**ISLAMIC EDUCATION AXIOLOGY PERSPECTIVE OF HASAN AL-BANNA:**

**RELEVANCE OF NATIONAL EDUCATION SYSTEMS IN INDONESIA**

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**Abstract**

Islamic education has its own systems, principles, principles, models and strategies, which always exist and are dialectical in space and time.Islamic education as a means of improving the quality of human resources always receives the attention of scientists including Hasan al-Banna.Hasan al-Banna assessed that the axiology of education in harmony in Islam included strengthening aspects of the faith, aspects of morals, aspects of reason, and aspects of health.These four aspects are prerequisites for the birth of a superior and prime generation. The superior generation becomes the expectation in carrying out Islamic da'wah in realizing *rahmatan lil alamin*.Islamic education provides inspiration for the construction of national education, as well as the construction of national education goals in Law no. 20 of 2003.The relevance of national education lies in the accentuation of aspects of faith, piety, morals, soundness, and science that are in line with Hasan al-Banna's opinion in Islamic education.National Education further develops its targets on social aspects, such as tolerance in pluralism, democratic decision making, patriotism in nationality, and leadership in society towards *baldatun tayyibatun wa rabbul ghafur*.

**Keywords:** *axiology, Islamic education, national education system*

**Introduction**

Substantive and imaginative Islamic education has begun by the Prophet Muhammad. At that time, the mosque was the main means of the process of education and learning to friends and the Prophet as the main teacher.This tradition then continued from generation to generation, although there was no longer any revelation that descended after the Prophet's death. In line with this, Allah explained about the wisdom of the sending of the Apostles, in the QS. Al-Baqarah / 2: 213.[[1]](#footnote-1)Al-Mahalli and as-Suyuti, explained that humans are people who are united in their faith and then disagree so that some of them believe, while others disbelieve. So sent to them the apostles who brought good news to them, namely in the form of heaven and a warning to the infidels namely hell. In addition, the prophets also brought their books as evidence of their prophetic treatise.[[2]](#footnote-2)

The existence of the apostles is to give glad tidings and warnings for mankind to always believe in Allah swt, imitate the apostles as qudwah Salih and leave their disbelief in the direction of the salvation of the world and the hereafter based on the QS. An-Nisa / 4: 165.[[3]](#footnote-3)Al-Mahalli and as-Suyuti, explained that in fact explained that the apostles became badal to the previous apostles, and brought good news in the form of rewards for those who believe and deliver warnings in the form of torture to unbelievers.And indeed God sent the apostles, so that there would be no more reason among humans after the sending of the prophets.[[4]](#footnote-4)

Implementation of Islamic Education development at the time of the Prophet, can be divided into 2 stages, namely the phase of Mecca and the phase of Medina. The Makkah phase is the beginning of fostering Islamic education, the substance of which is religious and moral education and encourages humans to use their minds to pay attention to the events of humans, animals, plants and the universe as suggested by pendidikan aqliyah and ilmiyah education.[[5]](#footnote-5)Furthermore, the Medina phase, namely the Prophet Muhammad also has a position as head of religion and community leader. Therefore, education is more directed at the formation and formation of new societies, towards a social and political unity.[[6]](#footnote-6)Both phases reflect rational, scientific and humanist levels of Islamic education, curriculum and targets.

Islamic tradition and Islamic education are increasingly rooted in the body of Muslims, along with the times and this reached its peak in the first century to the third century hijri or in the 700-1000 AD Many attempts to collect hadiths, ijtihad or fatwas of friends and tabi'in and tabi'ut tabi'in, which were carried out at this time. In this period, it was also marked by the birth of four famous school priests with a very broad scientific capacity, along with his students and followers.[[7]](#footnote-7)Furthermore, around the 18th century, there was a phase of decline in Islam. At that time, many scholars had low scientific capacity and controversial integrity. When carrying out their fatwa, their fatwa actually brings chaos in the midst of society. Why not for the same case in the same place also cause different legal consequences, so the scholars issued a fatwa that the door to ijtihad must be closed.[[8]](#footnote-8)At the end of the nineteenth century, Islamic thinkers emerged who realized that the situation of the Muslims at that time was very backward and they made a movement that produced ideas to raise Muslims from adversity.[[9]](#footnote-9)There are many Muslim leaders who gave ideas or ideas at that time, among them areJamaluddin al-Afghani[[10]](#footnote-10), Muhammad Abduh[[11]](#footnote-11), Rasyid Ridha, Hasan Al-Banna, etc.

Hasan al-Banna was a reformer of Islamic education, which had the idea of Arabism, namely that Islam never arose without the unity of the Arabs. Hasan al-Banna also founded an organization called the Muslim Brotherhood.This movement emphasizes aspects of upholding Islamic sharia which are full of faith and sincerity. In the field of education, Hasan al-Banna explained that the ideal education is a balanced education that emphasizes both the mind and spiritual aspects at the same time, based on the Qur'an and Hadith, and has a clear style of Islam..[[12]](#footnote-12)Correlation and parelization between Arabs and Islam or true Arabism is an unpopular thing among other Islamic thinkers, therefore, it is a unique idea. Hasan al-Banna asserted that the Arab Nation must be a pioneer who leads and guides Muslims throughout the world towards essential independence and independence.

