

# Actualization of Hasan Al-Bana Holistic Integral Education in Integrated Islamic School

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**Abstract:** This study aims to analyze the idea of Hasan Al-Bana's Integral holistic education and its correlation with educational practices at the Integrated Islamic School which indicates an ideological relationship between Hasan Albana's thought and its application in an integrated Islamic school. Both seek to integrate the dichotomous education system between religious education and general education by returning to pure teaching sources based on the Qur'an and Sunnah, which universally and integratedly develop all human potential. This study used library research and qualitative methods through interviews. From the results of the analysis, it is known that the purpose of Islamic education is to construct the quality of human resources, namely students, and the education system must be based on a strong foundation that is able to give birth to a young generation with Islamic immunity, moral wisdom, and mastery of comprehensive knowledge, which will be reflected in various aspects of life. Hasan Albana established four aspects to realize his goals, first, the aspect of intelligence or intellectual education. Second, aspects of moral education, Third, aspects of physical and spiritual education. Fourth, the aspect of social education. All these materials can be obtained through the science of religion, exact sciences, social sciences, and their branches. In addition, the results of observations show that educational practices in integrated Islamic schools have ideological and practical relevance to the thought of Hasan Albana. In the ideological area, Hasan Albana's thoughts became the ideological basis of education in integrated Islamic schools. And in its application, Hasan Albana's thinking is implemented in educational practice as a special curriculum. In particular, the integrated Islamic school was inspired by the Tarbiyah Ikhwanul Muslimin movement founded by Hasan Albana in Egypt.

**Keywords:** Holistic Education, Hasan Albana, Integrated Islamic School.

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## Introduction

The duality or dichotomy of the education system in Indonesia has occurred since the announcement of independence until the reformation period. Several policyholders in education, with various backgrounds and reasons, still exacerbating this dichotomy because of policy politics in operational technology. Thus, we must work hard to integrate systems, scientific models, and technical operational to minimize the dichotomy which ultimately could minimize the consequences. Moreover, in this multidimensional crisis that has attacked Indonesia, one of which is due to the weakness of education system, intensive integration efforts and education reform must be prioritized. The dichotomy is a contemporary

problem whose existence could not be separated from the long historical process which prompted its emergence today. The historical process begins with the development of Arab-Islamic encounters with other cultures, which is then continued with the development of educational institutions in Islam and ends with the conflict of two thinking ways that are quite influential in the formation of the dichotomy in the Islamic civilization history. Based on this definition, the dichotomy of Islamic education is the dualism of the education system between Islamic religious education and general education which separates religious awareness and science.

In this case, the researcher offers a solution to this dichotomy, namely Hasan Al-Bana's holistic

concept of integral thinking, which is based on personality formation referring to the perfect and universal understanding of "total Islam", as contained in the Qur'an and al-Qur'an. -Hadith. This is based on Hasan al-Banna's understanding of Islam as a comprehensive regulation that covers every aspect of life, including the state and homeland, government and nation, creation and power, mercy and justice, culture and law, science and law, jihad, and calls to Allah, armed forces and religious thought and rituals. Understanding the true and complete source of Islam, namely the Qur'an and Hadith, Islam is known as a complete and comprehensive order that covers all aspects of life. The understanding of Kaffah's Islam is the main basis for Hasan Al Banna's teaching system, making his teaching style of universal value, especially to build a truly comprehensive Islamic society. (Kholiq, 2005)

Educational philosophy from Hasan Al-Banna focuses on all aspects of human life, aims to foster a Muslim generation who are able to be handling various situations and conditions. This point of view was strongly influenced by the socio-political background encountered by Egyptian society at that time which according to Hasan Al Banna was under the influence of a Western (European) mentality assessed that Egyptian society. The education system from Hasan Al-Banna was implemented in the education ideology of integrated Islamic schools in Indonesia. Thus, it is interesting to study more deeply the relevance of Hasan Albana's thinking with the integrated Islamic School Network which applied tarbiyah ideology with an integrated paradigm of Science as a reference for the development of Islamic education in the future. (Abdussyukur, 2018).

