

## **MUHAMMAD IQBAL'S ISLAMIC EDUCATION PHILOSOPHY: CRITICAL ANALYSIS MBKM CURRICULUM**

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**Abstract:** *Education and curriculum are a unity to support human life for the better, where the formulation of the curriculum must be based on physiological, sociological, and anthropological foundations to create good and perfect educational goals. Adjusting the curriculum to the times is a response so that education remains relevant and useful for human life. The Merdeka Learning Campus Merdeka (MBKM) curriculum is one of the answers to efforts to adapt to the times, where, in its implementation, the MBKM curriculum provides flexibility to educational institutions and students in the learning process to achieve the desired academic goals. In this study, the author will analyze the MBKM curriculum from the point of view of Islamic philosophy initiated by Muhammad Iqbal, namely Islamic educational reconstructionism and theistic existentialism. Although Muhammad Iqbal never wrote a specific work on education, his philosophical values can be used as a foundation in education because they contain a lot of meaning on how to make a complete human being in life. This research uses the library research method by collecting data from scientific journal articles related to the discussion of research and analyzing the data collected and interpreting it in a discussion. The result of this study is that the MBKM curriculum upholds the principles of independence and self-reliance, but in the view of Muhammad Iqbal's reconstructionism and existentialism philosophy, there are shortcomings, namely the cultivation of intense spiritual values, individual and community relationships, and a sense of responsibility after freedom of choice. So that from Muhammad Iqbal's point of view, which is based on creativity, freedom, and spirituality, the MBKM curriculum requires a review to create a holistic education to realize an *insān kāmīl* person who is not only proficient in the field of worldly knowledge but also balanced with religious knowledge.*

**Keywords:** *Curriculum, MBKM, Muhammad Iqbal, Philosophy of Education.*

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**Abstrak:** Pendidikan dan kurikulum adalah sebuah kesatuan untuk menunjang kehidupan manusia menuju lebih baik, di mana dalam perumusan kurikulum harus berlandaskan pada dasar fisiologis, sosiologis dan antropologis agar tercipta tujuan pendidikan yang baik dan sempurna. Penyesuaian kurikulum terhadap perkembangan zaman merupakan sebuah respons agar pendidikan tetap relevan dan berguna bagi kehidupan manusia. Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) adalah salah satu jawaban atas usaha beradaptasi dengan perkembangan zaman, di mana dalam pelaksanaannya Kurikulum MBKM memberikan fleksibilitas pada lembaga pendidikan dan peserta didik dalam proses pembelajaran untuk mencapai tujuan pendidikan yang diinginkan. Pada penelitian ini, penulis akan menganalisa kurikulum MBKM dari sudut pandang filsafat Islam yang digagas oleh Muhammad Iqbal, yakni rekonstruksionisme pendidikan Islam dan eksistensialisme teistik. Meski Muhammad Iqbal tidak pernah membuat suatu karya yang spesifik mengenai pendidikan, namun nilai-nilai filosofisnya dapat digunakan sebagai landasan dalam pendidikan dikarenakan banyak mengandung makna bagaimana cara menjadikan manusia yang seutuhnya dalam kehidupan. Penelitian ini menggunakan metode *library research* dengan mengumpulkan data dari artikel jurnal ilmiah yang berkaitan dengan pembahasan penelitian dan menganalisa data yang terkumpul dan menginterpretasikan dalam sebuah pembahasan. Hasil dari penelitian ini adalah bahwa kurikulum MBKM sejatinya adalah menjunjung asas kemerdekaan dan kemandirian, namun dalam pandangan filsafat rekonstruksionisme dan eksistensialisme Muhammad Iqbal terdapat kekurangan yakni penanaman nilai spiritual yang intens, hubungan individu dan masyarakat, serta rasa tanggung jawab setelah kebebasan dalam memilih. Sehingga dari sudut pandang Muhammad Iqbal yang berasaskan pada kreativitas, kebebasan, dan spiritual, kurikulum MBKM ini memerlukan kajian ulang agar menciptakan pendidikan yang holistik sehingga terwujud *insān kāmil* yang tidak hanya mahir dalam bidang ilmu duniawi, namun juga diimbangi dengan ilmu keagamaan.

