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Ahmad Hassan Islamic Education Insights

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ABSTRACT

Ahmad Hassan is a leading Islamic reformist of the 20th century, including the principal teacher of Persatuan Islam and the teacher of Mohammad Natsir; prime minister of the Republic of Indonesia. Ahmad Hassan is known as a scholar with a myriad of talents, skilled in writing and debating, rich in various religious sciences. Many have researched their religious thoughts but very few have examined their educational thoughts. This paper examines the figure of Ahmad Hassan from the point of view of his Islamic education thinking with the aim of adding to the treasure trove of knowledge in relation to the current education pattern which is full of challenges. This research is a qualitative research using triangulation technique. The analysis uses a critical analytical approach. The results showed that Ahmad Hassan's educational thought included discipline, exemplary, honesty, educating habituation with good advice, instilling the mandatory value of strengthening religious education in a child, living the tradition of science by reading and writing, as well as dialogue with students. Ahmad Hassan's variety of educational thoughts is embodied in his daily life, and has also become a policy at the pesantren he founded.

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1. INTRODUCTION

Education; a term closely associated with daily life, encountered in every moment; it is considered effective in transforming conditions (Muzaki, 2019). Education is also said to be the determinant of a nation's future, so the quality of future generations depends on the current quality of education. Technically, the quality of education can be achieved if the learning process is well-directed, aligned with the goals of learning (Amirudin et al, 2020).

Discussions about education will always remain relevant as long as its problems are unresolved. Especially now, the rapid tide of globalization is impacting the structure of human life. In addition, the instillation of educational values appears monotonous, with patterns and styles focusing more on changing methods. As a result, the essence of education has been reduced by the modernization of teaching methods, styles, and models. This diminished essence is reflected in students' morals and behavior, which are increasingly distant from positive impressions, and in some cases, even fall into depravity. Ironically, the younger generation, who are supposed to be the nation's successors, end up tarnishing Indonesia's religious and cultural traditions. According to a Kompas report, as reviewed by a lecturer at IAIN Kediri in 2020, some of the recent issues plaguing Indonesia include terrorism, unemployment, horizontal conflicts, prostitution, motorcycle gangs, natural disasters, drug abuse, child trafficking, and others. When narrowed down, the root cause of these problems includes the education system (Saleh, 2020).

The sporadic issues in education can be attributed to various factors, one of which is that our education is experiencing a disorientation of its goals. The true purpose of education, which is to lead children toward faith and piety, has become overshadowed by the dominance of academic achievements, thus reducing the emphasis on affection and religiosity. As a result, most of the issues among youth are closely related to their declining morality.

The problems in the world of education, as they relate to this, have actually been experienced and discussed by educational figures from earlier times. For example, Syed Naquib Al-Attas, in a conference on Islamic education in 1977 in Mecca, stated that the problem facing the Muslim community today is the loss of adab (manners). He then introduced the term Ta'dib into the Islamic educational lexicon, which carries a strong philosophical value. According to him, Ta'dib accommodates the roles of tarbiyah (upbringing) and ta'lim (instruction). In his view, Ta'dib encompasses four main characteristics of education: first, the gradual process of human perfection (al-Tarbiyah); second, the teaching and learning process (at-Ta'lim wa al-Ta'allum), which encompasses the cognitive, intellectual, and reasoning aspects of students; third, self-discipline (riyadha al-nafs), which includes the body, soul, and mind; and fourth, the process of elevating and purifying morals (tahdzib al-akhlaq) (Ardiansyah et al, 2017).

The emphasis on strengthening adab (manners) intertwines with the issues in the world of education. Adab is essentially the soul and breath of life and humanity, much like the spirit of the ideological foundation (Pancasila), particularly the second principle. Therefore, strengthening faith (Iman) and piety (Taqwa) must become the primary foundation to be instilled in the hearts of humankind. The effort to implement the second principle must align with the spirit of educational orientation, starting from the elementary level, through secondary, and up to higher education.

