



Muhammad Iqbal's Philosophy of Khudi (A Critical Analysis of Modern Science)

Alfan Hidayat

UNIDA Gontor Jawa Timur

alfanfathihidayat06@mhs.unida.gontor.ac.id

Johan Alamsah

STAI Darussalam Lampung

johan.alamsyah22@gmail.com

Abstract; *Science is one of the most significant factors in approaching and identifying objects. It requires the foundation of actual self-awareness, such as understanding Khudi. The path of modernity and the increasing spirit of the Western Renaissance forced modern science to behave fragmentarily. As a result, the physical dimension is distinct from the metaphysical dimension, which is defined by values and morals. Therefore, this research aims to examine specific characteristics and perspectives of modern science, which will then be critiqued through the perspective of Muhammad Iqbal's Khudi philosophy. The study is library research with a philosophical approach, assessing the data critically. According to the findings of this study, Muhammad Iqbal's Khudi has a comprehensive-integral effect on a person by reviewing his consciousness. Thus, this philosophy provides universality, wise judgment, and a positive life connection from a philosophical standpoint, particularly for our era of scientific*

developments that serve as a reference for modern living.

Keywords: *Khudi; Modern; Renaissance; Science; Universal.*

Abstrak; *Sains merupakan salah satu hal yang penting dalam upaya mendekati, dan mengenal objek-objek yang ada, maka perlu dasar kesadaran diri yang benar seperti pemahaman khudi. Sebab, arah kemodernan dengan semangat Renaissans Barat yang berkembang menjadikan Sains Modern berperilaku fregmentatif. Sehingga dimensi fisik terlepas dari dimensi metafisik yang syarat akan nilai, serta moral. Maka, penelitian ini berusaha menganalisa aspek dan sisi tertentu pada sains modern, untuk kemudian dikritisi dengan perspektif dari khudi Muhammad Iqbal Penelitian merupakan library research dengan menggunakan pendekatan filosofis secara analisis-kritis, atas data-data. Hasil penelitian ini menyatakan bahwa Khudi Muhammad Iqbal memiliki pengaruh yang komperhensif-Integral pada diri seseorang dengan tinjauan kesadarannya. Sehingga, itu membawa keuniversalan, pertimbangan bijak, dan keterkaitan hidup yang baik dari basis filosofis, terutama bagi tren sains era ini yang dipakai sebagai rujukan hidup yang modern.*

Kata Kunci: *Khudi; Modern; Renaissans; Sains; Universal.*

A. Introduction

In this current period, science has become the ultimate truth due to the expansion of Western ideology. This ideology provides a set of solutions to modern-day problems using paradigms that are incompatible with or destructive of Islamic beliefs and principles.¹ As a consequence, numerous figures have spoken out against it.² Thus, current science, with its truth, requires philosophical examination.

¹ Akbar Tanjung, "Karakteristik dan Implikasi Sains Barat Modern Terhadap Lingkungan Hidup," *IJITP* Vol 1, no. 2 (2019).

² Harun Hairuddin, "Sains Modern Dan Permasalahan Manusia," *Jurnal Filsafat, Universitas Kebangsaan Malaysia* (1994): 25.

The researcher believes that self-awareness, as defined in Muhammad Iqbal's *Khudi*, can be a significant foundation for how a person behaves and reacts to things around them.³ Therefore, it is vital to recognize that everything centres not just around physical or material components but also includes immaterial aspects that must be considered.⁴ Thus, being conscious of the philosophical foundation of one's self will cause a person to conduct appropriately, particularly scientific behaviour, which has now been imprinted partially but not universally on life. A critical attitude toward modern science is required, as are the intellectual foundations that support it.

Comprehending the dimensional self will have a significant external impact in this study. The researcher studied it from several perspectives, took some proportional views, and was prepared to face it with current science as an instrument for criticism. Then, the researcher applied Al-Ghazali's theoretical framework of the human soul.⁵ As we know, a person's internal desires influence how he expresses himself. The objects of research were approached philosophically. The researcher utilized it because they believed it attempts to think about and systematically gather numerous knowledge materials, allowing someone to argue about something with a thorough examination.⁶ As a result, this approach's perspective provided important and speculative solutions.

The relevant previous studies include Nazar's work, which is titled "Human Freedom of *Khudi* (Ego/Self) Muhammad Iqbal's Perspective on Whitehead's Freedom."⁷ The research focused on both the material and formal objects of freedom. Then came

³ Donny Gahril Adian, *Muhammad Iqbal: Seri Tokoh Filsafat*, 1 ed. (Jakarta Selatan: Teraju, 2003).

⁴ Rumaidi Hartawa, *Humanisme Religius: Pengantar Pada Filsafat Iqbal* (Yogyakarta: Putaka, 1999).

⁵ Idi Warsah, "Interkoneksi Pemikiran Al-Ghazāli Dan Sigmund Freud Tentang Potensi Manusia," *Kontekstualita* 33, no. 1 (2017).

⁶ Lalu Abdurrahman Wahid, "Eksistensi Dan Metodologi Pendekatan Filosofis Dalam Studi Islam," *Jurnal Edukasi Dan Sains* 3, no. 3 (Oktober 2021).

⁷ Nazar Husain, "Kebebasan Manusia *Khudi* (Ego/Diri) Muhammad Iqbal dalam Perspektif Kebebasan Whitehead". FARABI, Volume 18, No. 2. 2021.

Zulkarnain's book, "The Philosophy of Khudi Muhammad Iqbal and its Relevance to Indonesian Problems."⁸ He compared Iqbal's concept to the reality of Indonesia's problems.

The findings of this study reveal that the spirit of the Renaissance provided by the West loosens everything it influences, focusing solely on physical problems. This is equally true for today's modern science. Because of the partial attitude implanted from the start, awareness that only considers the scope of the issue leads to consideration of phenomena and events that are not properly addressed. Thus, khudi is a solution to the danger of the spirit arising from Islam's core teachings, which are revealed through modern science.

