
Muhammad Iqbal's Educational Thought in Islamic Education

Nuryanti¹⁾, Edi Yusrianto^{2)*}, Idris Harun³⁾

¹⁾ Sekolah Tinggi Agama Islam Sulthan Syarif Hasyim Siak sri Indrapura

^{2,3)} Universitas Islam Negeri Sultan Syarif Kasim Riau

* Edi Yusrianto

Email : nuryanti120483@gmail.com
barkunbarkun8@gmail.com
idrisharun@uin-suska.ac.id

Abstract

Muhammad Iqbal's educational thought offers an important philosophical foundation for developing Islamic education that is responsive to modern challenges while maintaining spiritual and moral values. This study aims to analyze and reconstruct Muhammad Iqbal's Islamic educational thought through an integrative framework. A qualitative approach with library research was employed by examining Iqbal's primary works and relevant recent scholarly literature. The data were analyzed using qualitative content analysis through the identification, categorization, interpretation, and synthesis of key concepts. The findings reveal five interconnected dimensions of Iqbal's educational thought: khudi as the foundation of self-development; the integration of reason and spirituality as the basis of knowledge; freedom and creativity as principles of learning; dynamism and ijtihad as foundations for educational renewal; and moral-social responsibility as the orientation of human development. Iqbal's philosophy emphasizes active learning, critical thinking, creativity, self-reliance, problem solving, and the development of intellectual, spiritual, physical, and social potential. These dimensions indicate that education should not merely transmit knowledge but should strengthen learners' personalities and prepare them to respond constructively to social, scientific, and technological change. The novelty of this study lies in integrating these previously fragmented dimensions into a coherent framework of Islamic education. The study concludes that Iqbal's educational philosophy remains relevant for developing contemporary Islamic education that is spiritual, rational, creative, progressive, adaptive, and socially responsible.

Keywords: Muhammad Iqbal, Islamic Education, Khudi, Educational Philosophy, Ijtihad.

INTRODUCTION

Education is a fundamental component of human life because it serves not only as a process of knowledge transmission but also as a means of developing personality, character, intellectual capacity, and social responsibility. Rapid social change, scientific advancement, globalization, and technological transformation require educational systems to continuously adapt to the needs and challenges of contemporary society. Such adaptation, however, should not be limited to technological innovation or curriculum reform; it also requires a philosophical foundation capable of maintaining moral, spiritual, and humanistic orientations. In the context of Islamic education, this need is particularly important because education is expected to develop not only intellectual competence but also spirituality, creativity, moral awareness, and social responsibility. Therefore, contemporary Islamic education needs to engage constructively with modernity while maintaining its fundamental values and religious identity (Diana & Shapawi, 2024; Hamzah et al., 2026).

Islam views human beings as creatures endowed with intellectual, spiritual, moral, and social potential that can be continuously developed through education. The Qur'an and Sunnah, as the primary sources of Islamic teachings, provide fundamental guidance for the development of reason, spirituality, morality, and human responsibility. From this perspective, Islamic education should not be confined to the transmission of religious knowledge but should facilitate the comprehensive development of human potential. One of the challenges confronting contemporary education is the tendency to emphasize instrumental, technical, and material achievements while giving insufficient attention to moral and spiritual development. This

condition highlights the need for an educational paradigm that integrates rationality, spirituality, personality, creativity, and social responsibility in the formation of human beings (Alim et al., 2025).

One of the prominent modern Muslim thinkers who offered an important philosophical foundation for such an educational orientation was Muhammad Iqbal. He was widely recognized as a philosopher, poet, intellectual, and Muslim reformer whose ideas significantly contributed to the reconstruction of Islamic thought in the modern era. Iqbal viewed Islam not as a static system of beliefs but as a dynamic worldview that encourages creativity, movement, development, and human transformation. His intellectual project emerged partly as a response to the stagnation of Muslim thought, excessive imitation (*taqlid*), intellectual passivity, and the inability of some Muslim societies to respond constructively to social and scientific change. Accordingly, Iqbal emphasized intellectual renewal, *ijtihad*, spiritual development, and the formation of creative human beings as essential elements in the reconstruction of Muslim civilization (Hasanah et al., 2025).