Long before Syed Naquib Al-Attas, Ahmad Hassan—a prominent figure and reformer of the Persatuan Islam (PERSIS) organization—had already introduced the idea of adab education in

the educational process. Ahmad Hassan, or Tuan Hassan as he is sometimes called, was known as a great scholar with vast knowledge and extraordinary character. As Mohammad Natsir, the first Prime Minister of the Republic of Indonesia and a direct student of Tuan Hassan, stated, his teacher was a great scholar, a man with a wealth of knowledge, and a source of spiritual strength in the effort to uphold faith. Under Tuan Hassan's guidance, young people were trained to live independently, to stand on their own feet (Djaja, 1980). His first effort was establishing a pesantren (Islamic boarding school), which later became known as the Pesantren Persatuan Islam in 1936. Although Ahmad Hassan did not explicitly name his educational model Ta'dib, his educational policies were oriented toward shaping the morality and character of his students. His educational thoughts and methods focused on creating well-mannered individuals. This vision was reflected in the mission of his pesantren: "To create an educated generation capable of upholding the truth as Allah SWT caliph, building, enlivening, and prospering the earth, and organizing and developing it according to Allah SWT will"(Rosyidin, 2009).

Ahmad Hassan's influence began to spread as Persatuan Islam pesantren were established in various regions. Furthermore, Tuan Hassan began to draw attention in several instances when he engaged in captivating debates. He was not reluctant to accept invitations to debate with those of differing views, such as the scholars of Nahdatul Ulama, Majelis Ahli Sunnah, and even interfaith organizations such as Ahmadiyah and Christianity. Deliar Noer referred to him as a puritan, describing his organization as one that "rejoices" in polemics and debates (Noer, 1973). Tuan Hassan's thoughts are highly worthy of study, especially concerning his ideas on Islamic education.

2. METHODS

This research is classified as qualitative research. It is used to study natural objects, where the researcher serves as the key instrument (Sugiono, 2013). Data collection employs triangulation techniques, with an inductive analysis pattern, emphasizing meaning rather than generalization in the findings. The object of the research is the thoughts of a figure named Ahmad Hassan, analyzed using a critical analytical approach, also known as descriptive analysis, which is a development of the descriptive method. This method seeks to describe human opinions, views, and ideas with a critical analysis. In this case, the researcher attempts to describe Ahmad Hassan's educational thoughts, which are then elaborated with interpretations of other ideas and analyzed critically to produce the researcher's original interpretation.

3. RESULTS AND DISCUSSION

Brief Biography of Ahmad Hassan

Ahmad Hassan, often called Ahmad Hassan, was a 20th-century Islamic reformist figure who became a prominent leader of the Persatuan Islam (PERSIS) organization, even though he was not its founder. He was known as a scholar with extensive and deep knowledge of Islam, not only in Indonesia but also in neighboring countries like Singapore and Malaysia. Ahmad Hassan was the son of an Indian Pandit named Ahmad Sinna Vappu Maricar and a mother named Muznah from Palekat, Madras. He was born in 1887 in Singapore (Hassan, 1994). His original name was Hassan Bin Ahmad, but it changed under the influence of Malay

culture, which typically placed the family name before the given name, becoming Ahmad Hassan (Wildan, 1999). Ahmad Hassan was recognized as a multi- talented scholar, excelling in both writing and public speaking. He once worked as the editor and leader of the newspaper Nurul Islam, a Tamil-language magazine in Singapore. In this newspaper, there was a column where he provided opportunities for readers to ask questions and even debate matters of religion and language.

History records that in 1921, Ahmad Hassan moved to Surabaya to run his uncle Abdul Lathif's textile business. There, he had the opportunity to meet Indonesian nationalist figures such as H.O.S Cokroaminoto, Haji Agus Salim, Sangaji, Wondoamiseno, and Bakri Siroatmojo, who at the time were active in the leadership of the Sarekat Islam (Mughtar, 1998). In Surabaya, Ahmad Hassan also became familiar with the dialectics of Indonesian religious scholars. At that time, there were factions in Surabaya: the younger faction and the older faction. The younger faction was under the influence of Faqih Hasyim, a young scholar who paid much attention to religious issues, often presenting arguments that surprised the older generation. Local scholars identified Faqih Hasyim as part of the Wahhabi movement. During this time, Ahmad Hassan also met Abdul Wahab Hasbullah (who would later become a prominent figure in Nahdlatul Ulama).

