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Hasan Al-Banna's Islamic Social Movement: From Moral Da'wah To Social Transformation

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Abstract

This study aims to analyze Hasan al-Banna's concept of Islamic social movements and its relevance in facing the social challenges of modern society. Hasan al-Banna was an Islamic reformer who founded the Muslim Brotherhood as a movement for da'wah, education, and community development based on Islamic values. This study uses a library research method with a qualitative approach through the analysis of various literature related to Hasan al-Banna's thoughts and social movements. The results show that Hasan al-Banna's social movements were built on the principles of individual development, moral strengthening, character education, community empowerment, and the establishment of a social order based on Islamic teachings. In his da'wah practice, Hasan al-Banna not only conveyed Islamic teachings in mosques, but also actively reached out to the community through educational institutions, public spaces, and various social activities. This thinking has strong relevance to the conditions of modern society which faces various challenges, such as moral crisis, individualism, materialism, hedonism, misuse of technology, and declining social awareness. Through an educational approach, moral development, and strengthening of Islamic values, Hasan al-Banna's thinking offers alternative solutions for developing a generation with character, integrity, and social responsibility. Therefore, Hasan al-Banna's social movement not only has historical value but also remains relevant as an inspiration in addressing various social issues in the modern era.

Keywords: Hasan al-Banna, Islamic social movement, da'wah, character education, modern society.

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INTRODUCTION

Islam is a religion with comprehensive and universal teachings, as it not only regulates the relationship between humans and Allah SWT (hablum minallah) but also regulates human relationships with others in social life (hablum minannas). From an Islamic perspective, spiritual and social life are interconnected and inseparable. Therefore, Islamic teachings encompass various areas of life, such as education, economics, politics, culture, and society. Islam is understood as a guide to life that emphasizes the values of justice, brotherhood, solidarity, mutual assistance, and social responsibility to create a harmonious and prosperous society (Mudathir, 2025); (Chasanah et al., 2025).

Throughout their history, social movements have played a crucial role as a medium for da'wah (Islamic outreach) and a vehicle for social change. Social movements emerged as a manifestation of concern for various community issues, including morality, education, economics, and socio-political issues. The presence of Islamic social movements

not only aims to convey religious teachings in a normative manner but also strives to provide concrete solutions to societal problems. Through da'wah (Islamic outreach), education, community development, and social activities, Islamic movements contribute to building the collective consciousness of the Muslim community, enabling them to apply Islamic values in their daily lives. Thus, Islamic social movements play a strategic role in encouraging positive social change in accordance with Islamic principles.

The emergence of modern Islamic movements is inextricably linked to the conditions of Muslims during the period of Western colonialism, which experienced decline in various aspects of life. Colonial domination weakened the political, economic, and educational strength of Muslims, giving rise to an identity crisis and social backwardness. Furthermore, the prevailing currents of modernization and westernization also significantly influenced the mindset and lifestyle of the Muslim community. These conditions gave rise to Islamic reformers who sought to revitalize the community through renewed thought, education, da'wah, and social movements. These reformers sought to restore Islamic teachings as the foundation for building a progressive, independent, and morally upright society.

One important figure in the modern Islamic movement was Hasan al-Banna. He is known as the founder of the Muslim Brotherhood movement, which focused on developing the community through education, da'wah, and social improvement. Hasan al-Banna's thought asserted that Islam is a perfect system of life that encompasses all aspects of human life, including spiritual, social, political, and economic. He believed that the revival of the Muslim community must begin with the development of individual character, then the formation of an Islamic family, and ultimately, the establishment of a society based on Islamic values. Through his movement, Hasan al-Banna succeeded in instilling social awareness and a spirit of struggle in the community to face the challenges of modernity without abandoning Islamic principles. Hasan al-Banna's thought remains relevant today in the context of modern social change.

