



Epistemology Of Muhammad Iqbal's Existentialism: Its Levation To Islamic Education

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ABSTRACT

The impoverishment of the philosophical dimension is taking place in this country, and the result, is then the economy becomes the main concern, life is no longer oriented to devoting oneself, guaranteeing the freedom of each individual as well as justice. The results showed that the socio-political and intellectual background of the environment and society influenced a lot of the construction existentialism of Mohammad Iqbal while Soren Kierkegaard was more influenced by the internal conditions of his family and life; Mohammad Iqbal's construction existentialism is destiny, *ijtihad*, and self-concept, while Soren Aabye Kierkegaard is aesthetic, ethical, and religious; the similarity of the construction of existentialism Mohammad Iqbal and Soren Kierkegaard lies in his similarity in critiques the thought that denies human individuality, Iqbal does a critique of Plato's idealism, while Kierkegaard does a critique of Hegel's idealism, the other similarity is to emphasize the importance of human individuality that demonstrates the true existence of human beings, basing their existential thinking on Existence God; the relevance of the existence of these two figures to Islamic studies is to make aware of the noble identity of man and needs to be maintained so as not to be trapped in materialism and moral impoverishment.

Keywords : *Existentialism, Change, Islamic, Education*

A. INTRODUCTION

Almost all of the big narratives are preoccupied with the question "who is man?". Religion, science, and philosophy are scrambling to formulate a supposedly unique figure in this world. All of these grand narratives have always questioned human nature. Humans are tinkered with like fiddling with things. The question always starts with "what". This essentialistic tendency drew a backlash from existentialism. For existentialism is a philosophy that views all symptoms as based on existence. (Adian, 2005: 159). The word existence is generally defined as existence, but in the philosophy of existentialism the expression existence has a special meaning. Existence is the way humans are in the world. The way humans are in the world is different from the way things are. Objects are unaware of their existence, also one is next to the other, without relationship. Not so

with the way humans are. Man is with that thing. Those things mean because of man, in addition man is in company with his fellow human beings. To distinguish these two ways of being in the philosophy of existentialism it is said, that things "are" whereas human beings are "existent". (Hadiwijono, 2001: 48).

Meanwhile historically existentialism emerged as a philosophical movement opposed to the reign of rationalism and idealism deeply rooted in the Western philosophical tradition. Western philosophy has given birth to a long tradition of teaching that "thinking is equal to being" or teaching the ontological doctrine that reason is true reality. This teaching can be traced back to Ancient Greek philosophy, but its assertiveness appears from the moment Rene Descartes with his slogan *cogito ergo sum* which later proceeded and culminated in Hegel's *absolute idealism*. The rational and theoretical features of this philosophy later became the foundation for the establishment of a view of Western essentialism whose cultural hegemony is very strong today.

From the first half of the nineteenth century, the tradition was shaken by the emergence of a new school of philosophy, existentialism pioneered by Soren Kierkegaard, although at the same time Friedrich Nietzsche in Germany also carried out the same attacks as he did and these two figures were later referred to as the first figures of religious or theistic existentialism (Soren Kierkegaard) and the first figures of nonreligious or atheistic existentialism (Friedrich Nietzsche). (Roswantoro, 2009: 43-44).

Meanwhile, philosophical figures from the Islamic world who criticize the buildings of Greek classical philosophy and Western Modern philosophy that gave birth to the reign of rationalism and idealism as well as views of essentialism include Muhammad Iqbal. Iqbal is a philosophical figure from the Islamic world who once thrilled the philosophical universe of both the West and the East. These philosophers managed to beautifully blend the treasures of Western and Eastern thought and concocted them in his main work: *Reconstruction of Religious Thought*. What an admirable philosophical work. A philosophical work that offers a philosophy of motion that worships change and sneers at it. Furthermore Iqbal's philosophy is at its core a human philosophy that talks about the self or ego. The ego is an absolute fact of human reality. It is the center of consciousness and active cognitive life of man that drives human deeds and efforts. According to Iqbal the ego is an intuitive unity or brightening point of consciousness that illuminates human thoughts, feelings, and will. (Adian, 2003: 9).

It is within this framework that the author seeks to map the central topics of Muhammad Iqbal's philosophy of religious existentialism and its relevance to Islamic education into something solid and unique to be elaborated more so that the values of Islamic Education are fully depicted.

