

# Influence of Iqbal's Educational Philosophy on Holistic Development: The Mediating Role of Transformative Self-Development and Self- Actualization

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## Article Info

## Abstract



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*Dr. Allama Muhammad Iqbal, one of the most prominent Muslim philosophers, scholars, and reformers, presented a revolutionary Islamic educational philosophy whose principles continue to be researched and applied within contemporary educational systems worldwide. Pakistan's existing education system, in particular, can benefit from embracing Iqbal's transformative educational vision. The significance of this study lies in its emphasis on the purpose of youth existence, enabling them to reclaim their lost dignity and assume global leadership, as envisioned in the concept of the "Perfect Man." The primary objective of this study is to examine the influence of Iqbal's educational philosophy on holistic human development, with a specific focus on the mediating roles of transformative self-development and self-actualization. By highlighting these mediating constructs, the study underscores their critical role in fostering holistic development that balances intellectual, spiritual, emotional, and social dimensions of education. Such an approach enables the younger generation to cultivate spiritual awareness, intellectual growth, and moral consciousness. A quantitative research approach was employed to examine the impact of Iqbal's Educational Philosophy (IEP) on Holistic Development (HD), mediated by Self-Actualization (SA) and Transformative Self-Development (TSD). Partial Least Squares Structural Equation Modeling (PLS-SEM) was used to analyze direct and indirect relationships among the constructs using Smart PLS (version 24). The study population comprised undergraduate students from two public universities in Karachi. The randomly selected sample included 120 undergraduates (60 males and 60 females). The findings reveal a growing interest among students in Iqbal's concepts of self-actualization and transformative self-development, which help them recognize their inner potential and accept responsibility for personal and societal transformation. The study recommends incorporating Iqbal's educational philosophy into curricula to cultivate adaptable, socially responsible, and future-ready generations.*

**Keywords:** *Iqbal's educational philosophy, self-actualization, transformative self-development, faqr, tolerance (character building), courage (self-effort), holistic human development*

## 1. Introduction

Allama Muhammad Iqbal, a renowned poet, philosopher, and reformer, profoundly influenced humanity through his visionary outlook. His poetry consistently portrays human beings as self-motivated centers of energy situated within a dynamic and evolving world. He regarded individuals as active, creative, and intelligent beings endowed with the capacity for self-realization, enabling them to shape both their inner selves and the societies around them.

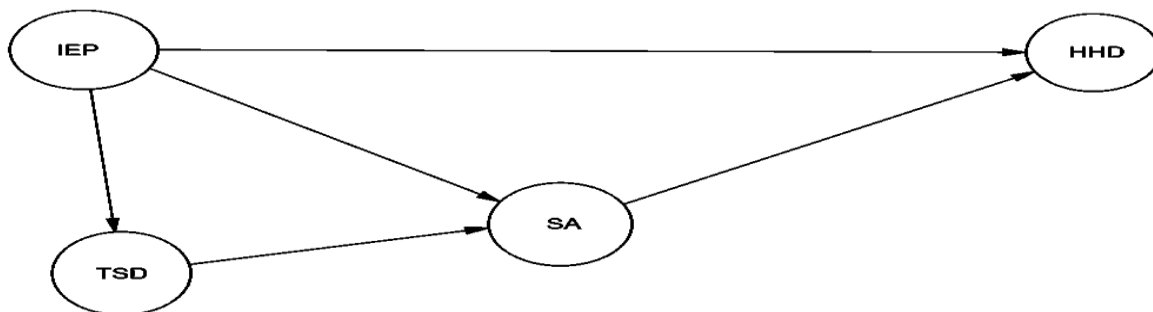
Despite being aware of human limitations and worldly imperfections, Iqbal emphasized that individuals are gifted with free will, initiative, and creative power, allowing them to transform their internal and external realities. For this reason, he envisioned education as a transformative force essential for holistic human development. True education, according to Iqbal, extends beyond the mere acquisition of knowledge; it nurtures transformative self-development through qualities such as *faqr*, tolerance, and courage, equipping individuals to confront the challenges of a rapidly changing world with resilience and purpose. Through his philosophical writings and poetry, Iqbal presented education as a vital instrument for shaping individuals into agents of social transformation, offering valuable guidance for addressing contemporary educational challenges.

