THE EDUCATIONAL THOUGHT OF MUHAMMAD IQBAL AND
ITS APPLICATION TOWARDS INDONESIAN EDUCATION

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ABSTRACT

The problem of Indonesian education is still embedded to individual and socio-cultural phenomena that are mainly focused on memorization and mysticism ways so that the development of knowledge and science cannot be boosted optimally. In regard to this, the concept of education based on Muhammad Iqbal should be more transparent and relevant based on the message of Alquran in which Islamic intellectualism is not only focusing to the matters of value but also practical. For Muhammad Iqbal education is an entire cultural power that affects the lives of individuals and groups of people, which consists of basic principles: the concept of individuality growth, harmony of body and spirit, individual society, creative revolution, role of intellectual, intuition, education of character, social life of Islam and a creative outlook on education. The data collected in this study using qualitative approach method. The analysis conducted by Muhammad Iqbal related to these matters by reestablishing the spirit of intellectualism, the idea of thought initiated by Muhammad Iqbal is still relevant enough to be applied today especially in Indonesia, because education is the global influence of individual or community life to form pious believers or those who are so called well-matured person.

Keywords: Thought of Muhammad Iqbal, Education of Indonesia.

INTRODUCTION

Western modernism has actually changed the orientation of muslim thought to see the world in which intellectuality plays the main concerns and ignores the intuition that drive people to be materialistic based-orientation. This is to indicate that the high level of education cannot guarantee quality of education.
One of the factors that cause the poor quality of education in Indonesia is due to the weakness of teachers in exploring the potential of students. Educators often impose their will without ever paying attention to the needs, interests and talents of their students. The educators should pay attention to the needs of students rather than forcing something that makes them less comfortable in studying. A good educational process is to provide opportunities for students to be creative. It must be done because basically the students’ thinking style can not be directed. Besides being creative to educators in guiding students, the central curriculum (changing every turn of government) makes the portrait of education more and more opaque.

On the other side, in regard to holding strictly the value of the individual and social culture phenomena, the education still concerns to memorizing and mysticisms practices that this condition will affect the social structures of lives. In addition, education itself still cannot play and put as an alternative education in Indonesia that urges dialectic and normative improvement. Therefore, it needs much more critical attitude through Islamic education. Based on the matters laid out by Mr. Muhammad Iqbal above the writer is trying to reconstruct the idea and put into practice in Indonesian education system.

METHODS

The data collected in this study using qualitative approach method, (LexiMoleong, 1998: 7). The adequate resources related to research focus will be provided. By discussing the thoughts of Muhammad Iqbal and the education he developed, the data used in this research is obtained from the sources of existing libraries as the object of study.

DISCUSSION

Bibliography

Muhammad Iqbal was born in Sialkot, Punjab, Pakistan region, November 9, 1877 M, raised up in religious family. His father, Muhammad Nur, was a Sufism figure and his mother was named Imam Bibi known as a pious woman (A. Khudori 2013:348). From his parents background can be concluded that Muhammad
Iqbal was not born from indigenous family but born in tightly religious family.

His formal education was started in Scottish Mission School, guided by Mr. Hasan, a sophisticated Arabic literature and Persia teacher. Then, He got scholarship to continue to Government College, in Lahore, and hold Master. In the city of Lahore he became acquainted with Thomas Arnold and also became his mentor, an orientalist who encouraged Muhammad Iqbal to study to England. After finishing his education at Lahore Iqbal was appointed as a lecturer staff at Government College and began writing poems and books. However, his profession as a lecturer did not last long, because in 1905 at Arnold’s encouragement, Muhammad Iqbal left for Europe to continue his studies at Trinity College, Cambridge University, London, while attending an advocacy course at the Lincoln Inn. For his research, he went to Germany to attend a two-semester lecture at the University of Munich which led him to be a doctorate in philosophy in November 1907, with the dissertation of The Development of Metaphysics in Persia, under Hommel’s guidance. Next, he returned to London to continue his law studies and entered the School of Political Science (Harun Nasution, 1996: 190-191).

Muhammad Iqbal is a great figure in the history of Islamic culture. Among Muslims, he is known as a poet and philosopher in the 20th century. He also has a serious concern on Islamic education. Iqbal is also known as the "spiritual father" of Pakistan for striving for the advancement of Muslims (Syamsur Kurniawan, et al, 2011: 127).

From the educational history of Muhammad Ikbal, the writer can say that Muhammad Ikbal is an intelligent, knowledgeable and consistent person in his studies of science and also is keened on his educational thinking.

