



# The Formulation of The Goal of Insan Kamil as a Basis For The Development of Islamic Education Curriculum

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## ABSTRACT

**Keyword:**

Goal Formulation;  
Insan Kamil;  
Curriculum  
Development.

The dynamics of the development of Islamic education curriculum needs to be paid important attention by education practitioners so that the determination of the policy is in accordance with the expected objectives. As a matter of fact, it is known that Islamic education in Indonesia does not yet go as expected because the outputs do not have competencies and personalities that are in accordance with the spirit of Islam. This study strives to develop an Islamic education curriculum by updating the formulation of educational goals. It is carried out by adapting the concept of the Insan Kamil in the Quran into the development of an Islamic education curriculum. Through library studies, it was obtained that the goal formulation of the Insan Kamil did not only cover the cognitive, affective, and psychomotor aspects but also covered a strong spiritual realm. As a result, the formulation of the objectives is regarded as a solution to the development of Islamic education curriculum in resulting in faithful, pious, and noble people who are always ma'rifatullah.



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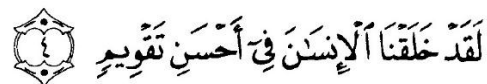
## A. INTRODUCTION

Curriculum is a tool or key in the process of formal education (Hargreaves and Moore, 2000). Not surprisingly, this tool is always overhauled or reviewed to follow the development of science and times. Therefore curriculum must also always develop (Nur Ahid, 2006). Curriculum is one component that is crucial in an education system, because curriculum is a tool to achieve educational goals and at the same time as a guide in the implementation of teaching at all types and levels of education (Sholikah, 2017). Every educator must understand curriculum development, because it is the most important pedagogical formulation in the educational context (Rizkiyah, 2017). So that the curriculum will illustrate how the efforts made can help students develop their potential both cognitive, affective, psychomotor, and spiritually (Budiyaniti, Rizal, and Sumarna, 2016);(Fajrussalam and Hasanah, 2018).

One component in the curriculum is the goal, given the current educational objectives are still partial and the results of the education process are still not achieving the expected goals, it

is necessary to have a new breakthrough in developing goals and re-awareness of human existence as servants of Allah which is certainly the goal of education has been touched on in the study of the Qur'an (Herdiana, 2013);(Ainiyah, 2013). This nuance will be a new breakthrough in developing Islamic education curriculum.

Islam's view of humans is more comprehensive which Allah has created as a perfect and noble creature, humans are given the mind as *khalifah* on earth as Allah's representative, to manage the earth and its contents, and to make civilizations (Ahmad and Rizal, 2017);(Gilani and Islam, 2012). Whatever is in the human body is assembled in the best and perfect order (Hariyanto, 2015). Giving body shape and its functions. As Allah affirms that:



It means: "Indeed, We created man in the best form." (Surat At-Tiin [95]: 4)

According to Sayyid Quthb (Quthb, 2003) in the Jalalain commentary explains that this verse shows how Allah's attention in creating humans in the best form, but in particular the mention here and elsewhere in the Qur'an with the best composition, the best form, and the best possible balance. Meanwhile, according to the interpretation of Al-Aitsar the word *Fii ahsani taqwiim* is in the best form, balanced and with a very beautiful posture (Karman, 2019). In line with that, Ibn Kathir (Muhammad, 2008, hlm. 501) said that Allah created man in the best form, with perfect stature and normal body members. The word *Taqwim* can be interpreted as a reference, symmetrical, shape, nature, body figure. There is nothing wrong in Allah's creation. Allah gives the best and purest qualities to humans, and human obligation is to maintain the pattern that Allah has made for humans (Arif, 2015). With this pattern, humans have the right to be said to be ideal humans, because Allah has considered all aspects that are best for humans.