Fayyaz (2025) further emphasized that humans are uniquely intelligent and self-aware beings capable of deep reflection on themselves and their surroundings. Education, therefore, serves as an essential tool for human development, providing individuals with foundational skills, perspectives, and values that become integral to their identity. Through transformative self-development, education fosters self-realization and prepares individuals to navigate life's challenges meaningfully.

Iqbal (1930) stressed the importance of independent reasoning as a means of addressing life's challenges and obstacles. From his perspective, independent reasoning acts as a catalyst for change, a pathway to growth, and a bridge between enduring ideals and the demands of rapidly evolving circumstances. Consequently, Iqbal's educational philosophy is closely intertwined with transformative self-development, playing a central role in promoting holistic human growth. He regarded education as the most powerful instrument for both personal and communal advancement, advocating a holistic approach to individual and social progress.

This study highlights the need to incorporate Iqbal's educational philosophy into contemporary, technology-driven education systems. In an era where learners are deeply immersed in artificial intelligence and digital technologies, there is a growing risk of detachment from inner consciousness. Iqbal's philosophy offers a guiding framework toward self-actualization, empowering students to develop self-awareness and fulfill their responsibilities within a spiritual and ethical context.

### 1.1 Figure 1: Conceptual Framework



*Notre: IEP= Iqbal's Educational Philosophy, TSD= Transformative Self-Development, SA=Self-Actualization, HHD=Holistic Human Development*

The conceptual framework positions Iqbal's educational philosophy as the exogenous (independent) variable influencing holistic human development both directly and indirectly. Self-Actualization (SA) and Transformative Self-Development (TSD) serve as mediating variables. Iqbal's educational philosophy fosters transformative self-development, which, in turn, enhances self-actualization. Self-actualization functions as a key mediator through which Iqbal's philosophy contributes to comprehensive human development, encompassing physical, emotional, social, intellectual, moral, and spiritual dimensions.

Furthermore, the framework illustrates that the direct paths from Iqbal's educational philosophy to self-actualization and holistic human development indicate that its influence is both immediate and mediated. This highlights the integrative and transformative nature of Iqbal's educational thought in shaping the whole human personality.

### 1.2. Research Objectives

1. To explore the influence of Iqbal's educational philosophy on holistic development.
2. To assess the mediating role of self-actualization in promoting comprehensive human development across physical, emotional, social, intellectual, moral, and spiritual dimensions.
3. To study the impact of Iqbal's educational philosophy on fostering self-actualization through the mediating process of transformative self-development.

### 1.3. Research Questions

1. What is the impact of Iqbal's educational philosophy on holistic human development?
2. To what extent does self-actualization mediate the relationship between Iqbal's educational philosophy and holistic human development across physical, emotional, social, intellectual, moral, and spiritual domains??
3. How does Iqbal's educational philosophy contribute to self-actualization through the mediating role of transformative self-development?

## 1.4. Research Hypotheses

**H<sub>0</sub>1:** Iqbal's educational philosophy has no significant impact on holistic human development.

**H<sub>0</sub>2:** Self-actualization does not mediate the relationship between Iqbal's educational philosophy and holistic human development across physical, emotional, social, intellectual, moral, and spiritual dimensions.

**H<sub>0</sub>3:** Iqbal's educational philosophy does not significantly enhance self-actualization through the mediating process of transformative self-development, including Faqr, tolerance, and courage.

## 1.5. Significance of the Study

Iqbal (1930) emphasized the importance of employing independent reasoning to confront life's challenges. According to him, transformative self-development and self-actualization are essential steps for growth and adaptation in an ever-changing world. His vision of transformative education not only inspires personal development but also equips learners to act as agents of positive social change in a complex, technology-driven society. By linking Iqbal's timeless ideas with contemporary educational challenges, this study provides valuable insights for educators, policymakers, and researchers seeking holistic approaches to human development.