Iqbal's intellectual development was also strongly influenced by his encounter with European intellectual and social life. He appreciated the vitality, scientific progress, intellectual independence, and dynamic character of Western societies, while simultaneously criticizing secularism and the separation of spiritual values from material progress. Rather than rejecting Western civilization entirely, Iqbal sought to critically adopt its progressive intellectual spirit while reconstructing it within an Islamic worldview. For him, Muslim societies could benefit from scientific development, rational inquiry, creativity, and social dynamism without abandoning their spiritual and ethical foundations. This position demonstrates that Iqbal's thought was neither a simple rejection of modernity nor an uncritical acceptance of Western civilization; instead, it represented an effort to reconcile intellectual progress with Islamic spirituality.

The educational significance of Iqbal's philosophy is particularly evident in his concept of *khudi*, commonly understood as selfhood, individuality, or the development of the human self. *Khudi* occupies a central position in Iqbal's philosophical thought because it represents the individual's potential to become an independent, creative, responsible, and spiritually conscious person. In Iqbal's perspective, strengthening the self does not imply egoism or individualism detached from society. Rather, it refers to a process through which human beings recognize, develop, and actualize their God-given potential while contributing meaningfully to society. Education should therefore enable learners to develop self-awareness, intellectual independence, creativity, courage, moral responsibility, and the capacity to participate actively in social life. Recent studies have identified *khudi* as an important foundation of Iqbal's educational philosophy because it connects self-development with independence, creativity, spirituality, and social responsibility (An Nury et al., 2025; Alim et al., 2025).

From this perspective, Iqbal opposed educational practices that merely encouraged memorization, passive obedience, and the mechanical reproduction of knowledge. Such educational approaches may weaken intellectual independence and limit learners' capacity to develop their potential. Education should instead provide opportunities for critical thinking, experience, creativity, action, and responsible freedom. Freedom in Iqbal's educational philosophy does not mean unrestricted individual autonomy; rather, it should be accompanied by moral responsibility and spiritual consciousness. Learners should be encouraged to think independently, explore knowledge, make meaningful choices, and become active participants in the educational process. Consequently, the educational process should contribute to the formation of individuals who are dynamic, independent, creative, and responsible toward themselves, society, and God (Alim et al., 2025; Khanafi et al., 2025).

Another important dimension of Iqbal's educational thought concerns the relationship between intellectual development and spiritual experience. Scientific advancement should not necessarily be regarded as a threat to religion; instead, science and spirituality can complement

one another in developing a complete human personality. Iqbal therefore challenged the rigid dichotomy between religious sciences and modern knowledge. Education should provide opportunities for learners to engage with scientific developments while maintaining ethical and spiritual consciousness. In this regard, Iqbal's progressive educational thought provides a philosophical basis for integrating Islamic values with science, humanities, intellectual inquiry, and social experience. Such an approach positions education as a dynamic process connecting faith, reason, intuition, experience, creativity, and human action (Sadewo & Sajari, 2023; Diana & Shapawi, 2024).

Iqbal's educational philosophy remains relevant to contemporary Islamic education, particularly amid rapid technological development, globalization, and changes in the nature of knowledge and learning. Contemporary education is expected to prepare learners not only to master knowledge and technology but also to maintain moral integrity, spiritual awareness, cultural identity, creativity, and social responsibility. An education system that prioritizes technological and cognitive competence without adequate ethical and spiritual foundations may produce individuals who are technically capable but insufficiently prepared to address the moral complexities of contemporary life. Iqbal's ideas concerning khudi, intellectual freedom, creativity, spiritual development, and the actualization of human potential therefore provide important philosophical resources for addressing contemporary educational challenges (Aini, 2025). More recent scholarship has also emphasized that selfhood, creativity, intellectual dynamism, and moral responsibility constitute significant elements of Iqbal's educational reconstruction that can contribute to the development of contemporary Islamic education (Hamzah et al., 2026).

