

Progressive Islamic Education through the Lens of Human Essence: Philosophical Foundations and Transformative Strategies

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ABSTRACT

This study explores the lack of integrative frameworks in Islamic education that connect the concept of human essence with holistic educational goals. It aims to formulate a philosophical foundation for Progressive Islamic Education by analyzing the thoughts of four prominent Muslim scholars: Muhammad Iqbal, Syed Muhammad Naquib Al-Attas, Seyyed Hossein Nasr, and Suhailah Hussein. Employing a qualitative content analysis and comparative literature review, the research investigates how each thinker conceptualizes the essence of humanity and translates it into educational principles. The findings reveal that Iqbal emphasizes willpower and self-formation, Al-Attas underscores adab and the hierarchy of knowledge, Nasr integrates spiritual responsibility and ecological ethics, while Hussein highlights critical pedagogy and social transformation. These diverse perspectives converge in proposing an Islamic education that is spiritually grounded, morally conscious, intellectually rich, and socially responsive. The study concludes that integrating these philosophical insights can reorient Islamic education toward a more progressive and transformative model, empowering learners to become ethical individuals and active agents of change in addressing contemporary challenges.

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INTRODUCTION

Islamic education is an integral foundation in shaping the character and life orientation of Muslim communities. In this framework, understanding the essence of humanity becomes a key element in formulating high-quality Islamic education goals. Generically, education is seen as the process of humanizing individuals [1]. Thus, a good understanding of the essence and goals of Islamic education starts with a profound understanding of human nature. Unlike classical Muslim philosophers and scholars who perceived the essence of humanity in its internal dimensions, namely *al-nafs al-nāṭiqah* (the rational soul), contemporary Muslim philosophers consider the external factors within the historical context when understanding the essence of humanity [2]. The diversity of perspectives on the essence of humanity in the Islamic context has implications for the multiplicity of formulations of the essence and goals of Islamic education [3].

The background of this paper arises from the deep-seated need to delve into the plurality of views on the essence of humanity provided by Islamic thinkers. Over the past few decades, the study of Islamic education has involved increasingly complex and profound understandings of human nature [4]. Therefore, it is crucial to outline the necessary conceptual frameworks to guide Islamic education towards a more holistic understanding of human nature [5].

The research position is constructed upon the conceptual frameworks of four contemporary Muslim philosophers: Moh. Iqbal, Syed Muhammad Naquib Al-Attas, S. Hossein Nasr, and Suhailah Hussien. Each of them contributes unique perspectives on the essence of humanity in the context of Islamic education [6]. It is important to scrutinize how these thoughts have evolved in line with their historical backgrounds and how these concepts can provide concrete solutions to the challenges facing humanity.

In the context of the literature, this research theme needs to be explored more, and a lack of detailed studies on this matter can be identified. While there have been some studies on Islamic education, the essence of humanity, and educational goals, there needs to be explicit in-depth research investigating the concept of human essence in the context of diverse educational goals. A deep focus on understanding the concept of human essence in relation to educational goals remains a limited aspect of scholarly literature.

For instance, in the article “The Concepts of Islamic Education from the Perspective of Ibn Miskawaih” [7], this study explores the concept of Islamic education based on Ibn Miskawaih's ideas. The research reveals that Ibn Miskawaih's perspective emphasizes the realization of inner attitudes that can stimulate the soul. Meanwhile, the article titled “Human Nature And Educational Goals In The Prophetic Pedagogic” [8], compiles the views of experts, especially in Islam, discussing educational goals based on the prophetic pedagogical perspective. This article highlights the alignment of education with human goals and the utilization of the universe for educational development. Therefore, further research on this theme is urgently needed to complement the literature and make a valuable contribution to the understanding of human nature in diverse educational contexts [9].

This research is expected to provide a profound understanding of the goals of Islamic education based on the diversity of concepts regarding the essence of humanity. Through engaging in critical research and analysis, this paper aims to make a significant contribution to the existing literature and provide a conceptual framework that can be applied in the development of relevant and effective Islamic education.