## 1.6. Delimitations of the Study

This study is limited to the educational perspective of Allama Iqbal's vision of transformative education, specifically focusing on its role in promoting holistic human development.

## 1.7. Research Paradigm

This quantitative study adopts a positivist research paradigm. In this paradigm, the influence of Iqbal's educational philosophy on holistic development represents a single, measurable reality. Hypotheses are tested to determine whether the observed knowledge aligns with reality and is accurate; if not, they are rejected (Park et al., 2019).

## 2. Literature Review

Allama Iqbal emphasized that students should be active participants in their own intellectual development rather than passive recipients of knowledge. He envisioned learners as capable of inscribing their own thoughts on the slate of their minds, shaping their own paths, and choosing their own futures. Iqbal strongly advocated independent thinking and foresight, while firmly condemning blind imitation—famously asserting that “suicide is better than imitation.” For him, stagnation symbolized death, whereas movement signified life. He viewed existence as a continuous process of change and believed that human beings possess the creative power to generate entirely new worlds through their ideas (Razak & Abbas, 2011).

تقلید کی روش سے تو بہتر ہے خود کشی  
رستہ بھی ڈھونڈ، خضر کا سودا بھی چھوڑ دے

Iqbal's educational philosophy is rooted in his broader philosophy of life, encompassing his views on knowledge, humanity, and human nature. His poetry reflects a deep concern about the instability and disorder that characterized his era. He critically examined the causes of this turbulence and proposed enduring remedies, emphasizing self-development as the foundation for both individual and collective advancement.

This philosophy closely aligns with the principles of transformative education, whose purpose extends far beyond the mere transmission of information. Instead, it seeks the holistic development of the individual by nurturing intellectual, emotional, moral, and social dimensions of human potential. Transformative education aims to bring about profound change by challenging assumptions, encouraging critical reflection, and inspiring purposeful action. Rooted in a learner-centered approach, it empowers students to question societal norms, reconsider their perspectives, and emerge as proactive agents of change within their communities.

In this context, all meaningful education must be transformative, as it not only prepares individuals to adapt to the world but also equips them to transform it. As Miettinen (2000) aptly observes, "Transformative self-development involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions."

In his landmark presidential address of 1930, Allama Muhammad Iqbal articulated this vision by stating:

*"If today you concentrate your vision on Islam and seek inspiration from the ever-vitalizing ideas embodied in it, you will only be resembling your dispersed forces, recapture your lost integrity, and thereby saving yourself from entire destruction."*

جہان تازہ کی افکار تازہ سے ہے نمود  
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا

Allama Iqbal (1920) consistently emphasized the importance of self-actualization (Khudi) for holistic human development through education grounded in the teachings of the Holy Qur'an and Prophet Muhammad (PBUH). Self-consciousness enables individuals to understand themselves and their self-identity (Khudi), strengthening their natural capacity to realize their full moral and spiritual potential. This awareness allows a person to recognize their relationship with the Divine. Self-consciousness involves understanding one's duties, the purpose of creation, cultivating character, leading a purposeful life, assisting others, and loving God and His creation.

Furthermore, self-realization equips individuals to recognize their abilities and prepares them to navigate the challenges of a modern, technology-driven world, enabling them to establish a prominent place globally through education. Similarly, Iqbal's concept of Khudi advocates awakening the inner self, fostering moral strength, and unlocking creative potential to achieve both spiritual and intellectual liberation. In this view, education becomes a process of raising awareness, transforming individuals into active, self-aware agents capable of shaping their destiny and contributing to the moral and social betterment of humanity (Khanum, 1977).

Iqbal (1920) also strongly opposed imperfections in human character, considering them the root cause of failure in cultivating a distinctive and virtuous personality. His educational philosophy consistently emphasized the

development of strong moral character as the foundation for holistic human development, encompassing physical, emotional, social, intellectual, moral, and spiritual dimensions. According to Iqbal, multidimensional human development is essential for self-realization and represents the ultimate goal of education and training. He identified three core qualities—fortitude, tolerance, and Faqr (humanity and spiritual modesty)—as central to fostering noble character. By cultivating these virtues, learners can fulfill their higher purpose in life with dignity, strength, and compassion.

