

From Reformist Ideology to Classroom Practice: The Influence of Hasan Al-Banna's Thought on Islamic Values Education in Elementary Schools

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Abstract

This study analyzes the educational thought of Hasan Al-Banna (1906–1949), founder of the Muslim Brotherhood (*al-Ikhwan al-Muslimun*). It examines its theoretical influence on Islamic values education in elementary schools. As one of the twentieth century's most prominent Islamic reformist thinkers, Al-Banna developed a comprehensive educational philosophy centered on the principle that genuine societal reform must begin with forming individual character through *tarbiyah* (Islamic nurturing). Employing a qualitative approach through conceptual and biographical analysis of Al-Banna's primary writings, particularly his *Majmu'at Rasa'il*, this study identifies four core educational values embedded in his reformist thought: *tarbiyah al-nafs* (self-nurturing and spiritual formation), *akhlaq* (moral character), *ukhuwwah Islamiyyah* (Islamic brotherhood and social solidarity), and *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). The study further explores how these values can be theoretically translated into principles of Islamic values education at the primary school level, including integrated curriculum design, teacher moral exemplarship (*uswah hasanah*), and community-based character formation. The findings suggest that Al-Banna's educational philosophy offers enduring and substantive conceptual resources for enriching Islamic values education in elementary schools, particularly in Muslim-majority societies such as Indonesia. This study contributes to the discourse on Islamic educational philosophy and the pedagogical legacy of twentieth-century Islamic reformist thought.

Abstrak

Kata kunci:

Hasan Al-Banna;
Nilai Pendidikan
Islam;
Sekolah Dasar;
Pemikiran Islam
Reformis;
Tarbiyah;
Pendidikan Karakter
Moral.

Penelitian ini mengkaji pemikiran pendidikan Hasan Al-Banna (1906–1949), pendiri Ikhwanul Muslimin (*al-Ikhwan al-Muslimun*), serta menganalisis pengaruh teoretisnya terhadap pendidikan nilai-nilai Islam di sekolah dasar. Sebagai salah satu pemikir Islam reformis paling berpengaruh pada abad ke-20, Al-Banna mengembangkan filosofi pendidikan yang komprehensif yang berpusat pada prinsip bahwa reformasi masyarakat yang sejati harus dimulai dari pembentukan karakter individu melalui tarbiyah (pembinaan Islami). Dengan menggunakan pendekatan kualitatif melalui analisis konseptual dan biografis terhadap karya-karya utama Al-Banna, khususnya *Majmu'at Rasa'il*, penelitian ini mengidentifikasi empat nilai pendidikan inti yang tertanam dalam pemikirannya: *tarbiyah al-nafs* (pembinaan diri dan pembentukan spiritual), *akhlaq* (karakter moral), *ukhuwwah Islamiyyah* (persaudaraan Islam dan solidaritas sosial), serta *amar ma'ruf nahi munkar* (menegakkan kebaikan dan mencegah kemungkaran). Penelitian ini selanjutnya mengeksplorasi bagaimana nilai-nilai tersebut dapat diterjemahkan secara teoretis ke dalam prinsip-prinsip pendidikan nilai Islam di tingkat sekolah dasar, mencakup desain kurikulum terpadu, keteladanan moral guru (*uswah hasanah*), serta pembentukan karakter berbasis komunitas. Temuan penelitian menunjukkan bahwa filosofi pendidikan Al-Banna menawarkan prinsip-prinsip konseptual yang kokoh dan relevan untuk memperkaya pendidikan nilai Islam di sekolah dasar, khususnya dalam masyarakat mayoritas Muslim seperti Indonesia. Penelitian ini berkontribusi pada diskursus tentang filsafat pendidikan Islam dan warisan pedagogis pemikiran reformis Islam abad ke-20.

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INTRODUCTION

The question of how Islamic values are transmitted to younger generations has become one of the most pressing concerns in contemporary Muslim educational discourse (Adiyono, Patimah, Malik, & Abdurrohim, 2025; Aslihah & Wasehudin, 2023; Aziz, Maryati, Azizah, Malintang, & Fahmi, 2025; Sitorus, Suryani, Sapri, & Syahfitri, 2023). Rapid globalization, digital transformation, and shifting moral landscapes have given rise to problems such as moral degradation, identity crises, secularization, and the weakening of Islamic values among younger generations (Aisah, Asy'ari, & Rofiq, 2025; Ardianto, Rofiq, Ismawati, Mubin, & Romadhan, 2026; Febrianti, Arifudin, & al-Islam, 2025; Hakim, Mujahidin, & Handrianto, 2024). These challenges are not merely abstract sociological phenomena; they manifest concretely in the daily lives of elementary school students, who are at the most formative stage of their moral and spiritual development. Islamic education at the primary level therefore carries a responsibility that extends far beyond the transmission of religious rituals: it is fundamentally concerned with the holistic formation of character, intellect, and social disposition, in alignment with the objectives of Islamic civilization (Arif, Chapakiya, & Dewi, 2024).