B. A Brief Biography of Muhammad Iqbal and His Work

Iqbal was born in Sialkot-India (a historic old town on the border of West Punjab and Kashmir) on November 9, 1877 or 2 Dzulqa'dah 1294 , and died on April 21, 1938. Although he was born into a poor family, thanks to his intelligence in understanding knowledge, he obtained scholarship assistance from high school to college level. Iqbal also got a good education. After his primary education was completed in Sialkot, he attended the Government College of Lahore. Iqbal

is recorded as a beloved disciple of Sir Thomas Arnold. Iqbal graduated in 1897 and earned two gold medals for his good skills in English and Arabic, as well as obtaining a scholarship. Until in 1909, he earned a master's degree in philosophy. Iqbal was born to a devout family. Since childhood he has received direct guidance from his father, Sheikh Mohammad Noor and Muhammad Rafiq his grandfather. He completed his primary to secondary education in Sialkot and then went on to Higher Education in Lahore, in Cambridge-England and finally in Munich-Germany by submitting a thesis entitled *The Development of Metaphysics in Persia*. Upon his return from Europe in 1909 he was appointed Professor in Lahore and briefly became a lawyer.

Iqbal's recorded works include *Bang-i-dara (Genta Bell)*, *Payam-i-Mashriq (Message From the East)*, *Asrar-i-Khudi (Secrets of the Self)*, *Rumuz-i-Bekhudi (Secrets of Self-Negation)*, *Jawaid Nama (Book of Eternity)*, *Zarb-i-Kalim (The Blow of the Stick of Prophet Moses)*, *Pas Cheh Bayad Kard Aye Aqwam-i-Sharq (What Are You Going To Do O People of the East?)*, *Name Travelers*, *Bal-i-Jibril (Jibril's Wings)*, *Armughan-i-Hejaz (Gift from Hijaz)*, *Devlopment of Metaphyiscs in Persia*, *Lectures on the Reconstruction of Religious Thought in Islam -'Ilm al-Iqtishâd, A Contibution to the History of Muslim Philosopy*, *Zabur-i-'Ajam (New Secret Garden)*, *Khusal Khan Khattak*, and *Rumuz-i-Bekhudi (The Secret of Self-Negation)*.

As a thinker, it certainly cannot be completely said that his ideas were born without being influenced by previous thinkers. When viewed from the socio-political conditions of his time, Iqbal lived during the British colonial rule. At this time, the thinking of Muslims on the Indian continent was strongly influenced by a religious figure, namely Shah Waliyullah Ad-Dahlawi and Sayyid Ahmad Khan . With the exception of Ahmad Khan, Shah Waliyullah was the first Muslim thinker to realize that muslims were facing modern times in which there were serious challenges from the British on the issue of understanding Islam, especially when the last Mughal Dynasty in India suffered defeat against the British in 1857, which also greatly affected the 41 years of British Empire rule, and even in 1858 the British East India Company was abolished and the King of England was responsible for government of the Indian empire. (<http://www.jurnalstidnatsir>, 2009).

C. RESULTS AND DISCUSSIONS

Iqbal's Critique of Philosophy

Just as existentialists in general oppose philosophical schools that do not touch on concrete-empirical human realities and experiences, such as idealism and rationalism, Iqbal did the same. Iqbal opposed the kind of idealism and rationalism of Modern Greek and Western philosophy, including also Hegelianism. Iqbal's rejection of the philosophies of Platonism and Hegelianism is the same as the existentialist-existentialist establishment in general. They consider such idealism and rationalism to tend to drown out human individuality in closed masses or collectivities. Because philosophy like this positions man under the domination of ideas or concepts. Human beings are defined or equated with ideas or concepts about humans. Plato, Hegel and his supporters created only a view of essentialism, packing reality in its essences. (Roswanto, 102-103).

Plato in Iqbal's critique is painted as an old sheep who advised the man to eat grass and guide him to the poisonous grasslands of idealism, which deprived him of his natural power. For Iqbal, Greek philosophy was too abstract, speculative, and did not invite man to fruitful work; It

cannot be practiced and can never lead the human heart to unity with the highest reality, for such unity is made possible not through mere speculation but only by burning love. The rational side of Plato's philosophy has always been attacked in Iqbal's position: *One atom in pain is lebig both than Plato's philosophy*. Then Iqbal also rejected essentialism by saying that nothing is universal in this life. The reality of life is seen by him as an evolutionary and purposeful process. The basic character of reality is individuality. (Roswantoro, 103). Iqbal's critique above, shows that, he does not agree with the partial meaning of man but man according to Iqbal must be understood and interpreted in a comprehensive-totality and whole manner.

Epistemological Constructions of Muhammad Iqbal's Philosophy

As a philosophical system of thought, Iqbal's philosophy can be mapped according to the main issues of philosophies. The main issues of philosophy are basically divided into three parts, namely ontology, epistemology and axiology. The three are interrelated so as to form three matching pillars as a buffer for a building of thought. (Barnadib, 1990: 20).