Several studies have examined Hasan al-Banna's thought and the Muslim Brotherhood movement from various perspectives. Tahir (2023) explains that Hasan al-Banna sought to reform society through da'wah (Islamic outreach) as a vehicle for building community awareness through education, character development, and morals within the community. Petriaiev (2023) examines Hasan al-Banna's societal reform through Islamic teachings, encompassing social, political, and economic aspects in response to Western influence and secularization.

However, their research still focuses on the aspects of da'wah, intellectual renewal, and the ideology of Islamic movements in general. While studies specifically addressing Hasan al-Banna's concept of social movements as a means of social transformation in modern society are still relatively limited, this study focuses more on Hasan al-Banna's concept of social movements and their relevance in addressing social change and moral crises in modern society.

METHOD

This study uses a qualitative approach with library research to examine Hasan al-Banna's thoughts on Islamic social movements. The data used includes primary sources, such as Hasan al-Banna's works, such as Majmu'ah Rasail, as well as secondary sources from related books and scholarly journals. Data collection was conducted through documentation techniques, reviewing and categorizing relevant literature.Data analysis employed a descriptive-analytical method, namely outlining the concept of da'wah, analyzing its transformation into a social movement, and drawing systematic conclusions.

RESULT AND DISCUSSION

Biography and Background of Hasan al-Banna's Thoughts

Hasan al-Banna was one of the modern Islamic reformers who had a significant influence on the development of social movements worldwide. He was born on October 14, 1906, in Mahmudiyah, Al-Buhairah Province, Egypt. His full name was Hasan Ahmad Abdurrahman Muhammad al-Banna. Hasan al-Banna grew up in a religious family that placed great emphasis on religious education and moral development. His father, Sheikh Ahmad Abdurrahman al-Banna, was known as a scholar and hadith scholar who was active in Islamic scholarly activities. This religious family environment significantly influenced the formation of Hasan al-Banna's character and thinking from an early age.

From childhood, Hasan al-Banna showed a keen interest in education and religious activities. He received his primary education at a religious school and actively participated in various da'wah activities in his community. After completing his early education, he continued his studies at Dar al-'Ulum in Cairo, one of the leading educational institutions in Egypt at that time. During his studies in Cairo, Hasan al-Banna became acquainted with various Islamic reformist ideas and witnessed firsthand the social and political changes occurring in Egypt due to the influence of Western colonialism (Darussalam et al., 2024).

During Hasan al-Banna's lifetime, Egypt experienced socio-political instability due to British colonial domination. The influence of colonialism not only impacted the political and economic spheres but also affected the social, cultural, and educational life of Egyptian society. Western modernization led to the rise of secularism, the weakening of Islamic values, and increasing social inequality within society. This situation raised concerns among Muslim scholars and figures, including Hasan al-Banna, who believed that Muslims were declining due to a shift away from the true teachings of Islam.

In addition to the influence of his socio-political environment, Hasan al-Banna's thinking was also influenced by his education and organizational activities from a young age. He was active in religious groups and social organizations dedicated to preaching and improving community morals. This experience shaped his view that Islamic preaching is not sufficient merely through religious sermons, but must also be realized through social movements capable of addressing real societal issues. Hasan al-Banna believed that Islam is a comprehensive system of life and must be applied in all aspects of life, including spiritual, social, economic, and political.

Hasan al-Banna's thoughts and social concerns gave birth to the Muslim Brotherhood in 1928 in the Egyptian city of Ismailiyah. This organization was founded as a da'wah and social reform movement aimed at restoring Islamic teachings as a guide for the people's lives. Initially, the Muslim Brotherhood focused on moral development, public education, and strengthening Islamic brotherhood. However, over time, this movement evolved into a social organization active in education, health, economics, and even the struggle against Islam.

The founding of the Muslim Brotherhood demonstrates that Hasan al-Banna sought not only to foster individual spiritual development but also to foster comprehensive social change. Factors such as a religious family environment, Islamic education, colonial conditions, and the moral crisis of society were the main background. Through the concept of integral da'wah, he sought to make Islam a solution to various social problems and build a society based on Islamic values (Mustapha et al., 2024).