This study employed the qualitative approach. The data was acquired through library research, including books, documents, and electronic data linked to the topic. The researcher then employed a philosophical method in a critical-analytical manner on related data to obtain the best findings from multiple perspectives.

B. The Definition of Khudi/Ego and Other Terms

Khudi/ego etymologically denotes "self" or "person." The dictionary defines ego as the personal self, self-consciousness, or a live sense of oneself. The term Khudi/ego means selfhood and individuality, and it is considered the core of the flow of life in the logic of a person's desire and creative will from within, directing it to a specific purpose.⁹

Looking at other language translations, the word ego (das ich) in German refers to the mental structure and agent of the soul.¹⁰ Looking at other language translations, the word ego (das ich) in German refers to the mental structure and agent of the soul. As a result, it can be expressed as being ego-oriented, active, and

⁸ Zulkarnain, "*Filsafat Khudi Muhammad Iqbal dan Relevansinya terhadap Masalah KeIndonesiaan*". Repository UIN Sumatera Utara. 2019.

⁹ K.G Sayidain, *Iqbal's Educational Philosophy, Terj. M.I Soelaeman, Filsafat Pendidikan Iqbal* (Bandung: Diponegoro, 1981).

¹⁰ Michael Jibrael Rorong, *Fenomenologi* (Yogyakarta: Deepublish, 2020).

thinking self, specifically as a subject who organizes himself by following experience and taking action.¹¹

The limit of this study is that Muhammad Iqbal's *Khudi* or ego is defined as selfhood or personal (individuality). It is called the soul's simple, indivisible, and unchanging essence.¹² Because the researcher believes Iqbal used this type of expression because Islam also contains terms with the same meaning, as described, with the essence that exists in humanity, such as *Huwiyyah*, *aniyyah*, *dzitziyyah*, *nafsiyyah*, *khuluqiyyah*, and *syakhshiyyah*. However, each has its distinct meaning.¹³

***Khudi* in Other Perspectives**

Discussions about the human self (*Khudi*) by Muslim figures have received much attention since the belief in the metaphysical dimension is a platform for formulating a reality, phenomena, events, and every human activity. According to Al-Ghazali, human existence consists of two distinct but unified substances: the soul (immaterial) and the body (material). Al-Ghazali refers to the soul as *al-nafs* and several other features that make humans an urgent essence.¹⁴

Al-Ghazali is a Muslim scholar who is inseparable from psychological studies. He is a philosopher with famous ideas about a person's psychological condition and human personality.¹⁵ His selfhood is used as a theory to reveal the human component, a power possessed. Al-Ghazali also said that the actions that arise are the collaboration, elaboration, and balance of the three active forces within humans. The three might be considered the impulses that motivate a person to behave, each having its features. Al-

¹¹ Mukti Ali, *Alam Pikiran Islam Modern di India Dan Pakistan* (Bandung: Mizan, 1993).

¹² Rima Fitriani, "Filsafat Ego Muhammad Iqbal," *Jurnal Intelegensia* 3, no. 2 (Juli 2015).

¹³ Agus Yusron, "Al-Quran Dan Psikologi; Memahami Kepribadian Manusia Perspektif Al-Quran," *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2022).

¹⁴ Al-Ghazali, *Ma'arij al-Quds Fi Madârij Ma'rifat al-Nafs* (Kairo: Al-Jundi, 1968).

¹⁵ Daniel L. Fals, *Seven Theories of Religion* (New York: Oxford University Press, 1996).

Ghazali termed it *Nafs*, *'Aql* (Reason), and *Qolb*.¹⁶ Al-Ghazali compiled and arranged these three bases.

The three bases become familiar to everyone because they are the simplest of the forming structures or the initial entrance of the human element. *Nafs* is natural or free.¹⁷ Al-Ghazali defines human nature as having attributes that are not in the continuum of space and time, are immaterial, exist in eternity, and have the power to capture abstract objects.¹⁸ *Nafs in humans have various important tasks, including encouraging people to meet their necessities to survive*.¹⁹ So, the activities taken may have positive and negative consequences.

Furthermore, *'Aql* (Reason) refers to intellectual strength, which is the ability to know everything. Al Ghazali contends that reason engages in numerous actions. The actions include *al-nazhar* (seeing with attention), *at-tadabbur* (paying close attention), *al-ta'ammul* (contemplating), *al-istibshar* (seeing with the inner eye), *al-I'tibar* (interpreting), *al-tafkir* (thinking), and *al-tadakkur* (remembering).²⁰ Therefore, it is established that reason is a power that humans possess to compute and calculate their arrangements and plans in real life.

Finally, it comes to the most significant component of the human self, where it brings a collection of stimulants that are transcendent in their function. That is the *Qolb*, a self-generated potential or power that results in true understanding, thorough intuition, knowing Allah, and the mystery of His divinity.²¹ In short, the *Qolb* is the organ of all qualified to understand the supernatural. The human *Qolb* is responsible for having the most profound sense of everything, both good and bad.²² *Qalb* is the

¹⁶ Al-Ghazâlî, *Ihya' Ulumiddin* (Al-Qahirah: Dar al-Hadith, 1998).

¹⁷ Warsah, "Interkoneksi Pemikiran Al-Ghazâlî Dan Sigmund Freud Tentang Potensi Manusia."

¹⁸ Al-Ghazali, *Ihya' 'Ulûm al-Dîn*, (Beirut: Daar al-Fikr, 1980).

¹⁹ Suprayetno, *Psikologi Agama; Pendidikan Agama Islam* (Medan: Perdana Mulya Sarana, 2009).

²⁰ Al-Ghazâlî, *Ihya' Ulumiddin*.

²¹ Hendri Irawan, "Hakikat Sumber Daya (Fitrah, Akal, Qalb, Dan Nafs) Manusia dalam Pendidikan Islam dan Pengembangannya dan Relevansinya dengan Pendidikan Islam Kontemporer," *Turats; Jurnal Penelitian dan Pengabdian* 8, no. 1 (2020).