Iqbal's philosophical studies in this paper are more focused on the epistemological aspects although they do not entirely forget the ontological and axiological aspects but become one thing that converges in the discussion. There are three main issues that are the focus of Iqbal's philosophical epistemology described here, namely about the nature of knowledge, the source of knowledge, the classification of knowledge and how to obtain knowledge. The following are outlined one by one on the subject matter.

The Nature of Knowledge

Iqbal's theory of what knowledge actually is is strongly related to the thought of "Kamil people" (perfect persons). This linkage shows the certainty of ownership of the essential knowledge as the main indicator for realizing a perfect person. Iqbal describes that *Insan Kamil* is a human being who is in the position of "*sajada*" (worship) and "*iqtirabah*" (approaching) to God in his consciousness of setting foot on earth as *khalifatullah*. From this Iqbal asserts his initial idea of knowledge as a dynamic ideal, which begins with the knowledge of sensory indignations, is responded to by reason and ends in the knowledge given by *qalbu*. So knowledge essentially proceeds from its natural conceptual nature and leads to an increasingly abstract towards the highest knowledge that Iqbal calls *'Isyq* (love). Iqbal emphasizes that the sensory perception passed on to reason that gives a conceptual natural feel to human knowledge is not independent, but rather dependent on inspiration. (Bilgrami, 1982: 55-56). In that process inspiration is received by the intuition of the metaphysical one, that is, the Most Supernatural God. Thus, the science in Iqbal's view is essentially Divine because it departs from the consciousness of the *uluhiyyah*, goes to the senses, then goes to the intellect and ends at the consciousness of the *uluhiyyah* again. This circus of the process of acquiring knowledge is very likely to deviate from its rails so that it becomes (Danusiri, 1996: 65). a "*shaitanat*" (source of evil). For this reason, the process requires submitting to the higher principles of life, namely "*Din*" (religion). (Danusiri, 1996: 56).

In this way, Iqbal did not intend to obscure the various disciplines according to their respective distinctive objects, by leading his journey to the abstract as mentioned above. On the

contrary, Iqbal emphasized the field of knowledge by placing the means of knowledge for humans (epistemological potential) namely the senses, reason, and intuition according to their respective terrains. Knowledge gained through the senses and reason is called science. And the knowledge gained by intuition is the essential science, referred to as 'Isyq (love). The field is not intended to negate each other so that it becomes separate knowledge, but is merely a post of attention or a phase.

Sources of Knowledge

With the concept of the essence of knowledge as a substance of the Divine nature, Iqbal inspired the source of knowledge from the Qur'an. According to Iqbal, there are three sources of knowledge, namely *Afaq* (universe), *Anfus* (self/ego) and *Sirah* (history). For more details, the following will be explained by each of these sources as follows:

a. Afaq (Universe)

As a source of knowledge, the universe according to Iqbal keeps the secret of the ultimate truth (the *Ultimate Reality:God*) for those who seek to investigate it, according to the nature of the universe which is spiritual. Inquiry into the universe is not always realized through contemplative attempts to understand the ultimate truth, but it can also be-perhaps even better-beginning with empirical activity through sensory efforts to investigate natural objects supported by a particular scientific discipline. This is based on Iqbal's view that not only highlights the spiritual dimension of the universe, but also its material dimension which is spurred through empirical investigation.

b. Anfus (Ego or Self).

The *anfus* (ego/self) that Iqbal refers to is nothing but a human being who, besides being a subject of study of nature, is also the object of his own study throughout history as a source of knowledge. As a subject of study, humans have epistemological potential that includes the uptake of the five senses, reason and intuition. These three potentials will be further elaborated on the discussion of how to acquire knowledge. The concept of man who is the source of knowledge according to Iqbal is a human being who is aware of his humanity as an inseparable element between soul and body. Iqbal summed up his awareness of humanity as a human being who was able to declare his existence with the word "Áku" (*I am*). (Hussain, 2001: 78).

c. History

As a source of knowledge, history in the form of records of past events according to Iqbal must be critically studied. This critical study is not limited to the objectivity of the truth of the record of the series of events, but also by looking at the character of the whistleblower or chronicler himself. This second thing is even the first consideration. In Iqbal's measure above, it can be understood how much he raised the aspect of morality in the preparation of historical records that can be used as a source of knowledge. (Danusiri, 52).

The importance of morality in the compilation of historical data is attributed Iqbal to the straightness of the future journey of a nation. The truth of writing the history of an earlier

generation will be a reference or direction for the generations behind to go towards a more advanced nation.

