

FROM REFORM TO RECONSTRUCTION: EDUCATIONAL PHILOSOPHY OF MUHAMMAD ABDUH AND MUHAMMAD IQBAL IN CONTEMPORARY ISLAMIC EDUCATION

***¹Tajuddin Hamzah, ²Zuhdiyah, ³Maryamah, ⁴Nyayu Soraya**

^{*1,2,3,4} Universitas Islam Negeri Raden Fatah Palembang

Email: ^{*1}tajuddinhamzah174@gmail.com, ²zuhdiyah_uin@radenfatah.ac.id,

³maryamah_uin@radenfatah.ac.id, ⁴nyayu.soraya_uin@radenfatah.ac.id

Abstract

This study aims to analyze the reform and reconstruction of Islamic education through the educational thought of Muhammad Abduh and Muhammad Iqbal in the context of contemporary Islamic education. This research employs a qualitative approach using a literature review method. The data were collected from scholarly journal articles accessed through the Google Scholar database with a publication range from 2020 to 2025. Data analysis was conducted using content analysis and comparative analysis to identify the main concepts within the educational thought of both thinkers and examine their relevance to contemporary challenges in Islamic education. The findings indicate that Muhammad Abduh emphasized educational reform through rationality, the rejection of taqlid, and the integration of religious and modern sciences within the Islamic educational curriculum. Meanwhile, Muhammad Iqbal emphasized the reconstruction of Islamic educational philosophy through the concept of khudi, which focuses on the development of self-awareness, creativity, and moral responsibility. The comparative analysis shows that both perspectives offer complementary approaches in constructing a more holistic paradigm of Islamic education. The integration of Abduh's educational reform and Iqbal's philosophical reconstruction provides a relevant conceptual framework for developing Islamic education capable of responding to modern challenges while preserving its spiritual and moral foundations.

Keywords: Islamic education, educational reform, Muhammad Abduh, Muhammad Iqbal, Islamic educational philosophy

Abstrak

Penelitian ini bertujuan untuk menganalisis reformasi dan rekonstruksi pendidikan Islam melalui pemikiran pendidikan Muhammad Abduh dan Muhammad Iqbal dalam konteks pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode kajian literatur. Data penelitian diperoleh dari artikel jurnal ilmiah yang diakses melalui database Google Scholar dengan rentang tahun publikasi 2020–2025. Teknik analisis data menggunakan analisis isi dan analisis komparatif untuk mengidentifikasi konsep-konsep utama dalam pemikiran kedua tokoh serta relevansinya terhadap tantangan pendidikan Islam modern. Hasil penelitian menunjukkan bahwa pemikiran Muhammad Abduh menekankan reformasi pendidikan melalui rasionalitas, penolakan terhadap taqlid, serta integrasi antara ilmu agama dan ilmu pengetahuan modern dalam kurikulum pendidikan Islam. Sementara itu, Muhammad Iqbal menekankan rekonstruksi filsafat pendidikan Islam melalui konsep khudi yang berfokus

pada pengembangan kesadaran diri, kreativitas, dan tanggung jawab moral individu. Analisis komparatif menunjukkan bahwa kedua pemikiran tersebut memiliki pendekatan yang berbeda tetapi saling melengkapi dalam membangun paradigma pendidikan Islam yang lebih holistik. Integrasi antara reformasi pendidikan Abduh dan rekonstruksi filosofis Iqbal memberikan kerangka konseptual yang relevan untuk pengembangan pendidikan Islam yang mampu menjawab tantangan modernitas tanpa kehilangan nilai-nilai spiritual dan moral Islam.

Kata kunci: *pendidikan Islam, reformasi pendidikan, Muhammad Abduh, Muhammad Iqbal, filsafat pendidikan Islam*

INTRODUCTION

Contemporary Islamic education faces a complex set of challenges shaped by globalization, social transformation, and the need to balance religious identity with modern educational demands. Scholars widely argue that Islamic educational institutions are currently experiencing a multidimensional crisis involving curriculum relevance, institutional transformation, and the ability to integrate moral values with modern knowledge systems. In many Muslim societies, including Indonesia, the educational system struggles to reconcile traditional religious learning with the demands of modern science, technology, and global competencies. These tensions have generated debates about how Islamic education can remain faithful to its ethical foundations while adapting to contemporary educational frameworks and national policies (Adona, 2025; Ashari et al., 2023; Ni'am & Arafah, 2024).

