

Received: 2023-12-23, Received in revised form: 2024-06-22, Accepted: 2024-06-30

Islamic Education Curriculum Development: Muhammad Iqbal's Thoughts on Progressive Islamic Education

Diana^{1*}, Ahmad Muzammil Mohamed Shapawi²

¹Institut Agama Islam Almuslim Aceh, ²Institut Kemahiran Islam Darul Ridzuan, Malaysia

e-mail: * doktordiana87@gmail.com

DOI: <https://doi.org/10.47766/itqan.v15i1.2384>

ABSTRACT

This research examines Muhammad Iqbal's thoughts on the development of Islamic education curriculum with a focus on the integration of science and religion in contemporary education. The background of this research is the need for curriculum renewal that is relevant to the advancement of modern knowledge and the needs of society. The research method used is descriptive-analytical literature review by collecting and analyzing Iqbal's works and other related literature. The findings of the research show that Iqbal advocated a holistic education, combining Islamic spiritual values with scientific knowledge and humanities to create a comprehensive curriculum that meets the demands of the times. The study suggests that Iqbal's approach can serve as a basis for designing an Islamic education curriculum that produces graduates with balanced intellectual, spiritual, and social skills who are ready to contribute to the development of a dynamic and inclusive society.

Keywords: *Curriculum Development, Islamic Education Curriculum, Muhammad Iqbal, Progressive Islamic Education*

Copyright Holder: © Diana, Ahmad Muzammil Mohamed Shapawi (2024)

This is an open-access article under the [CC-BY-SA License](https://creativecommons.org/licenses/by-sa/4.0/)



ABSTRAK

Penelitian ini mengkaji pemikiran Muhammad Iqbal terhadap pengembangan kurikulum pendidikan Islam, dengan menekankan pada integrasi antara ilmu pengetahuan dan agama dalam konteks pendidikan kontemporer. Latar belakang penelitian ini adalah kebutuhan akan pembaruan kurikulum yang relevan dengan perkembangan ilmu pengetahuan modern dan kebutuhan masyarakat. Metode penelitian yang digunakan adalah kajian pustaka yang bersifat deskriptif-analitis, dengan mengumpulkan dan menganalisis karya-karya Iqbal serta literatur terkait lainnya. Hasil penelitian menunjukkan bahwa Iqbal mendorong pendidikan yang holistik, menggabungkan nilai-nilai spiritual Islam dengan pengetahuan ilmiah dan humaniora untuk menciptakan kurikulum yang komprehensif dan relevan dengan kebutuhan

zaman. Penelitian ini menunjukkan bahwa pendekatan Iqbal diharapkan dapat menjadi landasan dalam merancang kurikulum pendidikan Islam yang mampu menghasilkan lulusan dengan kemampuan intelektual, spiritual, dan sosial yang seimbang, siap berkontribusi dalam pembangunan masyarakat yang dinamis dan inklusif.

Kata Kunci: *Pengembangan Kurikulum, Kurikulum Pendidikan Islam, Muhammad Iqbal, Pendidikan Islam Progresif*

INTRODUCTION

Islamic education plays a central role in shaping the character and morality of Muslims, while its curriculum development continues to evolve in line with the dynamics of the times and the increasingly complex demands of society. In this context, the thoughts of Muhammad Iqbal, a renowned 20th century Islamic philosopher and thinker, offer valuable insights to guide the transformation and development of Islamic education curriculum. In his work, *The Reconstruction of Religious Thought in Islam*, Iqbal presents a vision of how Islamic education should be integrated with universal values and address contemporary challenges in a progressive and adaptive manner (Iqbal, 2013).

Muhammad Iqbal, also known as Allamah Iqbal, was born in Pakistan in 1877 and is one of the leading figures in modern Islamic thought. His thought not only reflects the essence of Islamic teachings, but also offers a broad perspective on the role of education in preparing Muslim societies for the transition from colonialism to modernity. In his view, Islamic education should not be stagnant or isolated, but should evolve in response to rapidly changing social, economic, and technological demands (Hassan, 1985).