For Iqbal, Faqr represents the pinnacle of character, freeing individuals from worldly attachments while guiding them toward spiritual prosperity. He believed that education should encourage inner independence, enabling individuals to serve humanity selflessly, remain humble in success, and persevere in adversity. Faqr instills practical humility and contentment, guiding how one lives and acts in the world. Morality connects a person to their community, while integration reflects the full expression of individuality and selfhood.

This perspective reveals the most significant aspect of Iqbal's educational philosophy: the integration of knowledge and action. He did not confine learning to theory alone; instead, he emphasized applying knowledge to daily life, creating a harmonious relationship between theory and practice. Iqbal regarded spirituality as the source of all reality and believed that every individual should aspire to rise above the material world, nurturing a profound inner desire to discover the ultimate meaning of existence (Iqbal, 1998).

فقر کے ہیں معجزات تاج و سریر و سپاہ

فقر ہے میروں کا میر، فقر ہے بادشاہوں کا شاہ

Iqbal believed that education should teach students to recognize and respect diverse ideas, religions, and civilizations. Tolerance, he argued, is essential for building a just and peaceful society, where differences are seen as sources of strength rather than conflict. Through tolerance, educated individuals learn to navigate the world effectively, fostering collaboration within communities. Iqbal encouraged Muslims to uphold equality and reject discrimination based on race or color. He emphasized the importance of tolerance in human civilization and envisioned an interconnected world in which people prioritize the welfare of all rather than narrow, local interests. In essence, tolerance cultivates moral strength, patience, and respect for diversity, promoting character development that enables individuals to coexist harmoniously, act compassionately, and contribute to societal peace (Iqbal, 1998).

افراد کے ہاتھوں میں ہے اقوام کی تقدیر

ہر فرد ہے ملت کے مقدر کا ستارہ

According to Iqbal, Faqr is a practical spiritual state in which an individual lives simply, remains free of greed, and cultivates inner richness. It fosters humility and contentment, guiding how one lives and acts in the world. Iqbal maintained that education should instill both moral and intellectual courage, enabling students to confront dishonesty, overcome adversity, and pursue continuous self-improvement. Courage empowers learners to take initiative, face challenges confidently, and make meaningful contributions to society. Without courage, learning remains passive; with it, education becomes a truly transformative force.

تری زندگی اسی سے تری آبرو اسی سے  
جو رہی خودی تو شاہی ، نہ رہے تو رُو سیاہی

Similarly, Iqbal emphasized that Tawhid, the belief in the oneness of God, should be embedded in students as a guiding principle. Tawhid provides self-respect, courage, dedication, tolerance, and Faqr, all of which are essential for advancing self-realization (Khudi) and achieving holistic human development. Within Muslim communities, Tawhid offers a moral and spiritual foundation for society's highest goals, including freedom, equality, unity, social order, and solidarity (Iqbal, 1998).

### 3. Research Methodology

#### 3.1. Research Design

This study employed a quantitative research design to examine the influence of Iqbal's educational philosophy on holistic development through self-realization and transformative self-development. Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM), which is well-suited for modeling complex relationships among latent variables.

#### 3.2. Population & Sampling

The study population consisted of undergraduate students from public universities in Karachi. Two universities, Federal Urdu University and the University of Karachi, were selected using a random sampling technique. The final sample included 120 randomly selected undergraduate students from these institutions. The Data were collected using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire comprised four constructs—Iqbal's Educational Philosophy (IEP), Holistic Development (HD), Self-Actualization (SA), and Transformative Self-Development (TSD)—with ten reflective indicators each. Prior to data collection, pilot testing was conducted with 10 undergraduates to assess the internal consistency of the instrument using Cronbach's alpha. Cronbach's alpha values range from 0 to 1, where higher values indicate greater reliability (Ajlouni et al., 2023). The constructs in this study showed satisfactory reliability: IEP ( $\alpha = .842$ ), TSD ( $\alpha = .940$ ), SA ( $\alpha = .870$ ), and HD ( $\alpha = .853$ ). The dataset was cleaned to remove missing values, miscoding, unengaged responses, and outliers. The Shapiro-Wilk test indicated normal distribution of the data ( $p = .06$ ).