Several previous studies have examined different dimensions of Muhammad Iqbal's educational thought. Sadewo and Sajari (2023) discussed Iqbal's contribution to the modernization of Islamic education and emphasized his concern with individual creativity. Diana and Shapawi (2024) examined Iqbal's progressive educational philosophy in relation to Islamic curriculum development, particularly the integration of religious and scientific knowledge. Khanafi et al. (2025) analyzed Iqbal's educational philosophy in relation to contemporary curriculum reform, highlighting freedom, independence, creativity, spirituality, and responsibility. Meanwhile, An Nury et al. (2025) discussed the reconstruction of Iqbal's educational thought through the dimensions of individuality, intellectual development, intuition, creativity, and social education. Alim et al. (2025) focused specifically on the actualization of Iqbal's educational philosophy in modern education, whereas Hamzah et al. (2026) examined Iqbal's educational reconstruction in comparison with other modern Muslim reformist thought.

Despite these important contributions, a research gap remains in the existing literature. Previous studies have generally examined Iqbal's educational thought through particular and relatively separate dimensions, such as khudi, curriculum development, modernization, creativity, contemporary curriculum reform, or comparisons with other Muslim thinkers. Consequently, there remains a need for a more integrative examination that connects Iqbal's conception of human beings, epistemology, khudi, intellectual and spiritual development, freedom, creativity, dynamism, *ijtihad*, and moral-social responsibility within a coherent framework of Islamic education. These dimensions should not be treated as isolated concepts because they are interconnected components of Iqbal's broader philosophical understanding of God, humanity, knowledge, action, society, and historical change. An integrated examination is therefore necessary to provide a more comprehensive understanding of the structure and educational implications of Iqbal's thought.

The novelty of this study lies in its integrative reconstruction of Muhammad Iqbal's Islamic educational thought through five interconnected dimensions: (1) khudi as the foundation of learners' personality and self-development; (2) the integration of reason, intuition, experience, and spirituality as the epistemological foundation of education; (3) freedom, creativity, and dynamism as principles of the educational process; (4) *ijtihad* as a foundation for intellectual

renewal and responsiveness to social change; and (5) moral and social responsibility as the orientation of human self-actualization. These dimensions are further employed to explain the implications of Iqbal's thought for educational aims, the characteristics of learners, the role of educators, learning processes, and the development of contemporary Islamic education. Thus, rather than merely providing a historical description of Muhammad Iqbal's ideas, this study seeks to formulate an integrated conceptual framework demonstrating how Iqbal's philosophy can contribute to the development of an Islamic educational paradigm that is spiritual, rational, creative, progressive, dynamic, and responsive to contemporary change.

RESEARCH METHODS

This study employed a qualitative library research approach to examine Muhammad Iqbal's Islamic educational thought. The data were collected from primary sources, especially Iqbal's works, and secondary sources such as books and recent journal articles. Library research was used to identify, interpret, and synthesize relevant concepts related to Islamic education (Ji, 2024; Marzi et al., 2025).

The data were analyzed using qualitative content analysis by reading the selected sources, identifying key ideas, grouping them into themes, and interpreting their meanings (Lyhne et al., 2025). The analysis focused on khudi, the integration of reason and spirituality, freedom and creativity, dynamism and *ijtihad*, and moral-social responsibility in relation to contemporary Islamic education.

RESULTS AND DISCUSSION

The analysis of Muhammad Iqbal's educational thought revealed five interconnected dimensions that form the foundation of his philosophy of Islamic education: khudi (selfhood), the integration of reason and spirituality, freedom and creativity, dynamism and *ijtihad*, and moral-social responsibility. These dimensions demonstrate that Iqbal did not conceptualize education merely as the transmission of knowledge but as a comprehensive process of human development. His educational philosophy aims to develop individuals who are intellectually capable, spiritually conscious, creative, independent, and socially responsible. This interpretation is consistent with recent studies emphasizing the comprehensive character of Iqbal's educational philosophy and its continuing relevance to contemporary Islamic education (Diana & Shapawi, 2024; Alim et al., 2025; Hamzah et al., 2026).