LITERATURE REVIEW

Previous studies have shown that progressive Islamic education has a close relationship with the philosophy of progressivism, particularly in terms of respect for human dignity, freedom of thought, and the development of individual potential. There are shared values between progressivism and Islamic education; however, significant differences can be seen in the aspects of ontology, epistemology, and axiology, wherein Islamic education is grounded in divine revelation (the Qur'an and Hadith), rather than solely in human rationality [10]. Another approach highlights the *maqāsid al-sunnah*—especially the social objectives of the Hadith—as a philosophical foundation for a more progressive Islamic education that is oriented toward community development, emphasizing values such as justice, compassion, and equality. The integration of philosophical ethics and prophetic values has also emerged as an important theme in several studies, underscoring the need for Islamic education that cultivates noble and transformative individuals within the social sphere [11].

Conversely, there is also a perspective that Islamic education should serve as a means of moral and spiritual enlightenment, as well as shape ethical leadership within modern society. Progressive Islamic education is further viewed as a tool for instilling the value of religious moderation within complex socio-political contexts, with an emphasis on tolerance, interfaith dialogue, and justice [12]. The Muhammadiyah educational model, as an example of the application of progressive Islamic education, harmoniously combines Islamic values with Indonesian identity and modern principles [13].

This study differs from previous research by adopting an approach centered on the essence of the human being as its primary philosophical foundation. Rather than merely comparing philosophical systems or delineating normative values, this research aims to construct a framework for progressive Islamic education

that holistically reflects the spiritual, intellectual, social, and moral dimensions of the human person. Therefore, the main contribution of this study lies in formulating educational transformation strategies that are not only theoretically relevant but also practically applicable in shaping the ideal human being, based on the very essence of humanity.

METHODOLOGY

This study employs a qualitative approach using the library research method, characterized by a descriptive-analytical nature. Data were collected through critical examination of primary and secondary works by four contemporary Islamic thinkers—namely Muhammad Iqbal, Syed Muhammad Naquib Al-Attas, Seyyed Hossein Nasr, and Suhailah Hussein—who explore the concept of human nature and its implications for Islamic education. The analysis procedure was conducted using content analysis techniques, which involved identifying, categorizing, and interpreting key themes related to the essence of humanity and the educational objectives within each thinker's perspective.

A comparative approach was also utilized to uncover similarities and differences in the views of these thinkers, as well as to assess their relevance and contributions to the development of the Progressive Islamic Education paradigm. Data validity was strengthened through source triangulation and a critical review of credible scholarly references. The results of the analysis were used to formulate a conceptual framework for a progressive Islamic education that is integrative, spiritual, and transformative [14], [15].

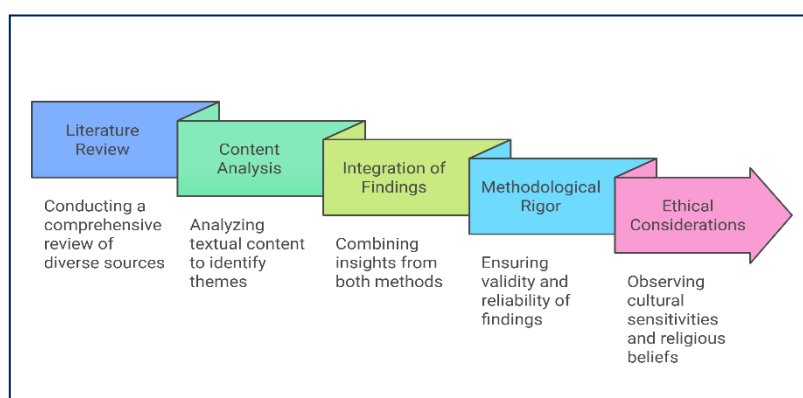


Figure 1. Research Flow.

RESULTS AND DISCUSSION

The Essence of Humanity According to Muslim Philosophers

The essence of humanity is a crucial foundation in education because the learners, as the main input in the learning process, are human beings themselves. A profound understanding of the potential, uniqueness, and complexity of humans in their physical, mental, emotional, and social dimensions assists educators in guiding and shaping individual growth. Education that acknowledges the essence of humanity can help build positive character, guide holistic development, and unearth the full potential of learners, creating a better society.