One major dimension of this crisis is the persistent dichotomy between religious sciences and modern knowledge. Historically, Islamic civilization developed a holistic intellectual tradition that integrated revelation, reason, and scientific inquiry. However, modern educational structures in many Muslim contexts have separated these domains, creating an epistemological divide that affects curriculum design and learning outcomes. Several scholars emphasize that the relationship between religion and science in Islamic education has evolved through various paradigms ranging from conflict and independence to dialogue and integration. Among these paradigms, integrative approaches are increasingly seen as the most promising framework for developing a coherent educational model that harmonizes Islamic values with contemporary knowledge systems (A. Abdullah, 2020; Hizba Aulia et al., 2025; Prasetyowati et al., 2025).

In response to this dichotomy, many scholars advocate the integration or Islamization of knowledge as a conceptual framework for reforming Islamic education. This approach seeks to reconnect modern disciplines with Islamic epistemological foundations rooted in the principle of *tawhid*. The integration of religious and secular sciences aims to produce graduates who are intellectually competent while remaining ethically grounded and spiritually aware. Implementing such a model, however, requires significant transformations in curriculum design, teacher capacity, and institutional structures, particularly within traditional educational settings such as pesantren and madrasah (Fitri et al., 2024; Marlina et al., 2025; Mukit & Solehodin, 2023; Nasution, 2024).

The call for educational reform is not limited to epistemological integration but also includes institutional and pedagogical transformation. Studies highlight that Islamic educational institutions must adopt innovative pedagogical approaches, develop digital and collaborative competencies, and strengthen the professional capacity of educators in order to meet twenty-first-century educational standards. At the same time, reforms must preserve the ethical and spiritual objectives of Islamic education, including character formation, moral responsibility, and social contribution. These transformations require supportive educational policies, infrastructure development, and stronger collaboration between governments, educational institutions, and communities (Arifin, 2025; Bukhari et al., 2025; Copsey et al., 2024; Rafiq-uz-Zaman, 2022).

Within this broader discourse on reform, the intellectual contributions of modern Muslim thinkers remain highly relevant. Two influential figures often discussed in the literature are Muhammad Abduh and Muhammad Iqbal, both of whom proposed transformative visions of Islamic education in response to the challenges of modernity. Abduh emphasized the rationalization of religious education, the rejection of blind imitation (*taqlid*), and the integration of religious and scientific knowledge within a unified curriculum (Muhammad & Fadil, 2024; Sofiullah, 2023; Usman & Umar, 2021). Meanwhile, Iqbal proposed a reconstruction of Islamic educational philosophy centered on the development of *khudi* (selfhood), the integration of revelation and reason, and the formation of morally responsible individuals capable of contributing to modern society (Ali & Hussien, 2020; Ridho, 2025; Zulkarnain, 2025). Building upon these intellectual foundations, this study examines how the educational philosophies of Abduh and Iqbal can contribute to contemporary efforts to reform and reconstruct Islamic education in the modern world.

METHOD

This study employs a qualitative approach using a literature review method to analyze the educational thought of two prominent Muslim reformers, Muhammad Abduh and Muhammad Iqbal, in the context of contemporary Islamic education. The literature review approach was chosen because the research aims to examine, synthesize, and interpret conceptual ideas presented in previous scholarly works related to the reform and reconstruction of Islamic education. The data sources consist of peer-reviewed journal articles, academic books, and conference proceedings relevant to the research topic. Literature was collected through the Google Scholar database, focusing on publications from 2020 to 2025 to ensure that the selected sources reflect recent academic discussions and current developments in the field of Islamic educational philosophy and reform.

The data collection process was conducted using keywords such as *Islamic education reform*, *Muhammad Abduh educational thought*, *Muhammad Iqbal educational philosophy*, *integration of knowledge in Islamic education*, and *contemporary Islamic education*. The retrieved literature was then screened based on several criteria, including topical relevance, scholarly credibility, and its contribution to discussions on Islamic

educational reform. The selected sources were analyzed using content analysis and comparative analysis techniques. Through this process, the study identifies key themes within the educational ideas of Abduh and Iqbal and compares their similarities and differences in conceptualizing Islamic education. The analysis ultimately aims to produce a conceptual synthesis regarding the relevance of their educational philosophies for addressing the challenges of contemporary Islamic education.

RESULTS AND DISCUSSION

Contemporary Crisis of Islamic Education

Islamic education in many Muslim societies is currently facing a complex and multidimensional crisis. Scholars widely agree that the crisis involves epistemological fragmentation, institutional stagnation, and curriculum limitations that fail to address contemporary societal needs. In many contexts, educational systems continue to rely heavily on traditional pedagogical approaches such as rote memorization and textual transmission without sufficiently encouraging critical thinking or interdisciplinary engagement. As a result, Islamic educational institutions often struggle to prepare students for participation in modern knowledge economies while simultaneously maintaining strong Islamic ethical foundations.