Knowledge Classification

According to Iqbal the initial stage of knowledge is conceptual knowledge. Through sensory responses, man forms concepts of object challenge so that he can master them. The relation of man to nature through sensory responses is an indirect way of establishing relations with truth. It is this that awakens the human consciousness to see nature as symbols that will lead him to understand the sensory supra reality. In other words, knowledge must start concrete. The ability of reason to master the concrete is the vehicle that will bring reason beyond that concrete one.

Like Iqbal, the value of sensory experience or mystical experience is equally real and concrete. Although it cannot be re-followed in its footsteps by the sensitizing, mystical experience cannot be ignored for the purpose of knowledge because it has the same truth value. As a truth-identifying tool, the responses of the two are never wrong. Therefore there is no reason to reject the levels of human experience because every reality is as good as any other reality. (Adian, 68-69). Experience, which takes place over time, has three levels: the material level, the life level, and the level of mind and consciousness—each of which is discussed by the natural sciences, life sciences and psychology. (Iqbal, 2002: 70).

Knowledge Acquisition Tools

Every object of scientific study, demands a tool that is in accordance with the object of study, so that the tools used must be in accordance with the object. The study method is the path and method taken to find the principles of truth contained in the object of study, and then formulated in theoretical concepts, by adjusting the object of study, so that there are no approach errors, such as paying to uproot teak trees with a razor blade. With regard to the way of acquiring knowledge, Iqbal first studied and criticized the existing theories of epistemology. (Asy'arie, 1999: 66).

In the matter of acquiring knowledge, according to Iqbal, the position of the senses, reason and intuition are mutually supportive of each other's shortcomings. Judging from how it works Iqbal, considers that the senses, reason and intuition are functional units that depend and complement in tangling the object of science. Only then does the intensity of each of those means in capturing the object of science depend on the character of the object. The jiga to which it is objects are physical objects, the most dominant senses, while reason recedes. Intuition recedes more after inspiring the senses. If the field of mathematics as a recognized object, the senses and intuition do not play much role. Intuition is merely inspires the senses. The senses catch that there is an object. Reason fully understands the mathematical problem. If metaphysics is metaphysics, God is like the object of recognition, then intuition dominates, while the senses and reason are passive altogether. (Danusiri, 56).

Consistent with the distinction of "working area" between senses, reason and intuition, Iqbal divided knowledge into two parts, namely the *knowledge* gained from the perception of the senses and reason and the *'isyq* (love; the essential science) that intuition acquires. *'isyq* is Divine which is the pinnacle of universal truth as a guide to the product of the senses and reason. (Bilgrami, 56).

Muhammad Iqbal's Theistic Existentialism.

Questioning whether Iqbal is an existentialist or not is something that will suffer the same answer as the case of existentialists. According to Jean Wahl all the thinkers or philosophers who were later called existentialists, such as Kierkegaard, Heidegger, Jaspers, Marcel, Nietzsche never referred to them as existentialists; except for Sartre who refers to himself as an atheist existentialist. The designation existentialism was given to them solely because of the philosophical content they offered. This content is indeed different from the content of other philosophical schools. (Malik, 2009: 99). Iqbal memang secara khusus tidak berbicara masalah eksistensi atau tidak menganggap dirinya sebagai seorang eksistensialis, tetapi rekonstruksi filsafat Islamnya menunjukkan adanya elemen-elemen eksistensialistik dalam pemikirannya serta kedekatannya dengan tokoh filosof Barat terutama Bergson dan Nietzsche.

If you look further at Iqbal's position in the discourse of existentialism is very unique, but what is clear is that his complexion is very religious, the same as Kierkegaard. His existential interpretation is more positive than that of modern existentialists such as Nietzsche and Sartre, since his philosophy does not end in the pessimism of both, nor does it lose faith. If Nietzsche and Sartre had a confinement of human freedom in God, then Iqbal saved man's freedom even though there was a God. Iqbal's existentialism, when compared to existentialists, is overall closer to Kierkegaard. Iqbal and Kierkegaard both believed that in his self-actuation, man developed his existence from the consciousness of his limitations to the eternal and infinite reality, which describes the existence of divinity. The existential relationship between human existence and God becomes "condensed" in the thinking of both. Both of them both understand God as a reality of the self that has individuality. From this both believe that *being a Christian or being Moslem* must always come from the expression of selfhood, just as God's actions also express His selfhood and individuality. This is why existentialism is both religious (theistic) in style. (Roswantoro, 2009: 104-105).