Muslim philosophers such as Muhammad Iqbal, Syed Muhammad Naquib Al-Attas, S. Hossein Nasr, and Suhailah Hussien have also highlighted the essence of humanity before discussing education. Their understanding of the essence of humanity forms the basis for their views on education, as the concept of human essence reflects the nature and goals of the education they advocate.

Muhammad Iqbal believed that the essential nature of humans lies in their will, not in reason or understanding [16]. For him, the will is an extraordinary "power virus," serving as the primary driving force behind human activities. Iqbal viewed the will as a resource that motivates individuals to act and achieve life goals.

In Iqbal's perspective, human personality is interpreted as a combination of various wills that propel individuals towards a goal. These wills reflect diverse personal needs, serving as the impetus that drives humans to fulfil their aspirations and potential [17]. Every will that exists within the human being is energy or power. And the human personality is the combination of these energies/powers that recognizes the diversity of arrangements. The diversity of will arrangements refers to the "syakilah" in the Qur'an (17:84), which determines the value of human actions. By emphasizing the relationship between human will and diverse personal needs, Iqbal highlights the complexity and uniqueness of human life [18].

Meanwhile, Syed Muhammad Naquib Al-Attas, before defining the true essence of humans, states that there is one central concept, which is the essence of education and the educational process. Because all other concepts focus their meanings in this context alone, it is sufficient as the appropriate term for expressing education [19]. This is because the key concept mentioned identifies itself as 'something' in knowledge, which is knowledge of the purpose of seeking it. This main key concept is expressed in the term 'adab.' Therefore, Syed Muhammad Naquib Al-Attas argues that the true essence of humanity lies in their adab [20].

Adab is the discipline of the body, mind, and soul; a discipline that ensures the recognition and acknowledgement of the appropriate place according to one's physical, intellectual, and spiritual capacities and potentials; the recognition and acknowledgement of the reality that knowledge and existence are hierarchically organized according to their different levels (marâtib) and degrees (darajât).

A person is said to be cultured when they fully realize their individuality and have proper awareness regarding their relationships with themselves, their Lord, society, and the visible as well as the invisible aspects of nature [21]. In this context, being cultured not only encompasses manners and ethics but also reflects a profound understanding of one's place and role in a broader context, including one's relationship with God, society, and the universe. This awareness includes spiritual, social, and ecological aspects, marking cultured individuals as those who live in harmony and have full awareness of their interconnectedness with everything around them.

Seyyed Hossein Nasr argues that the essence of humanity is its responsibility [22]. He states that the educated subject is a creature originating from Allah, described in the Qur'an as Allah's vicegerent on Earth, endowed with various abilities and responsibilities by Allah, forming the basis of human rights [23]. These rights do not arise before responsibility but emerge from it. Responsibility is related to the word "response," and this response is uniquely explained in the Qur'an. The Qur'an conveys Allah's speech to humans (Adam) and their descendants, including us and the entire human race. Allah asks, "Am I not your Lord?" This Qur'anic verse uses the plural form (rabbukum), so it is not just Adam being questioned but the entire human race. Our response (qālū, where the verb is also in the plural form), expressed outside of time, is "yes!" (balā!) (al-A'rāf: 172). Our responsibility stems from this response. Therefore, thinking about education must begin with this fundamental framework.

Islamic education concerns human agents responding "yes" to Allah's question from the beginning. Education must commence with a spiritual understanding of human identity, as fundamentally, we are spiritual beings. Our presence in this world has a purpose, and we have a responsibility to the Creator and His creation because we answered "yes" to His question in the beginning with our free choice [24]. The question was posed to us based on our freedom. We could answer "no," as the heavens, Earth, and mountains did. They rejected Allah's trust, but humans accepted it; we, as humans, accepted responsibility. This first principle establishes our identity and responsibility in our view as Allah's vicegerent. The responsibility arising from the reality of human existence should shape all aspects of education throughout our lives.

Suhailah Hussein's thoughts on the essence of humanity highlight the central role of humans as agents of social change [25]. According to her, humans are not merely passive observers in the dynamics of society but have a responsibility to contribute to positive change actively. Suhailah Hussein emphasizes that the ability of humans to be agents of social change is not just a potential but a moral responsibility. Humans, as active meaning-makers, can make a positive impact in improving the conditions of their society.