Among the most enduring responses to this challenge is the educational thought of Hasan Al-Banna (1906–1949), the Egyptian scholar and founder of the Muslim Brotherhood (*al-Ikhwan al-Muslimun*) (Muawwanah & Darmiyanti, 2022). Al-Banna is widely regarded as one of the most influential reformist thinkers of the twentieth century, whose vision of Islamic renewal (*tajdid*) placed education at the center of individual and societal transformation (Alam & Hamid, 2024), extending beyond education into the political, economic, and social fields (Aswanda, Hulawa, & Dewi, 2023). Al-Banna's educational thought is rooted in the Quranic and Prophetic tradition, yet it speaks with remarkable urgency to the contemporary moment (Nasrullah, DZ, Haedari, & Karim, 2023). His central conviction, that genuine and lasting reform must begin from the formation of righteous individuals who carry Islamic values as internalized convictions rather than external obligations, is elaborated through the concept of *tarbiyah*, which recent scholarship positions as the overarching, foundational, and integrative paradigm of Islamic education: a God-centred, holistic, lifelong, and transformative process oriented towards worship, vicegerency, and ethical formation (Abdalla, 2026; Al-Qaradhwai, Tamhid, & Sobari, 2005). For Al-Banna, *tarbiyah* encompassed the spiritual, moral, intellectual, physical, and social dimensions of the person (Kistoro, Zamroni, Istiyono, Latipah, & Burhan, 2023); a deeper understanding of the concept can help shape the vision and mission of Islamic schools and teacher education programmes, and guide the development of educational policies grounded in Islamic educational principles (Abdalla, 2025). His contribution to Islamic educational thought further specified the basis of education (Qur'an, Sunnah, and the practice of the Companions), its goals (permanent and contextual), and its content, which must balance the demands of this world and the hereafter (Putri & Nurhuda, 2023); this integrative vision, refusing to separate religious from worldly knowledge, represents a powerful alternative to the fragmented educational models that dominate many contemporary school systems (Zaini, 2024).

The urgency of grounding elementary school Islamic education in a coherent philosophical framework is underscored by the challenges currently confronting Muslim-majority societies (Erviani & Jamalulel, 2025). In the Indonesian context, although the elementary school curriculum has incorporated character education, further work is still needed on how Islamic values are practically integrated into general subjects; challenges include limited teacher understanding of integration strategies and

limited availability of supportive teaching resources (Hidayat, Sutisna, & Jaelani, 2025). In many schools, Islamic values remain confined to the religious education period and are insufficiently internalized across the broader school culture, producing students who may possess formal religious knowledge without the integrated moral formation needed to navigate the ethical challenges of contemporary life (Azzaky, Junaedi, & Wahib, 2024). Existing research shows that the systematic application of Islamic habituation, such as daily prayers and positive cultural practices, significantly enhances students' moral behavior (Nurizah & Amrullah, 2024); that the teacher's role as a living moral exemplar (*uswah hasanah*) is central to how values are internalized (Ruswandi, Junaedi, & Rahmatullah, 2022); and that integrating Islamic values across the curriculum, rather than confining them to religious education subjects, helps bridge the gap between cognitive achievement and moral formation (Hidayat et al., 2025). Indonesia's *Merdeka Belajar* curriculum reinforces this imperative through the Pancasila Student Profile (*Profil Pelajar Pancasila*), which includes faith, piety, and noble character as core educational outcomes (Kementerian Komunikasi dan Digital Republik Indonesia, 2023).

Despite the extensive scholarly attention given to Al-Banna's political and organizational legacy, comparatively little research has examined the specific educational implications of his thought for contemporary primary school settings. Islamic character education has become a prominent topic in international scholarship, including in Scopus-indexed literature (Hasanah & Husna, 2025; Hasanah, Pranto, Zahro, & Saleh, 2026; Kistoro et al., 2023), yet within this growing body of work the intellectual heritage of twentieth-century Islamic reformers, Al-Banna in particular, remains an underexplored resource. Most studies on Islamic values education in primary schools draw on curriculum frameworks, pedagogical theory, or empirical research, while rarely engaging with the deeper philosophical foundations elaborated by thinkers such as Al-Banna; conversely, studies on Al-Banna himself tend to focus on his political ideology, organizational methods, or theological positions, with limited attention to his pedagogical contributions (Aswanda et al., 2023). This gap between formal religious instruction and deep value internalization is, in fact, precisely the problem Al-Banna diagnosed and sought to address in his own context (Fauzi & Sudin, 2025): his insistence on education as a vehicle for genuine value transformation, rather than mere knowledge transmission, anticipates the concerns of contemporary Islamic educators who recognize that cognitive learning alone is insufficient for forming morally grounded and socially responsible students (Cahyani, Albab, & Hidayati, 2026; Gunawan, Yanti, & Nelson, 2023; Kohlberg, 1984).