Furthermore, Hasan al-Banna explained that Islamic Education must be based on the Qur'an and As-Sunnah in building quality human resources, and education must be built on a strong basic framework that allows the birth of young people who have immunity to Islam -an, perfection of morals, extensive knowledge of the teachings of Islam, and pride in the triumph of its broad civilization. In addition, Islamic education must also continue to foster awareness in students to serve and worship Allah, which is the purpose of its creation.[[13]](#footnote-13)

In this day and age, education is still expected to be the spearhead for building a brilliant nation civilization. Hasan al-Banna said that education is really about a vision for the future, about an effort to build a bright future without looking into the dark past, except as learning in the present and the future.[[14]](#footnote-14)The world of contemporary education, the Government of the Republic of Indonesia has launched the Millennium Development Goals, which is the era of free market competition or the era of globalization, as an era of quality competition or the quality of human resources, in this case everyone is required to have quality resources, as a key to undergoing dynamics national and state life.[[15]](#footnote-15)

National Education System Law Number 20 Year 2003, education is defined as a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the personality needed by himself, society, nation, and country.[[16]](#footnote-16)Then, National Education aims to develop the potential of students to become students who have faith and are devoted to God Almighty, have good character, are healthy, knowledgeable, capable, independent and become democratic and responsible citizens.[[17]](#footnote-17)

Muhammad Athiyah al-Abrash asserted that the main purpose of Islamic Education is to form a noble Muslim personality, the essence of which is character as the soul of Islamic Education. Thus, the teachings of Islam have concluded that character education and morals are the soul of Islamic Education.[[18]](#footnote-18)Given the importance of ethics or morals in education, especially Islamic Education itself. So that Ibn Miskawaih had built the concept of education which was based on morals.[[19]](#footnote-19)The conception of Islamic education which relies on moral education becomes the accentuation of the National education policy.

**Problem Statements**

1. How is the axiology of Islamic Education according to Hasan al-Banna?
2. How is the relevance of Islamic Education in Indonesia on Hasan al-Banna's thinking?

**Research methods**

This research is used as a type of character study research, which is a systematic study of the thoughts or ideas of a Muslim thinker, in whole or in part.This research includes internal, external background, the development of the character's thoughts, the things that are considered and less attention, the strengths and weaknesses of the character's thoughts, and their contribution to his era and the period thereafter..[[20]](#footnote-20)This research is a library research (library research) and content analysis approach. Content analysis can also be used to analyze all forms of communication, whether books, newspapers, radio news, television advertisements or all other documentation material.[[21]](#footnote-21)There are several stages or strategic steps in content research, namely the determination of research designs or models, the search for primary data or primary data, namely the text itself, and the search for contextual knowledge so that the research conducted is not in a vacuum, but looks connected with factors other factors.[[22]](#footnote-22)

Data sources of this research are primary and secondary sources. Primary data sources, namely data obtained directly from research subjects as a source of information sought. This data is also called first-hand data,[[23]](#footnote-23)that is, the book of Hasan al-Banna's fruit, among them*Majmu’ah Rasail, dua puluh dasar pemikiran (ushul Isyrin), detik-detik hidupku, kewajiban muslim, antara semalam dan hari ini,Mu’akhirat ad-dakwah wa dai’yah, Ma’aqalat sasan al-Banna, Al-Ma’curat, Rasail al-Imamu Syahid, Risalah Jihad, Risalatu Ta’lim, Da’watuna Fi Taauri Jadid, Ar-Rasail ats-Tsalasah, Risalatu Mu’tamarul Khamis, Matlamat al-Ikhwan al-Muslimun*ect. These books became the main reference for followers, sympathizers, and activists preaching the Ikhanul Muslimin movement. Secondary data sources are data obtained through other parties, not directly obtained by researchers from research subjects.[[24]](#footnote-24)Secondary data sources in the form of writings that have tried to discuss the concept of Islamic education according to Hasan al-Banna and the literature relevant to this research.

Data collection techniques are the most important step in research, because the main purpose of research is to get data. Without knowing data collection techniques, the researcher will not get data that meets the established data standards.[[25]](#footnote-25)This study, the data collected are primary data, namely the substance of Islamic Education according to Hasan al-Banna and secondary data in the form of writings that have tried to discuss the biography of Hasan al-Banna along with all matters related to it, as well as books that examine the concept Islamic education and literature relevant to this research.Syamsul Ma'arif, believes that to understand the data certain techniques can be used, namely the most commonly used technique is content study. Some views of content studies, namely: Barelson defines content studies as research techniques for the purpose of describing objectively, systematically and quantitative about the manifestation of communication; Weber states that the content study is a research methodology that utilizes a set of procedures to draw a valid conclusion from a book or documentation; Krippendorff, content study is a research technique used to draw replicative and authentic conclusions from data on the basis of its context; and Holsti, stating that content study is any technique used to draw conclusions through attempts to find the characteristics of messages, and is carried out objectively and systematically.[[26]](#footnote-26)

Data collection techniques with a content analysis approach, at least have to go through several procedures that must be carried out by a researcher, namely: Determination of the unit of analysis[[27]](#footnote-27), Determination of the sample[[28]](#footnote-28),and data recording.[[29]](#footnote-29)

**Research Result**

1. Axiology of Islamic Education according to Hasan al-Banna

Hasan al-Banna, is one of the figures whose thoughts are widely studied by Muslim scholars. His thoughts are quite deep and spread in various fields, such as education, da'wah, politics, social and society. Hasan al-Banna interpreted that Islamic education is a series of systematic efforts to optimize the full potential of humanity of students. Hasan al-Banna also asserted that the aspect of faith is the most essential in human beings, because this requires practice, not just theory, that is knowing and believing, so that in practice the faith is reflected in routine behavior and practice. In short, in terms of worship and application rather than moral concepts. This is the faith in a Muslim, which does not stop at the level of the concept but penetrates deep into the soul and is actualized in real behavior in daily life.[[30]](#footnote-30)Hasan al-Banna in this case, tries to make sense of many verses in the Qur'an, one of which is the QS. Al-Israa / 17: 36. "And do not follow what you have no knowledge of. Indeed hearing, vision and heart, all of that will be held accountable ".[[31]](#footnote-31)

Al-Mahalli and As-Suyuti, explained that through this verse Allah Almighty emphasized to mankind not to follow everything that he did not have knowledge of, because actually vision, hearing and heart, which are the source of knowledge will be held accountable, namely relating with what he did with it.[[32]](#footnote-32)Based on this verse, it can be understood, that hearing, vision and heart, are a source of knowledge in humans as well as a basic potential for him to gain knowledge for his glory. So humans have the responsibility to optimize these basic potentials as they should in the framework of servitude of a servant who is duly done, by not obeying everything that he has no knowledge of.Based on this verse, it can be understood, that hearing, vision and heart, are a source of knowledge in humans as well as a basic potential for him to gain knowledge for his glory. So humans have the responsibility to optimize these basic potentials as they should in the framework of servitude of a servant who is duly done, by not obeying everything that he has no knowledge of.