Another significant dimension of the crisis relates to the persistent dichotomy between religious sciences and modern disciplines. Historically, Islamic civilization developed a unified intellectual tradition that integrated revelation, philosophy, and scientific inquiry. However, modern institutional frameworks frequently separate these domains, producing graduates who either possess strong religious knowledge without scientific literacy or scientific competence without deep religious understanding. This epistemological divide has been widely discussed in the literature as a major obstacle to the revitalization of Islamic education in the contemporary era.

In Indonesia and other Muslim-majority societies, this crisis is also linked to institutional challenges within traditional Islamic educational institutions such as pesantren and madrasah. These institutions play an essential role in preserving Islamic intellectual traditions but often face structural constraints related to curriculum modernization, teacher professional development, and access to educational resources. Several studies emphasize that educational reform must address both epistemological and institutional dimensions in order to produce sustainable transformation in Islamic education.

Furthermore, the rapid expansion of digital technologies and globalized knowledge systems has intensified the need for educational reform. Educational institutions are increasingly expected to equip students with digital literacy, problem-solving skills, and collaborative competencies. At the same time, Islamic education must preserve its distinctive mission of cultivating ethical responsibility, spirituality, and social justice. This dual demand—modern relevance and religious authenticity—constitutes one of the central challenges confronting Islamic educational systems today.

To better understand the nature of this crisis, numerous studies have examined different aspects of educational reform in Islamic institutions. Table 1 presents a synthesis of several recent studies addressing the contemporary challenges facing Islamic education.

Table 1. Selected Studies on the Crisis of Islamic Education (2020–2025)

AUTHOR	FOCUS OF STUDY	KEY FINDINGS
ADONA (2025)	Islamic educational transformation in Indonesia	Emphasizes integration of Nusantara philosophy and transformative pedagogy
ARIFIN (2025)	Curriculum innovation in pesantren	Identifies structural and ideological challenges in integrating global competencies
ASHARI ET AL (2023)	Policy implementation of Madrasah Diniyah	Highlights policy fragmentation and infrastructure limitations
BUKHARI ET AL (2025)	Educational policy reform	Emphasizes need for coherent policy and institutional collaboration
COPSEY ET AL (2024)	Education and sustainability	Demonstrates importance of project-based learning for social engagement

The studies summarized above demonstrate that the crisis of Islamic education is not merely a pedagogical issue but also involves structural, epistemological, and policy-related dimensions. Addressing these challenges requires a comprehensive reform agenda that includes curriculum integration, institutional modernization, and pedagogical innovation. Within this context, the educational philosophies of reformist Muslim thinkers remain highly relevant for understanding possible directions of transformation.

Educational Reform in the Thought of Muhammad Abduh

The educational philosophy of Muhammad Abduh represents one of the earliest systematic efforts to reform Islamic education in response to modernity. Abduh viewed education as the primary instrument for revitalizing Muslim societies and overcoming intellectual stagnation. His reform agenda emphasized rational inquiry, critical thinking, and the integration of religious and scientific knowledge. Through these principles, Abduh sought to create an educational system capable of producing intellectually independent and socially responsible individuals.

One of the central elements of Abduh’s educational thought is the rejection of blind imitation (*taqlid*) and the promotion of independent reasoning (*ijtihad*). According to Abduh, Islamic education had become stagnant because scholars relied excessively on inherited interpretations without engaging in critical reflection. He argued that educational institutions must encourage students to examine religious texts through rational analysis and contextual understanding. This approach was intended to revive the dynamic intellectual tradition that characterized classical Islamic civilization.

Another key aspect of Abduh’s reform agenda was the integration of religious sciences with modern disciplines. He believed that the separation between religious education and modern knowledge had weakened the intellectual capacity of Muslim societies. By integrating subjects such as mathematics, natural sciences, philosophy, and social sciences into Islamic curricula, Abduh sought to create a holistic educational framework. Such integration would allow students to understand both religious teachings and the realities of modern society within a unified intellectual framework.

Abduh also emphasized institutional reform as an essential component of educational transformation. He advocated modernization of educational institutions such as Al-Azhar by introducing new curricula, improving teacher training, and adopting more interactive teaching methods. His vision of institutional reform aimed to transform Islamic educational institutions into centers of intellectual creativity rather than merely custodians of tradition. In doing so, Abduh hoped to foster a culture of intellectual openness and critical engagement. Table 2 summarizes several recent studies that analyze Abduh’s educational thought and its implications for contemporary Islamic education.