This article aims to address that gap. It employs a qualitative approach through conceptual and biographical analysis of Al-Banna's primary writings, particularly his *Majmu'at Rasa'il*, to identify the core educational values embedded in his reformist thought and to examine their theoretical relevance to Islamic values education in elementary schools. The study is guided by three research questions: (1) What are the core educational values embedded in Hasan Al-Banna's reformist thought? (2) How do these values relate to existing frameworks of Islamic values education in elementary schools? (3) In what ways can Al-Banna's educational philosophy enrich the conceptual foundations of practice in primary Islamic education? In doing so, this article contributes to the broader scholarly discourse on Islamic educational philosophy, curriculum development, and character education in Muslim-majority societies, with particular relevance for teacher education programs such as *Pendidikan Guru Sekolah Dasar* (PGSD) in Indonesia, where future primary school teachers must be prepared to embody and transmit Islamic values as an integral part of their professional identity (Arif et al., 2024).

METHOD

This study employs a qualitative research approach using library research (*kajian pustaka*) and biographical analysis (*studi tokoh*) as its primary methodological framework. This approach is appropriate for studies that aim to examine, reconstruct, and critically interpret the intellectual contributions of a historical figure in relation to a specific field of knowledge, namely Islamic values education at the elementary school level (Creswell & Poth, 2017). Rather than collecting empirical data from the field, this study engages systematically with textual sources, both primary writings attributed to Hasan Al-Banna and secondary scholarly literature, to construct a theoretically grounded analysis of his educational thought and its relevance to contemporary primary school Islamic education.

The data sources in this study are divided into two categories. The primary sources consist of Al-Banna's own writings, most notably *Majmu'at Rasa'il al-Imam al-Shahid Hasan Al-Banna* (The Collected Messages of Hasan Al-Banna), which contains his most systematic articulations of Islamic educational philosophy, moral formation, and societal reform. Additional primary sources include Al-Banna's treatises and letters addressing education, character, and the spiritual formation of Muslim individuals and communities. These texts are examined as the direct intellectual products of Al-Banna's reformist vision and serve as the foundational basis for identifying his core educational values. The secondary sources consist of scholarly monographs, peer-reviewed journal articles, and academic dissertations that engage with Al-Banna's thought from historical, theological, and educational perspectives, as well as contemporary scholarship on Islamic values education in elementary schools, particularly in the Indonesian context (Moleong, 2017).

Data collection was conducted through a systematic reading and documentation process. All relevant primary and secondary sources were identified through searches of academic databases including Google Scholar, Scopus, and SINTA (Science and Technology Index)-the Indonesian national research accreditation system, using keywords such as *Hasan Al-Banna*, *Islamic educational thought*, *tarbiyah*, *Islamic values education*, *elementary school*, *reformist Islamic thought*, and *character education in Muslim-majority countries*. Sources were selected based on their direct relevance to the research questions, their scholarly credibility, and their accessibility through open-access platforms or institutional library resources. Priority was given to sources published within the last decade (2014–2024) for secondary literature, while primary sources were engaged without temporal restriction given their status as historical documents (Sugiyono, 2019).

Data analysis in this study followed a three-stage thematic analysis process adapted for conceptual and biographical research. The first stage was identification: the primary texts of Al-Banna were read systematically to identify passages, arguments, and formulations that explicitly address education, character formation, moral development, and the objectives of Islamic schooling, and relevant passages were then coded and categorized according to their educational themes. The second stage was comparative analysis, in which the educational values and principles identified in Al-Banna's writings were compared with existing theoretical frameworks of Islamic values education in elementary schools, drawing on contemporary Indonesian and international scholarship; this process allowed the researcher to map areas of convergence, elaboration, and potential tension between Al-Banna's reformist principles and current educational frameworks (Miles, Huberman, & Saldana, 2014). The third stage, interpretive synthesis, brought together the findings of the first two stages into a

coherent theoretical framework articulating how Al-Banna's educational thought can meaningfully inform and enrich the conceptualization and practice of Islamic values education in primary schools.