²² Asti Amelia, Rika Dewi, dan Khudori Soleh, "Perbandingan Aqal, Nafsu, dan Qalbu Dalam Tasawuf," *Raudhah* 8, no. 1 (April 2023).

primary key to understanding a person's personality since it represents the main component of the body; if the heart is good, the following behaviour is also excellent, and vice versa.²³

The Types of *Khudi*

Material Ego

Material ego (*Nafs-i-Amara*) Material Ego (*Nafs-i-Amara*): This is the lower side of the ego, prone to desires and worldly pleasures. The material ego is associated with more fundamental human instincts, such as the need to meet physical and worldly demands. It represents the more pleasurable and worldly nature.

This ego sustains human life. On the other side, it causes harm not just to itself but also to surrounding nature, the environment, and other individuals. Good impulses typically drive a person to meet necessities. In extreme cases, it will exhibit revolting, bad, and even vile characteristics if not accompanied by a greater ego.²⁴ Thus, a material ego does not constitute a whole human being.

Spiritual Ego

is the higher aspect of the ego, which strives for moral and spiritual perfection. The spiritual ego is associated with human consciousness, contemplation, and the desire to achieve a higher spiritual degree. It is the aspect with a stronger moral and spiritual component.

This ego will guide a person to realise his transcendence (*Faaiq*) and eternal selfhood, uncreated and divine. *Insan Kamil* is closely tied to God.²⁵ This ego can make individuals feel compelled to experience the divine dimension to perfect their selfhood. With this ego, a person will attain equilibrium in his life journey between material and immaterial,²⁶ so that it is actualized and halts the impulse of the material ego that is negative and excessively bad.

²³ Asti Amelia, Rika Dewi, dan Khudori Soleh, "Perbandingan Aqal...

²⁴ Ramadhan Lubis, "Konsep Jiwa Dalam Al-Quran," *Nizhamiyah* 10, No. 2 (Desember 2020): 55.

²⁵ Lailatul Sawitri, "Filsafat Muhammad Iqbal Tentang Manusia" (Skripsi, Bengkulu, Institut Agama Islam Negeri Bengkulu, 2021), 46.

²⁶ Muhammad Iqbal, *The Secrets Of The Self* (England: Global Grey Press, 2018).

The Levels of *Khudi* Supreme Ego (God)

Iqbal realized that God is eternal beauty that exists independently of all else. God is present in the heavens and earth, as well as the sun, moon, flashing stars, dew, and other elements of nature. According to Iqbal, God only reveals himself through natural forms. As eternal beauty, God is the ultimate source of all movement in humans. What motivates man is not simple thought or calculation but the presence of God in all parts of life.²⁷

All the capacities possessed by things, plants, animals, and humans are fundamental attractors. The presence of timeless beauty is the origin of all kinds of existence in the universe. Because God is a complete and all-pervading being, he is compared to the sun, but the person is like a candle burning in that light. Fleeting human life contrasts with Eternity, the ultimate essence (God).

The supreme reality/God is something that mankind can achieve. Iqbal demonstrates that the existence of the supreme ego can absorb the individual ego without removing it. The higher ego existed before, the lower ego. The ego may also unite with nature as a separate entity, forming another lower ego. Thus, the supreme ego is the direction the individual egos should follow, and it is not denied that it can be absorbed.

Individual Ego

Individuality represents man's freedom from the bonds of human essentialism. Iqbal believed that man is not susceptible to circumstances outside his decision, judgement, and will when organizing his fate or destiny. Rather, man actively directs the trajectory of his self-determination in life.

The Quran, as a book of wisdom and learning, guides this control and has the power to harmonize and transform the lives of all human beings. Thus, the Quran recognizes humans as unique and capable of fulfilling their life's duties. As a result, all situations must refer to these clear directions.

²⁷ Muhammad Syarif, *Iqbal Tentang Tuhan Dan Keindahan* (Bandung: Mizan, 1996). P.28

The uniqueness of human beings is called individuality, where all actions are taken personally.²⁸ Individuality (ego) is independent and eternal if the activities and acts performed are directed towards the eternal ego. Iqbal claims that immortality is attained via the individual's efforts, which may necessitate the presence and support of others.

In the early phases, humans with egos must strive to conquer the environment to develop an independent self and remain closer to the most independent individual. This maintains the tension in the human ego, which always desires the realization of the ideal, the yearning to be everlasting, with ongoing attention to the things that influence it, as previously mentioned.²⁹

Here, Iqbal attempts to demonstrate that individuality is a reality fundamental to life and serves as the focal point of human activity. Then, individuality implies that life is fair, which means that humans have their own lives and completely control every detail and decision.

Material Ego

Will is the foundation of all reality. Nature contains a creative nature, which radiates and extends in the form of phenomena and manifestations of events. So nature is also regarded as an ego, and man's existence is the life of the ego. As a result, the will does not apply under the law of violence. All forms in nature are considered an ego with a will towards itself, so the wills included in nature also lead to a purpose. With this objective, nature is no longer just a sequence of empty events but also serves as a benchmark and reference centre for the ego.

Thus, life is the only all-encompassing reality that comes close to perfection. The universe is an expression of life in various shapes and colours, and matter is considered an illusion or, at the very least, a virtual reality. It is the result of God's plan and the ultimate aim that leads to perfection. According to "*Asrar-i Khudi*," the universe is in the process of development and

²⁸ Muhammad Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam* (J: Mizan Pustaka, 2016).

²⁹ Zoerny Dan Wahdi, *Dimensi Manusia Menurut Iqbal*, Moleong, Lexy J. *Metodologi Penelitian Kualitatif*.

perfection rather than being a perfect picture.³⁰ Thus, it is an ever-evolving potential with its free-creative nature.

The truth about the universe is impossible to be the full truth because the universe itself has not reached its entirety or culmination.³¹ Let's consider life to be a force in an ongoing creative process. The primary goal of the universe's creation is to help man understand the worth and mystery of individual existence. As Iqbal says in his poetry, the movement of stars and other objects seeks to reveal the essence of human existence.