Table 2. Previous Studies on Muhammad Abduh’s Educational Thought

AUTHOR	RESEARCH FOCUS	KEY CONTRIBUTION
SOFIULLAH (2023)	Reform of Islamic education	Highlights Abduh’s emphasis on rationalism
MUHAMMAD & FADIL (2024)	Epistemology of Islamic education	Emphasizes role of ijtihad and critical thinking
USMAN & UMAR (2021)	Curriculum integration	Discusses integration of religious and scientific knowledge
AKBAR (2025)	Modernization of Islamic education	Identifies Abduh’s influence on modern Islamic institutions
KHOIRURRIJAL	Educational philosophy	Explains Abduh’s rejection of taqlid

These studies indicate that Abduh’s educational philosophy provides an important foundation for contemporary discussions on Islamic educational reform. His emphasis on rationality, intellectual freedom, and curriculum integration remains relevant for addressing the epistemological challenges facing Islamic education today. Consequently, Abduh’s ideas continue to inspire educational reform movements in various Muslim societies.

Reconstruction of Islamic Educational Philosophy in Muhammad Iqbal’s Thought

The educational philosophy of Muhammad Iqbal represents a significant intellectual effort to reconstruct Islamic thought in response to modern philosophical and social challenges. Unlike Abduh, whose focus was primarily on institutional reform, Iqbal

emphasized philosophical reconstruction and the development of human personality as the central goal of education. His educational vision was rooted in the concept of *khudi* (selfhood), which emphasizes the cultivation of individual autonomy, creativity, and spiritual consciousness.

For Iqbal, the primary aim of education is the formation of individuals who possess strong moral character and intellectual independence. Education should not merely transmit knowledge but should develop the inner potential of individuals so that they can actively contribute to social transformation. Through the concept of *khudi*, Iqbal proposed an educational model that encourages self-awareness, moral responsibility, and creative engagement with the world. This emphasis on individual development reflects his broader philosophical commitment to human dignity and ethical leadership.

Iqbal also emphasized the integration of revelation and reason in the educational process. He argued that modern Muslim societies must engage critically with modern scientific knowledge while remaining rooted in Islamic spiritual values. In his view, education should encourage students to explore scientific inquiry, philosophical reflection, and religious understanding as complementary dimensions of knowledge. This integrative approach aimed to overcome the intellectual fragmentation that often characterizes modern educational systems.

Another important aspect of Iqbal’s educational philosophy is his emphasis on social responsibility and ethical leadership. Education, according to Iqbal, should prepare individuals to participate actively in shaping society. Students must develop a strong sense of social justice, community responsibility, and moral accountability. Through this approach, education becomes not only a means of personal development but also a mechanism for social transformation. Table 3 summarizes several studies examining Iqbal’s educational philosophy.

Table 3. Previous Studies on Muhammad Iqbal’s Educational Philosophy

AUTHOR	FOCUS OF STUDY	KEY FINDINGS
RIDHO (2025)	Concept of khudi in education	Education should develop autonomous individuals
ZULKARNAIN (2025)	Epistemology of Islamic education	Emphasizes integration of revelation and reason
MUSTOFA (2025)	Reconstruction of Islamic thought	Highlights creative intellectual development
FATHIRAH & BAKAR (2021)	Moral education	Education must foster ethical leadership
JUNAIDI ET AL (2022)	Contemporary relevance of Iqbal	Iqbal’s ideas remain relevant for modern Muslim societies

The studies summarized above demonstrate that Iqbal’s educational philosophy offers a comprehensive framework for reconstructing Islamic education in the modern world. His emphasis on self-development, intellectual creativity, and moral responsibility provides an important philosophical foundation for contemporary educational reform.

Comparative Analysis of Abduh and Iqbal’s Educational Thought

Although Muhammad Abduh and Muhammad Iqbal lived in different historical contexts, their educational ideas share several important similarities. Both thinkers viewed education as a key instrument for revitalizing Muslim societies and overcoming intellectual stagnation. They also emphasized the importance of integrating religious teachings with modern knowledge in order to create a balanced educational system. These shared concerns reflect a broader intellectual movement within modern Islamic thought aimed at reconciling tradition and modernity. However, the two thinkers differ in their emphasis and methodological approach. Abduh focused primarily on institutional reform and curriculum modernization within existing educational structures. His approach emphasized rational interpretation of religious texts and the integration of modern sciences into Islamic educational institutions. In contrast, Iqbal concentrated on philosophical reconstruction and the development of human personality through education. His concept of *khudi* places greater emphasis on individual creativity and spiritual self-realization.