The trustworthiness of this study was ensured through several measures consistent with qualitative research standards. Source triangulation was employed by cross-referencing Al-Banna's primary texts with multiple secondary interpretations by established scholars across different academic traditions and geographical contexts, thereby reducing the risk of interpretive bias. Confirmability was strengthened through transparent documentation of the analytical process, including clear citations for all interpretive claims and explicit acknowledgment of the historical and contextual distance between Al-Banna's original socio-political context, early twentieth-century colonized Egypt, and contemporary elementary school settings in Muslim-majority countries such as Indonesia. Dependability was maintained through consistent application of the thematic coding framework across all data sources (Lincoln & Guba, 1985). The researcher also engaged in reflexive positioning throughout the analysis, acknowledging that the interpretation of a historical thinker's work necessarily involves an act of contextualization and that Al-Banna's ideas must be critically adapted rather than uncritically transferred to contemporary educational settings (Zed, 2008).

RESULTS AND DISCUSSION

Results

This section presents the findings of the conceptual and biographical analysis of Hasan Al-Banna's reformist thought and discusses their relevance to Islamic values education in elementary schools. The analysis identifies four core educational values embedded in Al-Banna's writings and one overarching pedagogical framework through which these values can be translated into classroom practice at the primary school level.

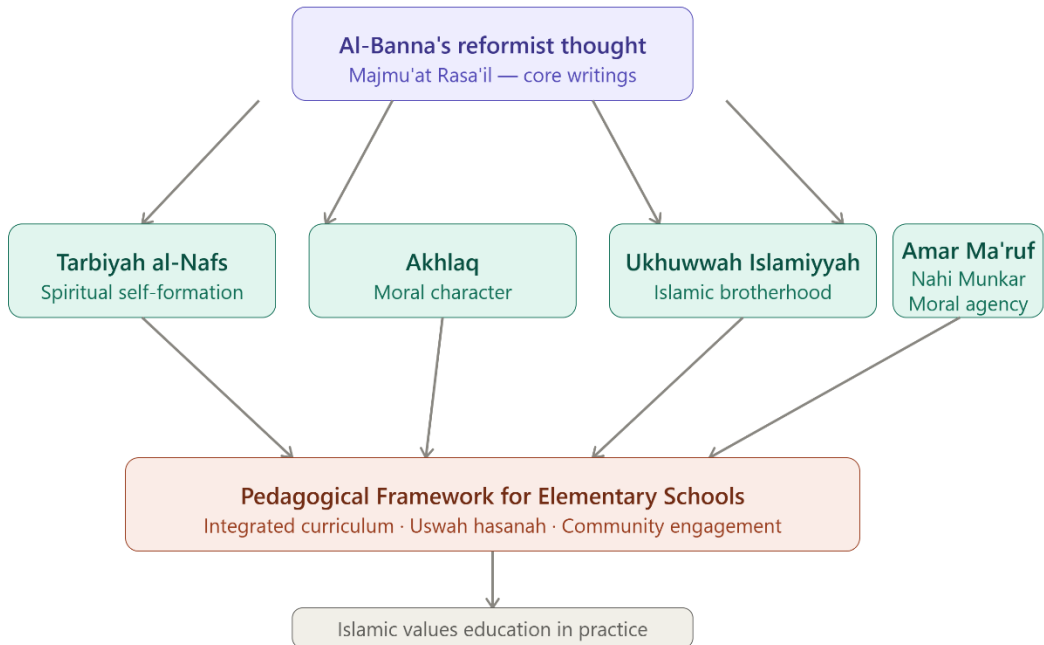


Figure 1. Al-Banna's Educational Framework and Its Relevance to Islamic Values Education in Elementary Schools.

Tarbiyah Al-Nafs: Spiritual Self-Formation as the Foundation of Islamic Education

The first and most foundational educational value identified in Al-Banna's reformist thought is *tarbiyah al-nafs*, the comprehensive nurturing and spiritual formation of the individual self (Asyari & Abid, 2016). In Al-Banna's articles, religious tracts, manuals, and pamphlets, he promoted an Islamic theory of progressive change based on *tarbiyah*, defined by forms of ethical self-cultivation, spiritual refinement, and physical discipline, as an important step to Islamizing society. For Al-Banna, *tarbiyah* was not merely a pedagogical strategy; it was the foundational precondition for any genuine social and civilizational transformation. Before the Muslim world could be reformed outwardly, it first had to be reformed inwardly, at the level of the individual soul.