It is obvious that movement in the world is a necessary component of all phenomena, and life is one of the natural manifestations of such movement. Nature has specific objectives, plans, and ambitions that are closely related to humans in the future. As a result, there is no clear end to the universe. The universe is a constantly expanding and evolving entity with the greatest potential for expansion and development known to man. According to Iqbal, ego or individuality is the root of the universe, as mentioned in his poetry "*Asrar-i Khudi*". The entire existence gradually evolves through several levels of individuality until it reaches perfection in man.

The ego in this universe grows, changes, and progresses to higher levels, increasing the activity of the Creator's joys, wishes, and hopes. Then, according to Iqbal, God creates finite egos, which God unites into a single entity, resulting in all egos being God's creation and having various levels.³² The human body contains the highest level, so one must continue to improve to achieve perfection.³³ Humanity should always strive for self-improvement to achieve a more stable level and complete itself.

For this reason, the integrity of humans' two egos, the material ego and the spiritual ego must be maximized rather than abandoned or separated. The material ego operates under the guidance of the impulses that accompany the spiritual ego. Even the spiritual ego cannot function correctly unless basic impulses

³⁰ Iqbal, *The Secrets of The Self*.

³¹ Hasan Enver, *Metafisika Iqbal* (Yogyakarta: Pustaka Pelajar, 2004).

³² Rusydi, "Sungai Pengetahuan Uin Antasari: Integrasi Dan Interrelasi Ilmu Dari Sudut Dalam" (International Conference on Islamic University Distinctions and Contribution, Banjarmasin, 2017). P.164

³³ Muhammad Iqbal, *Membangun Kembali Pikiran Agama Dalam Islam*, Terj. Ali Audah (Jakarta: Tintamas, 1966). P.20

from the material ego exist. So, both must be balanced and free of flaws or biases.

Humans are the culmination of the changes in the ego that exist throughout the universe. That is to say, all existing matter has its own will and ego, which are undoubtedly directed, but they merely serve to create possibilities. As Iqbal said, only man may decide and choose the end of the given potential. The currents of life run like a vast ocean, and the core of *khudi* is the quality of actively striving with the strength of will and faith in inevitability for renewal, change, and creation as a precept for success and victory.

C. Modern Science and Fundamental Problems

Science is derived from the English language and is frequently interpreted as knowledge. The word "science" comes from the Latin word "*scire*," which means "to know" and is a derivative of knowing. Episteme is a Greek phrase that roughly translates to this meaning.³⁴ The term "science" has evolved, but according to one writer, it was originally defined as everything that was patterned, systemized, or structured. Thus, any topic, including theology, metaphysics, and others, can be considered science.

Science evolved into a discussion of specific forms, phenomena, and events as time changed, particularly in the West during the Enlightenment (Renaissance) around the 17th century.³⁵ The explanation, in brief, is the discharge of the spiritual element (God), which they believe kills the process of thinking and creating.

A new chapter of science began, providing new findings and solutions not limited to specific fields but to many fields. However, science sacrificed the traditional worldview and ignored the metaphysical dimension of nature, and the negative impact is

³⁴ Jujun S Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer* (Jakarta: Pustaka Sinar Harapan, 1998).

³⁵ Akbar Tanjung, "Karakteristik Dan Implikasi Sains Barat Modern Terhadap Lingkungan Hidup," *IJITP* 1, no. 2 (2019).

still felt today.³⁶ So sequentially, the basic problems that occur are at least covered in the following points:

Secularity of Consciousness

The problem of secular consciousness here is an attempt to free humans from various metaphysical hang-ups that restrict their minds and language. Humans are therefore seeking to "release this free world from understanding about itself based on religion and religiously based ideas, reject all closed views of nature (Worldview), erase all kinds of extraordinary myths, and symbols that are considered sacred....".³⁷ Then, he frees the course of history from fate's intervention so that a human discovers the world's fate is in his own hands, and he can no longer blame fate or destiny for what happens to him.

Thus, man shifted his focus from other realms to this one, which he saw as the only true realm. Furthermore, man is directed to lay aside and even forget the historical process rather than pulling back and repeating it, where society and culture are disconnected from the metaphysical view. The main part of the secular process is "the removal of the charm of the *tabi'i* realm, the elimination of the sanctity and authority of absolute values in life."³⁸

As we know, absolute value is in the metaphysical teachings of religion, but they try to leave it behind because they aim to make values that should be absolute relative.

Materialistic

We can define material as actual, real, apparent or perceptible to the senses.³⁹ Therefore, decision-making surrounded by the spirit of Western ideology relies solely on this component; as they say, "anything that cannot be accepted by the senses we will not believe". That is science's problem: it bases everything on

³⁶ Jozef Niznik dan John T Sanders, *Memperdebatkan Status Filsafat Kontemporer: Habermas, Rorty Dan Kolakovsky*, Ter. Elly al-Fajri (Yogyakarta: Qalam, 2002).

³⁷ Al-Attas, *Islam Dan Sekularisme* (Kuala Lumpur: Raja Zarith Sofiah, 2021), 31.

³⁸ Al-Attas, "Islam Dan Sekularisme", 32

³⁹ Saebandi A Dan Hakim A, *Filsafat Umum Dari Metologi Sampai Teofilosofi* (Bandung: Pustaka Setia, 2008), 363.

the material world. Muhammad Iqbal argued that the physical system can only accept limited states of affairs.⁴⁰ The beliefs of science are stubbornly refused to be challenged.

Then, they arrogantly placed material value, particularly usefulness, as their life benchmark, making it the only acknowledged value among existent values. They disregard other values, specifically spiritual, moral, and human values.⁴¹ When they engage in scientific creativity, they focus solely on the possible material advantages of the discovery, ignoring spiritual, moral, and ethical aspects. They no longer consider whether the finding is consistent or contradictory because they are more concerned with the personal value that the discovery can provide.