#### 3.4. Data Collection

Permission for data collection was obtained from the relevant university authorities. Data were collected through a survey administered in person by the researcher. Participants were informed about the purpose of the study and assured of the confidentiality of their responses. Completed questionnaires were collected immediately after completion.

### 4. Data Analysis and Interpretation

Confirmatory Factor Analysis (CFA) was conducted using Covariance-based Structural Equation Modeling (CB-SEM) in Smart PLS (v.24). The model development process included bootstrapping to ensure model fit. Reflective indicators with low factor loadings were removed. Reliability standards required factor loadings above 0.700, Cronbach’s alpha above 0.700, and Average Variance Extracted (AVE) above 0.500 to ensure convergent validity (Geffen & Straub, 2005; Wasko & Faraj, 2005).

Discriminant validity was assessed using the Fornell-Larcker criterion (Table 2) and the Heterotrait-Monotrait ratio (HTMT, Table 3). HTMT values below 0.90 indicated adequate discriminant validity. Model fit indices—SRMR (0.08), RMSEA (0.06), NFI (0.90), CFI (0.90), and TLI (0.90)—confirmed that the measurement model was a good fit for the data.

**Table 1: CFA- Factor Loading**

Reflective Scale	Factor Loadings	Cronbach’s Alpha	Composite Reliability (CR)	Average variance Extraction (AVE)
Iqbal’s educational Philosophy		0.867	0.884	0.558
IEP 1	0.697			
IEP 2	0.793			
IEP 3	0.859			
IEP 7	0.893			
IEP 9	0.712			
Holistic Development		0.813	0.844	0.577
HD 1	0.586			
HD 2	0.788			
HD 3	0.724			
HD 9	0.902			
Self-Actualization		0.813	0.857	0.607
SA 1	0.805			
SA 2	0.798			
SA 3	0.728			
SA 9	0.824			
Transformative Self-Development		0.925	0.926	0.611
FR 1	0.821			
FR 2	0.845			
FR 9	0.745			
CB 1	0.764			
CB 2	0.806			
CB 5	0.724			
CB 8	0.701			
CB 10	0.822			
SE 1	0.766			
SE 2	0.811			
SE 10	0.833			

*Note: Transformative Self-Development composed of FR: Faqr, CB: Character Building, SE: Self-Effort*

**Table 2: Fornell–Larcker Criterion**

Construct	IEP	TSD	HD	SA
IEP	<b><i>(0.747)</i></b>			
TSD	0.648	<b><i>(0.782)</i></b>		
HD	0.094	0.526	<b><i>(0.760)</i></b>	
SA	0.134	0.358	0.569	<b><i>(0.779)</i></b>