Basic Character of Iqbal's Theistic Existentialism

Rejecting the Packaging of Reality to a Concept: The Basic Intuition of the Work of Reason

Just as existentialists in general oppose philosophical schools that touch on concrete-empirical human realities and experiences, such as idealism and rationalism, Iqbal did the same. Iqbal opposed idealism and rationalism in Modern Greek and Western philosophy. In his work *The Reconstruction of Religious Thought in Islam* and *Asrar-i-Khudi*, Iqbal denounced Plato as a view that was not in line with the spirit of the Qur'an. Iqbal pronounced:

Plato looked down upon the sensory derision of the senses, with which such a view he produced mere opinions and unreal knowledge. How different it is from the Qur'an, which regards hearing and sight as an invaluable Divine gift and is revealed to be responsible to God in all its activities. (Iqbal, 2009: 106).

The disregard for sensory perception that Iqbal highlighted as a weakness of Plato's philosophy shows that it is only busy doing abstractions of pure thought which therefore tend to

ignore the concrete realities and actual life of man. Where the real and concrete world is actually seen as myth and delusion, while the world of ideas as the result of the construction of pure thought is considered the real world, so the world of ideas is identified with the phenomenal world. This is illustrated by Iqbal's insinuation as if Plato equated loss with gain and existence with nothing. Plato's world of ideas is not based on the concrete world, so his philosophy abandons the concrete world of human action and the actuality of dynamic human life. In short, the Platonic mind is merely melangit and never grounded, as revealed in his following rhyme:

*He doesn't like the silliness of this world
He put his heart on the light of the extinguished flame
And depicting the word submerged in opium
He flapped his wings towards the sky
And never descended into his nest again.* (Iqbal, 2009: 106-108).

While his critique of Hegel is the thought of packaging reality into a rational system that works on the principle of triadic logic, that is, the eternal turnaround between theses, antithesis and synthesis. Iqbal rejects this abstract system, because it is nothing more than a mere delusion as, he illustrates, a hen who wants offspring but without the presence of a rooster. This can be seen from his following rhymes:

*Walaupun gagasan-gagasannya
Disiapkan sebagai baju pengantin
Yang pikirannya melambung tinggi
Ia adalah ayam yang karena kelewat bernafsu
Membayangkan tidak punya pasangan.* (Iqbal, 2009: 109-110).

"No partner" is Iqbal's phrase to show that Hegel is merely immersed in the reality of a mere thought or concept and forgets the existentialist concrete reality. Its proponents only know that concepts are the only way to capture reality, while the subject who captures reality is always in a certain existential situation, and this situation is not something that is stationary, but rather moves dynamically without being able to definitively be objectified.

Iqbal's rejection of the philosophy of Plato and Hegel was the same as that of the existentialists in general. They consider such idealism and rationalism to tend to drown out human individuality in a world of ideas or ideas that are not necessarily in direct contact with the real world. Because such philosophy positions man under an idea or concept. Human beings are understood *by definition*, in such a way that they tend to be equated with ideas and concepts about human beings. Plato, Hegel and his supporters created only a view of essentialism, which packaged reality in essences or in concepts of abstract. In this essentialism, reason has a dominant position, since it is the only instrument for constructing conceptual notions. This is why Iqbal felt the need to discuss this intellect at length in his book *The Reconstruction of Religious Thought in Islam*. (Roswantoro: 110).

Egohood as the Ontological Basis of Human Existence

Egohood is a distillery that describes Iqbal's philosophy of human existence as an individual, as an ego. Ego, harpiah means "self." Another word that is like with ego is" (Iqbal: 117).

khudi" which in Persian and Urdu literature means *vanity* and *pomp*. But Iqbal used the term to denote independence, personality, and individuality. With the concept of *khudi* or *egology*, he wants to show that the self or individuality is a real and very fundamental entity that is central and fundamental to the entire human organization. Even the ego, for him is not only intended to show the individuality of man, but life itself is real and is in the form of an individual. The universe is an organized association of individuals who are always in a state of organic growth. Humans play a role in the process of such growth. (Iqbal: 118).

For Iqbal, each object has an individuality. Individuality is the axis of all reality. True life is living as oneself, and being self means being able to say "I am". It is the degree of intuition of "I-I-exist-an" (*Iamness*) that places each object in the degree of *being*. (Ahmad, 118). In his work *Arsar Khudi*, he shows that this system of the universe comes from the Self, and the sustainability of the lives of all individuals depends on the will and action of strengthening the self. This stance of his is contained in the following rhymes: (Iqbal: 118).