The main objective of this article is to explore the relevance of Muhammad Iqbal's thoughts in the context of adaptive and progressive Islamic education curriculum development. By analyzing key concepts proposed by Iqbal, this article aims to identify concrete ways in which his ideas can be applied to the renewal of Islamic education. Through this study, practical solutions are expected to be found for formulating a curriculum that is not only strong in Islamic values but also relevant to the ever-changing needs of the present.

In addition to providing a deeper understanding of Iqbal's contributions to Islamic education, this article also emphasizes the importance of innovation in implementing his thoughts. By highlighting this concept of innovation, the article seeks to inspire curriculum development that can face modern global challenges and prepare future generations who are resilient in both knowledge and faith.

RESEARCH METHOD

The approach used in this research is library research, conducted by reviewing and examining literature relevant to the discussion topic of Muhammad Iqbal's thoughts in Islamic education. Through this literature approach, the collected sources vary in line with the title of the research (Sugiyono, 2015).

This research collected data from various literature sources such as books, journal articles, conference papers, and other relevant documents that discuss Muhammad Iqbal's thought and Islamic education. Source selection criteria included relevance to the topic, credibility of the author, and year of publication to ensure accurate and current information (Moleong, 2018). Sources were selected based on their relevance and contribution to the understanding of Iqbal's thought in the context of Islamic education. Only sources that are considered credible and in-depth are included in the analysis.

The collected data will be analyzed using the method of content analysis. The process of analysis will include identifying the major themes in Iqbal's thought, interpreting the historical and philosophical contexts, and relating them to contemporary challenges in Islamic education curriculum development. Sources will be critically evaluated to ensure the validity and reliability of the research. Data will be triangulated by comparing different sources to get a more complete picture and reduce bias. (Arikunto, 2019; Bungin, 2019).

RESULTS AND DISCUSSION

Muhammad Iqbal's Thoughts on Islamic Education

Muhammad Iqbal's thoughts on Islamic education emphasized the integration of science and religion as a fundamental basis for the learning process. Iqbal believed that for Muslims to achieve sustainable progress, they needed to understand and apply Islamic teachings holistically in all aspects of life, including modern science. He suggested that the curriculum of Islamic education should not only focus on religious aspects, but should also be open to secular knowledge (Iqbal, 2013). This is supported by research that shows the importance of integrating religious and scientific education in shaping the character and holistic understanding of students (Al-Attas, 1980; Azra, 2006).

Islamic education aims to transform behavior from bad to good through the teaching process. As society evolves, Islamic education has also transitioned from primitive methods to forms of education that are compatible with current societal developments.

According to Iqbal, Islamic education should not only be a means of transmitting knowledge, but also a process of liberation that enables individuals to free themselves from the limitations of thought and ignorance (Iqbal, 2013). Liberating education can improve students' critical abilities and independence, in line with the concept of liberation education (Freire, 1970). Islamic education is expected to produce individuals who are critical, independent, and have a broad vision of the world. Therefore, Iqbal encouraged Islamic education to always be relevant to modern times.

Iqbal emphasized that the educational curriculum must continue to adapt to the development of science and technology to produce individuals who are ready to face global challenges. Curriculum relevance is the key to bridging the gap between tradition and progress (Iqbal, 2013), thus enabling Muslims to make significant contributions in various spheres of life. Education must be responsive to the changing needs of society. Iqbal extended this concept by integrating it with Islamic values, emphasizing the importance of moral character formation through education (Miller, 2007; Al-Attas, 1980).

Iqbal viewed Islamic education as creating qualified and noble leaders. He believed that leaders who have a deep understanding of Islamic values will be able to bring about positive changes in society (Iqbal, 1934). Therefore, Islamic education must prepare a generation that is not only intellectually intelligent but also has social concern and the courage to lead (Freire, 1970). This is in line with Jaya et al. (2023) who state that education that focuses on developing ethical leadership can produce leaders who are able to face social challenges effectively. With a strong understanding of Islamic teachings, individuals can become agents of change who contribute to the development of society and the overall well-being of Muslims.