The Islamic conception of an ideal person who often gets the doctrine becomes *Insan Kamil* (the universal or perfect man)(Setiawan, 2016). *Insan Kamil* is the essence and manifestation of the whole that can be found on the Prophet Muhammad (Idris, 2017), while his theory has been well explained by Ibn Arabi and Jalal al-Din Rumi (Little, 1987). Ibn Arabi in his research presents the concept of a perfect human being (*Insan Kamil*), which is a human being who is able to actualize all his potentialities according to the complete form of God (Mahmud, 2014). In human perfect is very different from animal creatures because humans are able to realize every quality that is commendable. They are role models for human wisdom, compassion and all moral and spiritual goodness (Rifa'i, 2016). Perfect human beings guide individuals and society to the highest point towards Allah, act reflecting Allah's actions in society, directing people to the highest happiness in the afterlife (Susanto, 2014). Also as an extension of the message of the Prophet (M. Rifqi Faldu Rahman, Udin Supriadi, 2017). The concept of a perfect and ideal human being (*Insan Kamil*) in Islam is a quite interesting study and is very important to be developed into the formulation of educational goals.

## B. METHODS

This study aims to obtain a formulation regarding the purpose of the concept of *Insan Kamil* to develop Islamic education curriculum globally. The design of this study uses a qualitative approach, with non-interactive methods (document analysis). In qualitative research an instrument or a research instrument is the researcher itself. Researchers collected data from various literary sources in the form of documents such as books, journals, seminar results, and discussions with experts relevant to the research theme. The analysis measures conducted in

this study based on data analysis measures according to Sugiyono (2011) are as follows: (a) Data Reduction: summarizes, selects the underlying things, and focuses the data on matters. (b) Display Data: In the form of a description, then tables and charts, in order to facilitate the reader to understand the contents of the research study. (c) Draw conclusion (Conclusion Drawing/Verification): Draws conclusions and gives interpretation of the concept of formulation of the purpose of *Insan Kamil* as a base of development of Islamic education curriculum.

## C. RESULT AND DISCUSSION

### 1. Paradigm of Islamic Religious Education Curriculum

Etymologically, fill the curriculum from Greek, which is *curir* which means "runner" and *curere* which means "place to race" (Hopkins, 2014). The term curriculum comes from the world of sports, especially in the field of athletics in Ancient Roman times in Greece. In French, the term curriculum is derived from the word *courier* which means run (to run). Curriculum means that the distance a runner must travel from the start line to the finish line to get a medal or award. The distance that must be traveled is then changed into a school program and everyone involved in it. The program contains subjects that must be taken by students (Pinar, 2012).

As for the terminology, Ahmad Tafsir (Tafsir, 2007) explains that the curriculum can be interpreted into two types, namely: (1) A number of subjects that must be taken or studied by students in high school or college to obtain a certain diploma. (2) A number of subjects offered by an educational institution or department. The curriculum as an educational program that contains a variety of teaching materials and learning experiences that are programmed, planned and designed systematically on the basis of applicable norms and used as a guide in the learning process for educational staff and students to achieve educational goals (Brand and Triplett, 2012);(Nur Ahid, 2006).

From various explanations of curriculum definitions that have been unraveled according to experts, the conclusion is that the curriculum is a pedagogical formulation that includes an educational idea expressed through practice in preparing a set of plans, setting content, objectives, teaching materials, and ways used as guidelines for the implementation of learning activities with the expectation of increasing changes in significant outcomes both in cognitive, affective and psychomotor aspects. So that this curriculum is part of education and teaching which certainly has its own function and role to realize educational goals.

The curriculum as an educational program that contains a variety of teaching materials and learning experiences that are programmed, planned and systematically designed on the basis of applicable norms and used as a guideline in the learning process for education staff and students to achieve educational goals, certainly has its role and function confused (Doll, 2008). As an education program that has been planned systematically, the curriculum has a very important role for student education. When analyzed the nature of society and culture, with the school as a social institution in carrying out its operations, it can be determined at least three very important curriculum roles. Hamalik (Hamalik, 2008) in his book "Fundamentals of Curriculum Development" explains that there are three very important curriculum roles including the following conservative, critical and evaluative roles, and creative roles. The three roles must be carried out in a balanced way, to influence change towards a better future. The six most important curriculum functions are the Adjustment of the Adaptive Function, the Integrating Function, the Differentiating Function, the