Muhammad Iqbal inherited many of his works in the form of prose and poetry. Most of these works are in Persian. According to Reynold A. Nicholson (1868-1945), his works can be accessible to
the Muslim world, not just Indian society. In fact, Persian language was the dominant language in the Islamic world and was used by educated societies. His works, A. KhudoriSaleh, (2013: 352.), among others:
2. Asra-I Khudi (Lahore, 1916, on the process of reaching mankind),
3. Javid Name (Lahore, 1932),
5. The Traveller (Lahore, 1936)
6. Zarb-I Kalim (Lahore, 1937)
7. Bal-I Gabriel (Lahore, 1938)

There are many other works of Muhammad Iqbal but here are just some important works that the author mentions.

**Thought of Muhammad Iqbal**

Muhammad Iqbal has become a masterpiece in the reconstruction of religious thought in Islam. The largest writing of Muhammad Iqbal in the field of philosophical thought is in the form of prose. The main theme in this book is the idea of the necessity of reconstruction of religious thought. There are seven points discussed in this writing, first: about religious experience and knowledge. Second: about the philosophical facts about religious experience. Third: about God's conception and the meaning of prayer. Fourth: about the free and immortal human ego. Fifth: about the soul of Islamic culture. Sixth: about the principles of the reform movement in Islam. Seventh, about the possibilities in religion..

The emergence of ideas from the renewal of Muhammad Iqbal in Islamic education did not run off the Muslim interpretation of Islamic teachings in facing various socio-cultural changes occurring at all times and places. It is based on the verse in Quran that says: "God will not change the condition of a people so that the people themselves change that" (Surat al-Ra'd (13): 11). And the Hadith of the prophet says: "God will decide for this people at the beginning of a hundred years a person or group that will make a renewal for his religion."(Abdul Haris, 2012: 150).
The field of education has become one of the intellectual reform agenda of Muhammad Iqbal, because he sees that Islamic intellectualism at that time can be said almost ended, because Muslims have stopped taking inspiration from the Qur'an. The diagnosis offered by Muhammad Iqbal to relate to this problem is by re-establishing the spirit of intellectualism through three sources, namely sensory uptake, ratio, and intuition. These three sources according to Muhammad Iqbal must be taken and used simultaneously, without having to put aside one of them. This is called Qurani thinking. If Muslims are able to do this kind of thinking, the revolution of knowledge in the Islamic world will run admirably (Toto Suharto, 2011: 287-288). As in his poem's expression of education, it reads:

Muhammad Iqbal has never textually written about educational theory or philosophy in a book. However, all of his thought in textual terms has in fact indicated the need for reconstruction in the field of Islamic education. Through the composition of his poems, Muhammad Iqbal has criticized the education system carried out at the time. So it can be understood that for Muhammad Iqbal, education is an entire cultural power that affects the lives of individuals and groups of society, which consists of basic principles: the concept of individuality, growth, individuality, physical and spiritual harmony, individual society, creative revolution, intellectual roles, and intuition, character education, Islamic social life, a creative outlook on education.

Education system

According to Muhammad Iqbal, there are several educational systems that need to be done to change them are:

1. Educational Objectives

In Islamic education, teachers become the central point that will be taken to lead the students to be able to face a good future, in the world and the hereafter. For Muhammad Iqbal the characteristics of this good teacher:

1. Teacher is able to represent God’s attitudes/character into his life.
2. Humans who put themselves proportionally that their existence is as a representative of God (khalifah Allah) who is obliged to process, organize and empower the earth.

3. Our mortals are the true (center) axis of the spiritual power, and the welfare, peace, and safety of the world depend on it (DediSupriyadi, 2009: 145-146).

Islamic education according to Muhammad Iqbal is the formation of good Muslim personality who live and develop naturally and normally just dedicated his all lives to worship and obey Allah’s rule.

2. Educational Method

   Educational methods are part of educational tools in an effort to achieve educational goals. The method of education is based on the age of the students based on and the development period of the students. The appropriate method of education according to Muhammad Iqbal including:

   a. Self activity, it is an open method that freed learners to develop their activities. This method is used to seek self-potential or develop self-potential learners

   b. Learning by doing, this is the type of teaching that expose students' awareness to new situation and enable learners to learn something new from the sources available in their environment. Experimental method is needed to develop science, while knowledge is not only to focus on theoretical matters but need to proof it.

   c. Questioner's answer: According to Muhammad Iqbal education should be able to create a critical person that is constantly to question matters and not just to accept the true based on someone's view.

   d. Project method or unit, it is a way of presenting lessons that start from meaningful things. The use of this method taken based on the assumption that problem solving carried out should be related to the subjects that discussed the same issues. Teaching methods is like project method that focused on target
that is more possibly to develop intellectual attitude appropriately than traditional method that only focused on passively memorizing ways.

e. Problem solving method. It is not just a method of thinking in problem solving but it can use other methods in collecting data to draw final conclusions.