Principles of Islamic Education Curriculum Development According to Muhammad Iqbal

Islamic education curriculum development according to Muhammad Iqbal puts forward some basic principles that are relevant to address contemporary challenges. Iqbal emphasizes the importance of a curriculum that is relevant and adaptive to changing times without sacrificing the fundamental values of Islam. In addition, the integration of science and religion is considered the key to creating a pious and knowledgeable generation. The formation of character and morality, as well as the encouragement of independence and freedom of thought, were also key principles in the curriculum proposed by Iqbal.

The principles of Islamic education curriculum development according to Muhammad Iqbal are depicted as follows:

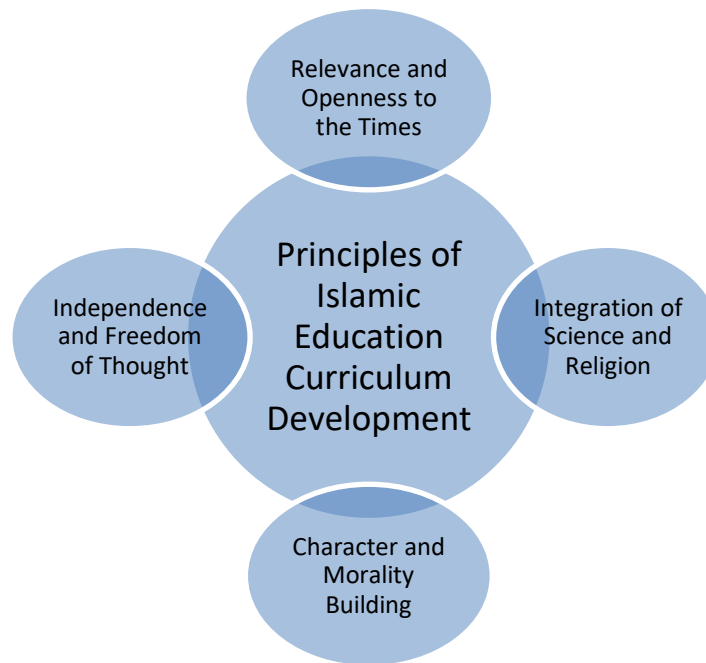


Figure 1: Principles of Islamic Education Curriculum Development

Figure 1 above represents principles that can serve as a foundation for thinking and can be explained as follows:

1. Relevance and Openness to the Times

Iqbal emphasizes the importance of keeping the curriculum relevant to the times without compromising the fundamental values of Islam. The curriculum should be responsive to contemporary changes and demands, which can be achieved through comprehensive study and careful planning (Iqbal, 2013). Fullan (2015) supports this by emphasizing the importance of a curriculum that is adaptive and responsive to global changes. Iqbal emphasizes that the Islamic education curriculum must be able to adapt to the changing times without losing the fundamental Islamic values.

2. Integration of Science and Religion

Iqbal argues that the separation between science and religion will harm Muslims (Iqbal, 1908). Therefore, the Islamic education curriculum should include worldly sciences alongside religious aspects. Rahman (1982) supports this view, pointing out that integrating science and religion can help create a pious and knowledgeable generation. Therefore, integrating science and religion in the Islamic education curriculum is essential. This

principle is in line with holistic education theory which emphasizes the importance of developing all aspects of a person-intellectual, emotional, social, physical, artistic, creative, and spiritual (Miller, 2007). Al-Attas (1980) also stresses the importance of integrating knowledge and religion in Islamic education, stating that dualism in education must be avoided.

3. Character and Morality Building

According to Iqbal, Islamic education should focus on forming individuals with noble character and high morality (Iqbal, 2013). The curriculum should be designed to provide a foundation of Islamic ethics and values that guide individuals' behavior in daily life so that they are prepared to lead positive changes in society. Lickona (2019) supports this view by stating that a curriculum designed to build moral character can produce individuals who behave ethically in everyday life.