His uncle's business did not succeed and eventually went bankrupt. Ahmad Hassan then opened a tire vulcanizing business, but this too failed. It was suggested that these failures were due to Ahmad Hassan's greater focus on Islamic intellectual engagement at the time. Additionally, Sarekat Islam (SI) was undergoing a split in direction: one group, led by H.O.S Cokroaminoto, was known as SI White, while the other, led by Semaun, leaned towards communism and aligned with Moscow.

After two business failures, Ahmad Hassan was sent to Bandung to study weaving by his uncle and aunt. Ahmad Hassan then stayed with the family of Muhammad Yunus, the founder of Persatuan Islam (PERSIS). From that point on, A. Hassan became closely involved with Islamic studies and discussions. Over time, A. Hassan became increasingly active in these studies alongside other PERSIS figures, eventually abandoning his intention to return to the textile business in Surabaya and choosing instead to settle in Bandung.

From that point forward, Ahmad Hassan became an admired figure, producing students who later became prominent figures in Indonesia, such as Mohammad Natsir, Isa Anshari, E. Abdurrahman, and Rusyad Nurdin. His network also expanded to include Indonesia's proclamation leader, Ir. Soekarno. In 1958, Ahmad Hassan passed away at the age of 71 on November 10 at Karangmenjangan Hospital, now known as RS Dr. Soetomo.

Ahmad Hassan's Islamic Educational Thought

To understand Ahmad Hassan's thoughts on Islamic education, we can carefully examine the educational framework he applied in the pesantren (Islamic boarding school) that he founded. The most important aspect is identifying the educational goals he emphasized. Ahmad Hassan asserted that the critical aim of education is to cultivate noble character in students. It becomes an absolute necessity when students develop high levels of politeness and respect. He stressed that students must have attitudes of respect, courtesy, and reverence (ta'zhim) toward those who are older, especially their parents (Abdurrahman M, 2020). Ahmad Hassan referred to the saying of the Prophet Muhammad SAW, that the Prophet was sent to perfect moral character. This, then, was Ahmad Hassan's perception of the ultimate goal of education. What is the use of a highly educated child without a

foundation of good morals? Such a life may become empty and devoid of value. This is why Ahmad Hassan criticized the Western educational system, which, in his view, focuses solely on filling children's minds with cognitive knowledge while neglecting the affective and spiritual aspects. In his book *Kesopanan Tinggi* (High Courtesy), Ahmad Hassan illustrated how the Western education model affects children's morals. Children educated in this system often lack respect for their parents and siblings and tend to display pride in being products of Western upbringing.

Another aspect of Ahmad Hassan's educational thought is reflected in his strong adherence to principles. Ahmad Hassan firmly believed that anything outside of the Qur'an and Hadith should be avoided. He consistently made the Qur'an and Hadith the primary sources for making decisions, including in education matters. Thus, the educational model he developed focused on shaping individuals with noble character who also deeply understood religious matters; he termed this *Tafaquh Fiddien* (deep understanding of religion). To this day, Pesantren under the Persatuan Islam organization remain consistent in maintaining curriculum quality to avoid disorientation. The subjects taught to equip students with *Tafaquh Fiddien* continue to be taught, even as modernization and globalization intensify. These subjects include: *Balagha* (rhetoric), *Mantik* (logic), *Nahwu* (syntax), *Shorof* (morphology), *I'rob* (parsing), *Mustholah Hadith* (science of hadith), *Tafsir 'Am* (general exegesis), *Tafsir Ahkam* (jurisprudential exegesis), *Muthola'ah* (reading and discussion), and others.

Despite his strong principles, Ahmad Hassan was flexible in other matters, especially those categorized as *muamalah* (worldly affairs) that are permissible or in matters of public interest (*maslahah*). In these cases, he was forward-thinking. For instance, Ahmad Hassan once compiled a book of *Tafsir* (Qur'anic exegesis) using the Latin alphabet, writing from left to right, which at the time many scholars considered taboo, even calling it heretical. Ahmad Hassan viewed this as a worldly matter. He also instructed teachers in his Pesantren to dress neatly, wearing suits and ties, unlike the typical attire of other Pesantren teachers. Ahmad Hassan regarded such changes in appearance as permissible, as long as they did not diminish the substance of education.