Propaedeutic Function, the Selective Function, and The Diagnostic Function. Various curriculum functions must be able to be applied as a whole. These functions will give effect to the growth and development of students by considering several foundations, namely philosophical foundation, sociological foundation and psychological foundation. Meanwhile, (Muhtifah and Muskania, 2017) added that the foundation of science and technology also needs to be considered to develop an education curriculum. This foundation consideration is in line with the direction of education philosophy and the educational objectives expected by the relevant educational sites (Sukirman et al., 2012).

As for curriculum dimension, the experts describes it into three parts namely: (1) Curriculum as a subject (2) Curriculum as a learning experience (3) Curriculum as a planning of learning programs. The Sukmadinata (in Arifin, 2012, p. 8) reviewed the curriculum of three dimensions, namely: (1) Curriculum as a science (2) Curriculum as a system (3) and curriculum as a plan. Meanwhile, according to Hamid Hasan (in Arifin, 2012, p.8) said that there are four interrelated curriculum dimensions, namely: (1) curriculum as an idea or conception (2) curriculum as a written plan (3) curriculum as a process activity (4) Curriculum as a learning outcome (Marsudi, 2013);(Saifullah Idris, 2003). The description of this curriculum dimension, the author can visualize it in the form of the following chart.

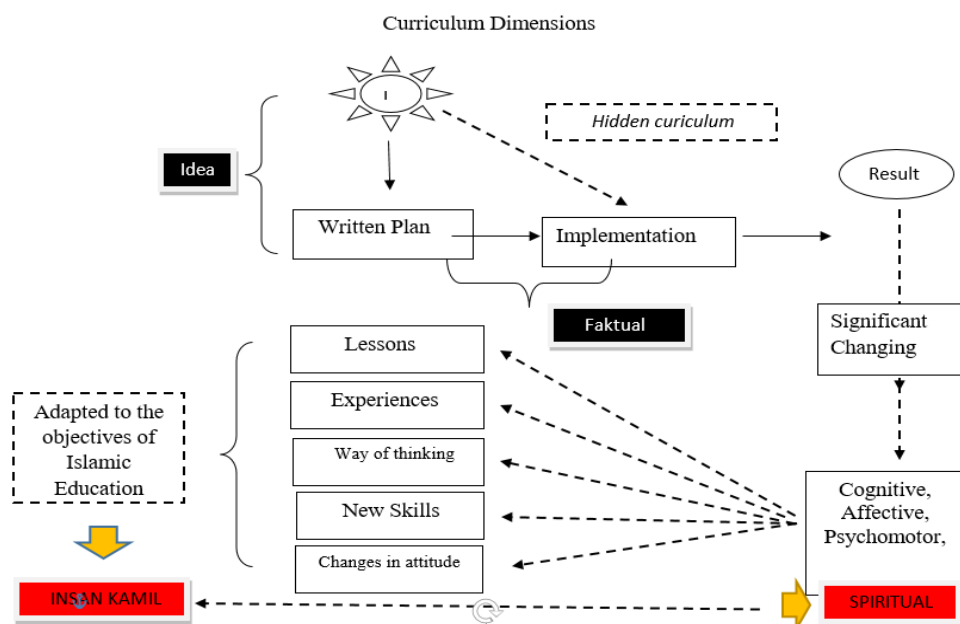


Figure 1. Dimensions of Curriculum Development

In Figure 1 above, the curriculum is the main characteristic of education which is central in the entire educational process. Because the curriculum is part of education and teaching (Nasir and Samarinda, 2016). Given the position of the curriculum in education is as a construct that was built to transfer what has happened in the past to the next generation to be preserved, passed on, and developed. To build a better future life (Mundiri and Hasanah, 2018). So that this position is felt to be very important in making an effective plan in the hope that the implementation will be able to run in accordance with the objectives set in touching the realm of significant changes in the world of education (Barnett, Parry, and Coate, 2001). The curriculum development is directed to instill spiritual potential into educational goals so that the output produced becomes our human being (Parhan et al., 2020). Somehow Allah