Another difference lies in their respective educational objectives. Abduh’s educational reform aimed to modernize Islamic institutions so that Muslim societies could compete intellectually with Western civilizations. His emphasis on rationality and scientific inquiry reflects this objective. Iqbal, on the other hand, was more concerned with cultivating individuals who possess strong moral character and spiritual awareness. For him, education should nurture individuals who are capable of ethical leadership and social transformation. Despite these differences, the educational ideas of Abduh and Iqbal can be viewed as complementary rather than contradictory. Abduh’s focus on institutional reform provides a practical framework for educational modernization, while Iqbal’s philosophical insights offer a deeper understanding of the ethical and spiritual dimensions of education. Together, their ideas provide a comprehensive model for reforming Islamic education in ways that integrate intellectual, moral, and social development. Table 4 presents a comparative summary of the educational thought of Abduh and Iqbal.

Table 4. Comparison of Abduh and Iqbal’s Educational Thought

ASPECT	MUHAMMAD ABDUH	MUHAMMAD IQBAL
MAIN FOCUS	Educational reform	Philosophical reconstruction
KEY CONCEPT	Rationalism and <i>ijtihad</i>	<i>Khudi</i> (selfhood)
EDUCATIONAL GOAL	Modernization of Islamic institutions	Formation of morally responsible individuals
APPROACH	Institutional and curricular reform	Philosophical and spiritual development
RELEVANCE	Integration of science and religion	Development of creative and ethical individuals

The comparative analysis indicates that combining the educational insights of Abduh and Iqbal may offer a powerful framework for addressing the contemporary challenges facing Islamic education. Their ideas highlight the importance of integrating intellectual reform with moral and spiritual development.

Implications for Contemporary Islamic Education

The synthesis of Abduh's and Iqbal's educational philosophies offers valuable insights for contemporary educational reform. In particular, their ideas suggest that Islamic education must address both institutional and philosophical dimensions of transformation. Reform efforts should focus not only on curriculum development but also on fostering intellectual creativity, ethical responsibility, and social engagement among students. One of the most important implications of their thought is the need to integrate religious and scientific knowledge within a unified educational framework. Such integration can help overcome the dichotomy that has long characterized Islamic education. By promoting interdisciplinary learning and critical inquiry, educational institutions can create environments that encourage intellectual curiosity and innovation while maintaining strong Islamic ethical foundations.

Another implication concerns the role of educators in facilitating educational transformation. Both Abduh and Iqbal emphasized the importance of teachers as intellectual guides who inspire critical thinking and moral development. Therefore, teacher training programs must focus on developing both pedagogical competence and ethical leadership. Educators must be equipped to guide students in navigating the complex intellectual and moral challenges of contemporary society. Finally, educational reform must be supported by institutional and policy changes that create enabling environments for innovation. Governments, educational institutions, and community organizations must collaborate to develop policies that support curriculum integration, infrastructure development, and teacher professionalization. Without such institutional support, educational reforms may remain limited to theoretical discussions rather than producing meaningful change.

DISCUSSION

Contemporary Islamic education faces complex challenges that go beyond curriculum design or pedagogical techniques. Many scholars argue that one of the major issues affecting Islamic educational systems is the persistent dichotomy between religious sciences and modern disciplines. This separation has created an epistemological gap in which religious knowledge is often taught independently from scientific and technological developments. As a result, many graduates of Islamic institutions may possess strong theological understanding but lack the scientific literacy and critical thinking skills required in modern societies. Addressing this dichotomy has therefore become a central concern in contemporary discussions on the reform of Islamic education (Abdullah, 2020; Salam et al., 2024).

In this context, the educational thought of Muhammad Abduh offers an important framework for reform. Abduh emphasized the importance of rational inquiry and intellectual freedom in Islamic education. His criticism of *taqlid* (blind imitation) reflects his concern that rigid adherence to tradition had limited intellectual progress within Muslim societies. By promoting *ijtihad* and critical thinking, Abduh sought to revive the

dynamic intellectual tradition that historically characterized Islamic civilization (Amir, 2022; Fatmal, 2025; Halimah et al., 2025; Hrp et al., 2024; Zakariya, 2020; Zuhri et al., 2023). His reform agenda also included the integration of religious sciences with modern disciplines, which he believed was essential for creating a balanced educational system capable of responding to contemporary challenges.

While Abduh focused on institutional and curricular reform, the philosophy of Muhammad Iqbal emphasizes the reconstruction of Islamic education at a deeper philosophical level. Iqbal's educational thought centers on the concept of *khudi* (selfhood), which highlights the development of individual autonomy, creativity, and moral responsibility. According to Iqbal, education should aim not only to transmit knowledge but also to cultivate individuals who possess strong spiritual awareness and the ability to contribute positively to society (Jannataini et al., 2025; Jugang, 2023). In this perspective, education becomes a transformative process that shapes both intellectual capacity and moral character.

