

**RELEVANCE OF HASAN AL-BANNA'S VIEWPOINT ON ISLAMIC
EDUCATION THROUGH NIZAM AL-USRAH ON CHARACTER BUILDING
IN THE AGE OF INDUSTRIALIZATION 4.0**

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ABSTRACT

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

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

INTRODUCTION

The concept of the fourth industrial revolution (IR 4.0) emerged in 2017, marking a shift toward automation and technological advancements. It follows earlier revolutions: the steam-powered transportation era, the advent of electricity, and the digital age (Dzulkifli Abdul Razak, 2017). As machines increasingly replace human labour, this phase impacts global society. In Malaysia, adapting education to meet market needs becomes crucial. Mastery of STEM (Science, Technology, Engineering, and Mathematics) is essential to youngsters to navigate the challenges in IR 4.0 (Siti Mistima Maat, 2017). The rapid integration of technology into the lives of young people, however, has raised notable concerns regarding its potential impact on their character development. The frequent use of digital devices and the internet by young individuals have significantly impact them both directly and indirectly on their behaviour and personal growth. (Azlina, 2019). Meanwhile, the shift to online classes today reduces direct interaction between students and teachers, impacting young individuals' character development. Without in-person connections, opportunities for empathy, social skills, and emotional intelligence are limited. The absence of personal exchanges hampers the development of crucial traits like communication, collaboration, and conflict resolution typically nurtured in face-to-face educational settings.

Moreover, social media's strong influence on young people has led to excessive use and addictive behaviours. The constant connection, instant rewards, and seeking validation online make it hard for many to control their screen time. This struggle can affect their focus, offline activities, and real-life relationships. Social media's addictive

nature exposes them to idealized lives, making them feel inadequate and impacting self-esteem. This can prioritize seeking external validation over genuine self-expression and healthy growth (Rafiuddin, 2019). Furthermore, the widespread use of social media in Malaysia has significantly increased criminal activities. Cybercrime, such as fraud, hacking, identity theft, and spreading malicious software, flourishes due to the platforms' anonymity and vast reach. Moreover, these platforms facilitate the spread of harmful content like cyberbullying, hate speech, and illegal activities. Exposure to illicit behaviour online can influence vulnerable individuals, leading to desensitization or imitation (Jamilah, 2015).

In addressing the issues, Islamic education is crucial to the advancement of human civilization since, by nature, people are endowed with certain capacities that must be nurtured through the educational process. Islamic education thus serves as a method of fostering students' creative potential while aiming to produce individuals who believe in and fear God, as well as those who are intelligent, skilled, have a high work ethic, have noble character, are independent, and are responsible for their race, country, and religion (Zainal Abidin, 2014). This paper, therefore, aimed to review Hassan al-ideas Banna's idea on Islamic education and character development as a function to create a good character of individuals.

VIEW ISLAMIC EDUCATION

Muhammad Al-Banna (2014) explained Islamic education refers to a human effort to build a character based on Islamic perspective and this view departs from an understanding of the universality of Islamic teachings: the universality of the age, the universality of the place and the universality of the human being which is sourced from the al-Quran, the sunnah of the Prophet SAW, and the practices of the *salaf al-salih*.

Takwini Al-Syakhsiyah Al-Islamiyah according to the Muslim Brotherhood is done *takamul* (integral) and *syumul* (holistic) in forming *Takwini Al-Syakhsiyah Al-Islamiyah*. The aspects that are formed are education in religious spiritual aspects, integral and holistic aspects, intellectual aspects, emotional aspects, integrity aspects, social aspects and citizenship aspects (Burhan Isroi, 2015).

Islamic education is of the utmost importance in the development of human civilization because humans, by nature, have basic potential that must be developed through the educational process. Zainal Abidin (2014) explained, Islamic education is a process of developing students' creative potential, with the goal of recognising human beings who believe in and fear Allah SWT, are intelligent, skilled, have a strong work ethic, have a noble character, are self-sufficient, and responsible for themselves, nation and state, and religion.

