must be done by looking at the bodies and spiritual aspect, mind and heart and soul and feelings, entirely work in the form of the Islamic personality perfectly. While the meaning *at tawaazun* is education provide all the teachings of Islam, without any reduced on it (Qardhawi, 2007:9-10).

From the explanation above, can be concluded that the source of the value that became the basis of Islamic education is the Qur'an and the Sunnah. Inside, many fundamental values that can be the basis the implementation of Islam. These values are tawhid, humanity, balance, unity of mankind, and *rahmatan lil alamin*.

D. The Islamic Education Purposes

The purpose is one of the factors that must be present in each education activities, including Islamic education, besides the purpose is also a guideline for an activity which will be doing. With clear objectives the activities will be effective and efficient and will focus to the expectation. The above shows the importance of the purpose of Islamic education.

In fact the purpose of education which was formulated

by Hasan al-Banna is a manifestation of the ideal values that formed in the desired human personal, which affect in behavior (Al-Banna, *Majmu'set*, 294). From the phrase Hasan al-Banna above seems clear that the purpose of education, oriented to realize Islamic identity, formed the Muslim personality (*ar-rijal al-Muslimun*). Then the Muslim personality by Hasan al-Banna formulated as individuals who are not just the deeds of the ritual side (experts' acts of worship) but also social sensitivity reflected by the spirit of the Qur'an and the hadiths. This means that the active Muslim personality and responsive work to enforce religion, build people and turn on the culture and civilisation of Islam and his laws.

Hasan al-Banna emphasizes the purpose of their education on the social piety is a form of Islamic teachings with application base on active response against his neighbor community as well as to reflect oriented Islam as a social order must be applied in life.

E. The Hasan al-Banna Education Thought pattern

Format education thinking that offered by Hasan al-Banna as described above, seems clear that he tried to present the face of Islamic education as an integrated education system. This can be seen clearly from the purpose of education formulated, namely the purpose of education in Islam must realize the man that "good", the man who exited Muslims are perfectly (*al-Insan al-kamil*).

Insan kamil is a man who has characteristics: *First*; man that balance, have integrity between two-dimensional personality: a) *isotik ertikal dimension* which essentially subject and obedient to God and *isoterik dimension, dialektikal*, horizontal, brought the mission of salvation in the natural social environment. *Second*, a human that balance in the quality of thinking, ourselves occupied and deed (Ahmadi, 1992: 130). Then to produce balanced human apparel is a certainty the existence of maximum efforts in the condition of integrated education paradigm.

Another indication that accentuate that education paradigm who offered by Hasan al-Banna is willing to realize the

integrated education system that spelled out in the formulation of the education system, it is very clearly appeared Hasan al-banna effort to integrate Islamic teachings in Islamic education. This means that the education Islam must be presented and taught in the educational process is not only the science of the science of religion, but also rational sciences, intellectual and philosophical.

From the description above can be traced that in the macro the Hasan al-Banna thought orientation of education is headed on a patterned education-religious moral that keep the principle of balance and integrity of the system. He explained that the spiritual strength, morals that exalted, a soul standards, knowledge and confidence in the rights of themselves, a strong determination, reading the spirit of sacrifice in fulfilling the obligation, compliance, and faithfulness is the real source of strength appeared.

F. The condition of the objective of Islamic Education Today

To take a picture of how the condition of Islamic education today, at least can digest the views and critical assessment of the Muslim scholars, where a macro can be deduced that he was still affected by the conception of of the Western education. Although this statement is still a hypothesis that need to continue to review, but it is very important as a mirror and reflection to improve the face of Islamic education.

It can be denied that Islamic societies around the world are located in the current changes that very awesome along with the coming of the era of globalisation and information. As the majority of the community really has tried to avoid of any westernization influence, but in the reality of modernization is realized through the development of various sectors including education, then any intervention, and westernization is difficult to inevitable.

Quoted by Muhaimin from Fazlurahman Anshari, stated that the Islamic world is now faced with a crisis that never experienced throughout its history as the result of the clash of Western

civilisation with Islam. Muslims are not given the opportunity to develop toward the culture itself. So Islam remain as personal affairs. While the joint affairs under the influence of the West. This westernization process more visible since the end of political colonization. In this perspective, the education curriculum running during this could be so much has been characterized by Western education up to touch it is essence, without a selection which more sharply. Meanwhile, Al-Attas view that the modern university does not recognize eksistensi soul or the spirit on himself and only tied on the administrative functions of the maintenance of physical building (Syafi'i Anwar, 1992: 109).

It can be concluded that the macro condition of education today, have been *contaminated* coopted and the concept of Western education. In the context of the more particularly, a reality that Western education is not focus to moral and ethical issues (divine value). Even if there were a value education *antroposentik* (around man). The secular Western paradigm resulting loss of ethical values and transcendental meditation in education, which finally thus cause *dehumanisation*, instead of *humanizing human being*.

G. Toward the paradigm of Islamic Education

The moral responsibility for the Muslim experts to build the theory of Islam as the paradigm of science education. Following will be touched the significance of the presence of a paradigm of Islamic education. In a simple way he interpreted as a way to view, the way of thinking (Achmadi, 1992: 6) so that it can be formulated in here the meaning of Islam as a paradigm of education science: the use of values as a comprehensive perspective on the problems associated with the symptoms of education in order to arrange the theory of education.