1. Strengthening aspects of faith and morals.

Hasan al-Banna believes that Islamic education must be oriented to the Godhead, so that it gives birth to people who believe and are knowledgeable and have high social concern for others. That is the ultimate goal of the sharia Islamic inheritance, so that the universal values of Islamic teachings must be passed on through education. Yusuf al-Qaradhawy, quoting Hasan al-Banna's statement, that: "The aspect of God or faith in Islamic education, is the most important and most profound influence. That is because the first goal of Islamic Education is to form people who believe in Allah.”[[33]](#footnote-33)

Hasan al-Banna asserted that the message of the faith must be a priority in Islamic Education because even though the nature has been carried since birth, it is ordered to try to remain steadfast in that nature, without neglecting it. And for that, one of them is through Islamic Education. This is confirmed in QS. Ar-Ruum / 30: 30, namely: "Then face your face straight to religion (Allah); (stay on top) the nature of God who has created humans according to that nature. There is no change in the nature of God. (That is) right religion; but most humans don't know.”[[34]](#footnote-34)

Al-Mahalli and As-Suyuti, explained that through this verse Allah ordered the believers through the Messenger of Allah, to always face his face straight to the religion of Allah. The point is that He wants the believers to be inclined towards the religion of God, namely by way of sincerity and those who follow it in practicing their religion in an istiqomah manner. Because in fact the nature of God or His creation, in which, He has created humans according to that nature, namely His religion. Then the meaning in question is still the nature or religion of God because nothing has changed in His religion. That is, don't replace or associate partners with Him. Because that is a straight religion, namely monotheism, but most people, namely the infidels in Mecca, do not know the unity or oneness of Allah..[[35]](#footnote-35)Furthermore, Quraish Shihab explained that, by referring to the fitrah stated in the above verse, it can be concluded that humans since the beginning of its occurrence, carry the potential for upright religion and are understood by the scholars as monotheism. Furthermore, it is also understood that fitrah is part of the khalq or creation of Allah. If we understand the word "la" in the verse in the sense of "no", then this means that one cannot avoid that nature. In the context of this verse, it means that religious nature will be inherent in human beings forever, even though it may not be recognized or ignored.[[36]](#footnote-36)

The aspect of faith that is the target of Islamic Education, is not solely knowledge, nor is it simply the feelings of the soul that is dreamy and is not merely perseverance in worship. Faith is the unity of all this, does not deviate from the truth, is not negligent and not excessive, accompanied by creativity spreading the truth and goodness in order to guide people to the right path and blessed by God Almighty. In short that faith is not limited to beliefs, but must continue with good deeds and noble morals.[[37]](#footnote-37)Faith is a living spirit, giving way to light for enlightenment, giving awareness to perseverance and devotion to worship, offering altruist souls in its path to devotion to humanity as the embodiment of a servant who must serve.

Hasan al-Banna tried to correct what had been distorted by Muslims, namely the understanding of true faith. Then return to the clear source, taking from him the nature of faith that must be instilled in each student, namely faith originating from the Qur'an and the Sunnah of the Apostles and also exemplified by friends and tabi'in and tabi'ut tabi'in , which includes a belief in the heart, verbal recognition and deeds.[[38]](#footnote-38)Hasan al-Banna described faith in metaphorical language, regarding faith, according to him faith is sticky and inseparable from every human being. The faith that colors their lives in mosques, at home and in society, at night and day, in the work of the world and in charity hereafter. Faith which has its own characteristics with its motive power, thrust and active motion is like a blazing torch, surging currents, illuminating rays and burning flames.[[39]](#footnote-39)

The nature of human beings does not lie in their physical form which consists of body organs, in the form of fluid, cell tissue, blood, bone tissue and muscles. But the essence of it lies in the soul that blossoms in the physical that moves it, orders and prohibits it.[[40]](#footnote-40)Hasan al-Banna explained that:

“It is a lump of blood (mudgah), if it is good, then the whole body is good and if it is damaged, then the whole body is damaged, the essence is the heart. Heart, spirit or fu'ad or whatever its name is a conscious form that connects man with the secrets of life and the secrets of existence and elevates them from the earth realm to the high realms, from creatures to Khalik and from mortal to eternal realms.[[41]](#footnote-41)

Hasan al-Banna, has his own thoughts on the brief narrative above, which he then reviews in the perspective of Islamic Education, and can be described briefly as follows: (a) It is the living heart that is the judgment of Allah, becomes His tajalli and His radiance. The heart will only live by faith, remember Him, rely on Him, and be sure of His love; (b) The heart is a means of salvation of a servant to Allah Almighty, in the hereafter, when wealth, ranks and positions and children become useless; (c) A heart that is filled with faith or belief in Allah, is an indication that a servant is still alive; (d) The aim of Islamic Education is to enliven the heart, improve it, refine it, and beautify it.[[42]](#footnote-42)

Hasan al-Banna said that between the aspects of faith and morals are two things that are closely interrelated and very important to always be juxtaposed. This is based on the following hadith:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا

قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

That means:

