

The Actualisation of Muhammad Iqbal's Islamic Educational Philosophy in the Context of Modern Education

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ABSTRACT

This research discusses Muhammad Iqbal's Islamic educational philosophy and its relevance in the context of modern education. This study is motivated by concerns about the current direction of education, which tends to become trapped in materialistic and

Keywords

actualisation of spiritual values; Islamic educational philosophy; khudi; Muhammad Iqbal; modern education

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instrumental orientations, thereby neglecting the moral and spiritual dimensions of the human being. Using a qualitative approach with a library research method, this study examines Iqbal's major works such as *The Reconstruction of Religious Thought in Islam*, *Asrar-i-Khudi*, and *Rumuz-i-BeKhudi*, as well as various secondary sources that explore the influence and actualisation of his ideas in the field of education. The findings indicate that Iqbal's philosophy of education is rooted in the concept of *Khudi*, namely human self-awareness as a being endowed with creative and spiritual potential to realise divine values in life. According to Iqbal, education must be a process of shaping individuals who are dynamic, independent, and responsible towards themselves and society. He rejects educational models that blunt creativity and focus solely on memorisation, as such approaches distance human beings from their true nature as free and creative beings. In the context of modern education, Iqbal's ideas are relevant as a foundation for reforming the Islamic education system towards a balance between reason and faith, freedom of thought and moral responsibility, as well as intellectual advancement integrated with spiritual depth. This research emphasises that the actualisation of Iqbal's thought in modern education can serve as a philosophical basis for developing an educational paradigm that is humanistic, transcendental, and contextual to contemporary challenges. By integrating spiritual values and rationality, Islamic education has the potential to produce individuals who are not only intellectually capable but also possess strong character, faith, and ethical awareness.

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INTRODUCTION

Education is the principal instrument in shaping human civilisation (Kenan, 2019). Through education, moral, spiritual, and intellectual values are passed down from one generation to the next (Bayani, 2025). However, in the development of the modern world, the orientation of education has tended to shift from character formation and spiritual awareness towards an emphasis on pragmatic and materialistic aspects (Ardilla, 2024). Education is increasingly measured through cognitive achievements and technical abilities, while moral and transcendental dimensions are often marginalised (Cholimah dkk., 2024). This condition has led to a crisis of values, marked by weak ethical awareness, the loss of humanistic orientation, and declining social sensitivity amid advances in science and technology (Naimah dkk., 2025).

In this context, the ideas of Muhammad Iqbal offer a fresh and relevant perspective for reconstructing the paradigm of Islamic education (Abid Ali, 2021). As one of the prominent thinkers of modern Islamic thought, Iqbal

sought to integrate Islamic spirituality with the dynamics of modern rationality (De Diego González, 2023). He rejected views that place religion and science in mutually opposing positions (Nudrat & Akhtar, 2014). For Iqbal, education must be a creative process that cultivates human self-awareness as an active and responsible spiritual being (Akhunzada dkk., 2021). Through the concept of *Khudi*, Iqbal teaches the importance of self-recognition as the initial step towards human perfection – not in the sense of individual arrogance, but as the activation of the Divine potential present within every human being (Ali Khan & Munawwar, 2024).

Iqbal's thought on the philosophy of education stems from his critique of rigid and mechanistic forms of education (Islam dkk., 2023). He argued that educational systems which emphasise memorisation and obedience without fostering critical thinking have distanced human beings from the essence of the search for truth (Zainuddin dkk., 2023). Iqbal stressed that education must liberate human beings from intellectual stagnation and guide them towards the creation of new values rooted in spiritual awareness (Zahira Jannatini dkk., 2025). Therefore, ideal education, according to Iqbal, is education that is able to integrate the power of reason with the depth of faith, and that encourages learners to create freely within the framework of moral and social responsibility (Chair, 2021).

The relevance of Iqbal's ideas to modern education becomes increasingly evident as the challenges of globalisation demand that human beings think openly without losing their spiritual identity (Firdaus, 2016). Modern education often emphasises intellectual freedom, yet neglects the ethical dimension that guides the direction of knowledge (Rahmatullah dkk., 2022). In this regard, Iqbal's ideas serve as an important foundation for building an educational paradigm that not only prioritises rationality but is also rooted in divine values (Khanafi dkk., 2025). Thus, the study of Muhammad Iqbal's Islamic philosophy of education is expected to provide conceptual contributions to the reform of Islamic education and to serve as an inspiration for realising an educational system that is civilised, humanistic, and balanced between intellectual advancement and spiritual depth (Suripto, 2023).