4. Independence and Freedom of Thought

According to Iqbal, Islamic education should create an environment that encourages independence of thought and freedom of thought (Iqbal, 1908). The curriculum should enable students to think critically, evaluate, and make wise decisions in accordance with Islamic values. This is in line with constructivist theory which emphasizes that learning is an active process in which learners construct their understanding and knowledge based on experience and interaction with the environment (Piaget, 1977). Research by Sholihah (2021) found that an educational environment that encourages independence of thought and freedom of thought contributes to the development of greater intellectual capacity in students.

The principles of Islamic education curriculum development according to Muhammad Iqbal highlight the importance of relevance to contemporary developments, integration of science and religion, character building and morality, and independence and freedom of thought. These principles emphasize that Islamic education must be able to respond to contemporary challenges while maintaining essential religious values. By integrating worldly and religious knowledge, Islamic education is expected to produce a generation that is not only pious, but also intelligent, strong in character, ready to face change, and lead positive transformations in society.

Implementation of Muhammad Iqbal's Thought in Islamic Education Curriculum Development

Muhammad Iqbal's thoughts on Islamic education offer a dynamic and progressive perspective on curriculum development. Iqbal emphasized the importance of deeply integrating Islamic values into every aspect of the

curriculum to ensure that education serves not only as a means of imparting knowledge, but also as a tool for character and moral development. In addition, Muhammad Iqbal encouraged greater creativity and innovation in the educational process and viewed education as a means of individual liberation and empowerment. Through this approach, the Islamic curriculum is expected to produce individuals who are not only knowledgeable, but also strong, creative, and highly competitive in the face of modern challenges.

The following is an overview of the implementation of the development of Muhammad Iqbal's Islamic Education Curriculum:

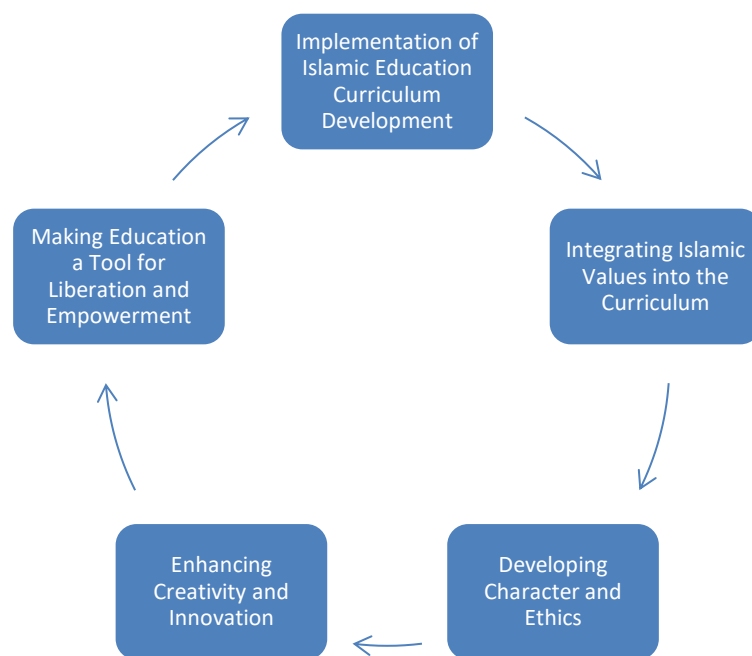


Figure 2: Implementation of Islamic Education Curriculum Development

Figure 2: Implementation of Islamic Education Curriculum Development

The figure above reflects the implementation of the development of the Islamic education curriculum expected to produce individuals who are not only knowledgeable but also possess strong character, creativity, and high competitiveness in the face of modern challenges. In detail, Figure 2 can be explained as follows:

1. Integration of Islamic Values in the Curriculum

The implementation of Muhammad Iqbal's concept in the development of Islamic education involves the deep integration of Islamic values in the curriculum (Iqbal, 2013). This concept results in a curriculum that not only presents academic information, but also instills Islamic values in every aspect

of learning. Miller (2007) supports this concept by emphasizing that a values-based holistic education can produce intellectually and spiritually balanced individuals.