For telling us Abu Kuraib, for telling us 'Abdah bin Sulaiman from Muhammad bin' Amr, for telling us Abu Salamah from Abu Hurairah said; The Prophet sallallaahu 'alaihi wasallam said: "The most perfect believer is the best of morals. As best as you are the best towards his wives." Abu Isa said; "The meaning of the hadith is narrated from Aisha and Ibn Abbas." He added; "The Abu Hurairah Hadith is a valid hasan hadith."[[43]](#footnote-43)

Hasan al-Banna understands that the hadith confirms that between faith and morals are two things that are closely related and cannot be separated from each other, because morals are a reflection of one's faith. The nobleness of a person is a reflection of the quality of his faith.[[44]](#footnote-44)Hasan al-Banna also mentioned that morality was the first milestone for a change in society, as was the civilization of the ignorant Arabs in the past, when the Messenger of Allah was broadcasting Islamic da'wah. Regarding the vital question of morality in the civilization of a nation, Hasan al-Banna stated that: "For the sake of your life, it is not a narrow country because of its inhabitants. But what makes it narrow is the morals of its leaders.”[[45]](#footnote-45)Hasan al-Banna asserted that Islamic Education is a proper place for fostering morals, because in it socialized many things about Islamic teachings such as the example of the apostles and their friends, which basically is a guide to fostering morals.[[46]](#footnote-46)Islamic education is an institution that has a role in developing the potential of one's faith and morals.

1. Strengthens aspects of reason

Islam is a religion that respects reason. Because reason is the most valuable tool for humans. Not only that, the verse that was first revealed to the Messenger of Allah is QS. Al-Alaq / 96: 1, namely: "Read in the name of your Lord Who created,”[[47]](#footnote-47)Al-Mahalli and As-Suyuti, explained that Allah (swt) ordered the Apostle to start reading and started by calling on the name Allah Swt. who created all creatures.[[48]](#footnote-48)Islam really values scientific ethics through the correct thought process and in accordance with the framework determined by Islam. Thinking, looking for tangible evidence and seeking knowledge is mandatory, as stumbling and taklid is vanity. Education of reason is a necessity like the education of the faith or the soul. Intellect is the greatest gift to mankind whose presence is expected to sustain his faith.[[49]](#footnote-49)

Al-Banna believes that Islamic education is so important as a means of transfer of knowledge, because for everyone will not be sincere about the truth, practice it and fight for it unless after he knows it and understands it.[[50]](#footnote-50)Al-Banna put the ability of reason before the other potential in building a strong congregation with Islamic Education as the basis. Efforts he continued to build during his lifetime in order to free his nation and Muslims from various forms of adversity. Referring to the Holy Qur'an, it is clear in several verses that they highly appreciate the potential of reason in human beings and place knowledge before faith and obedience, both of which are the fruits of knowledge or branches thereof. In other words, knowledge produces faith and obedience.[[51]](#footnote-51)

Al-Banna stated that faith is not something that is born and stands tall without having a strong foundation and sustaining it. That faith is firmly rooted in the heart of a believer because it stands tall on the foundation of science, as the word of Allah swt, in the QS. Al-Hajj / 22: 54, namely "And so that those who have been given knowledge, believe that the Qur'an is the right of your Lord then they believe and submit their hearts to him, and indeed Allah is the Giver of guidance for the people who believe in the right path ".[[52]](#footnote-52)Al-Mahalli and As-Suyuti explained that, this verse is related to the existence of people who were given knowledge about monotheism and the Qur'an to confirm their belief that the Qur'an is the right of their Lord so that they believe to him with true conviction, that is, their conviction is solid. Because in fact only Allah is giving guidance to those who believe in the right path and guidance, namely Islam.[[53]](#footnote-53)

Al-Banna, explained the purpose of the association and the movement he had founded, namely the first he called "the Ilmiyah Purpose" by explaining the da'wah according to the Koran based on careful information, explaining it and returning it to its essence and wholeness; then presenting it in accordance with the circumstances of the time besides rejecting from him all the sleaze and doubt.[[54]](#footnote-54)The second objective is the "Amaliyah Purpose" of which, by way of delivery, is through the way of broadcasting and various kinds of illumination or propaganda, and educating to form members of the association on these principles and allowing the implementation of religious understanding in practice. The point is to practice science.[[55]](#footnote-55)

Islamic education initiated by al-Banna places the formation of reason or science as the main and first thing. Islamic education must be upheld on the basis of a high appreciation of reason to understand religion and life with the correct understanding, as he stated that:

The principle of Islamic aqeedah as all the Shariah laws' is the book of Allah and the Sunnah of His Messenger. Nevertheless, you must understand that the whole of this aqeedah is justified by reason and confirmed by correct analysis. because of that, Allah glorifies reason by making it one of the requirements of the mukallaf (bearer of the burden of Shari'a). Islam makes it a factor of the existence of taklif (the obligation to practice religion) and instructs it to always research, analyze, and think.[[56]](#footnote-56)

Al-Banna strongly believes that the teachings of Islam are never contrary to reason, even highly valued and placed it in a high position. Therefore Islamic education must be able to prioritize reason with Islamic science to be able to support the faith to remain firm. So in this case, Islamic education is demanded with a vital role to strengthen Islamic knowledge and in general, for the sake of the existence of faith as the nature and potential of humanity. A Muslim must have adequate knowledge about the teachings of Islam, in order to strengthen his creed, correct his worship, and fortify his morals. Besides that he must also remain strict on the limits set by Allah, regarding halal and haram as well as commands and prohibitions, view events and problems from an Islamic perspective, and determine assessments based on Islamic criteria. So that when asked for opinion he did not do wrong to others, because of his ignorance.