## Materials and Methods

### Collecting data Method:

In this study, the researcher used following method in collecting data:

1. Literature research method. Data was collected through library research, namely searching, reading, researching, and reviewing materials

discussed in various data sources related to research problems. (Sukardi, 2014)

2. Documentation method. Searching data on matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas, and so on. (Arikunto, 2013)

### Data Analysis

The way of thinking applied in analyzing data was deductive thinking. Deductive thinking is a thinking method that prioritizes the initial stages of proven general knowledge to obtain a specific form of conclusion (Sukardi, 2014). Considering this is qualitative research, three methods of data analysis were used using the Historical Approach and the Descriptive Approach.

## Results and Discussion

### Hasan Al-Bana. figure

His full name is Hasan bin Ahmad bin 'Abdul Ar-Rahman bin' Muhammad Al Banner. However, many people call him Hasan. Some people call him Al-Banna or al-Imam al-Shahid Hasan. Hasan Al-Banna was born in Almahmudiyah on October 14, 1906. A small town in Buhera Province, about 9 miles southwest of Cairo City. (Mitchell., 2005) Hasan Al-Banna comes from an honored family and was raised in a devout Muslim family. His father, Sheikh Ahmad Abdurrahman al-Banna, who was known as As-Sa'ati, or a watchmaker, passed his skills on to his son Hasan Al-Banna. Apart from working as a watch repairman, Sheikh Ahmad is also a muezzin and ustadz at the village mosque. Due to his in-depth knowledge, especially in mastering the sciences of religion, monotheism, linguistics, and reading the Qur'an, he is a highly respected figure among many Egyptian scholars.

The rural environment which was far away from the hustle and bustle of the city helped Hasan to develop Al-Banna. He had memorized the Qur'an when he was very young. His Islamic spirit has grown since he was a child. He was very diligent in worship and frequently discussed with Ulama about religious matters. Thus, it is not surprising that the scholars and teachers love him

very much and have high expectations for the young Hassan Al-Banna and his friends, in order to persuade the organization "rejects the Holy Land" and its activities, reminding Muslims who have committed crimes and abandoned Islamic obligations (such as prayer, fasting, and fasting), etc). When he was a child, he woke up people from home to pray at dawn in the mosque.

In March 1928, he founded the Ikhwanul movement in Ismaili. Muslim. (Kholiq, 2005) with an objective to start a revolutionary movement to guide his deviant country. The members of the Muslim Brotherhood were dedicated and loyal people and did not deviate from their principles. They visit all the homes and try to persuade the residents to join them and release from the flashes of the world and Western values.

In the midst of the hustle and bustle of the Cairo city, precisely in front of the organization headquarters "Asy-Syubbanul Muslimun", a group of unknown people spewed their treason bullets, and then they ran away. With the remaining strength, he carried his body to the hospital, but no doctor was willing to treat his serious injuries. They deliberately let him fall down in the middle of the blood that was pouring out non-stop. At that time in 1949, two hours after the shooting, he breathed his last and was martyred in the way of Allah. (Al-Bana, 2002)

### **The Integral Holistic Education Idea from Hasan Al-Bana**

In the education system introduced by Hasan al-Banna, it used the words al-tarbiyah' and al-ta'lim. Al-Tarbiyah is a process of fostering and developing human potential by providing a variety of knowledge that is full of religious teachings and values. When using the term al-tarbiyah', Hasan al-Banna often used it for physical exercise, psychological education, and qalb education. At the same time, al-Ta'lim is a process of transferring religious knowledge that results in a good understanding of religion among students, enabling them to develop positive traits and attitudes, including sincerity, self-confidence, obedience, sacrifice, and determination.

Based on the explanation above, it can be understood that Hassan Banna's educational

philosophy includes two aspects, namely the potential of the body, mind, and heart (qalb), which are owned by humans and at the same time an Islamic cultural heritage. Education is a process of realizing the potential of students through the transmission of Islamic values. The realization of the potential that was expected by Hasan al-Banna is to be able to produce the image of an individual with physical and mental strength to serve Him, and to create a peaceful living environment. Therefore, according to Hasan al-Banna, education must be oriented based on divinity, universal and comprehensive, positive and constructive, and create brotherhood and balance in human life.