By placing the role of an agent of social change as one aspect of the essence of humanity, Suhailah Hussein calls upon individuals not to remain passive but to actively participate in shaping the desired changes. This understanding creates a moral foundation for each individual to explore their potential, creativity, and social abilities to create a positive impact in their social environment. Thus, the concept of being an agent of social change advocated by Suhailah Hussein becomes an ethical call to actively contribute to creating beneficial changes for society and humanity at large. Table 1 below provides a synthesized comparison of the philosophical perspectives on human essence and educational objectives across the four thinkers discussed.

Table 1. Comparative Framework of Philosophers' Views

Philosopher	Concept of Human Essence	Educational Emphasis	Key Values
Muhammad Iqbal	Will (<i>irādah</i>) as the core driver of self-formation	Training of the will to build Islamic personality	Self-realization, determination, divine love
Syed M. Naquib Al-Attas	<i>Adab</i> (discipline of body, mind, and soul) as essence	Cultivation of <i>adab</i> through integrated knowledge	Hierarchy of knowledge, spiritual awareness
Seyyed Hossein Nasr	Spiritual responsibility and cosmic vicegerency	Development of spiritual and ecological awareness	Metaphysical responsibility, sacred cosmology
Suhailah Hussein	Human as agent of social transformation	Emancipatory and justice-oriented education	Social critique, equity, empowerment, liberation

Historical Background of the Philosophers' Concepts

Muhammad Iqbal stated that the essence of humanity lies in its will. His rationale was that during his time, the education system was criticized for being more focused on the development of reason than on the will [26]. The situation of the Muslim community at that time was further aggravated by various aspects of decline, such as political divisions, severe economic poverty, and the dichotomy of knowledge in the socio-cultural realm, where there was a gap between ignorance and the spread of beliefs inconsistent with Islamic teachings (Takhayul, Bid'ah, and Khurafat).

It is also essential to note that there was a strong motivation to free the Muslims in the Indian subcontinent from British colonialism and achieve independence by forming their state, such as Pakistan. All these contexts formed the foundation of Iqbal's perspective regarding the human will or ego, which became an integral part of the struggle for independence and the building of a nation rooted in Islamic values [16].

Meanwhile, Al-Attas formulates the concept of the essence of humanity by emphasizing the importance of *adab*. This perspective arises because Al-Attas understands that the challenges faced in contemporary Muslim culture originate from two sources, namely external and internal factors. External factors include religious-cultural and socio-political challenges from Western culture.

On the other hand, internal factors involve errors in understanding and applying knowledge, the loss of *adab*, and the emergence of false leaders [20]. Al-Attas argues that the first rectification effort that must be undertaken, and would significantly aid in improving other factors, is addressing the 'loss of *adab*'. According to him, *adab* is an integral part of wisdom and justice. The loss of *adab* can lead to a decline in understanding and behaviour, which, in turn, can result

in ignorance and injustice. Therefore, the restoration of adab is considered a crucial step in improving the conditions of contemporary Muslims [27].

Seyyed Hossein Nasr's background for proposing the concept of the essence of humanity is driven by his concern for the lack of attention to environmental sustainability and the failure of the education system to address environmental issues. According to him, this lack of awareness has led to ongoing environmental damage. Nasr argues that environmental education, especially environmental studies, has a responsibility to restore the lost dimensions in religious-spiritual knowledge about the universe, both in cultural contexts and on a global scale [22].

Nasr's approach involves restoring environmental ethics rooted in metaphysical, epistemological, and ontological understandings of the cosmos and emphasizes the importance of non-scientific ways of knowing. He stresses that spirituality that avoids the Sacred is not true because the essence of religion is recognizing and celebrating the sacred. For Nasr, religion is not just spirituality but a repository of knowledge about the sacred and ways to access it. Therefore, religion is considered a source of environmental ethics and cosmological knowledge.

According to Nasr, the environmental crisis stems not only from physical issues but also from a spiritual crisis, where spiritual-religious knowledge about nature has been forgotten. Nasr's proposed solution is to revive noble values through a religious approach, particularly through the concept of sacred cosmology.