The lack of comprehension of the components of life by modern scientific investigations today is due to the concentration being solely on the physical, resulting in materialistic studies. As a result, the nature of human freedom is given complete consideration even though certain values must be upheld, which are discussed in non-physical/material sciences. As a result, this impact will be felt in a person's tendency to act without consideration for the metaphysical dimension, which contains numerous interests other than humans. Muhammad Iqbal was particularly concerned with covering this dimension because, according to him, the material world is not eternal with God.⁴² There is another side to the material world that must be considered.

Alienation from Nature

After humanity became completely conscious of itself, a philosophical movement based on secularization was initiated. Implemented liberal materialism ushered in the human nature that defines the current cycle of modern events. Such philosophical revolutions also represent a shift in the foundations of comprehensive problem understanding.

As a result, humans alienate nature by assuming they are the rulers of all of nature. Humans appear to establish themselves

⁴⁰ Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 86.

⁴¹ Diana Nur Sholihah, *Kajian Islam Dan Sains Modern*, Ed. Oleh Sahkholid Nasution (Malang: Bintang Sejahtera Press, 2015), 1.

⁴² Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 78.

as the centre of life, entitled to all acts, while others must move toward all human wants. This is a problem because nature is viewed solely as a self-gratifying need.

The behaviour that should be raised is hospitality. Nature also has its own values and existence, so it is appropriate to apply balance, where both humans and nature need and depend on each other.⁴³ Ideally, humans' activities toward nature must be fully responsible and smart in application. It is permitted to explore but not exploit it. Because exploitation is a negative thing, as Iqbal puts it, "Egoism always seeks and does for itself through intolerant actions that aim to exploit everything it wants."⁴⁴

Modern science is no longer directed by an ultimate principle and a specific aim but rather by relative principles that continue to seek unclear goals.⁴⁵ Modern science is no longer directed by an ultimate principle and a specific aim but rather by relative principles that continue to seek unclear goals.⁴⁶ Thus, it does not reach the understanding that humans and nature are a unity that is integrated and harmonized as an ongoing system, which, in the event of a disconnection, the system that has been and is about to be arranged will fail.⁴⁷

D. khudi's Critique of Modern Science

Observing what is happening today, particularly the progress of science and technology. Let alone questioning science, which has recently become the barometer and foundation for the framework of thinking and acting in the world. Causing the constant turmoil of feuds will have both positive and negative consequences. As a result, it is necessary to be selective and critical when dealing with what arises on occasion.

One must be willing to defend the principles, values, and even the ideology of truth that he has grasped. So, in this case, it

⁴³ Nurcholish Madjid, *Islam Agama Kemanusiaan; Membangun Tradisi Dan Visi Baru Islam Indonesia* (Jakarta: Paramadina, 2003), 183–185.

⁴⁴ Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 221.

⁴⁵ Al-Attas, Al-Attas, *Islam Dan Sekularisme*, 192.

⁴⁶ Al-Attas, *Islam Dan Sekularisme* Al-Attas, 193.

⁴⁷ Surahman Cinu, "Keluar Dari Alienasi Alam Terhadap Manusia Perspektif Teosofi Transenden," *Jurnal Ushuluddin* 23, No. 2 (8 November 2015).

will act as a filter, removing elements that are not by or contradictory to it.

To borrow Syed Hossein Nasr's words:

No science has ever been integrated into any civilization without some of it being rejected. It's like the body. If we only ate and the body did not reject anything, we would die in a few days. Some of the food has to be absorbed, and some of the food has to be rejected.⁴⁸

So, we do need to deal with it wisely. Therefore, it is at least necessary to know what defects modern science today brings, and the author will discuss that this time.

Universality of Purpose

As is well known, focusing on specific studies limits the scope of research in the modern era. For example, science is limited to empirical methods (i.e., those involving the five senses), which is only one of the levels of science. However, this is the reality, with the secular spirit as the core value adopted. This results in the removal of life's essential elements.

The fusion of these elements is broken down into particulars that are no longer universal and diverted until no connection remains. These redirections included reducing all quality to quantity and all essential aspects in the metaphysical sense to the significant material sense in the physical sense.⁴⁹ So, this is what evolved into a new idea for the advancement of science.

Furthermore, the severe impact is the absolute truth of science and technology, which denies other truths, including religious truths considered empirically and scientifically unverifiable. Operational, effective, and automatic technology has shaped the human mindset, resulting in the instrumental modern human ratio, which contains tips and tricks for getting everything they want.

Adopting such a pattern will result in an irresponsible, greedy tendency based solely on material achievement. According to Hossein Nasr, the goal of modern science is solely to control

⁴⁸ Hossein Nasr, *Science Dan Civilization In Islam* (Chicago: Abc International Group, 2001).

⁴⁹ Hidayat Nataatmaja, *Krisis Manusia Modern* (Surabaya: Al Ikhlas, 1994), 120.

and exploit nature through technology and scientific means. As a result, Nasr strongly opposes materialism, which holds that there is only one way to achieve truth.

In addition to Islamic scientists who have the same view about the error of crowning science as the only absolute truth, there are also appear from among Western scientists themselves,⁵⁰ including Goedel, who said, "It is impossible for science to prove the truth of science." Wiskof stated that "the truth of science is outside science." Tarski and Popper established "that it is impossible for science to discover the criteria of truth."

One thing that immediately becomes the core of the defects of modern science mixed with Western understanding is that it is far from the value of divinity (Godless), so it ends up being on the verge of limitations, then experiences confusion and cannot go further, and finally expresses such statements.

The idea above is strengthened by Muhammad Iqbal's opinion that:

Scientific theories are based on verifiable experiences that allow us to predict and control natural events. However, we must remember that science is a single systematic view of reality derived from a collection of fragmentary views of reality; some fragments of a whole experience will appear incompatible. Thus, natural science, by definition, can only provide a fragmentary view of reality.⁵¹

Given what Iqbal stated above and by other Islamic scientists such as Hossein Nasr, the scope of science is still incomplete or partial. Thus, there is still a need for a central objective to which everything applies, namely the ultimate truth. Placing the truth of science as the pinnacle of all truth causes harm, as Iqbal stated that the power of science can be controlled by understanding its theories.