This principle carries profound implications for elementary school Islamic education. Contemporary scholarship positions *tarbiyah* as the overarching, foundational, and integrative paradigm of Islamic education: a God-centered, holistic, lifelong, and transformative process oriented towards worship, vicegerency, and ethical formation (Abdalla, 2026). At the primary school level, *tarbiyah al-nafs* translates into daily spiritual practices that are embedded within the school routine: obligatory prayers (*shalat*), Quranic recitation, morning supplications (*du'a*), and habits of gratitude (*syukur*) that cultivate an internalized sense of God-consciousness (*taqwa*) from an early age. Research confirms that the systematic application of Islamic habituation, including daily prayers and positive cultural practices, significantly enhances students' moral behavior and engagement in religious activities (Nurizah & Amrullah, 2024).

What distinguishes Al-Banna's conception of *tarbiyah* from a merely ritualistic approach is its emphasis on internalization over performance. Al-Banna was acutely aware of the danger of outward religious compliance unaccompanied by genuine inner transformation, a danger that remains relevant in contemporary elementary school settings where Islamic practices may be observed as school requirements rather than lived convictions. Al-Banna contributed to the concept of Islamic education through the basis of education consisting of the Qur'an, Sunnah, and the practice of the Companions, educational goals consisting of permanent and contextual goals, and educational material that must be balanced between the world and the hereafter. This balance between the permanent (*tsawabit*) and the contextual (*mutaghayyirat*) offers a flexible yet principled framework for adapting Islamic spiritual formation to the contemporary realities of elementary school students.

Akhlaq: Moral Character Formation as the Core Outcome of Islamic Education

The second core educational value in Al-Banna's thought is *akhlaq*, moral character formation, which he identified as the central and defining outcome of Islamic education at every level (Kustiawan, Rasidin, Witro, & Jalaluddin, 2023). To form an honest attitude in students, Al-Banna applies specific moral virtues as essential objectives of the Islamic educational program, grounding moral formation in the Qur'an, Sunnah, and the practice of the righteous predecessors. Among the virtues Al-Banna consistently emphasized were *sidq* (honesty), *amanah* (trustworthiness), *sabr* (patience), *shaja'ah* (courage), and *karam* (generosity), a constellation of moral traits that map directly onto the character education frameworks prevalent in contemporary elementary Islamic education.

The centrality of *akhlaq* in Al-Banna's educational vision reflects a deep understanding of the relationship between moral character and social transformation (Baharun, 2017). For Al-Banna, a society could not be reformed through political, economic, or structural changes alone; it required a generation of individuals whose

moral fiber was strong enough to sustain those changes and prevent their corruption. Al-Banna's Islamic education framework not only forms an intellectually intelligent generation but also one that is morally grounded and capable of contributing to Islamic civilization. This dual emphasis on intellectual and moral formation anticipates the holistic character education models that contemporary educational researchers now advocate.

In the elementary school context, *akhlaq* education functions most effectively when it is embedded across the entire school culture rather than confined to a single subject. The role of the teacher as moral exemplar (*uswah hasanah*) is indispensable in this regard; research consistently demonstrates that students at the primary level are highly responsive to the moral conduct of their teachers as models of the values they are expected to internalize (Ruswandi et al., 2022). Al-Banna's insistence that the *murabbiy* (educator) must embody the values he teaches before he can transmit them to others anticipates this finding with remarkable precision.

Ukhuwwah Islamiyyah: Brotherhood and Social Solidarity as Educational Values

The third core educational value in Al-Banna's reformist thought is *ukhuwwah Islamiyyah*, Islamic brotherhood and social solidarity, which he understood not merely as an emotional bond between Muslims but as a structured, principled, and morally demanding commitment to mutual responsibility and collective welfare (Alhamuddin, 2018). Social project-based learning is effective in instilling the principles of *ta'awun* (cooperation) and *ukhuwwah Islamiyyah* (Islamic brotherhood) in the school environment, which contributes to the formation of student characters who care about social issues and justice (Jung & Zalaf, 2019). Al-Banna's vision of *ukhuwwah* extended the concept of Islamic brotherhood from the private sphere of personal piety to the public sphere of social action, a move that has direct and significant implications for how elementary schools organize the social dimensions of student life.

At the elementary school level, *ukhuwwah Islamiyyah* can be cultivated through cooperative learning strategies, peer mentoring programs, and school cultures that emphasize collective responsibility, respect for diversity, and service to the community. Research on the internalization of Islamic character education in elementary schools demonstrates that school culture-based character formation, in which the values of cooperation, mutual respect, and solidarity are embedded in the daily life of the school community, is significantly more effective than values education delivered exclusively through formal instruction (Hariyono, SM, Hidayatulloh, & Huda, 2023). This finding resonates deeply with Al-Banna's pedagogical vision, which consistently emphasized the educational power of the community (*jama'ah*) as a formative environment that shapes individual character through collective practice and shared responsibility.