Suhailah Hussein's thoughts on the essence of humanity begin with dissatisfaction with the inherited inequality from traditional pedagogy in the education system. Traditional pedagogy, along with conventional theories, plays a role in perpetuating social inequality and advancing racial and gender inequality through structured and manipulative school practices [25].

Currently, public schools function as replicas of the values and privileges of the dominant class. The critical pedagogy approach reveals that schools become places where specific worldviews and behaviours, including the acceptance of inequality, are actually introduced and sanctioned to serve the interests of certain social groups (the status quo). Critical pedagogy aims to recognize and identify how the curriculum and teaching methods can present perspectives that neglect certain voices.

Sharp criticisms provided by critical pedagogy include access to education that still supports social inequality. Although quality education should be affordable for all layers of society, the reality is that only the upper-middle class and above can easily access quality education.

The Implications of the Essence of Humanity for the Formulation and Objectives of Islamic Education

Muhammad Iqbal proposes that every human will is an energy or force that shapes human personality through various regulations. The diversity of will arrangements refers to the concept in the Quran, which determines the value of human actions. The true personality of humans lies in the regulation of transcendental will, especially those of a religious nature, which is given as potential [28]. Actualizing this potential should be the highest goal in life and the pinnacle of educational objectives.

Towards the true personality of humans, the necessary effort involves arranging various wills in such a way that the will to love God becomes the highest, organizing, and disciplining other wills. When humans achieve this, they experience a new birth, as described in the Quran (Q.S. 59:19). This verse forms the basis for Iqbal's concept of the soul, personality, ego, or self, which is the awakened self-awareness of humans activated by awareness of God.

An enlightened personality, where the will to love God dominates the hierarchy of human wills, will realize its role in nature as one of the greatest natural forces to enrich it and build an ideal social order. Building a social order involves struggle, and nature can be utilized for that, with knowledge as one of the useful weapons. Therefore, according to

Muhammad Iqbal, the goal of education is to develop an Islamic personality or character through the training of human will, so that they can fulfill their role on Earth and meet the challenges of the times [17].

According to al-Attas, the essence of humanity lies in one's adab. A cultured person is someone who is fully aware of their individuality and has a proper consciousness of their relationship with themselves, their God, society, and the visible and invisible aspects of nature. Education is more appropriately termed as ta'dib, encompassing the instillation and cultivation of adab in individuals. As an ideal example of a cultured and perfect human, al-Attas refers to Prophet Muhammad (SAW) [29].

In contrast to the majority of contemporary scholars, al-Attas argues that education does not involve the integration of ta' lîm (instruction), tarbiyah (character development), and ta'dib (instillation of adab). For him, ta'dib already includes ta'lîm and tarbiyah [20]. In formulating adab as a solution to the problems of the community, the meaning of adab is interpreted as the recognition and acknowledgement of the proper place of everything in the order of creation, leading to the recognition and acknowledgement of the proper place of God in the arrangement of existence [30].

In the context of knowledge, adab is defined as the moral order that recognizes and acknowledges the hierarchy of knowledge based on criteria of nobility or excellence. For example, knowledge based on revelation is considered more noble or honourable than knowledge based on reason. Adab towards nature is interpreted as the act of placing plants, rocks, mountains, rivers, valleys, lakes, animals, and their habitats in their rightful places according to the natural order.

Seyyed Hossein Nasr believes that the essence of humanity lies in its responsibility. Therefore, education should aim to help individuals understand themselves deeply. This involves reflecting on personal responsibilities, values, and life goals. Nasr emphasizes the importance of responsibility towards God from an educational perspective [31]. Education should lead to the development of spiritual awareness, teach religious values, and imbue the spiritual dimension into daily life.

In Nasr's perspective, individuals are empowered to recognize and fulfil their responsibilities to society. Education is expected to encourage active participation in social development and community empowerment. Nasr emphasizes the relationship between humans and nature [32]. Therefore, education should aim to create an understanding of ecology, sustainability, and responsibility towards nature.

According to Seyyed Hossein Nasr's view through his understanding of the essence of humanity, the goal of education is to shape individuals with a profound understanding of themselves, God, society, and nature. This is intended to enable individuals to fulfil their role as upholders of cosmic order [33].