2. Character and Ethics Building

The implementation of Iqbal's thoughts in Islamic education also includes character and ethics building (Iqbal, 1908). These principles are in line with character education theory, which emphasizes the importance of integrating moral and ethical values into the curriculum to form individuals with responsibility and integrity (Lickona, 2019). Salabi's (2020) research shows that a curriculum designed based on Islamic values can create a learning environment that supports character and ethical development. A curriculum based on Iqbal's concept should be designed to guide students in developing moral attitudes, noble personalities, and ethics in accordance with Islamic teachings (Iqbal, 2013). This is supported by research showing that integrating moral values into education can improve the quality of student character (Ritonga, 2016).

3. Enhancing Creativity and Innovation

One of the key aspects of implementing Iqbal's concept is to foster creativity and innovation (Iqbal, 1908). Fawaidi's (2021) research shows that a curriculum that promotes creativity can help students develop critical and innovative thinking skills, which are essential in addressing contemporary challenges.

4. Education as a Tool of Liberation and Empowerment

Iqbal's concept of education as liberation and empowerment should also be reflected in the practice of Islamic education (Iqbal, 2013). Tolchah's (2015) research shows that education that focuses on empowering students through the development of critical and practical skills can increase their active participation in community development. Goleman's (1998) research supports the importance of education that develops emotional and social leadership as part of the curriculum, which can produce individuals who are not only intellectually intelligent, but also emotionally and socially intelligent.

. The implementation of Muhammad Iqbal's thoughts in Islamic education offers a holistic and future-oriented approach to curriculum development. By emphasizing the integration of Islamic values, character building and ethics, and enhancing creativity and innovation, Islamic education is expected to produce individuals who are ready to face contemporary challenges and contribute positively to society.

Analysis of the Relevance of Muhammad Iqbal's Thought on the Islamic Education Curriculum

Muhammad Iqbal's ideas on the development of the Islamic education curriculum are highly relevant and make a significant contribution to the efforts to reform Islamic education in the contemporary era. Iqbal emphasized the importance of a curriculum that not only preserves the fundamental values of Islam, but also adapts to the demands of the times. In the context of globalization and scientific advancement, Iqbal's concept of integrating science and religion is becoming increasingly important. An Islamic education curriculum that adopts this principle will produce a generation that not only master's science, but also deeply understands Islamic values.

Furthermore, the relevance of Iqbal's thought is also reflected in his emphasis on character education and morality. During the moral crisis facing many societies today, Iqbal's principle of the importance of character education based on Islamic values is highly relevant. A curriculum that emphasizes character development and ethics can create individuals who have integrity and are willing to lead positive change in society. This not only strengthens students' Islamic identity, but also prepares them to become agents of change who contribute to social improvement.

Iqbal's concept of independence and freedom of thought is also very relevant to the current educational landscape, which increasingly demands graduates who can think critically and innovatively. By emphasizing the importance of an educational environment that fosters intellectual independence, Iqbal challenges the Islamic education system to produce a generation that is creative, innovative and intellectually capable. This approach is in line with modern educational theories that encourage active learning and the development of critical thinking skills.

Moreover, the implementation of Iqbal's ideas on education as a tool of liberation and empowerment is highly relevant in the current social and political context. By focusing on the development of practical skills and social leadership, an Islamic education curriculum based on Iqbal's principles can prepare students to actively participate in the development of society. Such an empowering education enables the younger generation not only to excel academically, but also to contribute meaningfully to the social and economic progress of their society. By integrating Islamic values with contemporary demands, Islamic education can continue to evolve and make a significant contribution to shaping individuals who are knowledgeable, virtuous, and ready to face the challenges of the future.

CONCLUSION

Muhammad Iqbal's thoughts on Islamic education provide a comprehensive and relevant perspective for curriculum development in the modern era. Iqbal emphasized the importance of integrating science and religion to create individuals who are not only knowledgeable but also have a deep understanding of Islamic values. Thus, Islamic education serves not only as a means of imparting knowledge, but also as a tool for building character and high moral standards.