Khudi as the Foundation of Human Development

The first major finding concerns the concept of khudi, which occupies a central position in Iqbal's educational philosophy. Khudi refers to selfhood, individuality, or the human ego that must be continuously strengthened and developed. The development of khudi involves obedience to divine principles, self-control, and the realization of human responsibility as God's representative on earth. In this sense, self-development does not lead to selfish individualism but toward the formation of an independent and morally responsible personality. The source material also indicates that Iqbal connects khudi with *bi-khudi*, emphasizing that individual development ultimately needs to be connected with society and the wider community.

In educational terms, this concept implies that learners should not be treated merely as passive recipients of knowledge. Education should provide opportunities for them to recognize their abilities, strengthen their identities, and actualize their potential through constructive activities. Iqbal therefore views education as a means of developing intellectual, physical, and volitional dimensions of human beings while directing them toward creative and constructive actions. This finding supports Jannataini et al. (2025), who identify khudi as an important philosophical foundation of Iqbal's conception of human development, and Alim et al. (2025),

who emphasize its relevance to independence, creativity, and self-actualization in modern education. Thus, the educational significance of khudi lies in developing learners who possess strong identities while remaining ethically and socially oriented.

Integration of Reason and Spirituality

The second finding reveals that Iqbal rejects the separation between intellectual development and spirituality. He assigns an important role to reason because human beings are required to observe, investigate, and understand reality through intellectual activity. According to Iqbal, the use of reason is closely related to faith because understanding nature and its laws enables human beings to recognize the meaning and order of creation. At the same time, rational knowledge alone is insufficient; intellectual inquiry must remain connected with religious knowledge, revelation, intuition, and spiritual consciousness.

This integration has significant implications for Islamic education. Islamic education should avoid a rigid dichotomy between religious and scientific knowledge and instead promote dialogue between revelation, reason, experience, and spirituality. Such an approach enables learners to develop scientific competence without losing their ethical and spiritual orientation. Diana and Shapawi (2024) similarly argue that Iqbal's educational thought provides a basis for integrating Islamic values with science and humanities. Jannataini et al. (2025) further demonstrate that Iqbal's epistemological perspective brings together intellectual and spiritual sources of knowledge. Therefore, Iqbal's philosophy offers a relevant foundation for contemporary Islamic education that seeks to balance scientific advancement with moral and spiritual development.

Freedom, Creativity, and Active Learning

The third finding concerns the importance of freedom, creativity, and active participation in the educational process. Iqbal considered ideal education to be dynamic and creative rather than passive and mechanical. Education should encourage learners to develop their creative potential and equip them with the willingness and ability to acquire new knowledge. The materials analyzed indicate that Iqbal favored learning approaches such as self-activity, learning by doing, questioning, project-based activities, and problem solving because these methods encourage learners to actively construct knowledge rather than merely memorize information.

This perspective places learners at the center of the educational process. The teacher's role is therefore not simply to deliver information but to create learning experiences that stimulate inquiry, experimentation, critical thinking, and creativity. Such ideas are highly compatible with contemporary learner-centered education. Khanafi et al. (2025) identify freedom, independence, creativity, and responsibility as important elements of Iqbal's educational philosophy that remain relevant to current curriculum reform. Alim et al. (2025) similarly emphasize that Iqbal's educational thought encourages active and creative learners. However, freedom in Iqbal's perspective is not unlimited; it must remain connected with responsibility and spiritual values. Consequently, creative education should develop both intellectual autonomy and ethical discipline.