**Kata-kata Kunci:** *Kurikulum, Filsafat Pendidikan, MBKM, Muhammad Iqbal.*

## **Introduction**

Education has the aim of making human life better, so that with the development of the times to technology 4.0, a new problem in various sectors of life arises; it is undeniable that education also feels the impact of this rapid technological development. The 4.0 revolution paradigm aims to create a human-centered ecosystem by utilizing technological sophistication to improve the quality of life (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan 2024, 2–3). The MBKM curriculum policy provides a shift in the view of education. The reason is that the MBKM curriculum contains the meaning of independence and independence for educational institutions, from elementary school (SD) to the university level (Susilawati 2021, 207). According to Nadiem Makarim, the concept of independent learning is inspired by the philosophy of KH Dewantara, whose essence is independence. So that it is considered relevant to the current era of educational democracy (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan 2024, 4–5).

The curriculum is an important instrument to help achieve goals in a teaching and learning process under the guidance and responsibility

of educational institutions (Lestari, Asbary, and Yani 2023, 85), based on Law no. 20 of 2003 concerning education explaining that the curriculum is a set of plans and arrangements regarding the objectives, content, subject matter, and methods used as guidelines for organizing learning activities to achieve certain goals; the existence of a curriculum is a means to facilitate the teaching and learning process (Andika and Zham-Zham 2022, 40–41). With this foundation, it can be interpreted that the formulation of the curriculum must be based on philosophical, sociological, and anthropological foundations so that it is not misdirected in determining educational goals.

Based on the philosophy of progressivism and pragmatism, the formulation of the MBKM curriculum aims to provide space for students to be able to explore their potential and form active and creative thinkers (Chrismastianto et al. 2023, 205–6). One of the efforts to realize this goal is to provide a policy of the right to study 3 semesters outside the study program taken, this is an effort to support the learning process that produces competent graduates, both soft skills and hard skills, so that college graduates have readiness and are certainly relevant to the needs of the times and have integrity and personality (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan 2024, 12–14).

In practice, education can be said to be an application of philosophical thinking. Therefore, philosophy provides a holistic conceptual framework about humans and education. The meaning of education begins with the meaning of human nature. Some schools of philosophy give birth to educational theories that are practiced in the learning process designed by educators. In educational terms, philosophy is used as a scientific source or mother of knowledge that underlies education (El-Yunusi, Safiani, and Mahbubah 2023, 990–93). The philosophy of Islamic education is one of the schools of philosophy used in the world of education, where the foundation of the philosophy of Islamic education is divine revelation revealed to the Prophet, so that in its application it will realize the belief that the development of morality and spirituality is a must and is accounted for. From the cultivation of these aspects, the goal of Islamic education is certainly the creation of a balanced and holistic individual (Sudrajat and Sufiyana 2020, 43–44).

Several studies on the Policy and application of the MBKM Curriculum have been conducted, including Mustaghfiroh's 2020 research with the title "Merdeka Belajar" concept from the perspective of John Dewey's Progressivism School, which states that education requires changes for the better and progress, and provides real benefits for students in facing future life problems and justifies the independence and flexibility of educational institutions to explore the intelligence and abilities of students according to their potential and interests and talents, so that

in this study it states that the progressivism school has alignment with the concept of an independent learning curriculum (Mustaghfiroh 2020, 141–45).

Furthermore, Sholihah, Muhammad, and Fauziati, in her research entitled *Merdeka Belajar Prespective of Jean Paul Sartre's Existentialism*, concluded that Merdeka's curriculum is in line and relevant to Jean Paul Sartre's school of existentialism philosophy, where he states that students are human beings who have full awareness of themselves and know their abilities, so that to maximize their potential, students need space for freedom to determine how to learn, and the teacher acts as a facilitator to support student development (Sholihah, Muhammad, and Fauziati 2023, 14–17).

Meanwhile, Nora Susilawati, in her research entitled *Merdeka Belajar and Kampus Merdeka in the view of Humanism Education Philosophy*, said that the humanism school of philosophy emphasizes the cognitive and affective processes in learning, where this theory combines human capabilities and potential so that they can independently choose and manage their life. The MBKM learning method, which focuses on experiential learning, can equip students to enter society and provide meaningful learning quality (Susilawati 2021, 207–9).