The concept of the essence of humanity, according to Suhailah Hussein, who views humans as agents of social change, is closely related to the emancipatory goals of education and aims to establish social justice [25]. For Hussein, the essence of humanity involves the role of an agent of change, capable not only of understanding the concepts of truth and reality but also possessing the capacity to liberate oneself from oppressive ideologies.

In the context of emancipatory educational goals, according to Hussein, education is directed towards facilitating the process of liberating individuals from the concepts of truth imposed by oppressive ideologies. This goal reflects efforts to shape individuals who are critical and capable of realizing the social realities they face. Education is aimed at empowering individuals to critically assess and free themselves from paradigms that hinder social development.

Furthermore, Suhailah Hussein's educational goals also encompass preparing individuals to lead a good life and uphold social justice. Education aims not only to develop academic capacities but also moral character oriented towards goodness and justice. Education is directed towards creating individuals who are not only personally successful but also care about social justice, with the ability to become agents of change in society.

The Essence and Goals of Islamic Education: Their Relevance to the Historical Background Issues

The thoughts of philosophers on the essence and goals of education are highly relevant to the problems faced by the Muslim community during their respective eras. Muhammad Iqbal asserted that the essence of education lies in the training of the human will, with the primary challenge being the development of Islamic character through this training [34]. The relevance of this concept emerged from his critique of the education system, which, in his time, was perceived to overly focus on the development of reason rather than individual will.

During Iqbal's era, the condition of the Muslim community was further compounded by various challenges such as political division, severe economic poverty, and a dichotomy of knowledge in the socio-cultural realm [35]. The imbalance between levels of ignorance and the dissemination of beliefs not in line with Islamic teachings posed a significant obstacle to the progress of the Muslim community. In this context, the educational goal according to Iqbal became crucial, namely, the development of Islamic personality or character through the training of the will. Thus, this concept offered a solution to the problems faced by the Muslim community at that time, urging a focus on character formation and will in line with Islamic teachings to overcome challenges and difficulties.

On the other hand, Al-Attas emphasized that the essence of education lies in the recognition and acknowledgement of the true place of everything in the order of creation, ultimately guiding individuals to recognize the existence of God in the structure of being and existence [36]. In this context, the relevance of Al-Attas's concept of the essence of education lies in the effort to align human understanding of knowledge and existence within the environment of God's creation.

The goal of education, according to Al-Attas, is to develop civilized individuals [37]. The relevance of this concept to the historical problems of the Muslim community arises from sources of issues, both external and internal. External challenges stem from the presence of Western culture challenging traditional Islamic values [38]. On the other hand, internal challenges include errors in understanding knowledge, the loss of adab (good manners), and the emergence of false leaders in society.

Thus, Al-Attas's concept provides relevance in addressing the historical problems of the Muslim community by emphasizing the importance of shaping civilized individuals through education that not only relies on knowledge but also strengthens the adab and spiritual values of Islam. Consequently, education can be a solution to the problems of the Muslim community, whether arising from external or internal factors [39].

According to Nasr, the essence of education lies in the actualization of the human soul's potential to become a good intermediary between the material-physical world and the spiritual world, as well as being an upholder of cosmic order [35]. In this context, the relevance of Nasr's concept of the essence of education lies in the understanding that education is not just about the transfer of knowledge but also about the development of the spiritual dimension and the upholding of cosmic order in human life.

According to Nasr, the goal of education is to shape a spiritual understanding of human responsibility to the Creator and His creation, as well as to serve as a means of transmitting Islamic tradition [40]. The relevance of this concept is highly pertinent to the historical problems of the Muslim community, especially concerning the decline of the traditional education system from the 9th century until now. Nasr emphasizes the importance of expanding the scope of education, not only producing experts in religion or Islamic law but also developing the spiritual dimension and transmitting the values of Islamic tradition [41].

Another historical problem faced by the Muslim community is the colonial education system based on humanism and secularism. The relevance of Nasr's concept in this regard can be found in his emphasis on education as a means of transmitting Islamic tradition, which can be a solution to counter the negative influences of the colonial education

system [42]. By understanding the essence and goals of education, according to Nasr, the Muslim community can address its historical problems and build a more robust educational foundation.