*The form of existence is a result of khudi (self),
As for what you see is a secret of yourself,
When the self appears in consciousness
It declares a universe of thought.
A hundred words are hidden in their form:
Self-affirmation brings the non-self into the self.*

.....

*He rises, flares, falls, incandescent, breathes,
Burning, illuminating, walking, and flying,
The breadth of time is the arena,
The sky was a huge wave of dust on his way.*

.....

*The essence of the self is the actualization of itself:
In every atom there is the power of the self.*

.....

*When life accumulates strength from the self,
The river of life became an ocean. (Iqbal:118-119).*

In this poem it can be interpreted that human existence in Iqbal's view is determined by an active and persistent self-developing self, and capable of mastering its environment, not being mastered. or in the sense that the human ego is an individual who is always the exclusive center of the self, meaning that the whole reality of his presence is centered on and determined by himself. It is oneself that is the creator of values and the determinant of fate for himself. (Roswantoro, 2009: 119).

The human ego or selfhood will be enforced if there is *'isyq* (love, *love*). Because love gives great power to the individual who has the capacity to be able to persevere and express positively and meaningfully this is revealed in iqbal's following verse:

With the love of the ego is made more enduring,

*More lively, more smoldering, more radiant.
From love the process of transmitting its existence.
And the development of unknown possibilities.*

For Iqbal, 'isyq by maintaining the ego implies that the ego is always moving and expanding its affirmation of individuality. It is with this 'isyq that the ego finds the Absolute, beloved ego. The limited ego loves the Absolute ego because He is a true individuality with relentless creativity. This unique nature and life in it is His creation that reflects His individuality and creativity. (Roswantoro, 2009: 124-125).

Thus ontologically it can be understood that human existence according to Iqbal is not determined by universality and objectivism because for him all life is individual. He based this view on the fundamental principle of the ethical and religious ideals of the Islamic religion, according to which the ideal ideal is self-affirmation and not self-negation. If Kierkegaard calls subjectivity the ontological basis of human existence, Iqbal calls " *egohood*" or selfhood, not subjectivity, whose explanation of meaning in ethical and religious contexts has common philosophical principles. (Roswantoro, 2009: 126).

The Three Stages of Human Existence: from Obedience to the Law, Self-Control, To God's Representative

Iqbal holds the opinion that the self or ego in motion towards its freedom goes through three phases of mental development. The human self develops from obedience to the law to self-control as the highest form of self-consciousness to becoming a caliph or representative of God as the ultimate ideal of a perfect man. He explains these three stages of human existence in his work, *Asrar-I Khudi*. He explained the development of human existence in the context of human beings living their religion. The three stages are obedience or obedience (*obedience, itha'at*), the stage of self-control (*self-control, dhanti nafsi*), and the stage of God's representative (*vicigerance fo God, divine niyabati*).

In the stage of obedience and obedience, the religious man has the devotion and hardness of heart to follow absolutely without rebuttal to what he accepts as his belief. Iqbal describes such a man as like a camel :

*Devotion and hard work are the qualities of camels,
Patience and hardness of heart are the ways of camels,
Calmly he stepped along the sandy road,
It is a boat of people walking in the desert,*

.....

*Who is more patient than the rider
You also don't refuse the burden of the task, (Iqbal, 2009: 127).*

The nature of obedience like a camel, is also found in religious people so that it gives rise to an attitude that accepts without any criticism at all by considering that no matter how heavy the burden placed on it in the name of faith is accepted with pleasure. This kind of attitude of obedience in the early stages of religion is quite positive, but the eternal obedience that arises not from the

power from within man himself is a struggle. Obedience shows the honesty and sinking of oneself in the other party. This stage of obedience shows the inauthenticity of human individuality in the process of its diversity or in other words at this stage man is simply the place or vehicle of others.

While in the second stage of human existence-the stage of self-control he begins to question himself as a decisive subject and begins to leave the self as a determined object. Self-control does not mean avoiding the life activities of others, but means opening up the possibilities of the ego in purposeful and purposeful activities, the self begins to live from the awareness of itself as oneself. At this stage, it also invites every Muslim to transcend himself in direct contact with God in order to find himself a strong self who is not easily controlled by all kinds of deceitfulness of the world and is under the control of others. Religious rituals are merely a means of maintaining his direct relationship with his God, so that he becomes an increasingly strong self, a soul that controls himself and develops himself and does not dissolve easily in others. (Akhtar, 129).