As a result, there is a need for a general reference that can bring these disparate pieces together to form an integral whole with minimal negative consequences. Muhammad Iqbal also alluded to a reference that, in its course, would form an experience based on the principle of unity to organize, summarize, and focus

⁵⁰ Achmad Tito, *Kritik Terhadap Sains Barat; Perspektif Hidayat Naatmaja* (Malang: Bintang Sejahtera Press, 2015), 258.

⁵¹ Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 48.

all aspects of life on a constructive goal.⁵² This constructive purpose must have widespread acceptance.

The most common thing we know is that the events and characteristics of nature in this world are systematic, strong, and neat, which must lead to a goal. As a result, it is possible to conclude that this situation is designed to teach humans about God's existence and greatness. This goal has shifted in contrast to modern science, which focuses on humans with dichotomized dimensions.

Humans' relationship with nature is in the context of processing, empowerment, and prosperity, where both are living units working toward the same God-given goal. However, because only humans can experience complete awareness and realize their full potential, this goal should not be abandoned. Human consciousness reinforces the idea that life is shaped, changed, and governed by pre-existing goals and intentions.⁵³ So that one puts the wrong goal in action.

As happens in modern science, we can find a variety of motives that colour the view, as well as Western ideas that are solely focused on humans. This confusion can result when exploring the phenomena and events a person wishes to investigate and aim for. As a result, one suffers negative consequences for oneself and one's life.

After the goal has been truly determined (by God), humans will almost certainly not maintain, develop, and improve the quality of their lives solely for their benefit. God will consider the appropriate corridors, values, and norms to achieve the specified goal.⁵⁴ The rules are appropriate in tracing the realization of this goal and undoubtedly do not focus solely on humans.

Awareness, as a human characteristic and potential, directly creates the burden of considering the good and bad of their actions in the form and is responsible for balancing, reconciling, and maintaining the world's order.⁵⁵ Again, a general affirmed purpose

⁵² Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam* 66.

⁵³ Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam* 60.

⁵⁴ Endang Syaifuddin, *Islam Untuk Perkembangan Ilmu Pengetahuan Dan Lingkungan Hidup* (Jakarta: Departemen Agama RI, 1984), 40.

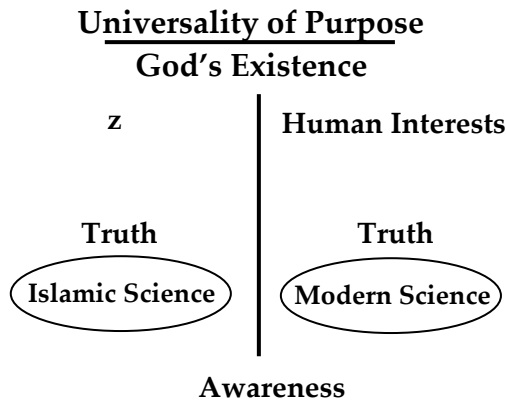
⁵⁵ Ahmad Syahid, "Moral Kekhalifahan Manusia Dalam Al-Qur'an..." 4, No. 2 (2020): 85.

is required to correctly position oneself, and it can also be achieved if a person's self-awareness is fully captured.

A universal and constant purpose (God-orientation) will prioritize and ensure one's consistency on the right path because this goal is characterized/characterized in such a way that it is natural and human-friendly. However, temporal goals that are subject to change can undoubtedly be contrary to God's will, unnatural, and absurd.⁵⁶ So, this is what will go wrong when exploring and dealing with life. As Iqbal says in his poem:

Whoever draws a sword for someone other than Allah,
It is sheathed in their chest.⁵⁷

Thus, the problem is that science has become overly concerned with its ideals, relying on a single physical aspect and elevating it to the highest and final goal. This has altered the universality of the goal in life and resulted in a specific assumption of self-awareness, as briefly described above.



Universality of Awareness

A person must exist and understand the goal in addition to its universality. It will not be considered if a person is unaware of his identity. There will always be connections between problems, which is how the life system should function.⁵⁸ Nothing is entirely

⁵⁶ *Spiritualitas Dan Akhlak Mushaf Al-Quran, Badan Libang Dan Diklat*. P.477

⁵⁷ Iqbal, *The Secrets of The Self*, 67.

⁵⁸ Emanuel Prastyono, "Manusia, Ilmu Pengetahuan, Dan Kesadaran Diri," *Orientasi Baru* 22, No. 2 (October 2013): 198.

separate. Returning to the discussion, the goal cannot be properly and correctly realized unless one has first realized oneself.

Slavery can occur both internally and externally. Even if he is not subject to worship or external influences, his spirit may oppress him, or vice versa. At that point, his instincts are not fully free, and his innate traits (instincts) and longings are no longer naturally channelled. As a result, he is more likely to wander around, causing disorder in his body or spirit and leading him astray from the proper fitrah.

Humans are, in essence, two-dimensional creatures of the body and its characteristics and scope, which include material, physical, and spiritual aspects.⁵⁹ Thus, any attempt to isolate the body or the spirit is an abuse of human nature, an overburdening of its capabilities, and oppression by one aspect over the other.

The cries of the Renaissance spirit, which sought to free the body from its bonds and imprison the spirit in a cave of neglect, exemplify the body's oppression of the spirit. As a result, what is embraced is ignored in favor of lust, unrestricted freedom, animalistic desires, and even more—which is what science is all about these days. One man expressed his opinion as follows: Professor Whitehead stated that science reduces half of nature to dreams and the other half to assumption.⁶⁰ This means there is a discrepancy.

So, in a situation that leans toward one aspect, humans most need wise-positional liberation in the form of a view that contains the lesson that humans are creatures who, as previously described, are in the middle of the two realms. Humans have two parts: spirit and body, each with demands to meet and passions to resist.