The analysis of Hasan al-Banna's biography above shows that Hasan al-Banna was a political activist who strongly adhered to Islamic values. He was not only intelligent in religious academics but also excelled in politics. Throughout his career, Hasan al-Banna became one of the scholars who contributed significantly to the development of Islam, opposing securitization, making him a prominent scholar of his time and into the contemporary era.

Hasan Al-Banna's Concept of Islamic Social Movements in Building an Islamic Society

Hasan Al-Banna's concept of Islamic social movements is an effort to renew society through character development, da'wah education, and community activities based on Islamic teachings. Hasan Al-Banna views Islam as a comprehensive system of life, encompassing all aspects of human life, including spiritual, social, economic, political, and cultural aspects. Therefore, Islam focuses not only on regulations but also on the formation of religious, just, and moral individuals capable of facing the challenges of modernity without forgetting religious values.

The social movement ideas developed by Hasan Al-Banna remain strongly relevant in addressing developments in modern society. The development of globalization, modernization, and technological advances have given rise to various social issues, such as moral crises, individualism, materialism, weakening social solidarity, and the erosion of religious values. These conditions have given rise to various social problems within society. This problem arose Hasan al-Banna's ideas on prevention, offering concepts through character building, education, spiritual strengthening, and social awareness.

Hasan al-Banna emphasized that social change must begin with the formation of individuals with strong faith, noble morals, and high social awareness (Mutalib, 2025). This condition is highly relevant to the situation of modern society, which is experiencing a character crisis due to the influence of external cultures, namely Westernization and secularization. Hasan al-Banna offers one way to prevent this problem through the concept of Islamic education.

Forms of Da'wah and the Social Transformation Process Developed by Hasan Al Banna in Islamic Social Movements

Forms of Da'wah by Hasan Al-Banna.

According to Hasan al-Banna, da'wah is not merely defined as delivering religious sermons or providing religious advice, but rather as a comprehensive process to direct people back to Islamic teachings in all dimensions (Kusnadi, 2025). Da'wah is understood as an effort to build individuals, families, and communities based on Islamic values. In his view, Islam is a universal and comprehensive teaching, so the implementation of da'wah must encompass spiritual, social, educational, economic, cultural, and political aspects. Hasan al-Banna views da'wah as having a major mission to improve the condition of Muslims who have declined due to moral crisis, internal divisions, and the influence of Western colonialism, which has weakened Islamic identity and values. Therefore, da'wah must be carried out systematically, organized, and in touch with the realities of community life. Da'wah should not be limited to the ritual aspects of worship, but must also foster social awareness, a spirit of unity, and collective responsibility for improving the condition of the community (Kusnadi, 2025). In his thinking, da'wah is a means of social transformation aimed at forming an Islamic society that is moral, just, and civilized.

Hasan al-Banna's da'wah method differed from that of the scholars of his time. He preached not only in mosques but also in meeting halls, coffee shops, and other public places. He embraced everyone he met regardless of education, social status, or economic status. Hasan al-Banna even walked tens of kilometers, stopping in each village as he passed, spreading his da'wah spirit.

Hasan al-Banna's approach to spreading his da'wah had a positive influence on the Ismaili community at that time, as he wrote in his book "Memoirs of Hasan al-Banna" (Al-Baraqah, 2015). Many people began to be interested and discuss his message everywhere, and they began to realize the truth of his da'wah. They even sought solutions to the various problems they faced.

Thus, Hasan al-Banna's approach demonstrated that Islamic da'wah is not limited to mosques or formal institutions, but can also be present in the midst of society, directly addressing its needs and problems.

Hasan Albanna's Transformation Process in the Islamic Social Movement

The social transformation process developed by Hasan Albanna was carried out gradually and continuously. He believed that changing society must begin with character development, starting from each individual, by instilling a strong faith, noble morals, and an awareness of one's Muslim identity. Because, fundamentally, good individuals will give birth to Islamic families. It then expanded into society by instilling Islamic values in every aspect of life.