The comparative analysis of Abduh and Iqbal's educational thought shows that their perspectives complement one another in addressing the challenges of Islamic education. Abduh's emphasis on rationality, curriculum integration, and institutional reform provides practical strategies for modernizing Islamic educational institutions (Hafizh et al., 2025; Hasibuan et al., 2025; Hassawi, 2025). Meanwhile, Iqbal's focus on personal development and ethical consciousness offers a philosophical foundation for cultivating morally responsible individuals (Khan & Islam, 2024). When combined, these approaches provide a holistic framework for reforming Islamic education that integrates intellectual advancement with spiritual and moral development.

Therefore, the integration of Abduh's reformist ideas and Iqbal's philosophical reconstruction can contribute significantly to the development of contemporary Islamic education. Educational reform should aim not only to modernize curricula and institutions but also to nurture creativity, ethical awareness, and social responsibility among students. By adopting a holistic approach that combines rational inquiry, spiritual values, and character formation, Islamic education can better respond to the challenges of modernity while preserving its core ethical and religious foundations.

CONCLUSION

Based on the findings of this literature review, the study concludes that the reform and reconstruction of Islamic education are essential in addressing contemporary challenges, particularly the dichotomy between religious knowledge and modern scientific disciplines. The educational thought of Muhammad Abduh emphasizes the importance of rationality, the use of *ijtihad*, and the integration of religious and modern sciences within the Islamic educational curriculum. Through this approach, Abduh sought to reform Islamic educational institutions so that they could produce intellectually capable individuals while maintaining strong Islamic values. His ideas highlight the necessity of

institutional modernization and pedagogical innovation to ensure that Islamic education remains relevant to the needs of modern society.

Meanwhile, the philosophy of Muhammad Iqbal contributes significantly to the reconstruction of Islamic educational philosophy through the concept of *khudi*, which emphasizes the development of self-awareness, creativity, and moral responsibility. According to Iqbal, education should not only function as a means of knowledge transmission but also as a process of holistic human development that integrates intellectual, spiritual, and ethical dimensions. The integration of Abduh's educational reform and Iqbal's philosophical reconstruction provides a comprehensive conceptual framework for contemporary Islamic education. By combining rational inquiry, spiritual values, and character development, Islamic education can cultivate individuals who are intellectually competent, morally grounded, and capable of contributing positively to modern society.

REFERENCES

- Abdullah, A. (2020). Islamic Boarding School: Institution of Character Education. *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 4(1), 98–107.
- Abdullah, M. A. (2020). Mendialogkan Nalar Agama Dan Sains Modern Di Tengah Pandemi Covid-19. *Maarif*, 15(1), 11–39. <https://doi.org/10.47651/mrf.v15i1.75>
- Adona, P. (2025). Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in the Reconstruction of Contemporary Islamic Religious Education: A Spiritual-Pragmatic Pedagogical Model. *Jurnal Kajian Dan Pengembangan Umat*, 8(2), 150–159. <https://doi.org/10.31869/jkpu.v8i2.7310>
- Akbar, R. (2025). Muhammad Abduh's Thought on Islamic Education Reform and Its Contemporary Implications in Indonesia. *Jurnal Inovasi Pendidikan Agama Islam (Jipai)*, 5(1), 57–75. <https://doi.org/10.15575/jipai.v5i1.46678>
- Ali, M. A., & Hussien, S. (2020). Iqbal and Modern Islamic Educationists, Part 1: The Perceived Aims and Objectives of Education - A Comparative Analysis. *Journal of Education and Educational Development*, 7(2). <https://doi.org/10.22555/joeed.v7i2.26>
- Amir, A. N. (2022). The Influence of Muhammad Abduh in The Nusantara: From Qur'anic Exegesis to Islamic Reform Movement. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 18(2), 260–278. <https://doi.org/10.18196/afkaruna.v18i2.10282>
- Arifin, M. (2025). Inovasi Kurikulum Pendidikan Islam: Menjawab Tantangan Globalisasi Dan Krisis Nilai. *Paradigma Jurnal Pemikiran Dan Penelitian Pendidikan*, 11(2), 125–131. <https://doi.org/10.64540/msb3vd58>
- Ashari, M. K., Faizin, Moh., Yudi, U., Aziz, Y., Irhamni, H., & Athoillah, S. (2023). Considering Local Government Policies Related to Madrasah Diniyah Takmiliah in Indonesia. *Tafkir Interdisciplinary Journal of Islamic Education*, 4(3), 414–429. <https://doi.org/10.31538/tijie.v4i3.411>