The third stage is the representative of God, in this stage one has reached a high existential stage, since his life and his whole activity describe God's will, as in the following fragment of rhyme:

*If you master camels, you will rule the world.
And wear Solomon's crown over your head.
You will gain glory in this world as it progresses,
And ye shall reign in a kingdom that cannot be bribed,
It's sweet to be God's representative in this world
And the practice of shaking the elements.
The representative of God is like the soul of the universe,
His form is the shadow of the Name of the Supreme Being.
He knows the mysteries of the part and the whole,
He lived the commandments of God in this world. (Iqbal:131-132).*

Being a representative of God is a manifestation of the fullness of man into a true self, a truly perfect self, a human being, a human being who experiences the "experience of unity" as an invention of individuality as a principle of the motion of life.

God as the Absolute Ego and Man as *God's Co-Worker*

God in Iqbal's view is Something far beyond the rational depictions of man. Iqbal is in line with Kierkegaard that the existence of God cannot be proved according to logical means. Against the three rational books of God's existence, cosmology, ontological and teleological, he argues that the arguments contain a real movement of thought in its quest to seek the Absolute, but they are untenable and open to sharp criticism and condemnation and will eventually only present themselves as a contrived interpretation of experience.

Iqbal regards God as an Ego, an Individuality, a personality truly dynamic life. He prefers to refer to God by His personal name, God. God in Islam according to him is something Self or Ego that is Absolute or Ultim (*The Ultimate Ego*). As an emphasis on the individuality of the Absolute Ego, the Qur'an gives a name to Him, Allah. Iqbal's idea of the individuality of God, as the Absolute Ego actually seems to clearly show that the self of God is unique and different from that

of his being, this idea already quite clearly illustrates the uniqueness and freedom of God. He is a free, dynamic self and does not depend on anything outside of Himself. Iqbal's affirmation is at first glance anthropomorphic, but it is not really so, because in his view God's Creation is in a different region from the territory of human creation. Human creativity is *creation in creation*. (Roswanto: 143).

Through his religious experience, man finds God to be the Powerful Self in one "place" and himself in power in another. From this the existential relationship between God and man seems so close. Man as a limited ego absorbs the individuality and creativity of the Absolute Ego within one's own territory. In this way, man appears more as a *co-worker* or *co-creator* for God, as illustrated in his beautiful poem about the dialogue between God (*Khuda*) and man (*human*) follows:

God

I created this world from one earth and the same water
You make Iran, Ethiopia, and Tartaria.
I scatter the iron grains in the dust
You make swords, arrows, and weapons
You make an axe to cut down trees
You cage for chirping birds

Human

You created the night and I created the lights
You created clay and I made belanga
Thou hast created deserts, mountains, and glades and
I produce vineyards, gardens and thickets
I am the one who turns stones into mirrors, and
I was the one who turned poison into an antidote.

The poem affirms that God and man are free and creative individuals, constantly creating maintaining and developing individuality. In this understanding, man in projecting himself into his future to his immortality does not make God the goal of his perfection, for besides being impossible, it also means that man is immersed in his self-righteousness. Man exists by actualizing his ego by absorbing as many absolute ego traits as possible. These are endless possibilities. The more he actualizes himself and the more he absorbs the nature of God, the more he becomes a perfect ego.

According to Iqbalian is man making His individuality the goal of the process of becoming his own ego. By absorbing God's creatively dynamic Individuality, the Iqbalian man becomes God's representative, becoming His *co-worker* or *co-creator*. Iqbal discusses this relationship by saying that God created things, man created their value. (Iqbal: 147).

Authentic Individual Form and Nature Iqbal Conception

Being a human being must always depart from the self-awareness that he is free to judge, guide, and determine his own destiny, not easily immersed in the determination of other human beings. Being an authentic individual means not simply mimicking the thoughts and actions of another individual. Individuality denotes an absorption of God's individuality which he understands as the Absolute Ego. The true and ultimate meaning of God's existence lies precisely in the sense of

the absoluteness of God's individuality. Tihan is a completely free Individual, not objectified. God for Iqbal, never ceases to desire and create. (Roswanto, 82-83).

Man demonstrates his existence by absorbing God's Individuality into an individuality as well, but not absolutely in nature. His selfishness is limited in his own existential world. Being an authentic self places oneself as the initiator and creator for every choice and action taken, and not placing oneself as determined and created by others and their outside world. To be an authentic self is to be oneself from within oneself. The authentic self is the self that is more in control than the other person or the outside world controls. The basic character of being an authentic human being in his conception Iqbal is characterized by at least five traits namely: (Roswanto, 82-83).