The concept of *ukhuwwah* also has important implications for multicultural and pluralistic educational contexts. In Muslim-majority societies like Indonesia, where students come from diverse ethnic, cultural, and socioeconomic backgrounds, *ukhuwwah Islamiyyah* provides a principled basis for fostering social cohesion across difference, not by erasing diversity but by grounding it in a shared commitment to Islamic values and mutual care. Research confirms that Islamic character education, when implemented effectively, fosters social harmony and strengthens the capacity of students to navigate multicultural environments with empathy, tolerance, and moral responsibility (Hariyono et al., 2023).

Amar Ma'ruf Nahi Munkar: Moral Agency and Civic Responsibility in the Classroom

The fourth core educational value identified in Al-Banna's thought is *amar ma'ruf nahi munkar*, the Quranic injunction to promote good and prevent evil, which Al-Banna operationalized as an active educational mandate requiring the development of moral agency, civic courage, and social responsibility in every Muslim. The revitalization of *amar ma'ruf nahi munkar* in contemporary Islamic education can be achieved through curriculum renewal that emphasizes character education, interactive and contextual teaching methods, increasing the role of educators as agents of change, and community involvement in the habituation of *amar ma'ruf nahi munkar*. For Al-Banna, this principle was not reserved for adults or religious scholars; it was a fundamental dimension of Islamic personhood that education must cultivate from the earliest stages of life.

For elementary school students, *amar ma'ruf nahi munkar* must be translated into age-appropriate expressions of moral agency and social responsibility. Rather than imposing adult expectations of public moral advocacy on young children, educators can cultivate this value through activities that develop the habits of moral discernment, peer accountability, and community service: environmental stewardship projects, acts of kindness and generosity toward classmates, participation in school governance, and reflection on ethical dilemmas drawn from the students' own social lives. Research affirms that Islamic religious education, when implemented through interactive and contextual methods, effectively fosters key character values such as honesty, discipline, responsibility, and tolerance among primary school students (Afriyanto, 2023).

Al-Banna's understanding of *amar ma'ruf nahi munkar* as an educational value is significant precisely because it refuses to reduce Islamic moral formation to passive compliance. The goal of Islamic education, for Al-Banna, was not to produce students who merely avoid wrongdoing but to form individuals who actively contribute to the moral quality of their communities. This proactive moral vision, one that sees the school as a training ground for civic virtue and social responsibility, is consistent with the aspirations of contemporary character education frameworks and offers a distinctively Islamic philosophical foundation for citizenship education at the elementary level.

Discussion

Pedagogical Implications: Translating Al-Banna's Thought into Elementary School Practice

The four core educational values identified in Al-Banna's reformist thought, namely *tarbiyah al-nafs*, *akhlaq*, *ukhuwwah Islamiyyah*, and *amar ma'ruf nahi munkar*, are not independent principles but dimensions of a unified and coherent educational vision. Their translation into elementary school practice requires a pedagogical framework that is equally coherent: one that integrates Islamic values across the curriculum, centers the moral exemplarship of the teacher, and engages the family and community as co-educators. Table 1 below summarizes the core educational values from Al-Banna's thought, their educational meanings, and their practical applications at the elementary school level.

Table 1. Core Educational Values in Al-Banna's Reformist Thought and Their Applications in Elementary School Islamic Education.

No	Core Value	Arabic Term	Educational Meaning	Application in Elementary School
1	Spiritual Self-Formation	<i>Tarbiyah al-Nafs</i>	Holistic nurturing of the soul, intellect, body, and moral disposition	Daily prayers, Quranic recitation, morning supplications, habits of

				gratitude embedded in the school routine
2	Moral Character	<i>Akhlaq</i>	Formation of virtues: honesty, trustworthiness, patience, courage, generosity	Teacher as moral exemplar (<i>uswah hasanah</i>); character values integrated across all subjects
3	Islamic Brotherhood	<i>Ukhuwwah Islamiyyah</i>	Structured mutual responsibility, solidarity, and collective welfare	Cooperative learning, peer mentoring, school culture emphasizing collective responsibility and service
4	Enjoining Good	<i>Amar Ma'ruf Nahi Munkar</i>	Active moral agency and civic responsibility in the community	Community service projects, environmental stewardship, peer accountability, reflection on ethical dilemmas

The first pedagogical implication of Al-Banna's educational philosophy is integrated curriculum design. Al-Banna's rejection of the dichotomy between religious and secular knowledge demands that Islamic values be woven into all subjects rather than confined to the religious education period. In the mathematics lesson, *sidq* (honesty) is modeled in the integrity of calculation; in the science lesson, *tafakkur* (contemplation) is cultivated in the wonder of God's creation; in the social studies lesson, *ukhuwwah* is reinforced through cooperative inquiry and empathy for diverse communities. This integrative approach is consistent with the holistic character education model advocated by Indonesia's Merdeka Belajar curriculum (Kemendikbudristek, 2021) and has been shown to be significantly more effective than compartmentalized values instruction (Hidayat et al., 2025).