METHODS

This research was conducted using a qualitative approach through the library research method (Jaya dkk., 2023). This method was chosen because the focus of the study lies in tracing and analysing Muhammad Iqbal's Islamic educational philosophy as presented in his works and various scholarly sources that discuss its relevance to the modern educational context (Saputra, 2025). The library-based approach enables the researcher to understand Iqbal's ideas in depth through textual examination, interpretation of meaning, and the linking of philosophical concepts with contemporary educational realities (Zahira

Jannataini dkk., 2025).

This study stems from the need to understand how Iqbal's ideas on humanity, spirituality, and freedom of thought can offer new direction for the development of Islamic education in the modern era (Febida & Burhanuddin, 2025). Through a critical reading of works such as *The Reconstruction of Religious Thought in Islam*, *Asrar-i-Khudi*, and *Rumuz-i-BeKhudi*, this research seeks to uncover Iqbal's views on the nature of education, which emphasise the balance between reason and faith, freedom and responsibility, as well as the dynamic development of human potential (Islam dkk., 2023). Secondary literature including books, journal articles, and previous research—is also used to strengthen the analysis and provide a broader context for understanding Iqbal's thought (Zainuddin dkk., 2023).

The research process was carried out through several main stages, namely the collection of relevant literature sources, in-depth reading of texts, and classification of ideas based on key themes such as the concept of *Khudi*, intellectual freedom, and the integration of spirituality with rationality (Zahira Jannataini dkk., 2025). This was followed by a process of analysis using descriptive-analytical and interpretative approaches. Descriptive analysis was used to systematically elaborate Iqbal's ideas, while interpretative analysis aimed to understand their philosophical meanings and trace their relevance within the context of modern education (Suripto & Zaenuddin, 2024).

Through this approach, the study attempts to construct a comprehensive understanding of Muhammad Iqbal's Islamic educational philosophy as a foundation for shaping an educational system that is more humanistic, dynamic, and rooted in spiritual values (Suripto, 2023). The findings are expected to demonstrate that Iqbal's ideas possess vitality and significant potential for re-actualisation in addressing contemporary educational challenges, which are often trapped in materialistic orientations and tend to lose their moral dimension (Chair, 2021).

RESULT AND DISCUSSION

The Basic Concept of Islamic Educational Philosophy According to Muhammad Iqbal

The philosophy of Islamic education in Muhammad Iqbal's view is rooted in efforts to reconstruct religious thought so that it aligns with the dynamics of modernity without losing the spiritual values of Islam (Febida & Burhanuddin, 2025). Iqbal emphasises that education must be a process of shaping human beings who are aware of their existence as God's vicegerents (*khalifah*) on earth (Andriana dkk., 2024). Therefore, the purpose of education is not merely to master knowledge intellectually, but also to cultivate self awareness derived from the concept of *Khudi*, namely the inner potential that must be developed actively, creatively, and responsibly before God (Zahira Jannataini dkk., 2025).

According to Iqbal, *Khudi* becomes the core of Islamic educational philosophy because it demands a balance between the spiritual and rational aspects of human beings (Firdaus, 2016). Education must foster creativity and moral courage to innovate, rather than simply imitate or accept tradition passively (Masruri, 2020). In this context, Iqbal rejects educational systems that are dogmatic and mechanistic, as they hinder personal development and the freedom of thought of learners (Munir, 2017). He views the ideal human being as a dynamic individual with a free spirit and creative energy oriented towards the advancement of civilisation (Jugang, 2023).

In addition, Iqbal stresses the importance of integrating revelation and reason in the educational process (Hidayat & Alamsah, 2024). Reason functions as a tool for understanding empirical reality, whereas revelation provides normative and moral direction for the use of knowledge (Lubis dkk., 2022). Thus, Islamic education, according to Iqbal, must not fall into the dichotomy between religious and worldly sciences, but should harmoniously integrate both (Zahira Jannataini dkk., 2025). Through this integration, education can produce individuals who are knowledgeable and faithful, critical in thought yet grounded in transcendental values (Febida & Burhanuddin, 2025).

Accordingly, the basic concept of Islamic educational philosophy according to Muhammad Iqbal emphasises three main principles: first, the development of *Khudi* as the spiritual and moral potential of human beings; second, intellectual freedom and creativity as means of self-development; and third, the integration of revelation and reason as the epistemological foundation of Islamic education. These three principles serve as the basis for forming the ideal human being capable of adapting to changing times without losing divine orientation.