Furthermore, the educational aspect Ahmad Hassan emphasized most was discipline. According to an interview conducted by Syarif Hidayat with KH Aceng Zakaria (Chairman of Persis 2015-2020), it was revealed that Ahmad Hassan held discipline in very high regard. Ahmad Hassan typically held religious lessons starting at 5:00 a.m. and would not hesitate to punish students for being late, even by just five minutes. In other aspects, Ahmad Hassan applied high standards of discipline for new students (*santri*). He implemented a transcendental value system by enforcing *bai'at* or an oath-taking ceremony for new students. In his book *Noer* (1973) explains the contents of the *bai'at* included the obligations for students to:

- a. Uphold the religion of Allah, and obey and submit to the commands of Allah and His Messenger in morals and deeds.
- b. Study both general knowledge and Islamic religious knowledge, which are obligatory for every Muslim man and woman.
- c. Always be enthusiastic and never give up in educating and improving oneself to become a complete (*kaafah*) believer.
- d. Perform prayer; never abandon it under any circumstances.
- e. Always give charity in the path of Allah, whether through thoughts, effort, or wealth.

- f. Revive the Sunnah of the Prophet and the practices of the Companions.
- g. Treat everyone as family; consider the older ones as parents or older siblings, the younger ones as younger siblings, and those of the same age as brothers or sisters, while observing the guidelines of shari'ah.
- h. Dress according to Islamic shari'ah guidelines.
- i. Adhere strictly to the principles of interaction between men and women in accordance with shari'ah.
- j. Avoid drugs and intoxicants (khamr).
- k. Stay away from gambling.
- l. Be honest.
- m. Be responsible and trustworthy. Do not betray any trust.
- n. Show respect to parents as taught in Islam.

Another notable aspect of Ahmad Hassan is his exemplary behavior. The model of behavior that he consistently promoted reflects another facet of the educational approach implemented by Ahmad Hassan. According to him, an educator serves as a source of inspiration for their students. In his book *Hai Poetraku Owned by Hasan* (1946), he outlines the following indicators of an exemplary educator:

- a. Sincere and earnest
- b. Avoids disgraceful actions
- c. Does not lie to students, even in jest
- d. Patiently supervises the students' morals and behavior
- e. Diligent and maintains a cheerful attitude
- f. Prepares before starting the lessons
- g. Evaluates students' work at home, avoiding in-class grading to ensure students remain observed
- h. Misbehaving students should be advised kindly, without resorting to violence
- i. Do not despise misbehaving students; they should be nurtured
- j. Learning should not be monotonous, include variety; occasionally take the class outside
- k. Adjust teaching methods according to the conditions and needs of the students
- l. Be the kind of teacher who can serve as a role model for the students.

According to Ahmad Hassan, exemplary behavior is a crucial aspect that must always be upheld and maintained. The author has encountered several opinions that align with Ahmad Hassan's view regarding discipline. For instance, Hadratu Syaikh Imam Asy'Arie stated that a knowledgeable person ('alim) should always distance themselves from anything that could damage their image and reputation, which may diminish their dignity (Asy'ari, 2017). A learned person should safeguard themselves from anything that might cause others to think ill of them, leading them into reprehensible (makruh) matters. It is further mentioned that a learned person should bring witnesses and clarify the law whenever they do something that could be misinterpreted by others.

This was exemplified by Prophet Muhammad (PBUH) when he was speaking with his wife Safiyyah. Two companions saw them and hurried off, but the Prophet called out to them and said, "Wait a moment, this is Safiyyah bint Huyay (my wife)," and continued by saying, "Indeed, Satan whispers evil thoughts into your hearts that could corrupt you." This highlights the importance of exemplary behavior in education, not only as emphasized by Ahmad Hassan but also as recognized by other prominent scholars.