The second pedagogical implication is the centrality of teacher moral exemplarship. Al-Banna consistently emphasized that the *murabbiy* (educator) must be a living embodiment of Islamic values, not merely a transmitter of religious knowledge. This principle has direct implications for PGSD (*Pendidikan Guru Sekolah Dasar*) teacher education programmes, where future primary school teachers must be prepared not only with pedagogical skills but with a strong personal commitment to Islamic values modeled in their daily conduct, their interactions with students, and their classroom culture. Research affirms that the teacher's role as a moral exemplar (*uswah hasanah*) is among the most powerful determinants of effective Islamic character formation in elementary schools (Ruswandi et al., 2022).

The third pedagogical implication is community and parental engagement. Al-Banna's educational vision consistently extended beyond the school walls to encompass the family and community as co-educators, a principle that anticipates contemporary research demonstrating the critical role of parental involvement and community support in the effectiveness of school-based character formation programmes (Adiyono & Sholeh, 2025). Elementary schools can operationalize this principle through parent education programmes, community service learning projects, and school-community partnerships that reinforce Islamic values in the home and social environments of students.

Table 2 below presents a comparative mapping between Al-Banna's core educational values and the key domains of contemporary Islamic character education in elementary schools in Indonesia, illustrating the substantive points of convergence between his reformist educational philosophy and current curriculum frameworks.

Table 2. Comparative Mapping of Al-Banna's Educational Values and Contemporary Islamic Education Frameworks in Indonesian Elementary Schools.

Al-Banna's Educational Value	Contemporary Indonesian Framework	Point of Convergence
<i>Tarbiyah al-Nafs</i> : holistic spiritual self-formation through daily devotional practice	<i>Profil Pelajar Pancasila</i> : dimension of <i>Beriman, Bertakwa kepada Tuhan YME, dan Berakhlak Mulia</i>	Both frameworks prioritize God-consciousness (<i>taqwa</i>) and spiritual formation as the foundational dimension of education
<i>Akhlaq</i> : systematic cultivation of moral virtues (<i>sidq, amanah, sabr, shaja'ah</i>)	PAI curriculum: character competencies of honesty, discipline, responsibility, and respect	Both identify specific moral virtues as measurable and teachable outcomes of Islamic education at the primary level
<i>Ukhuwwah Islamiyyah</i> : structured social solidarity and collective responsibility	<i>Profil Pelajar Pancasila</i> : dimension of <i>Bergotong-royong</i> ; PAI: social values integration across subjects	Both emphasize the school community as a moral formation environment and cooperative learning as a vehicle for social character
<i>Amar Ma'ruf Nahi Munkar</i> : active moral agency and civic responsibility	<i>Merdeka Belajar</i> : project-based learning (P5) emphasizing student agency and social contribution	Both envision students as active moral agents who contribute to the good of their communities, not merely passive recipients of values

The findings of this study confirm that Al-Banna's reformist educational thought offers a substantive, coherent, and practically relevant conceptual framework for Islamic values education in elementary schools. His four core educational values, rooted in the Qur'an and Sunnah, elaborated through his reformist context, and communicated through his voluminous writings, address the most fundamental aspirations of contemporary Islamic character education: the formation of students who are spiritually grounded, morally upright, socially responsible, and actively committed to the good of their communities. The alignment between Al-Banna's principles and contemporary educational frameworks, as illustrated in Table 1 and Figure 2, suggests that his thought represents not merely a historical legacy but a living intellectual resource for the ongoing project of Islamic education in the twenty-first century.

The novelty of this study lies in its systematic effort to bridge two bodies of scholarship that have largely developed in isolation from one another: the intellectual history of twentieth-century Islamic reformist thought, particularly the educational philosophy of Hasan Al-Banna, and the contemporary discourse on Islamic values education in elementary schools in Indonesia. While Al-Banna's thought has been extensively studied within the fields of political science, Islamic movements, and theological scholarship, its specific pedagogical dimensions, and their relevance to primary school Islamic education, have received remarkably little scholarly attention. Conversely, studies on Islamic religious education (*Pendidikan Agama Islam/PAI*) at the elementary school level in Indonesia have predominantly engaged with curriculum frameworks, pedagogical strategies, and empirical evaluations of learning outcomes, without drawing systematically on the rich intellectual heritage of Islamic reformist thinkers as a conceptual resource. By constructing an explicit and theoretically grounded bridge between Al-Banna's reformist educational philosophy and the specific challenges of PAI in Indonesian elementary schools, this study contributes a genuinely new conceptual framework, one that is simultaneously rooted in the classical Islamic

scholarly tradition and responsive to the contemporary demands of primary education in a Muslim-majority.