Dynamism and Ijtihad as Principles of Educational Renewal

The fourth finding relates to Iqbal's concept of dynamism and ijtihad. Iqbal regarded intellectual stagnation as one of the major causes of the decline of Muslim societies. He criticized excessive conservatism, passive interpretations of spirituality, and the closure of opportunities for intellectual renewal. For Iqbal, Islam contains a dynamic principle that allows Muslims to respond creatively to changing social conditions. Ijtihad therefore represents an intellectual mechanism through which Islamic principles can be understood and applied to new realities and emerging problems.

Applied to education, this principle suggests that Islamic educational institutions should remain open to innovation while maintaining their religious foundations. Curriculum, teaching approaches, educational technology, and learning environments should be continuously developed in response to social and scientific change. Iqbal's philosophy therefore does not support an educational system that merely reproduces traditional knowledge without critical engagement. Instead, it encourages educators and learners to interpret knowledge dynamically and address new problems through reasoning and creativity. This interpretation corresponds with Diana and Shapawi (2024), who associate Iqbal's thought with progressive curriculum development, and Hamzah et al. (2026), who emphasize reconstruction and renewal as central elements of his educational philosophy. Thus, *ijtihad* can be understood not only as a legal concept but also as an intellectual principle supporting educational innovation.

The fifth finding demonstrates that Iqbal's conception of education extends beyond individual achievement toward moral and social responsibility. Although *khudi* emphasizes the strengthening of individual personality, the individual cannot be separated from society. The development of the self should eventually enable learners to make meaningful contributions to social life. Iqbal's concept of an ideal community emphasizes justice, equality, leadership, and the ability of human beings to contribute creatively to civilization. Thus, education should produce individuals who possess both personal strength and social awareness.

This social orientation is evident in Iqbal's view that education should enable individuals to respond to problems faced by themselves and their communities. Education should develop intellectual, physical, and creative capacities while directing those capacities toward constructive social action. In this respect, education becomes a means of preparing learners to participate actively in society rather than merely pursuing personal success. This finding supports Khanafi et al. (2025), who highlight responsibility as a central dimension of Iqbal's educational philosophy, as well as Hamzah et al. (2026), who emphasize the relationship between self-development, morality, and social transformation. Therefore, Iqbal's educational thought provides an important framework for connecting individual development with social responsibility.

Relevance to Contemporary Islamic Education

The findings demonstrate that Muhammad Iqbal's educational philosophy remains relevant to contemporary educational challenges. Iqbal proposed an education that does not simply imitate either traditional Eastern or modern Western systems but critically integrates their strengths. In his perspective, education should harmonize spirituality with intellectual progress and enable individuals to address real-life problems creatively. The analyzed materials specifically emphasize that contemporary Islamic education should strengthen learners' self-capacity, develop their intellectual and physical potential, cultivate creativity, and equip them to respond to emerging individual and social problems.

Iqbal's educational philosophy is particularly relevant in an era characterized by rapid technological development and changing forms of knowledge. Contemporary learners require intellectual flexibility and technological competence, but these capacities also need to be accompanied by moral awareness, spiritual values, creativity, and responsibility. Aini (2025) emphasizes that Iqbal's ideas remain relevant to challenges associated with modernity, globalization, and technological development. Similarly, Hamzah et al. (2026) position Iqbal's educational reconstruction as an important philosophical resource for contemporary Islamic education. His educational thought therefore offers an alternative to educational models that emphasize technical competence while neglecting the development of human character and spirituality.

Overall, the results extend previous studies by demonstrating that Iqbal's educational concepts should not be interpreted separately. *Khudi* provides the foundation for personal development; reason and spirituality shape the process of knowing; freedom and creativity

determine the character of learning; *ijtihad* provides the principle of intellectual renewal; and moral-social responsibility determines the ultimate direction of education. These five dimensions form an integrated educational framework. In this framework, the purpose of Islamic education is not merely to produce knowledgeable individuals but to develop human beings who are spiritually grounded, intellectually independent, creative in responding to change, and responsible for improving society. This integrative reconstruction constitutes the main contribution of the present study and demonstrates the continuing significance of Muhammad Iqbal's thought for developing a spiritual, rational, creative, progressive, and socially responsible paradigm of Islamic education.