1. Strengthens physical aspects

Al-Banna did not neglect physical aspects in the education process. Hasan al-Banna believes that the body exists, to be a tool for humans to achieve the goal of its creation, such as worship. Al-Banna's statement that: "The body is a human tool to achieve its goals and carry out the obligations of religion and benefit of the world. The body is the organizer of the charity, has its rights over you. Your body must be healthy so that your worship will reach the sky and be straight in its rules.”[[57]](#footnote-57)

Even though the body is a tool, its existence is very important to practice faith, because faith is not just a concept that is far from practice. The existence of the body is for charity which is a follow-up of faith. The health of the body and the avoidance of disease must always be considered by every Muslim person, because cleanliness is the base of health and also an integral part of faith. Body health has an influence on the soul and mind.[[58]](#footnote-58)Al-Banna was very patient and paid full attention to the health problems of his congregants, such great attention could be seen from his advice to maintain health and cleanliness of the body, food and drink intake, stop smoking, as well as advice and advice about the relationship between physical health and health soul. Hasan al-Banna stated that: "You must immediately make a general check-up periodically or seek treatment, as soon as the disease feels about you. In addition, pay attention to the factors that cause the strength and protection of the body, and avoid the factors that cause weak health ".[[59]](#footnote-59)

Al-Banna paid high attention to cleanliness. He stated that: "Thou shalt pay attention to the matters of cleanliness in all matters, concerning: residence, clothing, food, body, and workplace, because this religion is built on the basis of cleanliness”.[[60]](#footnote-60)The body must have physical strength and skills. Therefore the body must be strong, the body is not enough to avoid disease alone, and even has to have the skills to be able to move quickly and easily.[[61]](#footnote-61)A strong body is also a believer will not be easily oppressed by his enemies. In the Hadith Muslim history No. 4816:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

That means:

Having told us Abu Bakr bin Abu Syaibah and Ibn Numair they both said; has told us 'Abdullah bin Idris from Rabi'ah bin' Uthman from Muhammad bin Yahya bin Habban from Al A'raj from Abu Hurairah he said; "Rasulullah sallallaahu 'alaihi wasallam said:' A strong believer is better and more loved by Allah Subhanahu wa Ta 'ala than a weak believer. In each of them there is goodness. Achieve seriously what is useful for you, ask help Allah Azza wa Jalla and do not become a weak person, if you are struck down by misfortune, do not say: 'If I had done this and that before, surely it would not have been this way and that way.' But say; Allah and what He wants will surely be done by Him, because verily the word 'law' (if only) will open the way for the temptation of Shaytan.'[[62]](#footnote-62)

The hadith explains that strong believers are more loved by Allah than weak believers. Every Muslim is obliged to maintain physical health such as sports, self-defense, military training as martial arts supplies to face the dangers that threaten the safety of body and soul, as well as to defend religion, nation and homeland. Defending a nation that was oppressed from undesirable invaders and upholding religion above all else. Hasan al-Banna stated that:

“Stamina and endurance. Health and strength of the body is inadequate, as long as he is not accustomed, endures the pain of overcoming difficulties and is prepared to face a variety of situations such as heat and cold, hilly terrain and hilly land, advantages and disadvantages. Therefore people say "Get used to life is difficult because the favors are not eternal."[[63]](#footnote-63)

Al-Banna has really designed a high level of physical education, which is at the level of an elite military class. Hasan al-Banna also provided programs and facilities to support the running of the physical education program he aspired to, all optimized so as to maintain the strength of the members of al-Ikhwan al-Muslimun who were part of the Muslim community. Following al-Samman's statement, that:

The Ikhwanul Muslimin under the tutelage of Hasan al-Banna, founded sports clubs, unions, scouting, prepared routine and periodic hiking and camps as intensive training to live in poverty, endurance and patience in the desert, in the area mountains in the hot sun and very cold air or facing rain or lack of water and food. Because people who are happy and live in luxury cannot bear to carry a weapon.[[64]](#footnote-64)

Islamic education, designed by Hasan al-Banna, basically rests on the four aspects outlined above, namely aspects of faith, morals, reason, and body. But the purpose he placed on him was very large, because he wanted Islamic Education to be a very great hope for realizing other hopes in the form of liberation of the homeland of every non-Islamic foreign ruler both politically, economically, and morally. The purpose of Islamic Education according to al-Banna, namely: self-improvement; Muslim family formation; community guidance; liberation of the motherland from every non-Islamic foreign ruler politically, economically and morally; improve the state of government; prepare all the assets of the country in this world for the benefit of Muslims; and upholding world leadership.[[65]](#footnote-65)

Al-Banna placed great hopes on Islamic Education, in his nature of thinking, he desired that Islamic Education be the way to launch da'wah and jihad in order to achieve the great goals above. Hasan al-Banna has given revolutionary directions and goals to Islamic Education that seem unusual to other thinkers. Islamic education for Hasan al-Banna does not stop at optimizing all the humanitarian potential of students, remains a forum for da'wah and jihad which is the great goal of Islam.

1. **The relevance of Islamic Education in Indonesia to Hasan al-Banna's thoughts**

Al-Banna often uses the terms al-tarbiyah and al-ta'lim. Hasan al-Banna, used the term al-tarbiyah, for the realization of physical education, resource education and heart education. Al-Tarbiyah means the process of fostering and developing the potential of students through the provision of various knowledge that is based on the values of Islamic teachings. There is also the concept of al-Ta'lim, a process of transfer of religious knowledge to students, so that it gives birth to a good religious understanding, which in turn gives birth to positive attitudes such as sincerity, self-confidence, obedience, sacrifice and determination and istiqomah.[[66]](#footnote-66)Education as a means to build quality human resources, which is then controlled by the government, in this case has a number of indicators mandated in the law. Expected human resource indicators as stipulated in Law Number 22 of 2003 concerning the National Education system Chapter 2 Article 3.[[67]](#footnote-67)The nuances of religion seem inherent in the construction of national education goals. Religious values are the most basic elements in building the future of a civilized nation. In many civilizations, a prosperous nation because it has religious noble values becomes the main pillar in the multidimensional life. Therefore, the existence of education, is expected to be an effective tool to sustain these goals, to promote values that are essential for the advancement of a nation's civilization.