Another core concept in Ahmad Hassan's educational philosophy is teaching through honesty. This approach, according to him, requires two methods: advice and action. Advice is necessary to provide an emotional touch and impart values, while action is the level of implementation. The advice given by a teacher should ideally be applicable in daily life. As Syarifudin reinforced, the educational process must include two moments: the moment of thought and the moment of action (Syaripudin, 1994). In other terms, these are known as the moment of educational study and the moment of educational practice (Mudyahardjo, 1995). For example, when a teacher advises students to be honest in their behavior, Ahmad Hassan illustrates how such advice should be given to children who can already understand (children who cry when scolded or laugh at humorous stories). He cautions against teaching them dishonesty through our actions. Ahmad Hassan highlights parents who lie to their children, such as when a child is crying and the parent promises to take them to see something interesting but never follows through. Another example is when a father gets angry at his son and brandishes a broom as if to hit him, but doesn't actually do so. In such cases, the child may feel deceived, and without realizing it, this experience plants the seed of dishonesty in their heart, leading them to believe that such actions are acceptable. Parents, therefore, should teach honesty by acting truthfully and according to reality.

The approach to honesty advocated by Ahmad Hassan is indeed crucial for the psychological development of a child. Often, parents may not realize how some of their actions leave lasting impressions on their children. Acts such as scolding, threatening, and other negative behaviors can create a mental record of their parents' attitudes. Ideally, parents should avoid doing anything in front of their children that they themselves wouldn't want the children to imitate. For instance, a parent may forbid smoking but then smoke in front of their children, or they may encourage their child to join congregational prayers at the mosque while they themselves stay home watching soccer. In this regard, Ahmad Hassan draws from Surah As-Saff [61] verse 3, which states that Allah greatly despises those who say what they do not practice.

After discipline, exemplary behavior, and honesty, Ahmad Hassan emphasizes the importance of habitual practice in education. Such habitual practice should be established with kind advice. The method of habituation is an effective approach that can be applied in the educational process. Ahmad Hassan believes that good habits start by allowing children to learn according to their passions. Learning should never be forced, as forced learning can create a negative impression. Let the child learn in their own style, and allow them to engage in activities they enjoy, as long as they do not cross boundaries. What needs to be emphasized, according to Ahmad Hassan, is consistency in forbidding children from engaging in bad or undesirable behavior. In his book, Ahmad Hassan provides detailed illustrations, such as how parents should encourage children who are lazy or struggle with their studies by offering motivation, even using the promise of rewards to inspire them. This concept is what Ahmad Hassan refers to as "Reward and Punishment." Furthermore, he offers insight into how to handle a child who has a habit of stealing, suggesting that parents should counsel the child gently, with a sorrowful expression, showing disapproval of the wrongful act (Hassan, 1946).

Another significant aspect of Ahmad Hassan's thoughts on education is his understanding of learning. According to him, learning is not confined to formal schooling. Ahmad Hassan views education as something that can occur anywhere. In his book *Hai Poetraku*, he advises:

"My child! I believe you have seen with your own eyes the honor of those who possess worldly knowledge, how high they have risen, how far their power extends, how many strange and remarkable things they have achieved, countless beneficial things they have created for humanity, even to the point of providing sufficient medicines for the health of living beings."

The statement above adequately reflects Ahmad Hassan's view of highly educated individuals whose actions are counterproductive to the knowledge they possess. There is a sense of worry and unease from Ahmad Hassan about the future of children if they are filled with worldly education without being equipped with religious knowledge. Of course, Ahmad Hassan does not deny the importance of worldly knowledge; however, given the reality of the situation, he prefers to educate his children with religious knowledge. This is evident in his thoughts as follows:

"In addition, you must have also seen how people respect their teachers and religious leaders, not out of fear of any power they don't possess, how they honor scholars and clergy, not because they are terrified of non-existent guns and cannons, how far they are obeyed, not driven by any material hope, and how great their influence and ability to stir or calm their communities. All of this is due to knowledge. There is no true honor without knowledge. No influence can stand firm without knowledge. It's true, many wealthy people have influence, but only as long as they have money; many strong people have power, but only as long as they have strength. Therefore, my child, seek knowledge! Pursue knowledge, wherever it may be; seek out all types of knowledge with all your might. Even if you have left school or pesantren, for example, there are still countless places for you to seek knowledge; there are still many teachers for you to approach and learn from. There is no age limit for those seeking knowledge."