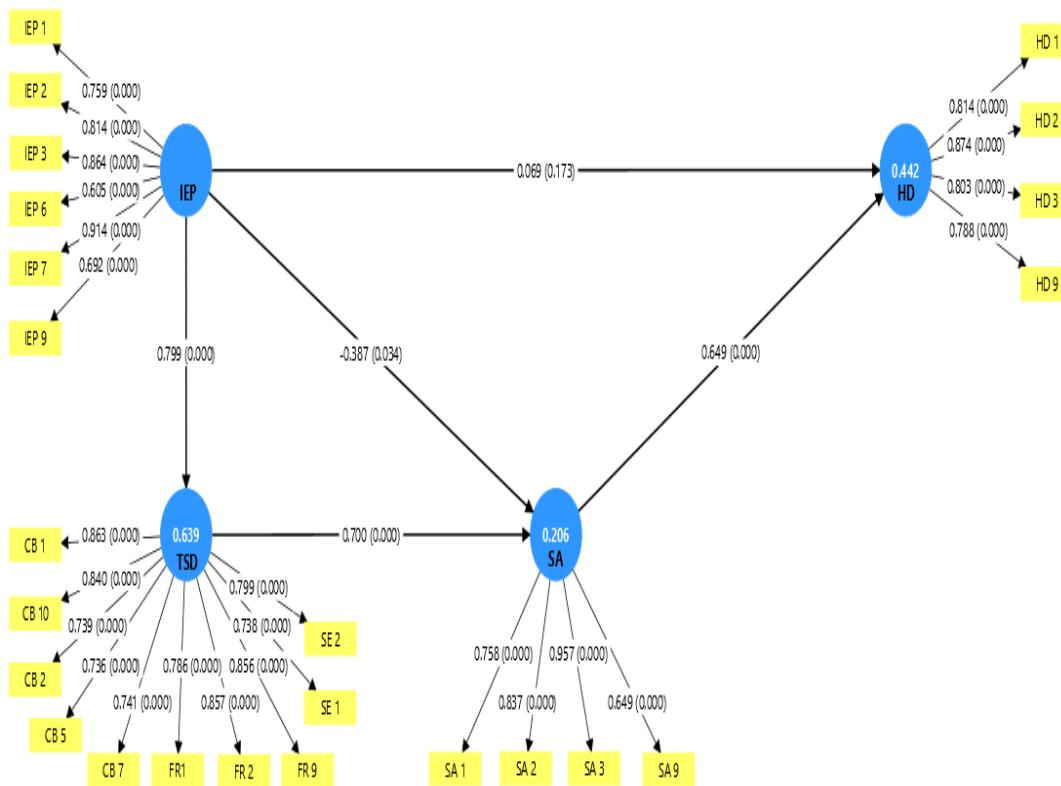
Note: Bold, & Italic values are the square root of AVE

**Table 3: Heterotrait-Monotrait (HTMT) Ratio**

Construct	IEP	TSD	HD	SA
IEP				
TSD	0.888			
HD	0.308	0.561		
SA	0.264	0.450	0.784	

**Estimation of Partial Least Square Structural Equation Modelling (PLS-SEM)**

Partial least squares structural equation modelling (PLS-SEM), also known as PLS path modelling, is one of the most widely used methods for analyzing complex, multidimensional data in research (Memon et al., 2021).



**Figure 2: Structural Model**

Figure 2 illustrates the measurement model, which comprises the outer model and the inner model. The outer model links latent variables—Iqbal’s Educational Philosophy, Holistic Development, Self-Actualization, and Transformative Self-Development—to their observed indicators measured on a five-point Likert scale. The inner model, in contrast, represents the causal relationships among the latent variables (Huang, 2021).

The PLS-SEM analysis explained a substantial portion of the variance in the dependent variable, Holistic Development, with an R<sup>2</sup> value of 0.442. According to Memon (2021), the confidence intervals obtained through bootstrapping and the corresponding p-values supported the statistical significance of the research hypotheses, confirming the theoretical framework. Cohen (1988) categorizes R<sup>2</sup> values for endogenous variables as follows: 0.26 (substantial), 0.13 (moderate), and 0.02 (weak). Based on these criteria, Holistic Development (R<sup>2</sup> = 0.442) demonstrates substantial explanatory power. Similarly, Self-Actualization (R<sup>2</sup> = 0.206) and Transformative Self-Development (R<sup>2</sup> = 0.639) also exhibit substantial explanatory strength.

**Table 4: Path Coefficients**

Path	$\beta$	t-value	p-value	Result
IEP → HD	0.069	1.362	0.173	Unsupported
IEP → SA	0.387	2.116	0.034	Supported
IEP → TSD	0.799	17.105	0.000	Supported
SA → HD	0.649	14.214	0.000	Supported
TSD → SA	0.700	4.323	0.000	Supported

Note: IEP = Iqbal’s Educational Philosophy, HD= Holistic Development, TSD= Transformative Self-Development, SA=Self-Actualization, \*p<0.05, \*\*p<0.01, \*\*\*p<0.001

Table 4 presents the direct effects in the model. Four of the direct paths are statistically significant, while one path is not supported. Iqbal’s Educational Philosophy (IEP) has a significant effect on Self-Actualization (SA;  $\beta = 0.387$ ,  $t = 2.116$ ,  $p < 0.05$ ) and Transformative Self-Development (TSD;  $\beta = 0.799$ ,  $t = 17.105$ ,  $p < 0.05$ ), highlighting the strong influence of Allama Muhammad Iqbal’s educational philosophy on the development of self-actualization and transformative self-development.