1. Relevance in the aspects of faith and morals.

The substance of the National Education is contained in Law No. 22 of 2003 concerning the National Education system Chapter 2 Article 3.[[68]](#footnote-68)This is normatively the same as Hasan al-Banna's ideas, that Islamic Education comes with the first objective is strengthening in the aspects of faith and morals, as stated: "The Islamic Education System in accordance with the Qur'an and Sunnah, must be built on a strong basic framework that allows young people to have Islamic immunity, moral perfection, adequate knowledge of their religious teachings and pride in the glory of their vast civilization”.[[69]](#footnote-69)Furthermore, Hery Noer Aly, stated that: "Islamic education, which is a process undertaken to create a whole person, believe in and fear God and be able to realize its existence as the caliph of God on earth, based on the teachings of the Qur'an and the Sunnah, then the goal in this context means the creation of human beings after the end of the education process.”[[70]](#footnote-70)

Islamic education optimizes all human potential, including, faith, reasoning skills, noble morals, skills, leadership, and so on. The meeting point between Islamic Education according to Hasan al-Banna and Islamic Education in Indonesia, where the meeting point meant is the objective of Islamic Education in relation to strengthening the aspects of faith and morals. The main target of national education is to believe in and fear God Almighty and have good character. These values are clearly an important element in terms of strengthening aspects of faith and morals, thus it is hoped that religious values will always be the basis in building a glorious national civilization in the future. True religious values, always become the ideal basic capital to build and sustain a glorious national civilization in various aspects, such as education, socio-cultural, health, economic, government, social, political and especially propaganda.

UU no. 20 of 2003 article 36 paragraph (3) and article 37 paragraph (1), it is stated that the curriculum is prepared in accordance with the level of education within the framework of the Unitary Republic of Indonesia, including namely, increased faith and piety, increased noble character, increased potential, intelligence and interest of students , the diversity of regional and environmental potentials, the demands of regional and national development, the demands of the world of work, the development of science and technology, as well as arts, religion, the dynamics of global development, national unity and national values.[[71]](#footnote-71)Islamic education as a system has deep roots in the constitution of the Republic of Indonesia, as an idea and idea to build an elegant national civilization through efforts to internalize Islamic values in the younger generation, all of which are supported by the existence of institutions or institutions of Islamic Education and are an extension of the government to realize the nation's development programs.

1. Relevance in the aspect of strengthening reason

Islamic education strongly emphasizes the development of the potential of reason as an integral part of students themselves. Law No. 22 of 2003 concerning the National Education system Chapter 2 Article 3, precisely in the description that explains the objectives of National Education, namely in the sentences of knowledgeable, capable, independent and become citizens of a democratic and responsible.[[72]](#footnote-72)Islamic education that was initiated in Indonesia also emphasizes the aspect of strengthening the intellect or the development of intellectual intelligence. Muh. Fadhil al-Jamaly, emphasized that Islamic Education is an effort to encourage, encourage, and develop the creativity of students to live more dynamic and noble, based on high Islamic values and to continue to learn intensely in it, for the personal formation of students who perfect, both in terms of potential intellect, feelings, and actions. The process should continue naturally and systemically to achieve optimal results.[[73]](#footnote-73)Islamic education is a motivation and special guidance for students, to optimize all the potential of humanity, in the form of faith, intellectual intelligence, noble character, skills, feelings, and actions, with the aim of being able to live and move independently as an independent individual while maintaining high regard Islamic values, as an embodiment of its role as caliph and Allah's servants.

Hasan al-Banna stated that the potential of reason is an urgent matter to be developed in Islamic education. Intellectual intelligence as a reflection of the actualization of sincerity, charity, jihad, hospitality, and so on. The Qur'an places knowledge ahead of faith and obedience, both of which are branches of knowledge and the results thereof.[[74]](#footnote-74)The Qur'an actually places knowledge above faith, because faith is not just a blind belief, deaf belief, or spiritual innocence. Instead faith is the light that illuminates and turns darkness into light. In QS. Al-Hajj / 22: 54.[[75]](#footnote-75)Al-Mahalli and As-Suyuti explained that, this verse is related to the existence of people who were given knowledge about monotheism and the Qur'an to confirm their belief that the Qur'an is the right of their Lord so that they believe to him with true conviction, that is, their conviction is solid. Because in fact only Allah is giving guidance to those who believe in the right path and guidance, namely Islam.[[76]](#footnote-76)

Being knowledgeable, capable, independent and being a democratic and responsible citizen is a bit of an indicator of the ability of reason that is trying to be realized in National Education, which is then in line with Islamic values. Law No. 20 of 2003, in terms of provisions relating to Islamic Education as one of the institutions responsible for the formation of Human Resources, and Indonesian People Fully set out in article 15, which explicitly emphasizes the existence of institutions and the importance of strengthening reason in Education. This is expressly stated that: "Islamic education, is basic, secondary and higher education that prepares students to be able to play a role that demands mastery of knowledge about religious teachings and / or becomes an expert in religious knowledge.”[[77]](#footnote-77)

Islamic education in relation to strengthening in the aspect of reason, is actually a necessity. Because faith will not stand tall without being supported by the right way of thinking or common sense. Science is one of the prerequisites of the faith. A person's faith and Islam is influenced by the quality of the potential use of his thought. The quality of one's faith and Islam is built in the construction of thought which makes personality sense. Henry La Mans explained with Qardhawy's view that Muhammad insisted that disbelief was nothing more than the result of a lack of human thought power.[[78]](#footnote-78)This view describes that monotheism can stand firm in the heart of a Muslim's heart, precisely through the process of thinking right and right, it is important to later be developed through the existence of Islamic Education in Indonesia.