To realize this social transformation, Hasan al-Banna founded an organization called the Muslim Brotherhood, the largest contemporary Islamic organization. The Muslim Brotherhood is a political organization that espouses Islamic fundamentalist politics (Lestari & Septiana, 2025). This organization espouses the idea of Islamic renewal that rejects Western cultural influences that could weaken Muslim culture. The purpose of the Muslim Brotherhood was also to serve as a platform for preaching, engaging in education, socioeconomics, health, and social services.

Furthermore, Hasan al-Banna emphasized the importance of Muslim unity and instilling a fighting spirit in the face of Westernization and secularization. He utilized modern education, mass media, and social organizations as platforms to strengthen his preaching and build Muslim awareness. Through this approach, Hasan al-Banna hoped that social transformation would not only lead to individual change, but also to social change in accordance with Islamic teachings. Thus, the social transformation process carried out by Hasan albanna is an effort to change society through education, preaching, character building, health and public services which aim to create an Islamic society that is moral, just and able to face the challenges of modernity without abandoning the teachings of Islam.

The Relevance of Hasan Al-Banna's Social Movement Thoughts in Facing the Social Challenges of Modern Society

The relevance of Hasan al-Banna's social movement thought in facing the challenges of modern society can be understood through the framework of Islamic social movement theory, especially the relationship between moral formation, collective identity, organizational mobilization, and social transformation. Hasan al-Banna did not place da'wah merely as verbal religious instruction, but as a process of building individuals, families, communities, and social institutions. In this sense, da'wah becomes a moral force that moves toward social change. This finding strengthens Tahir's view that Hasan al-Banna's da'wah was directed toward building social awareness through education, character formation, and moral strengthening (Tahir, 2023). It also expands Petriaiev's argument that Hasan al-Banna's reformist thought responded to secularization and Western influence by offering Islam as a comprehensive social system (Petriaiev, 2023). Thus, Hasan al-Banna's relevance lies in his ability to transform moral da'wah into a structured movement for social reform.

In the context of modern society, moral crisis becomes one of the most visible challenges. Individualism, materialism, hedonism, weak social solidarity, and the misuse of technology indicate that social progress is not always followed by moral maturity. This condition is in line with Sugesti's argument that contemporary moral crisis can be seen from the decline of integrity and the weakening of social concern in society (Sugesti, 2026). Hasan al-Banna's thought offers an important corrective perspective: social change must begin from the formation of morally responsible individuals. This view is also

supported by Rubini, who explains that moral education is essential because modern society tends to separate religious life from daily social activities (Rubini, 2018). Therefore, Hasan al-Banna's concept remains relevant because it reconnects religion, morality, and social responsibility as an integrated foundation for modern community life.

The relevance of Hasan al-Banna's thought is also visible in his emphasis on education as the main instrument of social transformation. In his view, education is not limited to intellectual development, but must also shape faith, discipline, responsibility, and social awareness. This idea corresponds with the Islamic educational perspective that moral and character formation should become an integral part of educational practice. Wiranata's study on pesantren and character education shows that Islamic educational institutions have an important role in maintaining moral resilience amid the challenges of modernization and the industrial revolution 4.0 (Wiranata, 2018). This finding strengthens Hasan al-Banna's idea that educational institutions must function not only as places of learning, but also as centers of da'wah, moral habituation, and social empowerment. In this position, education becomes a bridge between personal piety and collective responsibility.

Hasan al-Banna's social movement thought can also be analyzed through the theory of collective identity. A social movement becomes strong when its members share the same values, goals, and sense of responsibility. Hasan al-Banna built this identity through Islamic brotherhood, moral discipline, and awareness of the ummah's condition. The Muslim Brotherhood, in this context, was not merely an organization, but a medium for forming collective consciousness and mobilizing social energy. This view is relevant to Toharudin, Jaenullah, and Jannah's study, which shows that character formation in pesantren does not stop at knowledge, but moves toward understanding and daily practice through guidance, discipline, and direct example (Toharudin et al., 2025). The same logic appears in Hasan al-Banna's movement: Islamic values must be taught, internalized, organized, and practiced in concrete social life.