The integration of Al-Banna's educational thought into the framework of Islamic religious education (PAI) in Indonesian elementary schools is also novel in its contextual specificity. Previous studies that engage with Al-Banna's thought in the Indonesian context have tended to focus on his organizational model, his influence on Islamic movements, or his broader ideological legacy, rather than on the direct pedagogical implications of his educational values for classroom practice at the primary school level. This study advances the discourse by demonstrating that Al-Banna's four core educational values, namely *tarbiyah al-nafs*, *akhlaq*, *ukhuwwah Islamiyyah*, and *amar ma'ruf nahi munkar*, are not merely historical artifacts of a particular reformist moment but living pedagogical principles that can be meaningfully integrated into the *Merdeka Belajar* curriculum framework, the Pancasila Student Profile (*Profil Pelajar Pancasila*), and the daily practice of PAI teachers in Indonesian elementary schools (Ahadiyah, Zahidi, & Hidayatussholihah, 2024; Fernando & Zumratun, 2025; Shakina, Nashrullah, Lapasere, Firmansyah, & A.r, 2025; Zhakina, Lagandes, Pahriadi, Hariana, & Pratama, 2025). In doing so, the study opens a new avenue of research at the intersection of Islamic intellectual history, Islamic educational philosophy, and primary school pedagogy, an intersection that has been largely unexplored in both Indonesian and international scholarship on Islamic education.

CONCLUSION

This study examined the educational thought of Hasan Al-Banna (1906–1949) and analyzed its theoretical relevance to Islamic values education (*Pendidikan Agama Islam/PAI*) in elementary schools, with particular attention to the Indonesian context. Through systematic conceptual and biographical analysis of Al-Banna's primary writings, most notably his *Majmu'at Rasa'il*, the study identified four core educational values that constitute the intellectual foundation of his reformist thought: *tarbiyah al-nafs* (spiritual self-formation), *akhlaq* (moral character formation), *ukhuwwah Islamiyyah* (Islamic brotherhood and social solidarity), and *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). What emerges most significantly from this analysis, and what could not have been fully anticipated from prior scholarship on Al-Banna's political and organizational legacy, is that these four values do not stand as isolated doctrinal principles but form a single, coherent educational vision that refuses to separate the spiritual from the intellectual, the moral from the social, and the individual from the community. Equally notable is the extent to which this century-old reformist vision aligns substantively, and in considerable detail, with the holistic character-formation objectives of Indonesia's *Merdeka Belajar* curriculum and the Pancasila Student Profile (*Profil Pelajar Pancasila*), a convergence that was not self-evident prior to close textual analysis.

The scientific contribution of this study lies in its systematic construction of a conceptual bridge between two bodies of scholarship that have largely developed in isolation from one another: the intellectual history of twentieth-century Islamic reformist thought, particularly Al-Banna's educational philosophy, and the contemporary discourse on Islamic values education in Indonesian elementary schools. Rather than simply confirming existing frameworks, the study offers a new conceptual perspective by demonstrating that Al-Banna's four core values can be articulated as concrete pedagogical implications: integrated curriculum design, the centrality of teacher moral exemplarship (*uswah hasanah*), and community and parental engagement as co-

educators. This departs from previous studies on Al-Banna, which have concentrated on his political ideology, organizational methods, or theological positions with limited attention to pedagogy, and from previous PAI studies in Indonesia, which have rarely drawn on the intellectual heritage of Islamic reformist thinkers as a conceptual resource. In this respect, the study contributes a genuinely new framework at the intersection of Islamic intellectual history, Islamic educational philosophy, and primary school pedagogy.

This study is nonetheless limited by its conceptual and library-based design: its conclusions rest on textual and biographical analysis rather than on empirical data collected from classrooms, teachers, or students, and its interpretation of Al-Banna's thought, despite efforts at source triangulation, remains subject to the inherent subjectivity of interpretive research and to the historical distance between Al-Banna's early twentieth-century Egyptian context and contemporary Indonesian elementary education. These limitations point directly to an agenda for further research. Future studies should empirically examine the implementation of Al-Banna's educational principles in specific elementary school contexts, whether through classroom observation, curriculum analysis, or teacher development programmes, and assess their impact on students' spiritual formation, moral character, social cohesion, and civic responsibility. Comparative studies examining the relevance of Al-Banna's educational thought in other Muslim-majority educational contexts, such as Malaysia, Egypt, or Turkey, would further enrich the scholarly conversation and contribute to a more globally informed Islamic philosophy of primary education.

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