1. Relevance to aspects of physical strengthening

The substance of Islamic Education according to al-Banna, relies on four aspects, namely faith, morals, reason and body. In his thinking, Islamic Education must focus on strengthening these four aspects to create quality human resources that will fill the nation's development and struggle in all fields, and to uphold Islamic sharia. Islamic education is not enough if it only touches on aspects of faith, morals and reason alone, because after all humans do not only consist of all three aspects. More than that, humans are also the embodiment of material in the form of bones, blood and flesh that play an important role in carrying out the amaliyah worship that is required for every Muslim.

Referring to the constitution of the Republic of Indonesia, it seems clear that the actual strengthening in the physical aspects has been accommodated in the legal system in the State of Indonesia. What is meant is Law No. 22 of 2003 concerning the National Education system Chapter 2 Article 3.[[79]](#footnote-79)In it there is the word healthy, which one of the references is to the physical aspects. This is important to later put forward because no matter how smart a student is, if he is often sick then his learning will be hampered, his education will not be maximized, which in turn will hamper the noble aspirations to realize the Indonesian people as a whole. Ahmad D. Marimba, states that: Islamic education, is guidance or guidance consciously by educators on the physical and spiritual development of students towards the formation of the main personality (insan kamil).[[80]](#footnote-80)

Islamic education as a process of guidance or guidance as a whole, continuous, and fundamental because the aim is the formation of the main personality, with indications in the form of physical and spiritual development. Hasan al-Banna stated thatIslamic education as a process of guidance or guidance as a whole, continuous, and fundamental because the aim is the formation of the main personality, with indications in the form of physical and spiritual development. Hasan al-Banna stated that:

Education is not only about faith, morals, or science and other aspects, but also about the health of the body. This has an effect on the soul and mind. The ancients said: A healthy mind is in a healthy body. A sick body is unable to carry out its duties. Because it needs attention to cleanliness, health care and treatment immediately if indicated sick.[[81]](#footnote-81)

Islamic education initiated by Hasan al-Banna, is closely related to four aspects namely faith, morals, reason and body which are the basic elements in human beings. This is important to note because education as an effort to humanize humans cannot be separated from the main elements. Physical health is very influential on mental health and intellect which are essentially interrelated with one another. Government efforts to strengthen the physical aspects of students through education, can be seen through curriculum design, which includes Physical Education and Health subjects.Referring to Law Number 20 Year 2003, the rights and obligations of citizens, parents and the community are regulated in article 5. This article is intended for citizens who are classified as marginal and do not have proper access to the world of education entitled to obtain special education”.[[82]](#footnote-82)

The provisions of the article emphasize that every citizen who has special needs should be specifically served as well. This is certainly a form of justice in the world of education, where every citizen must be served proportionally. And of course it is an embodiment of the aspirations of citizens in various circles.

**Conclusion**

Based on the discussion above, conclusions can be drawn, as follows:

1. The Substance of Islamic Education according to Hasan al-Banna, is an effort to actualize all potential learners in four main aspects, namely aspects, faith, morals, reason, and body. These four aspects are key instruments for the birth of a strong generation in carrying the da'wah and realizing Islam as the religion of rahmatan lil alamin.
2. Hasan al-Banna's thoughts about Islamic Education are considered relevant to the construction of National Education as contained in the law. Axiologically, Hasan al-Banna's thoughts put more emphasis on strong and independent personal achievements (faith, morals, reason, and health) as the main instrument in carrying out Islamic da'wah. The national education system, aside from strong personal strengthening aspects, also emphasizes social aspects that are ready to live in a multicultural society, are democratic, patriot towards the nation, and have a leadership spirit towards a country that is *baldatun tayyibatun wa rabbul ghafur.*