From some of the research above, it can be seen that the philosophical discussion of education can be viewed from various points of view, so that thus the researcher seeks to discuss the MBKM curriculum from the point of view of Islamic philosophy by making Muhammad Iqbal's philosophy the theoretical basis. Muhammad Iqbal has never produced a scientific work that discusses education specifically, but from the poetry and philosophy he has written, it can be used as an analytical tool in the formulation of education (Nuryamin 2020, 51–58). The purpose of this study is to describe the MBKM curriculum and also to analyze the MBKM curriculum by using Muhammad Iqbal's thought as an analysis.

To analyze the MBKM Curriculum from the perspective of Muhammad Iqbal's Islamic education philosophy, the author collects data through library research. Library research involves theoretical research based on articles, books, and journals, as well as scientific literacy related to the division. Data collection techniques are carried out by collecting references online from various database sources. The data sources in this research are divided into 2, namely primary and secondary data. The primary data used in this study is the guidebook *Merdeka Belajar-Kampus Merdeka 2024* from the Ministry of Education and Culture, Research and Technology, while secondary data sources are taken from several books and journals obtained online using the Publish or Perish application, in using Publish or Perish, the researcher searched for journals related to using keywords and several journals related to the criticism and implementation of the MBKM curriculum. Which then, after the process of

searching for articles with discussions related to the research, the author analyzes with an in-depth discussion of the substance of the information by recording and providing an interpretation.

## **The Urgency of MBKM Curriculum Changes**

According to the National Education System Law No. 20 of 2003, "The curriculum is a set of plans and agreements regarding the objectives, content, materials, and rules on which the curriculum is based." According to Hollis L. Caswell and Doak S. Campbell, the curriculum consists not only of subjects but also a variety of intracurricular and extracurricular experiences that students then experience and gain under the guidance of their teachers. Specifically, about the learning experiences that students have both inside and outside the classroom. Therefore, curriculum and education are one unit, and it is hoped that the curriculum can be aligned with educational goals (Suharjo and Jacky 2023, 1072–73). S. Nasution in Mariatul Hikmah says that the curriculum is a plan designed to facilitate the teaching and learning process under the guidance and responsibility of the school (Hikmah 2019, 34–35).

Curriculum changes are necessary to achieve educational goals (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan 2024, 3–7). This is an effort to meet the times and the needs of society and improve the quality of life in the future. Curriculum development must be based on the principles of curriculum development and guided by the philosophy of education and national foundations, especially Pancasila and the 1945 Constitution, to achieve harmony between educational goals and national goals. Of course, given the current technological advances, curriculum development is necessary, but in developing it, we must first pay attention and thoroughly understand the terminology of the curriculum itself (Suharjo and Jacky 2023, 1072).

Based on the Regulation of the Minister of Education and Culture Number 3 of 2020, several MBKM curriculum programs include student exchanges, student exchanges, teaching assistance in education units, professional work practices, independent studies/projects, research/research, entrepreneurial activities, humanitarian projects, village projects/building, and state defense training (Andika and Zham-Zham 2022, 40). Given the application of the MBKM curriculum, which involves many policymakers outside the campus, curriculum development needs to be carried out as comprehensively as possible, and it is hoped that a mature and optimal formulation will produce graduates who are talented and able to compete in the world of work. The involvement of external stakeholders of educational institutions is the basis for the issuance of the MBKM curriculum, which aims to prepare graduates who are strong, relevant to current developments and needs, and ready to lead with the spirit of nationality (Thahery 2023, 17–18).

The Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is a modern curriculum developed for universities. According to Nadiem Makarim, the independent campus policy is a follow-up policy to the concept of independent learning. This curriculum provides opportunities for students to continue to innovate. This curriculum provides opportunities for students to engage in various extracurricular activities and student-centered learning so that students can innovate, exercise creativity, train good character, and actively explore new information on their own (Suharjo and Jacky 2023, 1071).

The MBKM program is a continuation of the independent learning policy that focuses on higher education. In the Independent Campus policy, Minister of Education and Culture Nadiem Makarim stated that the MBKM program includes at least four points. *First*, the autonomy of opening new study programs. At this point, the MBKM curriculum seeks to provide learning facilities to educational institutions so that they can accommodate the process of exploring their potential. *Second*, the reaccreditation process is carried out automatically and voluntarily. *Third*, the requirements to become a state legal entity university are facilitated, and *fourth*, providing the right to study for three semesters outside the study program, and changing the definition of the study program. Indonesian Minister of Education and Culture Nadiem Makarim believes that universities play an important role in developing human resources. To meet the demands of the world of work, Indonesia needs to improve the quality of undergraduate graduates. Supporting collaboration between universities and external parties is one approach to achieving this goal (Susanti et al. 2023, 885–87).