Suppose the spirit, which includes metaphysical, spiritual, and other aspects, demands the transcendent hereafter. In that case, the body, with its material, physical nature, demands a scorched world full of delights and pleasure.⁶¹ One must be aware and

⁵⁹ Edi Sumano, "Esensi, Hakikat, Dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam)," *El-Afkar* 8, No. 2 (December 2019): 66.

⁶⁰ Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 40.

⁶¹ Anshori Umar, *Kebebasan Dalam Islam* (Bandung: Pt Al-Ma'aris, 1988), 87.

conscious of giving each of them their fair and wise share so that neither infringes on the other.

That is the ideal path for man to follow in order to become a unified whole. He desires the material world but does not disregard the spiritual afterlife, which includes the value of divinity. Humans fulfil spiritual calls while not forgetting the body. Reducing or exaggerating in carrying it out will have consequences for goodness.

Moving on, we arrive at a discussion of contemporary scientific criticism, in which Iqbal reveals that the undeniable fact of science is that it rejects the traditional view of the metaphysical, which is only concerned with truly coherent and true knowledge of objects through human perception. This is because science seeks to corroborate the testimony of the senses rather than reducing it to a step in the process of conducting observations and experiments.⁶² This will eventually become obsolete in physical matters in the modern era.

It also explicitly rejects the metaphysical dimension's meaning, morality, and spiritual elements. Modernity opposes life unity because it only creates a system that emphasizes human power over spirituality.⁶³ Whereas being aware of the coexistence of metaphysics will provide a deeper, more meaningful reason for living than physical achievements alone.

And if awareness must be revived to raise awareness and promote unity between science and spiritual knowledge. Modern science has had a significant negative impact on the environment, morals, and ethics, among other things.⁶⁴ It is hoped that by thoroughly understanding and studying the universe in both its material and spiritual dimensions, the negative impact of modern science will be eliminated.⁶⁵ So, life is an interconnected system.

Spiritual life guides people to find meaning and purpose in their current existences and even themselves, emphasizing their personal values. These personal values reflect a desire to make a

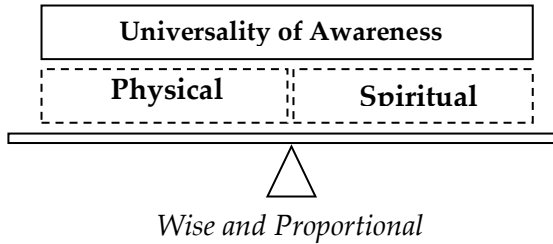
⁶² Iqbal, *Rekonstruksi Pemikiran Religius Dalam Islam*, 40.

⁶³ Restiana Mustika Sari, "Keselarasan Islam Dan Sains," *Ushuluna: Jurnal Ilmu Ushuluddin* 3, No. 2 (April 13, 2020): 7

⁶⁴ Muhammad Ghallab, *Inilah Hakikat Islam* (Jakarta: Bulan Bintang, 1966), 130.

⁶⁵ Indira Syam, "Komunikasi Lintas Perspektif (Hubungan Sains Dan Agama)," *Jurnal Dakwah Tabligh* 16, No. 1 (2015): 37.

difference and improve the world. This emphasizes the importance of cultivating non-material aspects. However, in the modern era, with science focusing solely on physical studies, it is being set aside or even eliminated.



E. Conclusion

Based on the discussion, the researcher recognizes the importance and urgency of *Khudi*, which is fundamental to human beings. In this paper, it is used to criticize the phenomenon of scientific studies that have had a disproportionately negative impact. Although it makes rapid progress in plain sight, it fosters basic mistakes in life. As a result, *Khudi*, combined with the term ego in the self, can be used as a human principle to understand the potential and optimal development of a larger goal. The goal necessitates universal self-awareness (both physical and spiritual). As a result, when making decisions, actions, or behaviours, people always consider reasonableness. The reasonableness of the values, principles, and morals obtained is not sufficient in just one physical realm but also the metaphysical.

References

- A, Saebandi, dan Hakim A. *Filsafat Umum Dari Metodologi Sampai Teofilosofi*. Bandung: Pustaka Setia, 2008.
- Adian, Donny Gahral. *Muhammad Iqbal: Seri Tokoh Filsafat*,. 1 ed. Jakarta Selatan: Teraju, 2003.
- Tanjung, Akbar. "Karakteristik dan Implikasi Sains Barat Modern Terhadap Lingkungan Hidup." *IJITP* Vol 1, no. 2 (2019).
- Al-Attas. *Islam dan Sekularisme*. Kuala Lumpur: Raja Zarith Sofiah, 2021.
- Al-Ghazali. *Ihya' 'Ulûm al-Dîn, Juz VIII*. Beirut: Daar al-Fikr, 1980.
- . *Ihya' Ulumiddin*. Al-Qahirah: Dar al-Hadith, 1998.
- . *Ma'arij al-Quds Fî Madârij Ma'rifat al-Nafs*. Kairo: Al-Jundi, 1968.
- Ali, Mukti. *Alam Pikiran Islam Modern Di India Dan Pakistan*. Bandung: Mizan, 1993.
- Amelia, Asti, Rika Dewi, dan Khudori Soleh. "Perbandingan Aqal, Nafsu, dan Qalbu Dalam Tasawuf." *Raudhah* 8, no. 1 (April 2023).
- Cinu, Surahman. "Keluar dari Alienasi Alam Terhadap Manusia Perspektif Teosofi Transenden." *Jurnal Ushuluddin* 23, no. 2 (8 November 2015): 209. <https://doi.org/10.24014/jush.v23i2.2493>.
- Enver, Hasan. *Metafisika Iqbal*. Yogyakarta: Pustaka Pelajar, 2004.
- Fals, Daniel L. *Seven Theoris Of Religion*. New York: Oxford University Press, 1996.
- Fitriani, Rima. "Filsafat Ego Muhammad Iqbal." *Jurnal Intelegensia* 3, no. 2 (Juli 2015).
- Ghallab, Muhammad. *Inilah Hakikat Islam*. Jakarta: Bulan Bintang, 1966.
- Hairuddin, Harun. "Sains Modern Dan Permasalahan Manusia,." *Jurnal Filsafat, Universitas Kebangsaan Malaysia* (1994): 25.
- Hartawa, Rumaidi. *Humanisme Religius: Pengantar Pada Filsafat Iqbal*. Yogyakarta: Putaka, 1999.
- Iqbal, Muhammad. *Membangun Kembali Pikiran Agama dalam Islam, terj. Ali Audah*. Jakarta: Tintamas, 1966.