Core Values: The Dynamics of *Khudi*, Intellectual Freedom, and Spiritual-Rational Balance

In Muhammad Iqbal's Islamic educational philosophy, the core values underpinning his ideas stem from an understanding of human beings as creatures with dynamic potential and moral responsibility. The first prominent value is the dynamic nature of *Khudi*. The concept of *Khudi* not only signifies self-awareness, but also embodies spiritual strength for developing human existence towards perfection (Nudrat & Akhtar, 2014). Education, according to Iqbal, must be a space for the actualisation of *Khudi* so that learners can recognise their potential, control it ethically, and direct their abilities for the benefit of the community. *Khudi* is not egoism but divine energy that motivates human beings to create and contribute to the building of civilisation (Jugang, 2023).

The second value is intellectual freedom. Iqbal believes that the progress of the Muslim community will be hindered if education does not provide room for freedom of thought. He criticises educational systems that emphasise memorisation and obedience without critical reflection. Intellectual freedom, in Iqbal's view, is a means to uncover truth through a synthesis of empirical

experience and spiritual intuition (Ichsan, 2024). liberating education must train learners to express their opinions courageously, question dogma, and interpret reality with rational awareness rooted in faith (Zahira Jannataini dkk., 2025). Thus, Islamic education must produce creative individuals, not merely successors of static traditions.

The third fundamental value is the balance between spirituality and rationality. Iqbal rejects the dichotomy between religion and science, as both are paths towards a complete understanding of God and the universe (Abid Ali, 2021). Rationality without spirituality leads to moral emptiness, while spirituality without rationality may result in fatalism. Therefore, Islamic education must function as a means of integrating the two, where reason is used to understand God's creation, while revelation serves as an ethical guide in its application. Through this balance, Iqbal envisions the formation of the perfect human being (*insan kamil*) who can think critically, act ethically, and orient life towards divine values.

Overall, these three core values in Muhammad Iqbal's philosophy of Islamic education form an ethical-philosophical framework for educational transformation (Islam dkk., 2023). The dynamics of *Khudi* affirm human spiritual potential, intellectual freedom fosters critical and creative capacity, and spiritual-rational balance provides an integrative foundation between faith and knowledge (Abid Ali, 2021). Together, they represent Iqbal's vision of an education that liberates, humanises, and leads individuals towards an awareness of divine responsibility amid the challenges of modernity (Zahira Jannataini dkk., 2025).

Iqbal's Critique of Stagnant and Mechanistic Education

Muhammad Iqbal firmly critiques educational systems that are stagnant and mechanistic, particularly those developed during the colonial era and continued in various forms of modern education that emphasise cognitive aspects alone (Ali Khan & Munawwar, 2024). According to Iqbal, education that loses its spiritual and ethical essence will only produce technically skilled individuals who lack meaning and purpose in life (Ali Khan & Munawwar, 2024). Education solely oriented towards social adjustment or pragmatic skills has drifted away from the true essence of humanity (Zainuddin dkk., 2023). In Iqbal's view, such systems tend to produce passive individuals who accept reality as it is without the courage to innovate or renew life (Abid Ali, 2021).

Iqbal argues that the stagnation of Islamic education in his time was caused by rigid and traditional religious perspectives. When education focuses only on the repetition of texts without critical interpretation, the spirit of *ijtihad* and innovation becomes dulled (Zainuddin dkk., 2023). This, he asserts, hampers the intellectual development of Muslims and weakens their competitiveness in facing the changes of the era. Iqbal calls for Islamic education to revive the spirit of renewal (*tajdid*) through the activation of intellectual capacity, the strengthening of *Khudi*, and the cultivation of living spiritual consciousness.

Thus, education must be viewed as a creative and continuously evolving process, not a static institution that merely preserves the past.

Furthermore, Iqbal's critique of mechanistic education is also directed at modern Western educational systems that place excessive emphasis on instrumental rationality and technological efficiency. He observes that the materialistic orientation of modern education leads to a crisis of values and moral degradation (Islam dkk., 2023). For Iqbal, the advancement of science must be accompanied by spiritual depth; otherwise, it will create a void of meaning in human life. Hence, he calls for education that integrates moral, spiritual, and social dimensions within the framework of intellectual progress.