The Merdeka Curriculum was developed to improve the quality of education in Indonesia. The independent curriculum is tailored to the needs and characteristics of learners, allowing learners to progress through their learning without feeling burdened by learning activities. The implementation of learning using the independent curriculum is more in-depth, fun, and independent. The implementation of the independent curriculum is supported by the Merdeka Mengajar platform in the form of an application that can be accessed through Android devices or websites. This application contains the teaching tools needed and facilitates the implementation of learning (Priantini, Suarni, and Adnyana 2022, 241–44).

### **The Philosophy of Islamic Education**

Talking about education certainly cannot be separated from the role of philosophy. The philosophy of Islamic education stems from the study of the philosophy of education contained in the Koran and hadiths that have been applied by the Prophet Muhammad. The philosophy of Islamic education, which was born simultaneously with the first revelation, has



laid the foundation of a solid, fundamental, comprehensive, and directed study to a clear goal, which is the objectives of Islamic teaching itself. Thus, the philosophy of Islamic education is a comprehensive and in-depth thinking activity to formulate the concept of organizing Islamic education and overcoming various problems that occur in Islamic education by examining the meaning and values in Al-Qur'an and Al-Hadith and revealing various studies and thoughts of Islamic thinkers, based on Al-Qur'an and Al-Hadith (Meyniar 2023, 10–15).

Education in Islam also aims to develop proactive individuals, individuals who are aware of their creation, status, mandate, and responsibility as servants of Allah, have the ability to think, have a clear vision, and can see things from the right perspective. This individual is also aware and sensitive to every action, because every deed will be judged, and every decision must be taken based on rights and carried out in the right way. Therefore, education in Islam aims to strengthen one's potential. Intellectually, every human being has been equipped with the ability to utilize knowledge and truth. Physically, humans have the potential to develop strength and endurance. With education, humans will gain a sense of perfection in their lives and strengthen their civilization (Sudrajat and Sufiyana 2020, 45). Thus, the purpose of Islamic education is to provide a stimulus in changing behavior and developing aspects of human personality based on Islamic teachings so that moral values in individuals are closer to God. This education also serves as a forum to shape the character of the nation's youth, who have been increasingly far from the personality of a true muslim, even though the majority of Indonesian people are muslims (Rafid 2018, 713).

Philosophy is a science that is general and universal. This means that the questions and answers of philosophy are general and concern all aspects. For example, Justice is a state of balance between rights and obligations. So that every individual strives to get justice. Although there are different views as the basis of the answers to philosophical questions, the answers given are general, not limited to space and time. In another sense, philosophy tries to propose a concept of how the universe works and includes humans in it systematically (Hasanah 2022, 15–17).

Philosophical issues are not limited only to ideas or the core of the discussion; various schools of philosophy, such as perennialism, essentialism, existentialism, progressivism, and reconstructivism, are also included in the philosophy of education. Curriculum development is always dependent on a particular school of philosophy. This flow will affect the concept and application of the curriculum (Saifuddin and Khoiri 2024, 8). Philosophy is an attitude of life and attitude towards life. With efforts to address life, humans need to know the nature of this life. Knowledge of the nature of life is a lantern for the way of life. After humans have a way of life, humans can achieve their goals. The definition

of philosophy in terms of terms is very diverse. This diversity is caused by the diversity of thought and differences in perspective when looking at an object of philosophy. With the diversity of philosophical understanding, it can be used with a philosophical approach (Rusman 2020, 14–16).

Philosophy can be used in various ways, such as the philosophy of Islamic education. The philosophy of Islamic education consists of 3 components, namely philosophy, education, and Islam (Meyniar 2023, 23–24). The philosophy of Islamic education is a school of philosophy that focuses on equipping humans with sufficient knowledge so that human duties as caliphs on earth can be understood and carried out. The philosophy of Islamic education is based on the Qur'an and Hadith, where the development of the material taught comes from the pillars of Islam and the pillars of faith; this is nothing but to create balanced human development with Islamic values. According to Kurshdi Ahmad, Islamic-based education can produce individuals who have the quality and belief in Islamic ideals (Sudrajat and Sufiyana 2020, 44–45). According to Schubert in Saifuddin and Khoiiri, curriculum implementers must understand philosophy continuously (continue), because philosophy is useful for making decisions about the curriculum. This is an important part of the relationship between philosophy and curriculum. The relationship between curriculum and philosophy is very close and inseparable, and without it, curriculum development will be futile or useless (Saifuddin and Khoiiri 2024, 8–10).