- . *Rekonstruksi Pemikiran Religius dalam Islam*. J: Mizan Pustaka, 2016.
- . *The Secrets of the Self*. England: Global Grey Press, 2018.
- Irawan, Hendri. “Hakikat Sumber Daya (Fitrah, Akal, Qalb, Dan Nafs) Manusia dalam Pendidikan Islam dan Pengembangannya dan Relevansinya dengan Pendidikan Islam Kontemporer.” *Turats; Jurnal Penelitian dan Pengabdian* 8, no. 1 (2020).
- Lajnah Pentashihan. *Spiritualitas dan Akhlak Mushaf Al-Quran, Badan Libang dan Diklat*. Jakarta: Kementerian Agama RI, 2010.
- Lubis, Ramadhan. “Konsep Jiwa dalam Al-Quran.” *Nizhamiyah* 10, no. 2 (Desember 2020).
- Madjid, Nurcholish. *Islam Agama Kemanusiaan; Membangun Tradisi dan Visi Baru Islam Indonesia*. Jakarta: Paramadina, 2003.
- Nasr, Hossein. *Science dan Civilization in Islam*. Chicagi: ABC International Group, 2001.
- Nataatmaja, Hidayat. *Krisis Manusia Modern*. Surabaya: Al Ikhlas, 1994.
- Niznik, Jozef, dan John T Sanders. *Memperdebatkan Status Filsafat Kontemporer: Habermas, Rorty Dan Kolakonsky, Ter. Elly al-Fajri*. Yogyakarta: Qalam, 2002.
- Prastyono, Emanuel. “Manusia, Ilmu Pengetahuan, dan Kesadaran Diri.” *Orientasi Baru* 22, no. 2 (Oktober 2013).
- Rorong, Michael Jibrael. *Fenomenologi*. Yogyakarta: Deepublish, 2020.
- Rusydi. “Sungai Pengetahuan UIN Antasari: Integrasi dan Interrelasi Ilmu dari Sudut Dalam.” Dipresentasikan pada International Conference on Islamic University Distinctions And Contribution, Banjarmasin, 2017.
- Sari, Restiana Mustika. “Keselarasan Islam dan Sains.” *Ushuluna: Jurnal Ilmu Ushuluddin* 3, no. 2 (13 April 2020): 1–26. <https://doi.org/10.15408/ushuluna.v3i2.15193>.
- Sawitri, Lailatul. “Filsafat Muhammad Iqbal Tentang Manusia.” Skripsi, Institut Agama Islam Negeri Bengkulu, 2021.

- Sayidain, K.G. *Iqbal's Educational Philosophy*, Terj. M.I Soelaeman, *Filsafat Pendidikan Iqbal*. Bandung: Diponegoro, 1981.
- Sholihah, Diana Nur. *Kajian Islam dan Sains Modern*. Disunting oleh Sahkholid Nasution. Malang: Bintang Sejahtera Press, 2015.
- Sumano, Edi. "Esensi, Hakikat, Dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam)." *El-Afkar* 8, no. 2 (Desember 2019).
- Suprayetno. *Psikologi Agama; Pendidikan Agama Islam*. Medan: Perdana Mulya Sarana, 2009.
- Suriasumantri, Jujun S. *Filsafat Ilmu: Sebuah Pengantar Populer*. Jakarta: Pustaka Sinar Harapan, 1998.
- Syahid, Ahmad. "Moral Kekhalifahan Manusia dalam Al-Qur'an..." 4, no. 2 (2020).
- Syaifuddin, Endang. *Islam Untuk Perkembangan Ilmu Pengetahuan dan Lingkungan Hidup*. Jakarta: Departemen Agama RI, 1984.
- Syam, Indira. "Komunikasi Lintas Perspektif (Hubungan Sains dan Agama)." *Jurnal Dakwah Tabligh* 16, no. 1 (2015).
- Syarif, Muhammad. *Iqbal Tentang Tuhan dan Keindahan*. Bandung: Mizan, 1996.
- Tanjung, Akbar. "Karakteristik Dan Implikasi Sains Barat Modern Terhadap Lingkungan Hidup." *IJITP* 1, no. 2 (2019).
- Tito, Achmad. *Kritik Terhadap Sains Barat; Perspektif Hidayat Naatmaja*. Malang: Bintang Sejahtera Press, 2015.
- Umar, Anshori. *Kebebasan Dalam Islam*. Bandung: PT Al-Ma'aris, 1988.
- Wahid, Lalu Abdurrahman. "Eksistensi Dan Metodologi Pendekatan Filosofis Dalam Studi Islam." *Jurnal Edukasi Dan Sains* 3, no. 3 (Oktober 2021).
- Warsah, Idi. "Interkoneksi Pemikiran Al-Ghazāli Dan Sigmund Freud Tentang Potensi Manusia." *Kontekstualita* 33, no. 1 (2017).
- Yusron, Agus. "Al-Quran Dan Psikologi; Memahami Kepribadian Manusia Perspektif Al-Quran." *Tafakkur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2022).
- Zoerny, Moctar, dan Anwar Wahdi. *Dimensi Manusia Menurut Iqbal, Moleong, Lexy J. Metodologi Penelitian Kualitatif*. Bandung, 2008.