First the community becomes a rallying point between individuals rather than a collective coercion of the individual—as an open individuality, the ego allows itself to accept the actualization of other egos. This acceptance occurs because there is a meeting point between them, so that in this way a collective or community is formed. Even Iqbal holds that the universe is also a self, so that the collective self or society as an ego is something that can be built. While individuals in their existential stages can form a community, it can be a society or a State with a certain socio-cultural order. This constructed community as the reality of the intersection between individuals. Communities are built from the actualization of the ego not the other way around, the ego formed by the community. Although Iqbal admits that community can be an element of self-development, it cannot limit or even eliminate self-movement, because each self is matured by its own efforts. (Roswanto, 150).

Both of man's affirmations of his ego precede the ego-limiting environment—it is clearly seen in Iqbal's thought above that selfhood, (Roswanto, 56). Precisely the continuous realization of the self by constantly affirming the individuality of himself, is the ontological foundation of human existence. Individual affirmations of the human ego always occur and take place due to the strengthening by love as the origin from which self-realization proceeds and develops. Man's edification of his ego existence, evident in Iqbal, stands independent and precedes all the constraints of the ego that comes from other egos and the environment of his collective self. The process of confirming the existence of the ego in man determines the authenticity of his existence. Being an authentic human being, therefore, must start from the act of actualizing the creative energy and directive itself into the reality of other egos and the social reality that limits and surrounds it, so that from the collective self is born.

Thirdly freedom as a constant and irremovable factor in ego life—regarding freedom and creativity, Iqbal refers to various verses from the Qur'an in his work that affirm his faith in Allah. For Iqbal, freedom is a high religious, social, moral and political value. Iqbal argues that the freedom and creativity of man, in the space of ethics should be under the direction of the Most Good and the One Who Has Absolute Freedom, that is, God. Furthermore, Iqbal said when the human ego comes to the highest freedom does not mean that the human self or ego must negate itself in order to be absorbed into God. Man is still human and does not lose his *egohood*. (Roswanto, 160). Because freedom is the essence of life itself, it means that there is no freedom, there is no life.

The Fourth Individualization of the ego is limited as a mirror of absolute ego absorption, the most unique self, in its own existential factivity-existentialism Iqbal does not place the two existences, namely God and man, into a conflicting understanding. Iqbal sees God and man as being able to exist without causing man to lose his freedom. For him, God and man are coexistential. There is no man, if there is no God. (Roswantoro, 167).

The fifth to be God's representative on earth mirrors the pinnacle of ego-creativity, independence, and accountability—the culmination of Iqbal's religious existentialism is the projection of the self that is always fixed on and always approaches the Infinite Ego. This limited ego relationship with the Infinite Ego makes it possible for human beings to create continuously independently, freely, but responsibly towards a good and peaceful humanity. By always being creative in renewing the old and welcoming new things indefinitely as God's ongoing activities and creations are a form of actualization of His Individuality. This act of following God's Individuality reflects man as God's representative on this earth. This characteristic of a person is that he has always been the driving force of the old world frozen into a new world full of vitality and creativity. (Roswantoro, 172).

Iqbal's Ideas and Their Relevance for Islamic Education

When we understand Iqbal's ideas in his religious epistemology shows a strong relevance to Islamic education where (Islamic) education is not only understood as a teaching and learning process bounded by the four walls of schools and academies, but is a coaching to shape, develop and modify ideas and deeds both personal and group and is a whole cultural force that affects their lives and the nuances of hatred that shown to the mindset and deeds of tailing others and strongly encourage them to have an independent and creative mindset.

Islamic education is tasked with guiding its students to have high thinking creativity, so as to enable the emergence of new innovations that can be used to answer current and future challenges, especially the negative impacts of globalization and industrialization. (Sutrisno, 1996: 109-110).

Thus we can understand that, Iqbal's theistic epistemology of existentialism in relation to Islamic education desires that Islamic education be an education that is truly dynamic, innovative and has independence so that in the end it becomes a productive forum to prepare and produce a superior generation who have an attitude of selflessness that is not mental slaves by always being dependent on others, In human society, especially in matter, but to become a human figure. A human being who experiences the "experience of unity" as an invention of individuality as a principle of his life motion.

D. CONCLUSION

Iqbal's existentialism is religiously similar to Keirkegaard's, where both believe that in his self-actualization, man develops his existence from the consciousness of his limitations to the eternal and infinite reality, which describes the existence of divinity. While the authentic individual in Iqbal's idea is a human being who does not easily accept the treatment of individuals or communities in determining and directing all his activities but rather becomes himself free but

responsible or becomes a person who has always been the driving force of the old world into a new world full of vitality and creativity. Iqbal's idea can actually encourage the realization of a responsive Islamic education model with the demands of the times how undeterred his ideas are so that Islamic education must be dynamic, creative, innovative and have strong independence so that the out put has a complete quality.

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