The purpose and nature of education can be formulated from various schools of philosophy, one of which is the philosophy of reconstructionism. Reconstructionism refers to the idea of social reconstruction and is considered a refinement of the progressivism school of philosophy, which is more pragmatic (Sari 2020, 46). This school emerged in America and was pioneered by George Counts and Harold Rugg in 1930 as a response to the stagnant conditions of society, and not in line with the times. Therefore, the idea of education that functions as an instrument to support the social reconstruction process emerged (Yusuf et al. 2023, 527–28).

Reconstructionism is an understanding that the purpose of education is to raise students' awareness of social, political, and economic problems. And to foster students, this school equips students with basic abilities to solve these problems (Hasanah 2022, 245–47). John Dewey explains that reconstructionism is a school that has a distinctive *first*, this stream discusses the cycle and the final results. This explains that the process and uncertainty of goals are not ignored by education. Although experiential education has an impact on progress, the direction and goals of education are not lost. *Second*, education is an activity and experience that continues to develop and be dynamic. Therefore, the education provided must continue to change and be creative, by the demands that arise from



existing education. *Third*, the construction of this experience can be felt by individuals and society, with these three types of reconstruction, in education reconstructionism, must be able to wrap it in every educational activity (Yusuf et al. 2023, 530).

After briefly describing the school of reconstructionism, the author will continue the discussion about the existentialism school of philosophy. Existentialist philosophy is one of the anthropological schools of philosophy, as it focuses on human autonomy and freedom. Existence is understood as a way of human existence in the world, which is different from the way objects exist. Objects have no awareness of their existence, whereas humans are aware of their existence. Through human consciousness, objects acquire meaning. Based on this difference in ways of being, existentialist philosophy asserts that objects are called “being,” while humans are called “existence” (Sholihah, Muhammad, and Fauziati 2023, 16).

Existentialism was born from the thoughts of Søren Kierkegaard in Denmark. Besides Kierkegaard, several other figures also made important contributions to the development of existentialism, such as Martin Heidegger, Jean-Paul Sartre, Gabriel Marcel, Karl Jaspers, and Paul Tillich. The focus of existentialist thought lies on two fundamental questions, namely, what is the meaning of human life? And how is the concrete solution to understanding the meaning of human “existence”? The word “existence” comes from two syllables, namely *ex* (out) and *sistens* (stand or place). Therefore, existence can be defined as the state of a human being who stands alone by “coming out” of himself. Humans have awareness of their existence, and although they can doubt everything, the thing that cannot be doubted is the existence of themselves, which is referred to as “I” (Rohmah 2019, 92-95).

Some thinkers have developed the philosophy of existentialism into the philosophy of education by explaining the implications of education based on existentialist views. Among these figures are Harold Soderquist, Van Cleve Morris, and George Kneller. Kneller asserts that existentialism encompasses a variety of philosophical perspectives or approaches that cross diverse philosophies but do not fall into the category of systematic philosophy. Existentialism is more of a perspective and mindset about life in the world that places individualism and subjectivity as its main priorities. Humans are recognized based on their existence, not their essence. Humans have the freedom to determine their nature and path in life. This freedom means that humans must make choices and be responsible for the consequences of their choices. Every choice carries risks, and it is the courage to choose and accept responsibility that reflects human existence. One of the main figures in the philosophy of existentialism is Jean-Paul Sartre (Siregar 2015, 30–31; Rohmah 2019, 95).

## Critique of MBKM Curriculum Analysis from the Perspective of Muhammad Iqbal's Philosophy

Muhammad Iqbal was a poet and philosopher born in Sialkot, Punjab, on November 9, 1877. Muhammad Iqbal studied in Lahore until he got his bachelor's degree. During his studies in Lahore, he met an orientalist named Thomas Arnold, where he had persuaded him to continue his studies in England, precisely at Cambridge University, London, to deepen the science of philosophy. Then he moved to Munich, Germany, and obtained a Ph.D. (Lubis, Haitami, and Alpizar 2022, 103–4). Muhammad Iqbal was awarded the title “Sir” by the British government in 1922 at the suggestion of British journalists because of his popularity in Europe and the East. He became the leader of the All-India Muslim Conference in Lahore on March 21, 1932 (Hidayatullah 2013, 421–22).