Muhammad Iqbal did not agree on the education of the class system where learners just spend their time in class. Learners need to link with nature in every learning process that in order to cultivate the attitude of curiosity and creativity, Amran Suriadi (2012: 59).

The curriculum

The contents of the educational curriculum according to Muhammad Iqbal are included religion, history, science and technology. Muhammad Iqbal states that religion is greatly important in the lives of individuals as well as society. If knowledge in this sense is not placed under religion, it will become a force of shaitan. Therefore, the book is a tool in the delivery of knowledge (Amran Suriadi, 2012: 57).

Consequently, religion and science must be entrenched in harmony, because religion and science are able to prepare modern humans to achieve a great responsibility in the coming era.

Educators

The educator is an adult person who is responsible to provide guidance or assistance to the students in their physical and spiritual development in order to achieve their maturity, capable of performing their duties as creatures of Allah SWT (Amran Suriadi, 2012: 45). In educational efforts, especially Islamic educators, educators are encouraged to direct education into well-matured personality and then Islamic education needs to do some things Syamsur Kurniawan, et al (2011: 151), namely:

a. Educating a true believer who does not treat his religion as a "stuttering" dogma that diminishes his life based on the pure guidance of the Qur'an and the Sunnah of the Prophet.

b. Educate learners to have two classifications: one related to the physical and the other related to the spiritual. Physically, it is
normally like other people, such as, eating, drinking, dressing, getting married, being sensitive to heat, cold, getting sick, healthy, and so on.

Learners should be Perfect man or InsanKamil by using tafakkur (thinking) and tadzakkur (remembrance). Both of these should be developed maximally by educators by using edutainment and language that is easily understood learners (M. IqbalInsani, 2013: 90).

In this regard, the education must be re-reformed by applying the educational curriculum based on humanism side of learners that covered the factor of monotheism, prophet hood, freedom and independence of willingness in determining the future life.

In exploring and developing the concept of education educator will have to examine the nature of individuality and the environment. Muhammad Iqbal argues that the growth of individuality is impossible without direct them with a concrete and dynamic environment. The good attitude of educator according to Muhammad Iqbal is by developing the good awareness for his students to their environment in order to stimulate them to have critical sense of it.

**Learners**

Learners are children who are growing and developing, both physical and mental to achieve the purpose of education through the process of education (Aziz, Abdul, 2009: 163-164). They need consistent guidance and direction to lead into their optimally ability as gifted basic knowledge rewarded by God. In regard to learners, Muhammad Iqbal states that there are some points to be carried out:

a. Learners are able to absorb the characteristic of God into their life which is a powerful energy as a guidance of the universe for the welfare and peace.

b. Learners have a creative sense and productive skill

c. Learners have free will because as human being they assume responsibility to defend the good things and to carry out the holy roles under God’s guidance.

def. Learners are encouraged to have a high confidence in their strengths and abilities.
e. Learners are encouraged to fight with passive personality, to have sense of personal productivity of creation and effort, to develop religious vision as a doctrine have ability of solving problems that arise in society (Syamsur Kurniawan, et al, 2011: 152)

The Reformation Analysis of Muhammad Iqbal's Thought towards in Indonesian Education.

Muhammad Iqbal considers educational institutions consisted of individuals who work together and need each other. Therefore, it needs the improvement and renewal in the field of educational objectives, curriculum, teaching methods, and teachers (learners). It can be concluded that the thought initiated by Muhammad Iqbal is still relevant enough to be applied at this time especially in Indonesia, because the writer sees that education is a global influence of individual life or community groups to form a true human believer which is so called as a perfect man (insane Kamil). Therefore, the Indonesian people, especially for Moslem, men should have to be creative and dynamic ones in facing life and to create any changes under the guidance of the teachings of the Qur'an.

The method used in this case by Muhammad Iqbal is very relevant to the teaching of Alquran and considerably to have direct link to the education system applied in Indonesia to generate learners to have sense of skill and creativity as guided by Alquran. In addition, UNESCO has also ideas with Muhammad Iqbal where outdoor education system is highly recommended in order to develop learners’ curiosity towards outside environment that still relevant to material teaching they get in class.

CONCLUSION

Western education system is likely tended to have sense of materialism. This tendency will in turn undermine the aspect of human spiritual values. This system cannot provide the balanced life between spiritual and physical aspect. Men grow in refer to the guidance of Alquran basically should posses mature personality of the teaching learning process they have been through in life. In regard to this, the idea of Muhammad Iqbal is to reestablish this formula and reapply in class teaching. Learners in
class are going to be trained either physically or mentally to hold the Islamic teaching. This effort performed is to mean to create the next prospective of intellectual Muslims that enable to face any problem taken place in their surrounding by creative problem solving.

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