CHALLENGES WITH GEN Z'S CHARACTER DEVELOPMENT

It is important to emphasise that Generation Z was born in the 1990s and raised in the 2000s, during the most significant changes of the 20th century. They live in a world where digital media, smartphones, laptops, freely accessible networks, and the internet are all commonplace (Singh & Dangmei, 2016). The way that young people use their devices and the internet have an impact on their behaviour and personal growth, both directly and indirectly.

To put it briefly, Generation Z is closely tied to technology throughout their entire daily existence. They are curious, free-spirited, and open to exploring new and important experiences. They use the internet to suit their own requirements and prefer to make their own decisions, keeping in mind the impact on society and their own sense of fulfilment, particularly with their millennium friends as mentioned by Azlina (2018). She added that the youth have always been characterised by the mass media as the future leaders of the nation, as highly valued resources, and as the primary influence

on the success or failure of the state in the long run. Naturally, the nation will be steady and prosperous in the future if its morals are high and honourable. If not, however, society must get ready to deal with any unfavourable scenarios that may arise in the nation and community. The weak generation can be held accountable for part of the nation's demise, regardless of their physical, mental, intellectual, moral, or lack of ability deficiencies.

Jamilah et al., (2015) in their research found that a resounding 91.6% of respondents concur that adolescents use social media to fuel an upsurge in criminal cases in Malaysia. According to their beliefs, a number of circumstances, including poverty, a lack of parental love and affection, a lack of religious and moral understanding, weak enforcement, negative peer pressure, ignorance, and the negative effects of media portrayals, can encourage young people to commit crimes. The notion that the development of urbanisation and industrialization as mentioned earlier by McIlwaine (1999), is positively connected with rising crime rates.

The younger generations according to Simon Sinek (2022) are observed to engage in behaviours that encroach upon established boundaries while simultaneously expecting deference to their own. This behaviour manifests through a display of emotional impropriety and a deficiency in stress management skills. Young individuals present themselves convincingly but lack confidence. They tend to be reserved, work at a leisurely pace, and often fall short of societal or self-set expectations. These observations signal shifts in behaviour and attitudes among newer generations, posing challenges in interpersonal skills, self-image, and societal engagement.

Rafiuddin (2019) mentioned that most teenagers today have accounts in social media whether Facebook, Instagram, Twitter, LinkedIn, YouTube and others. But if an individual does not comply with usage ethics when using social sites, various negative things can happen. However, if the rules and etiquette of socialising while using social media are followed, the benefits will be obtained by the users of this social media. Focusing on the challenging part of Industrialization 4.0 The rapidly developing wave of technology makes society all racing to get the attention of netizens and their followers on the social medium of this new millennium. The young generation in particular is the most important group influenced by the development of this technology. A relationship without limits created can give bad and negative implications to the development of that generation itself if it is not controlled and used without limitations. As we know, the young generation is a group that likes something new and extreme, likes abnormality and attention from society. Therefore, actions beyond control and expectations are most likely to happen if it is not controlled.

Rafiuddin (2019) also stated that, especially the Z generation, is too obsessed with the attention of netizens on social media. All the luxury, pleasure and happiness displayed in this medium is used as a benchmark of his life. The phenomenon of '*fear of missing out*'. It is common among teenagers on social media who witness them always exposed to pressure to keep up with the latest trends. This in order can indirectly contribute to social pressure, low self-confidence and depression. This trait can make a person act out of control simply to ensure that his desires and wishes are fulfilled. Many crimes as well as unwell symptoms occur naturally such as theft, robbery and so on. The satisfaction experienced in this medium makes one very happy and excited compared to reality.

- Prefer to make their own decisions, keeping in mind the impact on society and their own sense.
- Poverty and lack of parental love and affection, a lack of religious and moral understanding, weak enforcement, negative peer pressure, ignorance, and the negative effects of media portrayals, can encourage young people to commit crimes.
- Exhibit emotional impropriety, have poor stress management skills, and provide convincing presentations while lacking confidence.

Challenges in Character Building

EFFECTS ON SOCIAL CONDITION DURING COLONIAL ERA AND GLOBALIZATION ERA

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

Western-style education and education that was borrowed from Europe gave rise to awareness of social values, culture, and religion. The lives of Muslims, particularly the educated race, are dominated by Western norms and other foreign civilizations, while Islamic law is disregarded and abandoned and substituted by human-made, positive rules. Due to Western colonialism's stranglehold over education, this has occurred.