Suhailah Hussein's perspective on the essence and goals of education has significant relevance in facing the historical problems of humanity. According to her, the essence of education is not limited to the delivery of knowledge alone but also serves as an agent of social transformation. Education is seen as a tool to change social realities and overcome the inequalities inherited from traditional pedagogy.

The goals of education, according to Suhailah Hussein, include emancipation from the concepts of truth and reality constructed by oppressive ideologies, as well as the preparation of individuals for a good life by upholding social justice. This is relevant to the historical problems of humanity, especially in the context of social, racial, and gender inequalities maintained by traditional pedagogy and conventional theories in the education system.

Historical problems such as social, racial, and gender inequalities can be overcome through the educational approach advocated by Suhailah Hussein. The essence of education as an agent of social transformation allows for structural change and more equitable justice in society. While the goal of education emphasizes emancipation and social justice, it becomes the foundation for shaping individuals who are not only intellectually intelligent but also sensitive to social issues and capable of contributing positively to creating a just life. Thus, this concept provides essential guidance to address and overcome historical problems related to education.

Implementation Strategies of Education from Each Concept

Every concept proposed by philosophers in the context of the Islamic Philosophy of Education has the potential to be implemented in the education system with appropriate strategies. The implementation of these concepts can form the basis of a holistic education, covering spiritual, intellectual, and social aspects. This applies to Muslim philosophers such as Muhammad Iqbal, Syed Muhammad Naquib Al-Attas, Seyyed Hossein Nasr, and Suhailah Hussein.

The educational philosophy of Muhammad Iqbal emphasizes the training of human will and the development of Islamic character. Implementation strategies based on his concepts involve:

1. Khudi Development Program: Establishing programs that focus on nurturing “khudi” or selfhood, emphasizing self-awareness, self-confidence, and the realization of individual potential.
2. Integrated Curriculum: Developing a curriculum that includes teachings on Islamic values, morality, and ethics to instil a strong foundation for the development of Islamic character.
3. Emphasis on Personal Will: Integrating teachings that emphasize the importance of personal will in shaping character and addressing contemporary challenges.
4. Character Formation Activities: Implementing extracurricular activities and projects that promote teamwork, leadership, and ethical decision-making to strengthen the development of Islamic character.
5. Philosophical Guidance: Introducing philosophical discussions and reflections within the educational framework, encouraging students to contemplate and understand deeper meanings of their existence and responsibilities.

These strategies aim to realize Muhammad Iqbal's vision of education that not only imparts knowledge but also instils a strong Islamic character through conscious training of the human will.

Naquib Al-Attas's philosophy of education centres on progressive consciousness and recognition of the true place of everything in the divine order, guiding individuals to acknowledge the presence of God in existence and creation. To implement this concept, strategies can include:

1. **Holistic Curriculum:** Developing a curriculum that integrates spiritual and intellectual knowledge, emphasizing the interconnectedness of all aspects of creation within the divine order.
2. **Spiritual Development Programs:** Implementing programs aimed at fostering spiritual growth, nurturing a deeper understanding of the divine, and promoting a sense of connection with the Creator.
3. **Character Education:** Emphasizing the development of character with a focus on adab (cultivated behaviour and manners), in line with Al-Attas's emphasis on forming appropriate behaviour to achieve justice.
4. **Integrated Islamic Education:** Incorporating Islamic teachings into various subjects, ensuring that education reflects Islamic principles and contributes to the development of individuals with good character.

These strategies aim to realize Naquib Al-Attas's vision of education, cultivating spiritual awareness, intellectual growth, and the development of individuals with good character.

Seyyed Hossein Nasr's philosophy of education emphasizes the integration of the spiritual and material dimensions, aiming for individuals to function as intermediaries between the physical and spiritual realms while maintaining cosmic order. To implement this concept in education, strategies can include:

1. **Holistic Curriculum [43]:** Developing a curriculum that integrates spiritual and material aspects, emphasizing the interconnectedness of knowledge and promoting a comprehensive understanding of the world.
2. **Value Integration:** Incorporating Islamic values throughout the educational processes to instil a sense of responsibility towards the Creator and His creation. This involves embedding moral and ethical teachings into various subjects.
3. **Cultural Transmission:** Using education as a means to transmit Islamic traditions, forming a deeper connection with the heritage and teachings of Islam within the learning environment.
4. **Environmental Awareness:** Implementing environmental education inspired by Nasr's eco-philosophy, promoting a sense of responsibility and respect for the natural world.