DISCUSSION

The findings indicate that Muhammad Iqbal's educational philosophy is fundamentally oriented toward the formation of a dynamic, independent, spiritual, and socially responsible human being. The concept of *khudi* occupies a central position because education, in Iqbal's view, should strengthen human personality rather than produce passive individuals. The development of *khudi* involves self-awareness, self-control, obedience to divine values, and the actualization of human potential. At the same time, *khudi* is connected with *bi-khudi*, indicating that individual development cannot be separated from social responsibility and communal life. This finding is consistent with Jannataini et al. (2025), who position *khudi* as an important ontological foundation of Iqbal's educational philosophy, and Alim et al. (2025), who emphasize its relevance to independence, creativity, and self-development. Therefore, education based on Iqbal's philosophy should develop learners who possess strong personal identities while remaining morally and socially responsible.

Another important aspect of Iqbal's educational thought is the integration of reason and spirituality. Iqbal gives reason an essential role in understanding reality, exploring nature, and developing scientific knowledge, but he does not regard rationality as the only source of knowledge. Intellectual activity should remain connected with revelation, intuition, spiritual experience, and moral values. The analyzed material demonstrates that Iqbal considers reason necessary for scientific advancement while warning that knowledge cannot be based solely on rational capacity without spiritual and religious foundations. This interpretation supports Diana and Shapawi (2024), who emphasize the integration of religious and scientific knowledge in Iqbal's educational thought, as well as Jannataini et al. (2025), who identify the relationship between reason, experience, intuition, and revelation in his epistemological framework. In contemporary Islamic education, this perspective is particularly relevant for overcoming the dichotomy between religious studies and modern sciences.

The findings also demonstrate that Iqbal's educational philosophy strongly emphasizes freedom, creativity, and active learning. His educational orientation rejects excessive dependence on memorization and passive knowledge transmission. Instead, learners should be encouraged to engage directly with knowledge through self-activity, learning by doing, questioning, project work, and problem solving. These approaches suggest that Iqbal's philosophy anticipated several principles associated with contemporary learner-centered education. Khanafi et al. (2025) similarly identify independence, creativity, freedom, and responsibility as major elements of Iqbal's educational philosophy, while Alim et al. (2025) emphasize the importance of active and creative human development. However, freedom in Iqbal's thought should not be interpreted as unrestricted autonomy. Educational freedom must remain connected to ethical responsibility and spiritual consciousness, making creativity a means of constructive self-development rather than individual self-interest.

Iqbal's emphasis on dynamism and *ijtihad* further demonstrates that Islamic education should remain responsive to changing circumstances. He regarded intellectual stagnation, excessive conservatism, and the closure of *ijtihad* as factors contributing to the decline of

Muslim societies. For Iqbal, *ijtihad* enables Muslims to respond to emerging problems through critical reasoning while remaining grounded in Islamic principles. From an educational perspective, this implies that curricula, learning strategies, educational institutions, and pedagogical practices should continuously develop in response to social, scientific, and technological change. This argument is consistent with Diana and Shapawi (2024), who associate Iqbal's thought with progressive curriculum development, and Hamzah et al. (2026), who emphasize reconstruction and intellectual renewal in contemporary Islamic education. Thus, *ijtihad* can be understood as both a religious principle and an intellectual foundation for educational innovation.

Importantly, Iqbal does not separate individual development from social transformation. Education should enable learners to develop intellectual, physical, spiritual, and creative capacities while preparing them to contribute to society. The material analyzed in this study indicates that education should help individuals address new problems, adapt constructively to changing social conditions, and participate actively in improving communal life. This perspective reinforces the idea that the ultimate objective of education is not merely individual academic achievement but the formation of human beings capable of constructive participation in civilization. Khanafi et al. (2025) similarly emphasize responsibility as an important element of Iqbal's educational philosophy, while Hamzah et al. (2026) connect individual development with broader moral and social transformation. Consequently, Iqbal's educational philosophy provides a balance between personal autonomy and collective responsibility.