Ahmad Hassan believed that people's views differ when it comes to those who possess knowledge. A knowledgeable person is always respected, not because of their wealth or power, but because of their knowledge. Ahmad Hassan used the example of religious leaders (ulama), who are not professors, presidents, or similar figures. It is possible that some people respect others for their titles, or perhaps because of their power. However, power and titles can be bought, and they can disappear over time. In contrast, knowledge, especially religious knowledge, resides within a person and becomes an invaluable asset that cannot be purchased. In the following passage, Ahmad Hassan emphasizes the importance of knowledge that can save a person in both this world and the hereafter: "My child! No one can attain worldly honor and greatness without age and without effort that yields good results, if not through knowledge."

Similarly, salvation in the hereafter cannot be achieved without action, and no deed is accepted by God unless it is accompanied by knowledge. Therefore, if you desire honor in this world, seek worldly knowledge and work for this world; if you wish for honor in the hereafter, seek knowledge of the hereafter and work for the hereafter. However, because deeds for the hereafter must necessarily be performed in this world, not in the hereafter, and such deeds cannot be perfected unless you have freedom and ease, which can only be attained by those who are wealthy and honorable, it becomes clear that you cannot achieve success in the hereafter unless you achieve success in this world. It is evident that this world is the place to plant the tree, the fruit of which will be harvested in the hereafter. Therefore, those who prioritize everlasting life and joy in the hereafter must first ensure their affairs in this world are in order."

The statement made by Ahmad Hassan above underscores the orientation of human life. Human life is guided by two primary orientations: worldly and spiritual (the hereafter). Both of these dimensions require knowledge to navigate. The success or failure of these two lives depends on how well one utilizes the knowledge they possess. The key message Ahmad Hassan conveys is the importance of balancing both types of knowledge to support success in both worldly life and the hereafter.

Ahmad Hassan had a strong connection to the tradition of knowledge. Despite his busy schedule, he always made time for reading and writing. As A. Zakaria mentioned, Ahmad Hassan would signal to his guests to leave once their business was concluded by picking up a pen, indicating that he would return to his writing activities. This illustrates his dedication to continuing his writing (Bushtami, 2018). The books he read were diverse, not limited to religious texts. He intentionally instilled this enthusiasm in his students, encouraging them to love books. Another trait of his personality in exemplifying the importance of knowledge was his constant openness to discussion and dialogue.

Ahmad Hassan always made time to exchange ideas with his students. This was seen as an effective way to strengthen the emotional bond between teacher and student while expanding the breadth of knowledge. Ahmad Hassan was also open to receiving feedback and criticism from his students. This was illustrated in the account of H. M. Rosidi, who described how Mohammad Natsir, one of Ahmad Hassan's students, frequently engaged in discussions with him. Ahmad Hassan consistently made time to interact with his students, exchanging ideas even with his very busy schedule. Their discussions would pause only when it was time for prayer, and they would then pray together, with Ahmad Hassan leading as the imam.

4. CONCLUSION

From the discussion, we can conclude that Ahmad Hassan, a prominent 20th-century Muslim figure and the principal teacher of the Islamic Union Organization (Persatuan Islam), was an inspiring individual with vast knowledge and experience, dedicating much of his life to addressing the concerns of the Muslim community. His efforts were focused on various areas, including oral and written preaching, as well as education. Ahmad Hassan's educational philosophy was reflected in his daily behavior—through his exemplary conduct and the policies he implemented in the pesantren he founded. Key aspects of Ahmad Hassan's educational philosophy include discipline, exemplary behavior, the value of honesty, cultivating habits through good advice, emphasizing the necessity of strengthening religious education, fostering a tradition of reading and writing, and engaging in dialogue with students. These educational principles were consistently applied in his daily life, inspiring many people through his actions and teachings.

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6. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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