Hasan Al-Banna's thoughts in education unseparated from the influence of the Egyptian socio-political situation that appeared before him at that time. After Sa'd Zaghlul became sovereign, domestic politics fell apart, and Egypt became an arena for party struggles. As a result of this unhealthy struggle, the spirit of nationalism faded, leading to the decline of the Egyptian nation. In addition, the dominant party did not refer to Islamic values when deciding policies politically but completely refers to the Western view.

Imbalance in education, especially the curriculum, was occurred when official schools were only concerned with general education and put aside religious knowledge. On the other hand, religious schools only focus on religious knowledge and ignore general knowledge. Therefore, the existing educational curriculum should be based on Ansich's peripheral sciences which cause minor progress in Egypt.

This series of crises deeply affected Hasan Al-Banna's thoughts. According to him, the decline that hit Egypt can only be overcome by returning to the Qur'an and the Hadith of the Prophet Muhammad. The basic idea that he put forward was Islam brought a perfect doctrine to cover all aspects of life. This idea is the opposite of secularism and westernization that developed among Egyptian society at that time which prompted him to announce the establishment of the Muslim Brotherhood in March 1928.

Based on the concept of Al-Banna, there were two main pillars in education. First of all, the pillars of tanzhimiy (system). This pillar consists of

two types of institutions, namely internal institutions and external institutions. The internal task of the organization was to formulate ethical rules and standards, besides that, with the support of rights and obligations, it is also necessary to establish the boundaries of relations between fellow Muslims which must exist at all times and in places. The mission of the external agency was involved in war, peace, control and used Islam as a cover of the entire value system (Mahmud, 2001). The second pillar is *tarbawiy* (coaching) consists of teaching models of various tools. It aims to perfect the potential of an educated Muslim and turn it into a better condition in order to interact with a better life. Hasan Al-Banna believed that the essence of Islamic education is the preparation process of students which involves all aspects of life, including spirit, body, and mind, as well as secular life and the hereafter. The process is complemented by a comprehensive tutoring system between education within the school environment and from outside the school.

Hasan Al-Banna believed that the essence of Islamic education is to prepare students in all aspects of life, including their souls, bodies, and minds, as well as their worldly and hereafter lives. This process was complemented by a comprehensive tutoring system between the school environment and out-of-school education. Therefore, education must be holistic and comprehensive. According to Al-Banna, these characteristics distinguish the Islamic education system from other education systems. At this level, the Islamic education system covers all aspects of life with detailed reports. (Mahmud, 2001)

The Muslim Brotherhood introduced the concept of *Usroh* when implementing Hassan Albanna's educational thinking. The concept considers that Islamic education needs to be based on strong brotherhood, proximity, and concern for other members, even if it is necessary to be prepared to face pain. Hasan Albana points out that the *Usrah* has three pillars. First, mutual understanding (*ta'aruf*) will guarantee unity. Second, members must help each other (*tafahum*) through advice. Third, members must unite and help each other (*Takaful*). In order to reinforce these values, members of the Muslim Brotherhood

meet once a week to share daily problems and help each other to solve problems. At this meeting, the members also reviewed books for joint discussion and discussed contemporary Islamic issues. (David, 1995). This kind of meeting is then implemented in integrated Islamic school education under the name *liqo* program. This program must be followed by all members of the Integrated Islamic School Network as an intense Islamic development. The concept of Islamic Education initiated by Hasan Al-Bana became an inspiration for Campus Da'wah activists to establish the Indonesian Integrated Islamic School Network.

### **The Actualization of Hasan Al-Bana's Thoughts at the Integrated Islamic School**

Essentially, Integrated Islamic Schools apply the concept of Islamic education based on the Qur'an and Hadith. The operational philosophy of SIT is the accumulation of the process of civilization, inheritance, and development of Islamic teachings, Islamic culture and civilization from generation to generation. The term "comprehensive" in SIT is intended to strengthen Islamic monotheism itself. This means that Islam is holistic, whole, not partial, and *syumuliyah* not *juz'iyah*. The main spirit of da'wah movement in education, as a "resistance" against secularism, dichotomy, and *juz'iyah*.