In scientific discourse, can at least put forward some fundamental reason about the importance of the realization of the paradigm. *First*, Islam as a revelation of God that is a guideline for human life to achieve prosperity in the world and the hereafter, recently understood, believed, at first found, and practiced after

through education. Besides functional, The Prophet Mohammed was sent by Allah as educators of mankind. Because it is not something that is facile when Islam was elected as the paradigm of science pendidikan. *Second*, this science as knowledge of the normative; for he is bound with certain norms. Here the values of Islam is very adequate for central made the norm in the science of education. *Third*, in analyzing and solving problems in education, education science experts during this tends to take the attitude as if all the problems of education, good macro and micro is believed to be explained by the theory or philosophy of this West, whereas Islam also have the principles and the guidelines themselves.

On the other opportunities, Noeng Muhadjir explains, build Islamic education paradigm is in the meaning of building an Islamic science system, which presents knowledge of science and technology since the basic education to higher education. While the science of Islamic education is the discipline of education which is oriented toward the moral values of Islam. The Islamic education Ilmu proposed as alternative competitive edge against the discipline of education using the moral foundation (Noeng Muhadjir, 1996: 30-31).

From the explanation of it can be concluded that the science of Islamic education is the paradigm of science or scientific disciplines to discuss the problems of education which is based on Islam in the forms of revelation and the thought. The science of Islamic education is useful to get an idea about the patterns of thinking and doing in the implementation of Islamic education. It is a framework of theoretical thinking that contains the concept of the scientific concept of Islamic education, besides also about the concepts of the operational demands in the community.

In this discussion, the question is whether the Islamic education can be called as a discipline really independently qualify- a study area to appear as a discipline, when filled with at least three conditions, namely: have the object of study eksplisit from another discipline, have the structure or sitematika eksplisit also from other disciplines and have development methodology.

Because of the nature of the science of education emphasized on the implementation of empiric, knowledge of education as other empirical sciences, requires four conditions, namely: *empiric evidence* (Muhadjir,1993: 15).

H. Todays Hasan al-Banna Education Islam concept actualization

Islamic education in Indonesia before free marked with the emergence of two models of education, namely education which is given by the schools west of the secular and do not know the teachings of the religion and education given by the pondok pesantren that only know the religion alone.

In his book Wisukarto *Innovations in Education and Teaching of Islam*, explained about the pattern of education in this period covers two patterns namely, *old pattern* that is centered on the pondok pesantren and *new pattern* centered from the schools which was established by the Dutch government.

Islamic education in Indonesia after independence marked by the emergence of some madrasas as Islamic education institutions. Then after that the government has full authority to manage the system, the pattern and content of education in Indonesia, including Islamic education in particular.

According to Susanto that quoting the opinion of Hasan al-Banna that there is some kind of Islamic education methods that offered:

1. *Diakronis*, is a method of teaching room aspects of history. This method gives the possibility of science so that students have the relevant knowledge has links for the result or the unity of an integral part. Therefore this method is also called with the method for the consequences.
2. The method of *sinkronik analytically*, namely education method that provides a theoretical analysis capabilities that are very useful for the development of the faith and the mental intellectual property. This method many use tekhnik discussion, seminar, previewing books.

3. The method *problem*, namely resources' method used to train students in dealing with various problems from various branches of science.
4. *Empirical method*, which is the method used to obtain the ability of students to learn science and religion science public through the realization of the actualisation and internalisasi so that cause social interaction. This method is also very suitable for the development of the potential of reason, heart and physical.
5. *Inductive method*, which is the method used so that students have the ability to research to the science of religion and the public with a way of thinking of the things that specifically to the general public so that this method is appropriate to develop the potential of mind and physical.
6. *Deduktif method*, which is the method used to explain the things that are common to the special, reversal of the inductive method.

Based on the phenomenon and the condition of the objective of the world of education today in general and Islamic education in particular as has been described in front, then the thought of Islamic education offered Hasan al-Banna indeed have relevance is high and worthy to be considered as an alternative solution to be implemented in the world of Islamic education (especially in Indonesia). Because basically it is a concept of education which will seamlessly integrates the existence of separation science, maintain the balance, religious and moral patterned. Hasan al-Banna has posed the propotion which is very clear that become a concept of education. What has been done by Hasan al-Banna is a intellectual ijtihad property to finding Islamic education paradigm.

I. Conclusion

The importance in the minds of Hasan al-Banna in Islamic education thought contribution is its ability to display a comprehensive aspects of Islamic education which must be given to the students in one package of thought, so that donations are

enough to help education enthusiasts, especially Islamic education to examine and apply the thinking.

One thing that has to get attention is the ideas of Hasan al-Banna dominated by *nash-nash* the Qur'an and the hadiths that less comes with the interpretation to adjusted with the spirit of the age. «Tradition» this is a prevalence of education experts and scholars' in general in the Middle East, so that the products of their thinking is almost same, even though they do not live contemporary. Therefore, when that thought will be applied in Indonesia for example, it needs to be done adaptations it, so that contextual interpretation of Islamic education does not become left behind.

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