The significance of these findings lies in the integrated relationship among the five dimensions identified in this study. Previous studies have frequently examined *khudi*, curriculum development, modernization, creativity, or educational reform as relatively separate aspects of Iqbal's philosophy (Diana & Shapawi, 2024; Alim et al., 2025; Khanafi et al., 2025). The present study demonstrates that these ideas form a coherent educational framework: *khudi* provides the foundation for personal development; reason and spirituality constitute the basis of knowledge; freedom and creativity characterize the learning process; dynamism and *ijtihad* provide the mechanism for educational renewal; and moral-social responsibility defines the ultimate orientation of education. This integrative interpretation extends previous scholarship by positioning Iqbal's philosophy not merely as a historical educational discourse but as a conceptual framework for contemporary Islamic education.

In the contemporary context, Iqbal's thought offers an important response to educational systems increasingly influenced by globalization, digital transformation, and technological advancement. Modern learners require scientific knowledge, digital competence, creativity, and adaptability, but these abilities should be accompanied by spiritual awareness, ethical judgment, and social responsibility. Aini (2025) argues that Iqbal's educational ideas remain relevant to contemporary challenges associated with globalization and technological development, while Hamzah et al. (2026) emphasize their potential contribution to the reconstruction of Islamic education. Therefore, the relevance of Iqbal's philosophy lies in its capacity to offer an educational paradigm that does not reject modernity but critically engages with it. Such a paradigm seeks to develop learners who are spiritually grounded, intellectually critical, creatively active, adaptive to change, and socially responsible, thereby maintaining the distinctive values of Islamic education while responding constructively to contemporary challenges.

CONCLUSION

This study concludes that Muhammad Iqbal's Islamic educational thought presents an integrative framework for developing human beings who are spiritually grounded, intellectually active, creative, independent, and socially responsible. The analysis identified five interconnected dimensions: *khudi* as the foundation of self-development, the integration of

reason and spirituality as the basis of knowledge, freedom and creativity as principles of learning, dynamism and ijtihad as foundations for educational renewal, and moral-social responsibility as the ultimate orientation of education. Iqbal's educational philosophy rejects passive learning and emphasizes active participation, critical thinking, learning by doing, problem solving, and the development of learners' intellectual, physical, and spiritual potential.

Iqbal's thought remains relevant to contemporary Islamic education because it offers a balanced response to modernity, scientific development, and social change without separating intellectual progress from religious and moral values. Islamic education, therefore, should not merely transmit knowledge but should strengthen learners' personalities, encourage creativity, develop their ability to respond to new problems, and prepare them to contribute constructively to society. The main contribution of this study is the reconstruction of Iqbal's educational ideas into a coherent framework that positions Islamic education as a dynamic process of self-development, intellectual renewal, spiritual formation, and social transformation. Consequently, Muhammad Iqbal's educational philosophy can serve as a conceptual foundation for developing contemporary Islamic education that is rational, spiritual, creative, progressive, adaptive, and socially responsible.