Some of the famous concepts of Muhammad Iqbal's thought include *khudi*, meaning “ego.” In general, *khudi* means the desire to restore self and raise awareness of the identity of Islam, as well as self-awareness as the basis of civilization. To achieve *khudi*, there are three stages to go through, namely obeying God's law, self-control, and divine representation. The next concept is *Bi-Khudi*, which means self-absence, which is similar to the concept of Sufism. The final concept is *Umate Aodil*, which carries the view that humanity as a leader on earth should be able to realize and innovate in world civilization without tribal and group differences (Riyanto 2022, 562–63).

Muhammad Iqbal states that education is a basic necessity for man to create a noble civilization. Through education, the concept of *insān kāmil* can be realized, namely, humans with criteria have strength, broad insight, fairness, wisdom, and noble morals. Humans are created as social creatures, meaning they need the existence of others to continue living, so that individual self-development becomes a must. This process of development and growth is a means for humans to develop creativity in response to their environmental and social conditions, which in turn create dynamic relationships and shape the lives of directed individuals (Sari 2020, 134–35).

Talking about Islamic Education, Muhammad Iqbal in his view on the reconstructionism of education, said that the traditional Islamic education system is too *jumud*. While the Western education system is more likely to promote materialism and has abandoned religion, it creates a condition that would undermine human spiritual values. Therefore, muslims can only take science from the West (Ramin 2023, 196–67). According to Muhammad Iqbal, there are several Islamic educational purposes.

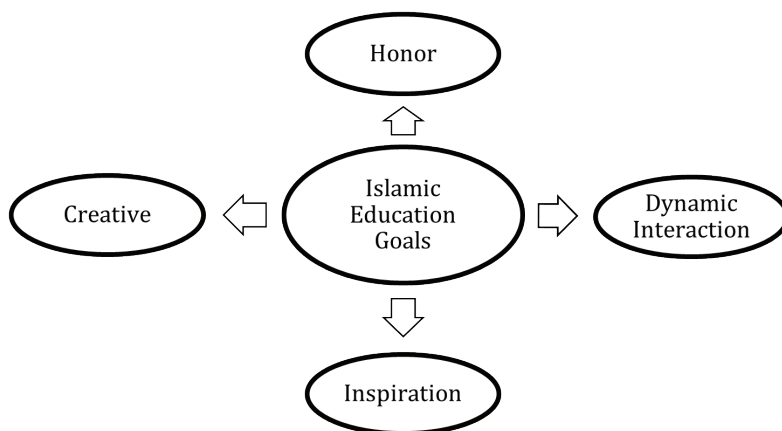


Figure 1: Islamic education goals are based on the philosophy of Reconstructionism of Muhammad Iqbal.

The purpose of Islamic education is based on the flow of reconstructionism under the idea of Muhammad Iqbal. There are at least four important points. First, optimal self-development so that a noble goal in life will be created, and education becomes a true journey, and will open up many possibilities in the future. Second, education serves to give birth to a dynamic and progressive interaction between Islamic and Western scholarly traditions. Third, education must be accompanied by a spirit in achieving educational goals to be a source of inspiration for social and cultural life. Fourth, education must be dynamic and creative and founded on the Qur'an and Hadith and executed with optimistic beliefs about the ultimate goal of man (Ramin 2023, 196; Sari 2020, 135). From the description of the goal, the truth is that education is nothing but making the person who has the power of the day and the logic of clear thinking.

The MBKM curriculum is designed and based on the view of Ki Hajar Dewantara, the philosophy of progressivism and the theory of learning Constructivism are considered relevant to the current state of education of Indonesia, which the main purpose of the preparation of this curriculum is to dig up the potential of the self to the maximum and prepare independent individuals and to meet the needs of the industry in the future (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan 2024, 5). But in its application, the authors find some flaws in the implementation of the MBKM curriculum. First, clearer regulation. Second, a lack of awareness and knowledge of academic civitas about the MBKM curriculum. Third, the limitations of human resources and the willingness of information technology are required. Fourth, lack of transparency in fund allocation. With some of these shortcomings, it should be a special concern for policymakers to review the Back on how

to implement this MBKM curriculum (Fajri et al. 2024, 196; Wulandari et al. 2022, 39-40).