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1. Kementrian Agama RI, *Al-Qur’an dan Terjemahnya.* (Semarang: Toha Putera, 2018), h. 51. [↑](#footnote-ref-1)
2. Imam Jalaluddin al-Mahalli dan Imam Jalaluddin as-Suyuti, *Tafsir Jalalain.* (Cet. XIV; Bandung: Sinar Baru Algesindo, 2016), h. 111-112. [↑](#footnote-ref-2)
3. Kementrian Agama RI, *Op. cit*, h. 151. [↑](#footnote-ref-3)
4. Imam Jalaluddin al-Mahalli dan Imam Jalaluddin as-Suyuti, *Tafsir Jalalain.* (Cet. XIV; Bandung: Sinar Baru Algesindo, 2016), h. 390-391. [↑](#footnote-ref-4)
5. Zuhairini, *Sejarah Pendidikan Islam.* (Cet. IX, Jakarta: Bumi Aksara, 2018), h. 14. [↑](#footnote-ref-5)
6. Zakiah Daradjat, *Sejarah dan Subtansi Pendidikan Islam*. (Cet. III; Jakarta: Bumi Aksara, 1996), h. 122. [↑](#footnote-ref-6)
7. Harun Nasution, *Islam ditinjau dari berbagai aspeknya (Jilid I).* (Cet. V; Jakarta: UI-Press, 1985), h. 12. [↑](#footnote-ref-7)
8. Ibid., h. 20. [↑](#footnote-ref-8)
9. *Ibid.,* h. 21. [↑](#footnote-ref-9)
10. Jamaluddin al-Afghani, he voiced for Muslims to return to the Qur'an and Al-Hadith, intensify intellectual traditions by studying various sciences such as science, philosophy, and revelatory texts, as well as sparking the idea of Pan-Islamism (unity and unity of Muslims in the world) Maryam Jamilah, Al-Mujahid Al-Azim. Translated by Hamid Lutfi, with the title *Para Mujahid Agung.* (Bandung: Mizan, 1990), h. 89. [↑](#footnote-ref-10)
11. Muhammad Abduh, in the field of education, he adheres to the Natural Madrasah education system, compared to a system that is characterized by dualism. In addition, he was a successful advocate of opening the doors of ijtihad to adapt Islam to modern times, improving the Arabic style, both used in official conversations in government offices and in writings in the mass media. *Ibid.,* h. 97. [↑](#footnote-ref-11)
12. Hasan al-Banna, *Ila Ayyu Syai’in nad’u Linnas.* (Cet. I; Beirut: ‘Alam al-Kutub, 1985), h. 42. [↑](#footnote-ref-12)
13. *Ibid.,* h. 57. [↑](#footnote-ref-13)
14. Hasan al-Banna, *Risalatut Tarbiyah wal Murabbiy.* (Beirut: ‘Alam al-Kutub, 1980), h. 24. [↑](#footnote-ref-14)
15. E. Mulyasa, *KTSP Sebuah Panduan Praktis.* (Cet. I, Jakarta: Rosda Karya, 2006), h. 2. [↑](#footnote-ref-15)
16. M Sukarjo dan Ukim Kamaruddin, *Landasan Pendidikan, Konsep dan Aplikasinya.* (Jakarta: Raja Grafindo Persada, 2015), h. 14. [↑](#footnote-ref-16)
17. Republik Indonesia, *Undang-undang RI No.22 Tahun 2003.* (Jakarta: Media Fajar, 2017), h. 65. [↑](#footnote-ref-17)
18. Athiyah al-Abrash, *Dasar-dasar Pokok Pendidikan Islam.* (Jakarta: Bulan Bintang, 1977), h. 15. [↑](#footnote-ref-18)
19. Abuddin Nata, *Pemikiran Para Tokoh Pemikir Islam.* (Jakarta: PT Raja Grafindo Press, 2003), h. 67. [↑](#footnote-ref-19)
20. Syahrin Harahap, *Metodologi Studi Tokoh dan Penulisan Biografi*. (Jakarta: Prenadamedia Group, 2011), h. 6. [↑](#footnote-ref-20)
21. Syamsul Ma’arif, *Mutiara-mutiara Dakwah KH Hasyim Asy’ari.* (Bogor: Kanza Publishing, 2013), h. 65. [↑](#footnote-ref-21)
22. Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan Praktek.* (Jakarta: Rineka Cipta, 2016), h. 34. [↑](#footnote-ref-22)
23. Saifuddin Azwar, *Metode Penelitian.* (Yogyakarta: Pustaka Pelajar, 2014), h. 91. [↑](#footnote-ref-23)
24. *Ibid.,* h. 91. [↑](#footnote-ref-24)
25. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D.* (Bandung: Alfabeta, 2007), h. 308. [↑](#footnote-ref-25)
26. Syamsul Ma’arif, *op.cit.,* h. 23. [↑](#footnote-ref-26)
27. Procurement of data of a work is done through careful reading. Repeated readings will help researchers hold data. From all the readings must be sorted into small units, so that they are easy to analyze. The data must be sought that is really relevant to the object of research. These units are interesting phenomena that will serve as research samples. See Suwardi Endraswara, *Metodologi Penelitian Sastra*. (Yogyakarta: Tim Redaksi CAPS, 2011), h. 162-163. [↑](#footnote-ref-27)
28. *Ibid.,* h. 163. [↑](#footnote-ref-28)
29. In recording data, it must be accompanied by data selection or data reduction. Namely, data that are not relevant to the research construction are abandoned. While the relevant data, given emphasis, in order to facilitate researchers in determining indicators.Lihat *Ibid.,* h. 167. [↑](#footnote-ref-29)
30. Hasan al-Banna, *Nahwu al-Nuur.* (Beirut: Al-Muassasah Al-Islamiyah, 1946), h. 87. [↑](#footnote-ref-30)
31. Kementrian Agama RI, *op. cit.,* h. 429. [↑](#footnote-ref-31)
32. Imam Jalaluddin al-Mahalli dan Imam Jalaluddin as-Suyuti, *op. cit.,* h. 1072. [↑](#footnote-ref-32)
33. Yusuf al-Qaradhawy, *At-Tarbiyyatul Islamiyah wa Madrasatu Hasan al-Banna.* (Beirut: Al-Muassasah al-Islamiyah, 1995), h. 9. [↑](#footnote-ref-33)
34. Kementrian Agama RI, *op. cit.,* h. 645. [↑](#footnote-ref-34)
35. Imam Jalaluddin al-Mahalli dan Imam Jalaluddin as-Suyuti, *op. cit.,* h. 457-458. [↑](#footnote-ref-35)
36. Quraish Shihab, *Mukjizat Al-Qur’an.* (Cet. IV; Jakarta: Kalam Mulia, 2017), h. 79. [↑](#footnote-ref-36)
37. Hasan al-Banna, *Risalat Musykilatina fi Daw al-Nizam al-Islami.* (Beirut: al-Muassasasat al-Arabiyat al-Islamiyah, 1980), h. 89. [↑](#footnote-ref-37)
38. Yusuf al-Qaradhawy, *op. cit.,* h. 9. [↑](#footnote-ref-38)
39. *Ibid.,* h. 10. [↑](#footnote-ref-39)
40. Hasan al-Banna, *op. cit.,* h. 96. [↑](#footnote-ref-40)
41. Hasan al-Banna, *Risalat ila al-Syabab*. (Kairo: Dar al-Syihab, 1977), h. 56. [↑](#footnote-ref-41)
42. *Ibid.,* h. 65. [↑](#footnote-ref-42)
43. Imam at-Tirmidzi, *Sunan at-Tirmidzi.* (t.d.) (1082). [↑](#footnote-ref-43)
44. Hasan al-Banna, *Majmu’ah Rasail*. (Kairo: Dar al-Syihab, 1978), h. 68. [↑](#footnote-ref-44)
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