Iqbal also suggested that Islamic education should be adaptive and relevant to global developments without compromising fundamental Islamic values. A curriculum that is responsive to global changes can bridge the gap between tradition and progress, thus enabling Muslims to contribute significantly to various spheres of life. This is in line with the principle of education as a tool of liberation and empowerment, which enables individuals to think critically and independently and make wise decisions in accordance with Islamic values.

Furthermore, Iqbal emphasized the importance of character building and morality as an integral part of Islamic education. A curriculum designed with these principles in mind will provide students with a foundation of Islamic ethics and values that will guide their behavior in daily life and prepare them to be agents of positive change in society.

Overall, Muhammad Iqbal's thoughts on Islamic education highlight the need for a holistic and progressive approach to curriculum development that emphasizes the integration of Islamic values, character building and morality, as well as increased creativity and innovation. With these principles, Islamic education is expected to produce a generation that is faithful, knowledgeable, and ready to face the challenges of the modern age.

REFERENCES

- Al-Attas, M. N. (1980). *The Concept of Education in Islam*. Muslim Youth Movement of Malaysia.
- Arikunto, S. (2019). *Prosedur Penelitian Suatu Pendekatan Praktik*. Rineka cipta.
- Azra, A. (2006). *Islam in the Indonesian World: an Account of Institutional Formation*. Mizan Pustaka.
- Bungin, B. (2011). *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer (Cet. Ke-8)*. Rajawali Pers.
- Fawaidi, B. (2021). Model dan Organisasi Pengembangan Kurikulum. *ITQAN: Jurnal Ilmu-Ilmu Kependidikan*, 12(1), 33–46. <https://doi.org/10.47766/itqan.v12i1.186>.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Continuum.
- Fullan, M. (2015). *The New Meaning of Educational Change*. Teachers College Press.
- Goleman, D. (1998). *Working with Emotional Intelligence*. Bantam Books.
- Hassan, R. (1985). The Meaning and Role of Intuition in Iqbal's Philosophy'. *Iqbal Review*, 26(1), 67–99.
- Iqbal, M. (1908). *The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy*. Luzac & Company.
- Iqbal, M. (2013). *The Reconstruction of Religious Thought in Islam*. Stanford University Press.
- Jaya, H., Hambali, M., & Fakhurrozi, F. (2023). Transformasi Pendidikan: Peran Pendidikan Berkelanjutan dalam Menghadapi Tantangan Abad ke-21. *Jurnal Review Pendidikan Dan Pengajaran*, 6(4), 2416–2422. <https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/21907>.
- Lickona, T. (2019). *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. (Terj. Lita S) (2nd ed.). Nusa Media.
- Miller, J. P. (2007). *The Holistic Curriculum (2nd ed.)*. University of Toronto Press.
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif. Edisi Revisi*. PT Remaja Rosdakarya.
- Piaget, J. (1977). *The Development of Thought: Equilibration of Cognitive Structures (Trans A. Rosin)*. Viking.
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Ritonga, A. R. (2016). Memahami Islam Secara Kaffah: Integrasi Ilmu Keagamaan dengan Ilmu-Ilmu Umum. *Islam Realitas: Journal of Islamic & Social Studies*, 2(2), 118. https://doi.org/10.30983/islam_realitas.v2i2.183.
- Salabi, A. S. (2020). Efektivitas dalam Implementasi Kurikulum Sekolah. *Education Achievement: Journal of Science and Research*. <https://doi.org/10.51178/jsr.v1i1.177>.

-
- Sholihah, D. A. (2021). Pendidikan Merdeka dalam Perspektif Ki Hadjar Dewantara dan Relevansinya terhadap Merdeka Belajar di Indonesia. *LITERASI (Jurnal Ilmu Pendidikan)*, 12(2), 115. [https://doi.org/10.21927/literasi.2021.12\(2\).115-122](https://doi.org/10.21927/literasi.2021.12(2).115-122).
- Sugiyono. (2015). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Tolchah, M. (2015). Filsafat Pendidikan Islam: Konstruksi Tipologis dalam Pengembangan Kurikulum. *TSAQAFAH*, 11(2), 381. <https://doi.org/10.21111/tsaqafah.v11i2.274>.