According to Iqbal, self-actualization represents an understanding of the true purpose for which humans were sent into this world by Allah. This state of self-actualization can be achieved only through transformative self-development, which, in Iqbal’s philosophy, is cultivated through key elements such as Faqr, character-building (tolerance), and self-effort (courage). Therefore, Iqbal’s educational philosophy plays a crucial role in enhancing self-actualization, a fundamental component of holistic human development, with transformative self-development serving as a critical pathway toward this goal.

In contrast, the direct effect of IEP on Holistic Development (HD) is not significant ( $\beta = 0.069$ ,  $t = 1.362$ ,  $p > 0.05$ ). This finding indicates that Iqbal’s educational philosophy does not directly influence holistic development but rather operates indirectly through self-actualization and transformative self-development. By fostering values such as Faqr, tolerance, and courage, Iqbal’s philosophy helps individuals achieve self-actualization. In essence, his poetry nurtures the inner core qualities of Faqr, tolerance, and courage, encouraging individuals to reflect upon themselves and recognize their true purpose in life. Thus, from Iqbal’s perspective, holistic development emerges as a product of inner transformation rather than as a direct instructional outcome.

**Table 5: Mediation Effects**

Mediation Path	$\beta$	t-value	p-value	Result
TSD→SA→HD	0.454	3.833	0.000	Supported
IEP→SA→HD	0.251	2.031	0.041	Supported
IEP→TSD→SA→HD	0.363	3.410	0.001	Supported
IEP→TSD→SA	0.559	3.804	0.000	Supported

Note: IEP = Iqbal’s Educational Philosophy, HD= Holistic Development, TSD= Transformative Self-Development, SA=Self-Actualization, \* $p < 0.05$ , \*\* $p < 0.01$ , \*\*\* $p < 0.001$

The mediation analysis reveals that both Self-Actualization (SA) and Transformative Self-Development (TSD) play significant mediating roles in the structural equation model. The indirect effect of TSD on Holistic Development (HD) through SA (TSD → SA → HD) is statistically significant ( $\beta = 0.454$ ,  $t = 3.833$ ,  $p < 0.001$ ), indicating that transformative self-development enhances holistic development primarily by fostering self-actualization. This finding highlights that self-actualization serves as a key mechanism through which inner transformation contributes to overall human development.

Similarly, the indirect effect of Iqbal’s Educational Philosophy (IEP) on HD via SA (IEP → SA → HD) is also significant ( $\beta = 0.251$ ,  $t = 2.031$ ,  $p < 0.05$ ). This suggests that Iqbal’s philosophy promotes holistic development by guiding individuals toward recognizing their true purpose in life rather than through a direct effect. Additionally, the sequential mediation pathway (IEP → TSD → SA → HD) is significant ( $\beta = 0.363$ ,  $t = 3.410$ ,  $p < 0.01$ ), indicating that IEP first enhances transformative self-development, which then fosters self-actualization and ultimately contributes to holistic development.

Finally, the mediation effect of IEP on SA through TSD (IEP → TSD → SA) is significant ( $\beta = 0.559$ ,  $t = 3.804$ ,  $p < 0.001$ ), further confirming that transformative self-development is a fundamental mechanism through which Iqbal’s educational philosophy translates into self-actualized individuals. Overall, these results demonstrate that the impact of IEP on holistic human development is indirect, operating through an organized process of inner transformation and self-realization, in alignment with Allama Iqbal’s vision of human growth.