The challenge of digital society further strengthens the contemporary relevance of Hasan al-Banna's thought. Modern technology provides broad access to information, communication, and learning, but it also produces new moral risks such as cyberbullying, uncontrolled media consumption, weak empathy, and declining social etiquette. Muchlisin's study shows that digital technology can support akidah-akhlak education if it is guided by teacher readiness, parental supervision, and appropriate moral content (Muchlisin, 2025). Aziz and Habibah also emphasize that spiritual digital literacy is needed so that Islamic values can be maintained in cyberspace, especially in facing cyberbullying and ethical disruption (Aziz & Habibah, 2025). This dialogue shows that Hasan al-Banna's concept of moral formation remains relevant, but it must now be extended into digital spaces where social interaction, identity formation, and moral challenges increasingly take place.

From the perspective of resource mobilization theory, Hasan al-Banna's relevance lies in his ability to transform moral concern into organized social action. He did not only criticize moral decline, colonialism, or secularization, but also built institutions, educational networks, social services, and community-based da'wah activities. This pattern shows that social transformation requires more than ideas; it requires organization, leadership, communication, and sustainable social programs. This is consistent with Supervision and Cepu's view that Islamic educational institutions contribute to intelligence, skills, character building, and the cultivation of moral values (Supervision & Cepu, 2021). In Hasan al-Banna's thought, institutions such as family, school, mosque, community, and da'wah organizations become social resources that must be mobilized to create moral society. Therefore, his movement can be read as a model of Islamic social mobilization rooted in moral education.

Based on this analysis, Hasan al-Banna's social movement thought remains relevant because it offers an integrative model for responding to the social challenges of modern society. His concept connects moral da'wah, education, collective identity, organizational mobilization, and social transformation. Compared with previous studies, this article does not merely place Hasan al-Banna as a da'wah figure or founder of the Muslim Brotherhood, but interprets his thought as a model of Islamic social movement that can respond to moral crisis, weakening solidarity, and digital disruption. The dialogue with Tahir, Petriaiev, Sugesti, Rubini, Wiranata, Muchlisin, Aziz and Habibah, Toharudin et al., and Supervision and Cepu confirms that moral reform must be supported by education, institutional strengthening, and collective action. Thus, Hasan al-Banna's movement has historical value and contemporary relevance as an Islamic framework for building ethical, disciplined, and socially responsible modern society.

CONCLUSION

Hasan al-Banna's social movement arose in response to the decline of Muslims due to Western colonial domination in the political, economic, social, and cultural spheres. Through his thought, Hasan al-Banna sought to revitalize the Muslim community by making Islam the primary foundation of individual and societal life. To achieve this goal, he founded the Muslim Brotherhood (Ikhwanul Muslimin) as a forum for developing the community, engaging not only in religious matters but also in social, educational, and political matters. Hasan al-Banna's initiatives were implemented gradually, through individual development, the formation of Islamic families, and ultimately, the creation of a society based on Islamic values.

In his da'wah activities, Hasan al-Banna adopted a community-based approach. He did not limit his da'wah to mosques, but also conveyed Islamic messages in coffee shops, educational institutions, workplaces, and through direct communication with the community. This inclusive and persuasive approach made his da'wah easily accepted by various levels of society and succeeded in building a collective awareness among the community to make changes for the better.

In the modern era, Hasan al-Banna's thoughts and social movements remain strongly relevant in addressing various life challenges, such as moral crisis, individualism, materialism, hedonism, misuse of technology, and declining social awareness. His emphasis on education, moral development, character building, and community empowerment are crucial solutions in shaping a generation of faith, noble character, and social responsibility. Therefore, Hasan al-Banna's social movements not only have historical value but also remain relevant as inspiration in building a society with character and integrity capable of facing the dynamics of modern life without losing its Islamic identity and values.

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