REFERENCES

- Aini, R. S. (2025). Relevansi pemikiran pendidikan Islam Muhammad Iqbal terhadap tantangan pendidikan modern. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 9(2), 320–328. <https://doi.org/10.30651/sr.v9i02.26653>
- Alim, A., Saputra, A., & Arif, M. (2025). The actualisation of Muhammad Iqbal's Islamic educational philosophy in the context of modern education. *Al-Hikmah: International Journal of Islamic Studies*, 1(2). <https://doi.org/10.64540/m512zy90>
- An Nury, A. H., Wijaya, M. S., Bukhari, Utari, N. M., & Syaifuddin, M. (2025). Rekonstruksi pemikiran pendidikan Islam: Tela'ah pemikiran Muhammad Iqbal. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 3(4), 3361–3368. <https://doi.org/10.31004/jerkin.v3i4.1017>
- Atika, F. B., & Al Hamid, R. (2023). Kebebasan anak perspektif filsafat khudi Muhammad Iqbal pada TKIT Salsabila Al-Muthi'in Bantul. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 23(1), 37–46. <https://doi.org/10.21831/hum.v23i1.52994>
- Diana, D., & Shapawi, A. M. M. (2024). Islamic education curriculum development: Muhammad Iqbal's thoughts on progressive Islamic education. *Itqan: Jurnal Ilmu-Ilmu Kependidikan*, 15(1), 75–86. <https://doi.org/10.47766/itqan.v15i1.2384>
- Fahrurrozi, F., & Ichsan, S. M. (2024). Pembaharuan pendidikan Islam: Studi atas pemikiran Sir Muhammad Iqbal tinjauan filsafat pendidikan Islam. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan*, 8(1). <https://doi.org/10.47006/er.v8i1.19695>
- Hamzah, T., Zuhdiyah, Z., Maryamah, M., & Soraya, N. (2026). From reform to reconstruction: Educational philosophy of Muhammad Abduh and Muhammad Iqbal in contemporary Islamic education. *Jurnal Konseling Pendidikan Islam*, 7(2). <https://doi.org/10.32806/jkpi.v7i2.1619>
- Iqbal, M. (2013). *The reconstruction of religious thought in Islam*. Stanford University Press.
- Jaelani, J., Alkausar, M. M., & Alby, M. M. S. (2025). Pemikiran pendidikan Islam Muhammad Iqbal dan relevansinya dengan pendidikan akhlak. *Mustaneer: Journal of Islamic Thought and Civilization*, 1(1), 79–95. <https://doi.org/10.61630/mjtc.v1i1.6>
- Jannataini, Z., Jamali, J., & Sumanta, S. (2025). Philosophical foundation of Islamic education in Muhammad Iqbal's *Asrar-i Khudi*: An ontological, epistemological, and axiological analysis. *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan*, 9(1), 83–99. <https://doi.org/10.30983/fuaduna.v9i1.9434>
- Ji, Y. (2024). A methodological exploration of document analysis as a qualitative research method. *Journal of Qualitative Inquiry*, 10(3), 25–56. <https://doi.org/10.30940/JQI.2024.10.3.25>
- Khanafi, A. F., Arifin, S., & Mukhlis, F. (2025). Muhammad Iqbal's Islamic education philosophy: Critical analysis MBKM curriculum. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 11(1), 1–20. <https://doi.org/10.20871/kpjipm.v11i1.390>
- Lyhne, C. N., Thisted, J., & Bjerrum, M. (2025). Qualitative content analysis—framing the analytical

- process of inductive content analysis to develop a sound study design. *Quality & Quantity*, 59, 5329–5349. <https://doi.org/10.1007/s11135-025-02220-9>
- Marzi, G., Balzano, M., Caputo, A., & Pellegrini, M. M. (2025). Guidelines for bibliometric-systematic literature reviews: 10 steps to combine analysis, synthesis and theory development. *International Journal of Management Reviews*, 27, 81–103. <https://doi.org/10.1111/ijmr.12381>
- Rahmawati, I. N., Fitri, N. R., & Sari, H. P. (2024). Membangun pendidikan karakter melalui filosofi Muhammad Iqbal tentang insan kamil. *QOUBA: Jurnal Pendidikan*, 1(1), 149–156. <https://doi.org/10.61104/qouba.v1i1.138>
- Sadewo, B. S., & Sajari, D. (2023). Modernisasi pendidikan Islam: Studi komparasi pemikiran Muhammad Iqbal dan Fazlur Rahman. *POTENSIA: Jurnal Kependidikan Islam*, 9(2), 167–184. <https://doi.org/10.24014/potensia.v9i2.24166>