In its application, the Integrated Islamic School is defined as a school that applies the implementation method by combining general education and religious education into one curriculum. In this way, all subjects and all school activities cannot be separated from the doctrinal framework and information of Islamic values. There is no dichotomy, no separation, no "secularization" that separates the curriculum and all discussions of Islamic values and teachings, or teaches the "sacremation" of Islam in the context of ignoring the current and profound interests of life. General subjects such as mathematics, science, social studies, language, physical/health, and skills are all based on Islamic principles and guidelines. In the religious curriculum, the subjects enrich the background of contemporary methods and benefits.

Integrated Islamic School combines participation and active participation in the learning environment, namely: school, family, and community. Integrated Islamic Schools attempt to optimize and coordinate the roles of teachers, parents and the community in school management and the learning process in order to generate constructive synergies in developing students' abilities and character. Parents play an active role, in enriching and providing full attention to the educational process of their children. At the same time, the purpose of off-campus visits or interactions is to bring students closer to the real world that exists in society.

Referring to understandings above, it can be drawn a comprehensive general understanding that SIT is an Islamic school organized by integrating Islamic values and teachings in a curriculum building with an effective learning approach and optimal and cooperative involvement between teachers and parents, as well as the community to foster character and competence of students.

The intellectual aspect was carried out in the National curriculum which contains all general knowledge. The physical aspects were carried out in scouting curriculum and skills curriculum. The spiritual aspect of Hasan Al-Banna's educational thinking was carried out in the form of the Islamic Religious Education (PAI) curriculum and Al-Qur'an education. Spiritual education has become the main direction of moral education, social education and even political education. Moral education is achieved through the application of school rules that are oriented towards manners, in the form of guidance (halaqah), filling in muhasabah forms, fostering faith and piety (mabit), and implementing student development plans in the form of evenings (mabit). Moral development was also conveyed to students by using teachers and school staff as a role model.

Social education was carried out in various activities, for example, the Youth Red Crescent Society, which aims to foster a caring spirit for others, Pandu SIT could foster student leadership, visit orphanages. These development activities include coaching or Halaqah. The Halaqah event was a realization of the tarbiyah movement's

da'wah which was inspired by the promotion method of the Muslim Brotherhood and then adapted into primary and secondary education.

The usrah agenda was the most important cadre agenda for the Muslim Brotherhood, because it contains the main elements in the movement and the initial foundation in the tarekat building structure, entering the soul of every member. The pillars of mutual understanding (ta'aruf), mutual assistance (tafahum), and unity (takaful) by helping each other. Usrah can be discovered in every element of the school, from principals, teachers and parents who participate in the education process. Principals, teachers and school staff were gathered in various forum and friendly associations, such as liqa, activities that instill a sense of brotherhood in students, such as Competitions, training camps. The relationship between Hasan Al-Banna's ideas and the Integrated Islamic School was not only at the level of curriculum and extracurricular education practices. At this level, the teachers, staff and students of Madrasah Ibtidaiyah were also taught and encouraged to practice piety, prayer and dhikr of Hasan Al-Banna in his work Al-Ma'tsurat. This reality demonstrates the applicable relationship between the ideas of Hassan Albanna and the Integrated Islamic school, as well as the personal rituals which connect everyone in the integrated Islamic school.

## Conclusions

In the education system introduced by Hasan al-Banna, it used the words al-tarbiyah' and al-ta'lim. Al-Tarbiyah is a process of fostering and developing human potential by providing a variety of knowledge that is full of religious teachings and values. When using the term al-tarbiyah', Hasan al-Banna often used it for physical exercise, psychological education, and qalb education. Educating people with all the skills he has, he always makes a difference As parents are related to their followers (Jursy, 2004: 60). This is something that needs attention, especially for education managers, especially for those who take part in the world of education. According to her, This should

be handled by people with strength of soul, strong determination and strong spirit. There is total loyalty, no weakness, and no hypocrisy. Have a self-sacrificing nature, not easily deceived. Material things are far from greed (Al-Banna, 1411:97). All This is a personal ability that must be owned by everyone who is involved in the world of education. It is necessary to imitate Hassan Albanna's thinking, especially the relationship between educators and students, which is a picture of personality abilities, namely educating with heart and praying for students at all times. On tenderness, Saif Islam, secretary general of the League of Advocates and second son Hassan al-Banna, member of the Egyptian Parliament, said: "My father taught us in a loving, sincere, gentle and hopeful way.

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