**Table 6: Result**

<b>Hypotheses</b>			<b>P</b>	<b>Decision</b>
<b>H01</b>	<b>Iqbal’s educational philosophy has no significant impact on holistic human development.</b>	<b>Direct Path Effect</b>	<b>0.173</b>	<b>Unsupported</b>
<b>H02</b>	<b>Self-actualization does not mediate the relationship between Iqbal’s educational philosophy and holistic human development across physical, emotional, social, intellectual, moral, and spiritual dimensions.</b>	<b>Indirect Path Effect</b>	<b>0.000</b>	<b>Supported</b>
<b>H03</b>	<b>Iqbal’s educational philosophy does not significantly enhance self-actualization through the mediating process of transformative self-development, including Faqr, tolerance, and courage.</b>	<b>Indirect Path Effect</b>	<b>0.000</b>	<b>Supported</b>

Table 6 highlights the significance and requirement of Iqbal’s educational philosophy by representing that, although it does not apply a direct impact on holistic human development, it plays a vital indirect part through the augmentation of self-actualization. This influence is realized by enlightening the inner potentials of faqr, tolerance, and courage. These core elements of the inner self allow individuals to reflect deeply on the purpose

of life, thereby fostering self-realization and transformative self-development. In this context, Iqbal emphasizes the growing of the self as a precondition for expressive human development. Therefore, Iqbal states:

## 6. Discussion & Conclusion

The findings of this study highlight the positive and significant influence of Allama Muhammad Iqbal's educational philosophy on holistic human development, primarily through the cultivation of self-actualization. These results are consistent with the study of Shafiq & Malik (2024), which emphasized that education should harmoniously develop physical, intellectual, and spiritual capacities. True education extends beyond completing a course; it prepares individuals comprehensively for life. It nurtures the whole person—not only in the present but throughout their life, guiding them to live purposefully and discover higher meaning through service.

In other words, the goal of education is not merely to transmit knowledge but to facilitate the full development of physical, emotional, intellectual, moral, and social capacities. Iqbal emphasized the importance of intellectual growth and the continuous pursuit of knowledge. He viewed human creativity as closely linked to lifelong learning and the development of intellect and spirit. His ideas inspire individuals to refine their skills, broaden their understanding, and strive for excellence. According to Iqbal, these achievements are only possible through self-realization (Khudi).

The study also found that self-actualization is strengthened when individuals practice transformative self-development by cultivating Faqr, tolerance, and courage. This process helps them understand their inner selves and realize their purpose in life, as determined by Allah. These findings align with Razak & Abbas (2011), highlighting Iqbal's emphasis on self-actualization (Khudi) for holistic human development through education based on the Holy Qur'an and the teachings of Prophet Muhammad (PBUH). Self-consciousness enables individuals to comprehend their identity, fulfill their potential for virtue, recognize their Lord, and lead purposeful lives characterized by moral and practical action. Moreover, self-realization equips individuals to navigate the challenges of a modern, technologically advanced world and establish a prominent place globally through education.

دیارِ عشق میں اپنا مقام پیدا کر  
 نیا زمانہ، نئے صبح و شام پیدا کر  
 خدا اگر دلِ فطرت شناس دے تجھ کو  
 سکوتِ لالہ و گل سے کلام پیدا کر

## 7. Recommendations

Based on Allama Iqbal's educational philosophy, the following recommendations are proposed for fostering holistic human development in the modern, technology-driven era:

1. Integrate Iqbal's concepts of Khudi (self-realization), moral consciousness, and critical reflection into teacher education and higher education curriculum to promote holistic development.
2. Conduct professional development seminars for teachers centered on Iqbal's transformative educational philosophy, emphasizing creativity, character building, and independent thinking.
3. Introduce planned activities that cultivate Fortitude (courage), Tolerance, and Faqr (spiritual modesty) to enhance students' emotional and moral skills.

4. Establish university research centers dedicated to Iqbal's educational philosophy, connecting it to contemporary issues such as globalization, technological ethics, and sustainable development.
5. Incorporate Iqbal's comprehensive vision into national education policies to create values-based, innovative, and forward-thinking educational systems.

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