Bukhari, S., Rafiq-uz-Zaman, M., & Bano, S. (2025). Analysing the Impact of Education Policies and Their Implementation on the School Education System in Punjab, Pakistan. *Ijss*, 4(1), 98–110. <https://doi.org/10.63544/ijss.v4i1.136>

Copsey, O., Kubwimana, J. P., Kanyamibwa, S., Nshimiyimana, B., Maniraho, J. F., & Ishimwe, M. E. (2024). Climate Action to Enable Quality Education: Exploring the Potential of Eco-Schools to Reverse the Triple Education Crises in Rwanda. *Global Social Challenges Journal*, 3, 84–106. <https://doi.org/10.1332/27523349y2024d000000016>

Fathirah, A., & Bakar, M. Y. A. (2021). Implications of Muhammad Iqbal's Thinking on Islamic Religious Education and Characteristics. *Edureligia Jurnal Pendidikan Agama Islam*, 5(2), 115–128. <https://doi.org/10.33650/edureligia.v5i2.2289>

Fatmal, Abd. B. (2025). Epistemologi Reformisme Islam Abad Ke-19 Di Mesir: Transformasi Historis Pemikiran Jamaluddin Al-Afghani Dan Muhammad Abduh. *Batuthah Jurnal Sejarah Padaban Islam*, 4(2), 161–176. <https://doi.org/10.38073/batuthah.v4i2.2818>

Fitri, A., Fitriani, D., & Putri, G. S. (2024). Integrasi Ilmu Pengetahuan Dan Agama Sebagai Islamisasi Ilmu Pengetahuan Dalam Sistem Pendidikan Di Sekolah. *Jurnal Basicedu*, 8(2), 1224–1234. <https://doi.org/10.31004/basicedu.v8i2.7311>

Hafizh, M., Hasan, M., Shutadi, A. A., Nurcahya, Y., Nurfaizi, M., & Rahardja, A. (2025). Muhammad Abduh's Typical Modern Education: His Thoughts and Reforms in the Islamic World. *Nizham Journal of Islamic Studies*, 13(01), 1–14. <https://doi.org/10.32332/nizham.v13i01.9697>

Halimah, S., Nofa, Y., & Nafian, Z. I. (2025). The Concept of Islamic Reform in Muhammad Abduh's Thought. *Mursyid: Journal of Islamic Teaching and Learning*, 1(1), 19–29. <https://e-journal.stai-ydi.ac.id/index.php/mursyid/article/view/540>

Hasibuan, I., Harahap, H., Nasution, F., Ali, U., Ahmad, H., & Padangsidimpuan, A. (2025). Modernization of Islamic Education Curriculum Reform, Reformers (Muhammad Abduh and Ahmad Dahlan). *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman*, 13(2), 200–216. <https://doi.org/10.24952/di.v13i2.18785>

Hassawi, H. A. K. (2025). The Educational Theory in the Cultural Thought of Muhammad Abduh and Its Utilization in Contemporary Islamic Da'wah. *The International Journal of Educational and Childhood Studies*, 0(0), 232–247. <https://doi.org/10.21608/ijesc.2025.446499.1029>

Hizba Aulia, M., Abdussalam, A., Kosasih, A., Ridwan, A. D., Mauris, M., Ali, F., Setiawan, A. G., & Faizin, M. N. (2025). Integrating Science and Technology in Islamic Education through the Tawhid Paradigm. *Mauriduna : Journal of Islamic Studies*, 6(4), 759–788. <https://doi.org/10.37274/mauriduna.v6i4.26>