Muhammad Iqbal, with his reconstructionist view, argues that to carry out the reconstruction of education, it must pay attention to several factors, namely: the concept of the individual, the growth of the individual, the physical and spiritual balance, the relationship of the individual with society, the creative individual, the role of intellect and intuitive education, character education, and social education. With these eight views, it can be said that the reconstruction of education according to Muhammad Iqbal is a creative effort to understand the process of education philosophically. Muhammad Iqbal views the need for reconstruction as having been caused by the deviations from human values carried out by the existing educational system. Muhammad Iqbal tried to analyze the damage to the mind and the mind that struck human civilization (Lubis, Haitami, and Alpizar 2022, 105–6).

Muhammad Iqbal's educational reconstruction emphasizes individual and social aspects and makes education something important to restore identity and identity awareness so that it can realize a civil civilization (Sari 2020, 136–37). The MBKM curriculum, as a curriculum used in education in Indonesia, when viewed with reconstructionism, has several shortcomings. *First*, the connection between education and social identity. The MBKM curriculum policy that gives students the freedom to choose their goals and learning experiences outside the campus is indeed very influential on the development of self-potential, but it does not emphasize the importance of social identity and Islam as an individual identity. Education is not only about individual freedom, but also education is one of the instruments to restore identity and Islamic values. *Second*, education is an instrument of social reconstruction. In terms of understanding social reconstruction, it is appropriate for education to play an active role and collectively take part in overcoming social problems, but in its application, the MBKM Curriculum only focuses on individual achievement so that in the end it will create a social gap and result in the sustainability of people's lives in Indonesia (Lubis, Haitami, and Alpizar 2022, 105; Ramin 2023, 196; Sari 2020, 137).

Although Iqbal did not specifically address existential issues or consider himself an existentialist, the reconstruction of Islamic philosophy he developed showed elements of existentialism in his thinking, as well as his proximity to Western philosophical figures, especially Bergson and Nietzsche. If you look deeper, Iqbal's position in the existentialism discourse is unique, although it is clear that his style of thinking is very religious, similar to Kierkegaard. Iqbal's existential interpretation is more positive compared to modern existentialists such as Nietzsche and Sartre, because his philosophy does not end up in pessimism like theirs and still maintains beliefs. While Nietzsche and Sartre considered human

freedom to be limited by God, Iqbal preserved human freedom despite the existence of God.

Muhammad Iqbal's existentialism, when compared to other existentialists, is overall closer to Kierkegaard. Iqbal and Kierkegaard both believe that in their actualization, man develops his existence through the awareness of his limitations towards an eternal and infinite reality, which reflects the existence of divinity. The existential relationship between man and God becomes very profound in the thinking of both. Both agreed that being a muslim or christian should always begin with the expression of the self, just as God's actions also express the self and individuality. This explains why both existentialism and religion (theism) have a religious tone (Haluti and Munirah 2022, 86).

According to Muhammad Iqbal's view, humans are God's co-creators or partners of God's body. "Because man has free will," then man should carry out the mandate given by God as the caliph on earth. Likewise, this universe continues to grow and develop, is not finished, and will continue to change. Nature is also a driver of free and creative human activities because, with free will and creativity, humans will continue to strive to perfect their abilities and improve their quality (Roswanto 2004, 15-16).

Because essentially, humans possess creativity and the ability to transcend limitations. Muhammad Iqbal described human beings as destined to discover their way of life through sacrifice, struggle, and a continuous effort to realize their potential in fulfilling their missions as caliphullah and 'abdullah. This led Muhammad Iqbal to deeply contemplate how to enhance the quality of his intellect by reconstructing his thoughts within the Islamic world as much as possible, enabling muslims to perform their duties by the mandate given by God (Roswanto 2004, 20).

Developing oneself to achieve a higher and perfect level of self means moving closer to God. God is the only Most High and Perfect Self. By intuition, the "self" understands itself through the understanding of God, the "Absolute Ego," and by understanding God, the self accesses the world created by God, which is nature. Self-authenticity cannot be equated with ascetic self-search. Iqbal views asceticism as an escape from the concrete realities of life, and that means escaping from his physical world. Loving God means being fully involved in the world God created, not running away from it. The authentic self is a strong, passionate, and autonomous self. The things that strengthen strength, spirit and autonomy are what enhance the quality of self (Hudda and Najib 2021, 98-99).