Globalization was first used in the 1960s (Manfred, B. Steger, 2009). This term refers to the process of bringing the entire world under one common unit without regard for a country's borders or geographical location (George, Ritzer, 2009). Through this process, the world finally loses its borders, with the airspace and sky of a country wide open to various information channels such as the internet, electronic media, and cyber technology.

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

Globalization is a process of universalization that baffles Western hegemony and great powers against the rest of the world. The emanation from the pinnacle of Western

material civilization makes tools, technology, and communication the platform of a new form of colonisation (Sidek Baba, 2003).

The average person will own six different types of communication gadgets by 2020, according to predictions. This implies that the interaction between humans and high-tech electronic gadgets is superior to that between humans and humans. According to Klaus Schwab, the industry 4.0 revolution is fueled by three primary elements, namely physical, digital, and biological, and is supported by these three elements through simulation and virtual reality, vertical and horizontal system integration, industry Internet of Things (IoT), cyber security, cloud computing, additive manufacturing, supply chain, big data analytics, and robot automation.

Putri (2016) explained, in today's globalised world, social media has a crucial function and has become the main attraction in life. However, the impact of uncontrolled or free use of social media among students will have a negative effect on moral decay. Among them are the use of abusive words, violence, and pornography, following eye-catching fashion, intimate relationships becoming increasingly distracted, and loss of concentration and carelessness while driving.

ISLAMIC EDUCATION IN CHARACTER BUILDING

In Islamic education, building strong character stands as a key focus. This aspect holds great importance, and the renowned scholar Hassan Al-Banna played a significant role in emphasizing and discussing character development within an Islamic framework. In adopting character-building ideas, Hasan al-Banna tried to emulate prominent personalities such as Imam al-Ghazali, 'Abd al-Wahhab as-Sya'rani, Salah al-Din al-Ayubi, Jamal al-Din al-Afghani, and Sheikh Muhammad 'Abduh. He attempted to incorporate their ideas and examples of ethical behaviour into Islamic education, focusing on the development of virtuous attributes for modern relevance.

Zainudin Hashim (2015) elaborates, Hasan al-Banna has carried out the confidence of developing people by looking at some aspects that require serious attention so that individuals of all ages can start realizing the essence of al-Quran and al-Sunnah teachings. As a result, aspects of Muslim development, Muslim households, and Muslim community institutions are given priority to ensure the continuity of human development. The formation of *Ikhwanul Muslimin* served as a stand-in for the implementation of the practical human development programme. The following elements are important in human development, according to Hasan al-Banna.

The establishment of the *Ikhwanul Muslimin* aimed at forming and developing Muslim individuals from the perspective of a way of understanding (*al-fahm*) that is decorated with religious elements, as this is the best way to progress what Allah SWT desires.

Zainudin Hashim (2015) added, this movement became an ambassador for Islam, promoting all practical Islamic products such as moral aspects, congregational prayer, and good conduct towards family members and community members. This is because Hasan al-Banna had to contradict the views of Egypt's Minister of Education at the time, Dr. Taha Hussein, who wanted Egyptians to live a more moderate Western lifestyle in all aspects. As a result, he hopes that all *Ikhwanul Muslimin* members will be agents of change to genuine Islamic values by participating in numerous *usrah* programmes that shape Muslim.

Indeed, education is the central unit and wasail of the development agenda people among *al-Ikhwan al-Muslimun* through *Nizam Usrah*, *Katibah*, *Nadwah*, *Muktamar* and others who are not separated from the approach of Islamic scholars of the past such as Imam al-Ghazali, Ibn Qaiyim al-Jauziyyah, Sheikh Muhammad Abduh who can be described as a master in developing human beings their time. That is, to educate individuals in accordance with the various disciplines of *manhaj* Islam and regulations mentioned, with the ultimate goal of education being the formation of

Muslim individuals, Muslim societies, and, more importantly, an Islamic government that rules the laws and laws of God SWT as the highest rule of a country.