These strategies aim to realize Nasr's vision of education that harmoniously integrates the spiritual and material dimensions while guiding individuals to be responsible according to Islamic principles.

Suhailah Hussein's philosophy of education emphasizes the transformative role of education beyond the dissemination of knowledge. To implement her concepts, strategies can include:

1. **Critical Pedagogy:** Adopting a pedagogical approach that encourages critical thinking and challenges inhibiting ideologies. This involves creating a classroom environment where students can question and analyze societal norms and structures.
2. **Emancipatory Education:** Designing educational programs aimed at liberating individuals from inhibiting ideologies, promoting a broader understanding of truth, and encouraging social transformation.
3. **Social Justice Education:** Integrating principles of social justice into the curriculum to instil a sense of responsibility in creating a just and equal society. This involves addressing issues of inequality and fostering empathy among students.

These strategies align with Suhailah Hussein's vision of education as a driver of social transformation and liberation from inhibiting ideologies.

Table 2. Implementation Strategies in Progressive Islamic Education

Philosopher	Implementation Strategies	Practical Examples
Muhammad Iqbal	Will training programs, character development curriculum, reflective learning	"Khudi" empowerment modules, Islamic personality education

Syed M. Naquib Al-Attas	Adab-based education, integration of revealed and rational knowledge	Curriculum combining spiritual ethics and Islamic metaphysics
Seyyed Hossein Nasr	Integration of ecology and spirituality, revival of sacred knowledge	Eco-theology courses, sacred cosmology in science teaching
Suhailah Hussein	Critical pedagogy, social justice education, deconstruction of dominant ideologies	Classroom debates on injustice, community-based learning

Synthesis of the Goals of Islamic Education from the Four Concept

The primary goal of Islamic education is to create individuals with strong Islamic character, civility, and the ability to fulfil their roles on Earth. This education is not only academic but also involves the training of will, spiritual understanding, and the transmission of Islamic traditions. In the context of Muhammad Iqbal, the goal of education is to develop an Islamic personality or character through the training of human will. This includes strengthening Islamic values within individuals, preparing them to be productive actors, and achieving success in facing the changes of the times.

Syed Muhammad Naquib Al-Attas emphasizes the development of civilized human beings as the goal of education. This involves a deep understanding of adab, a moral order that recognizes the hierarchy of knowledge based on nobility, and the instillation of values in accordance with Islamic teachings. S. Hossein Nasr highlights educational goals that include a spiritual understanding of human responsibility to the Creator and His creation. Education also serves as a means of transmitting Islamic traditions, ensuring that religious and spiritual values continue to be passed down.

Suhailah Hussein, through the concepts of emancipation and social justice, underscores the goal of Islamic education to free individuals from oppressive concepts of truth and prepare them to create a good and just life. Overall, the synthesis of Islamic education goals from these four concepts is to create individuals who are faithful, civilized, and have spiritual awareness, ready to face the dynamics of the times by integrating Islamic values into every aspect of their lives.

CONCLUSION

Philosophers like Moh. Iqbal, Syed Muhammad Naquib Al-Attas, S. Hossein Nasr, and Suhailah Hussein bring diverse concepts of the nature of humanity. Iqbal emphasizes the training of the will as the core, Al-Attas highlights the importance of adab, and Nasr focuses on responsibility and freedom of choice. At the same time, Suhailah Hussein sees humans as agents of social change. In the concept of education, Iqbal emphasizes the formation of a robust Islamic character through the training of the will. Al-Attas emphasizes the nature of education as the recognition of adab and the nobility of knowledge. Nasr focuses on the integration of the spiritual and material dimensions to shape individuals as intermediaries between the material and spiritual worlds. Meanwhile, Suhailah Hussein emphasizes the role of education as an agent of social transformation. Despite their different focuses, these four concepts depict the urgency of holistic Islamic education that combines spiritual, moral, and intellectual values to achieve human goals according to Islamic teachings.

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Conflicts of Interest

All authors declare no conflict of interest.

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