- Hrp, E. W., Maysarah, E., Multazam, A., Muzammil, M., Nst, M. R. A., Nst, R. F., & Hsb, S. E. (2024). Pemikiran Muhammad Abduh. *Mimbar Kampus Jurnal Pendidikan Dan Agama Islam*, 23(2), 1176–1185. <https://doi.org/10.47467/mk.v23i2.3814>
- Jannataini, Z., Jurnal Fuaduna, al, Kajian Keagamaan dan Kemasyarakatan, J., & Fuaduna, J. (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>
- Jugang, L. (2023). The Significance of Iqbal's Educational Philosophy in the Construction of South Asian Muslim Nation State. *Annals of Human and Social Sciences*, 4(1), 347–360. [https://doi.org/10.35484/ahss.2023\(4-I\)32](https://doi.org/10.35484/ahss.2023(4-I)32)
- Junaidi, S., Farham, & Matroni. (2022). Pemikiran Modernis Muhammad Iqbal Dan Fazlur Rahman Dalam Pendidikan Islam. *Kariman Jurnal Pendidikan Keislaman*, 10(2), 187–206. <https://doi.org/10.52185/kariman.v10i2.240>
- Marlina, C. N., Mahmud, S., & Rahmi, S. (2025). Sinergi Ilmu Dan Iman: Peran Integrasi Agama Dalam Pendidikan Modern. *Ikhtisar Jurnal Pengetahuan Islam*, 5(1), 131–144. <https://doi.org/10.55062/ijpi.v5i1.786>
- Mehmood Khan Associate Professor, A., & Rafiq Ul Islam Associate Professor, M. (2024). IQBAL'S POLITICAL PHILOSOPHY: A LITERARY PERSPECTIVE ON DIPLOMATIC THOUGHT. *Contemporary Journal of Social Science Review*, 2(04), 892–904. <https://contemporaryjournal.com/index.php/14/article/view/139>
- Muhammad, W. R., & Fadil, F. (2024). Pendekatan Islam Rasional. *Salimiya*, 5(3), 307–313. <https://doi.org/10.58401/salimiya.v5i3.1453>
- Mukit, A., & Solehodin, S. (2023). Islamisasi Ilmu Pengetahuan : Tipologi Islamisasi Ilmu Isma'il Raji Al-Fāruqī. *Tajdid Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 7(1), 29–41. <https://doi.org/10.52266/tajdid.v7i1.1227>
- Mustofa, Moh. A. (2025). Basic Concept of Islamic Education Stream and Thought (APPI). *Academia Open*, 10(2). <https://doi.org/10.21070/acopen.10.2025.12866>
- Nasution, E. S. (2024). Konsep Pendidikan Agama Islam Menurut Ibnu Khaldun Dan Relevansinya Terhadap Pendidikan Modern. *TSH*, 14(1), 63–72. <https://doi.org/10.30743/taushiah.v14i1.10672>
- Ni'am, S., & Arafah, N. N. (2024). Transformasi Sistem Pendidikan Formal Pesantren. *DIMAR: Jurnal Pendidikan Islam*, 6(1), 69–84. <https://doi.org/10.58577/dimar.v6i1.271>
- Prasetyowati, F., Saniya, U. M., Fauzia, S., & Susilawati, S. (2025). Transformative Leadership for Integrating Islamic Values and 21st Century Skills: A Conceptual Framework for Contemporary Islamic Education. *Journal of Islamic Education Management Research*, 3(1), 29–41. <https://doi.org/10.14421/jiemr.2025.31-03>

- Rafiq-uz-Zaman, M. (2022). Comprehensive Review: Integration of ICT in Madrassa Education - Addressing Institutional Needs and Challenges. *Inverge Journal of Social Sciences*, 1(1), 100–108. <https://doi.org/10.63544/ijss.v1i1.203>
- Ridho, M. R. (2025). Muhammad Iqbal's Thoughts: A Critical Analysis of the Reconstruction of Islamic Thought and Its Relevance to the Present. *Al-Ikhsan Interdisciplinary Journal of Islamic Studies*, 3(2), 167–179. <https://doi.org/10.61166/ikhsan.v3i2.107>
- Salam, A. E., Wahyudin, A., & Nawawi, E. (2024). Integrasi Ilmu Dalam Pemikiran Pendidikan Islam: Perspektif Ismail Raji Al-Faruqi Dan Yusuf Qardhawi. *Intizar*, 30(2). <https://doi.org/10.19109/intizar.v30i2.24437>
- Sofiullah, M. (2023). Concept of Islamic Education From Muhammad Abduh's Perspective. *Elm*, 1(2), 112–120. <https://doi.org/10.61166/elm.v1i2.38>
- Usman, A. M., & Umar, M. (2021). Modernisasi Pendidikan Islam; Telaah Pemikiran Muhammad Abduh. *Jurnal Ilmiah Iqra*, 15(2), 237. <https://doi.org/10.30984/jii.v15i2.1599>
- Zakariya, H. (2020). Muhammad 'Abduh's Reformism: The Modes of Its Dissemination in Pre-Independent Malaysia. *International Research Journal of Shariah Muamalat and Islam*, 2(4), 43–54. <https://doi.org/10.35631/irjsmi.24005>
- Zuhri, M. T., Rohmatulloh, R., Ijudin, I., Masripah, M., & Sahlani, L. (2023). Muhammad Abduh's Islamic Educational Thoughts And Its Relevance To Education In The Contemporary Era. *AL-WIJDĀN Journal of Islamic Education Studies*, 8(3), 474–489. <https://doi.org/10.58788/alwijdn.v8i3.2806>
- Zulkarnain. (2025). The Reconstruction of Theological Philosophy in Muhammad Iqbal's Response to the Modern Muslim Predicament. *Tajdid Jurnal Ilmu Ushuluddin*, 24(2), 407–432. <https://doi.org/10.30631/tjd.v24i2.5221>