Hassan Al-Banna's vision of Islamic education, as interpreted by Al-Qaradawi (2004), emphasizes several aspects. According to Al-Qaradawi, education's transformative power in shaping both individuals and society. This perspective underscores the crucial role of education in fostering character development, advocating for a curriculum deeply rooted in Islamic principles, nurturing a supportive environment, prioritizing dedicated educators who exemplify virtues, employing versatile teaching methods, and promoting community-based learning to foster an Islamic way of life. Al-Banna's vision thus integrates education not just as a tool for knowledge but as a means to instill values and societal progress grounded in Islamic ethos.

Islamic education plays a pivotal role in shaping character. It goes beyond imparting knowledge to instill values, morals, and principles rooted in Islamic teachings. Through this education, individuals learn not only about faith but also about compassion, honesty, empathy, and integrity. It nurtures a sense of responsibility, respect for others, and a strong ethical foundation. Islamic education equips individuals with the tools needed to navigate life's challenges with resilience and wisdom, fostering a character that reflects the virtues advocated by Islam.

NIZAM USRAH AS THE KEY-INITIATIVE TO MANAGE CHARACTER BUILDING IN ALL CONDITION

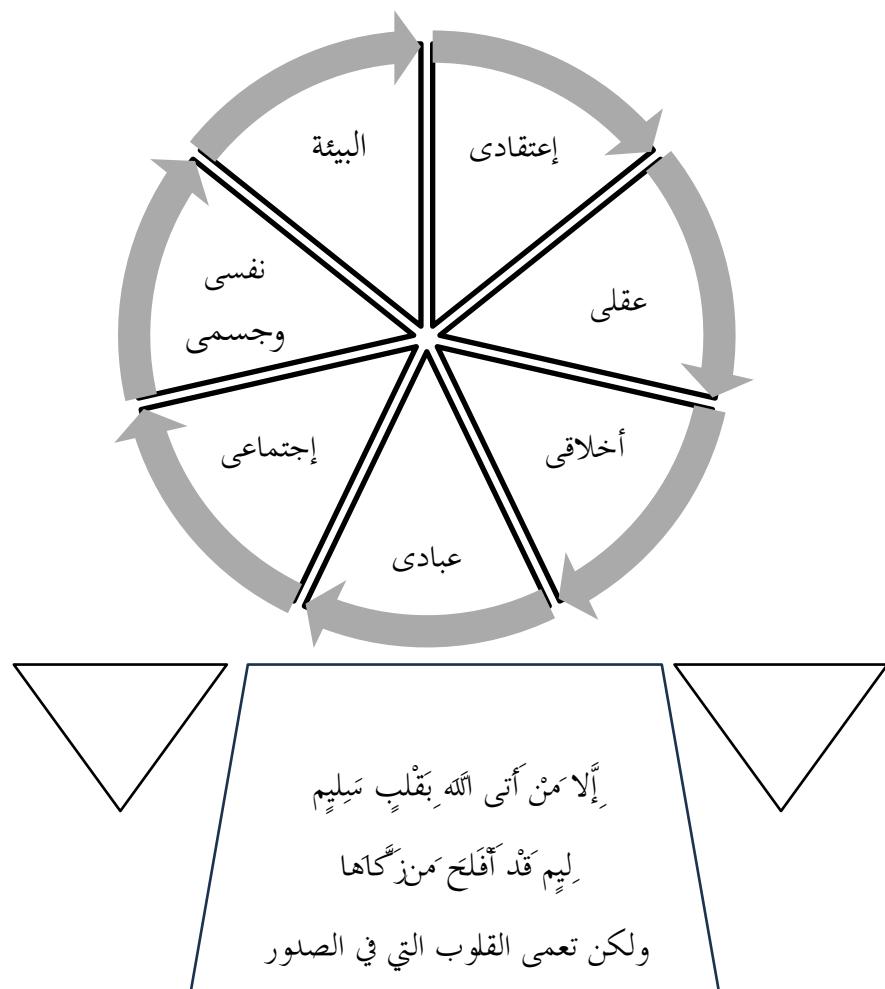
The fundamental approach to build the good character according to Hassan Al-Banna is through *usrah*. *Usrah* is cultivated with a specific goal and purpose in consciousness, which is the relationship between humans and Allah (*hablu min Allah*) vertically, and the relationship between humans and humans (*hablu min al-nas*) horizontally. The vertical relationship in *usrah* is conveyed through self-devotion and surrender to Allah SWT as guided by the al-Quran and *sunnah*, complete belief, perfect worship, and translating the outwardly true understanding of Islam. Meanwhile, the horizontal relationship is through *muamalah* fellow human beings, flora and fauna, building Islamic brotherhood, exploring one's true potential, treating negative elements, instilling pride in Islam, implementing *intima'* and *wala'* to the entity, studying and treating individual obstacles to charity, deepening the science of *da'wah* jurisprudence, and increasing mastery of external and internal organisations (Norsaadah (2012).