Existentialism initiated by Muhammad Iqbal is an emphasis on the individual as a concrete, free, and creative form, but in contrast to other existentialist figures, Iqbal provides a theological style of Islam, namely considering that God, with His omnipotence, is a form of a concrete ego

that works. With God's nature with the Concrete Ego, or The Ultimate Ego, all forms of spontaneous ego of his creation are restricted, or, simply put, God gives freedom to his creation to create in this universe but remains within the corridors of God's rules (Roswantoro 2004, 17).

With the principle of freedom of direction belonging to Muhammad Iqbal, there are at least some criticisms of the MBKM curriculum, namely: Freedom of education, according to Muhammad Iqbal, is not just the freedom to choose what you want, but must be accompanied by an attitude of responsibility for these choices. MBKM, which emphasizes freedom and independence, does not place enough emphasis on forming awareness of responsibility in choosing life choices, especially instilling moral values so that, in living life in the future, it will remain guided by religion. Although they are free to choose their future life goals, the cultivation of moral aspects and religious values must go hand in hand (Hanafiah and Ichsan 2022, 300; Iqbal et al. 2022, 759; Nuryamin 2020, 51–53; Roswantoro 2004, 24).

Based on the discussion above, the author classifies the problems that exist in the implementation of the MBKM curriculum, in the analysis knife of Muhammad Iqbal's educational philosophy thinking, there are problems in the MBKM curriculum, as the author describes above, the results of this study are that the MBKM curriculum needs to pay attention to social aspects, in the sense of emphasizing the relationship between individuals and others, as well as making or positioning educational institutions as a forum in reconstructing understanding and social diversion. By paying attention to individual and social relationships, the output is an attitude of responsibility. Meanwhile, the provision to realize social diversion is learning and moral cultivation.

## **Conclusion**

Based on the results of the above research, the researcher concluded that the curriculum is an important instrument and has a high urgency, so it is necessary to pay more attention to creating an educational environment that aligns with the applicable educational goals. In this case, the MBKM curriculum is an innovation to answer the challenges of the times in the 4.0 era, where the purpose of the MBKM curriculum is to produce graduates who can adapt to the 4.0 environment and can compete in the business and industrial world (DUDI). Based on the thought of Ki Hajar Dewantara, the Progressivism school, the MBKM curriculum has the concept of independence and independence in learning, and gives special authority to educational institutions to regulate their learning methods and principles.

Muhammad Iqbal, with his thoughts on the reconstruction of Islamic education, expressed his concerns about Islamic education being too rigid and Western-style education being overly secular. He proposed



a concept for the reconstruction of Islamic education, which involves clarifying individuals' goals in life to ultimately create good human beings. The implementation of education must be infused with spirit, making it something sacred, while also considering the relationship between individuals and society. The educational reconstruction initiated by Muhammad Iqbal offers a new perspective for Islamic education. It emphasizes the principle of individual goals, the relationship between individuals and society, the spirit within the educational realm, and the need for education to be dynamic in helping the community adapt to the changing times.

The MBKM curriculum is a curriculum that provides freedom to education actors, both students, educators, and educational institutions. In terms of providing freedom and the principle of independence, the MBKM curriculum is in line with both ideas of Muhammad Iqbal, but there are shortcomings. The shortcomings in the MBKM curriculum are the cultivation of religious values, an understanding of the individual's universal purpose of life, and the relationship between the individual and society. By paying attention to the readiness of human resources and balancing the cultivation of religious and scientific values, it will create a prosperous society, and the concept of Kamil people initiated by Muhammad Iqbal can be realized. Therefore, the government should pay more attention to the principles of curriculum development by considering the conditions of society and the needs of the future era.

Therefore, the author recommends reviewing the current MBKM curriculum, which is to improve education so that it becomes a forum to create authentic and religious human beings. The formulation of the curriculum based on the needs of the community often experiences obstacles, either on the condition of the community that it is not ready to accept it, or due to the rapid development of technology. Therefore, the formulation of the curriculum needs to consider the conditions of the community so that the education provided can be accepted and create a civil society.

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