From these critiques, it becomes clear that Iqbal does not reject modernity but envisions a form of modern education grounded in divine values. Education should produce individuals who are not only academically competent but also morally and spiritually sensitive. In this context, Iqbal emphasises the need for a dynamic, humanistic Islamic educational paradigm oriented towards holistic self-development. Thus, Iqbal's critique of stagnant and mechanistic education becomes the basis for reconstructing an educational system that touches both the human and divine dimensions in a balanced manner (Ahmad Husein An Nury dkk., 2025).

The Actualisation of Iqbal's Concepts in Modern Education (Humanisation, Integration of Knowledge, and the Formation of Creative and Spiritual Character)

The actualisation of Muhammad Iqbal's Islamic educational philosophy in the context of modern education is an effort to integrate spiritual, moral, and rational values into an educational system facing the challenges of globalisation, secularisation, and dehumanisation (Febida & Burhanuddin, 2025). Iqbal proposes an educational model that not only emphasises intellectual development but also nurtures human existential awareness as spiritual beings with social responsibility (Bahroni, 2011). In modern education, which is often trapped in material orientations and competitive pressures, Iqbal's ideas become relevant as a foundation for building an educational paradigm that is ethical, character-based, and spiritually oriented (Chair, 2021).

The concept of *Khudi* in Iqbal's thought can be actualised through education that fosters self-awareness, independent thinking, and moral responsibility towards society and God (Firdaus, 2016). In practice, this may be realised through curricula that emphasise character building, self-reflection, and the integration of spiritual values into every discipline. Education should not be directed solely towards academic achievement but also towards cultivating independent and creative personality traits. Teachers, in this respect, serve as facilitators who guide learners in discovering their potential and developing it for the common good.

Moreover, the actualisation of Iqbal's ideas requires a reorientation of educational epistemology (Salimah, 2023). Iqbal calls for scientific knowledge not

to be separated from religious values, as scientific truth must lead towards a broader understanding of life's meaning (Nawaz dkk., 2020). In the context of modern education, this can be implemented by developing integrative learning models that link science, ethics, and spirituality (Zainuddin dkk., 2023). Such a paradigm aligns with the needs of 21st-century education, which demands balance between intellectual competence and emotional as well as spiritual intelligence (Islam dkk., 2023). Thus, the actualisation of Iqbal's ideas can strengthen modern education so that it does not fall into narrow rationality that disregards moral and human dimensions.

Furthermore, Iqbal's ideas can inspire the development of a progressive and contextual vision of Islamic education (Zahira Jannataini dkk., 2025). Education grounded in the values of *Khudi* and intellectual freedom can produce generations that are not only intelligent and skilled but also critically aware and committed to humanitarian and justice values (Firdaus, 2016). In practice, this requires reforming educational systems to provide space for dialogue, reflective inquiry, and value-based innovation (Chair, 2021). In this way, modern Islamic education does not merely become an instrument for reproducing knowledge but serves as a medium for spiritual and social transformation, as envisioned by Muhammad Iqbal.

Thus, the actualisation of Muhammad Iqbal's Islamic educational philosophy in the context of modern education is a reconstructive process that places human beings as active subjects in the search for truth and the shaping of civilisation. Iqbal's thought offers an integral model of education that combines faith, knowledge, and action one that is highly relevant for building a civilised educational system oriented towards the holistic development of human potential.

CONCLUSIONS

Muhammad Iqbal's Islamic educational philosophy offers an important contribution to the development of an integrative and humanistic educational paradigm in the modern era. Through the concept of *Khudi*, Iqbal affirms that true education is a process of forming self-awareness that is dynamic, creative, and oriented towards divine values. Education is not merely intended to produce intellectually capable individuals, but also to shape human beings who possess moral strength, spiritual depth, and social responsibility. The core values proposed by Iqbal namely the dynamism of *Khudi*, intellectual freedom, and the balance between spirituality and rationality serve as the foundation for an educational system that does not fall into either dogmatism or materialism.

Iqbal's critique of stagnant and mechanistic education reflects his concern for educational systems that have lost their spirit of liberation and moral consciousness. He offers a reconstructive approach to education that positions human beings as active subjects in the search for truth and the formation of civilisation. In the context of modern education, Iqbal's thought can be actualised through the integration of spiritual and rational values in the curriculum, the

development of character rooted in faith and knowledge, and the creation of an academic culture that is dialogical and creative. Thus, Muhammad Iqbal's Islamic educational philosophy is relevant as a foundation for building an educational system that is not only oriented towards intellectual advancement but also towards the formation of the complete human being (*insan kamil*) who is faithful, knowledgeable, and of noble character.

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