An effective *usrah* programme is a training platform that helps each *usrah* member improves his or her performance in the organisation, community, and country, whether as a student, teacher, lecturer, or administrative officer. This is because each activity is designed to help students understand, apply, and appreciate the fundamental principles of Islamic belief, worship, morals, and preaching. Indeed, the goal of human development carried out by members of *al-Ikhwan al-Muslimun* is included in the effort to form a new generation among Muslims with cohesive and true Islamic teachings are supported perfect mould. Education approach by *al-Ikhwan al-Muslimun* aims to change the environment collectively in addition to educate the Ikhwan members' to be able to be an example to others in earnestly holding on to all the teachings of Islam and its approach (al-Banna, 1998).

Al-Banna (1998) in his writing, containing the elements of human development in various dimensions according to compatibility, but they are not separated from each other in connecting related to human development, but in this study the researcher directed to the facts he has presented about the elements of development human being outlined through Ten Elements, which are:

1. the right belief (peace), سليم العقيدة
2. authentic of worship, صحيح العبادة
3. taking care of the body, قوي الجسم
4. having commendable morals, متين الخلق
5. working hard, قادرًا على الكسب
6. working on knowledge, مثقف الفكر
7. able to be independent, منظما في شئونه
8. able to control and take care of oneself, مجاهد لنفسه
9. wise manage time, حريصًا على وقته
10. have high discipline in carrying out tasks and can contribute to society, نافعا لغيره

Therefore, every individual especially youngsters who are committed to their religion and who undergo the process human development needs to have all the elements of development.



CONCLUSION

The Al-Qur'an and As-Sunnah have a good tradition. According to Imam Hasan Al-motto, Banna's "Allah is our objective," the ultimate purpose when carrying out the teaching process is to expect the pleasure of Allah SWT and a pure heart. Sari Wulan (2017) added, sincerity is therefore a highly essential concept, making it the second principle after *al-fahm, mau'izoh al-hasanah, hallul musykilat, tabligh, riyadahoh*, and *bi muraa'atil isti'daadi wa thobii'i* are some of the educational techniques utilised by Imam Hasan Al-Banna. These techniques are used in accordance with the idea that man is the caliph of God, focusing the method on Qur'anic principles.

As the relationship between religion and faith and a student's spiritual growth is so close, the field of Islamic education cannot be considered as the smallest part in the development of the industrial revolution 4.0 and is not revealed to be taught to students. Tengku Radziatan (2017) also conclude, a new culture that has the potential to grow into a global civilisation that is unimaginable to human mind can be strengthened by spiritual development, which gives a very high level of transformational philosophy. The development of the splendour of Abasiyah, which combines technology and religion and is able to establish a civilization that lasts for a long enough time based on Islamic education, has shown that this global civilisation is not a fairy tale that has never existed. In order to strengthen the continuance of industrial revolution 4.0, it is therefore possible to provide a space where it may be publicly acknowledged that the teaching of Islamic education is still essential.

Syed Qutb (1982) opined that, if all Muslims return to the principles of Islam (al-Quran, as-Sunnah and Sirah Nabawiyah) in their whole lives, then it is not impossible for the people around them to be able to be developed successfully, able to prevent them from being caught in disobedience. Islam is a complete (*syumul*) religion because it comes from the Almighty Creator. and it is in accordance with the nature of human existence given by reason and instinct. Therefore, a person needs to change himself in order to develop or educate himself towards goodness by freeing and leaving all relationships with the pressure of thought or philosophy of life that is not related to Islam (Uwais, 1985).

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