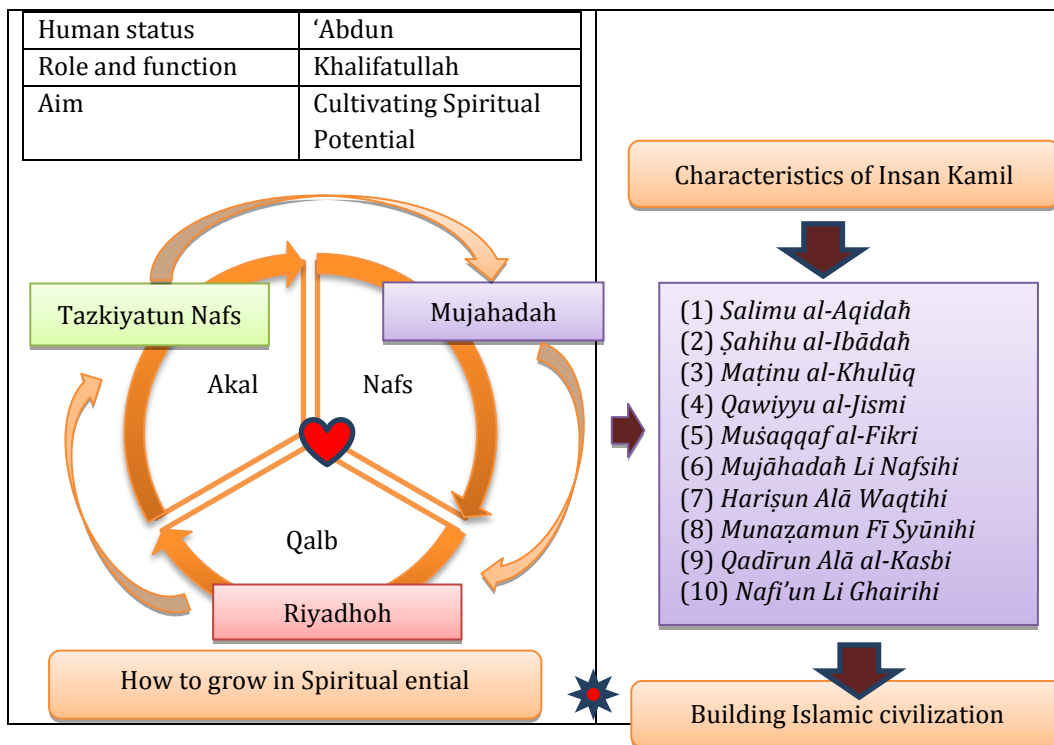
emphasizes in the Qur'an that the true purpose of education is directed to draw closer to Him, and this way of getting closer is regulated in the concept of *Insan Kamil*.

## **2. Formulation of the Objectives of Insan Kamil as the Basis of Islamic Education Curriculum Development**

The existence of an Islamic education curriculum must always be developed so that it will make Islamic educational institutions that are always expected by all parties. Islamic education curriculum must be developed in achieving the success of students in the cognitive, affective and psychomotor domains (Mustaqim, 2014, p. 8). The curriculum component is related to objectives, materials, methods and evaluations, while the other components are educators, students, managers of institutions, and learning resources other than educator (Subhi 2016, p. 124). Thus the author's assumption, the goal is the main center in the development of Islamic education curriculum, moreover the concept of *Insan Kamil* is considered important to be the goal of Islamic education in accordance with the Qur'an and Hadith.

*Insan Kamil* is the ideal human being with the highest degree compared to other creatures. His role as the caliph of Allah SWT as the leader of the world, keeps the world safe and peaceful (Harahap and Siregar, 2017). *Insan Kamil* is not only someone who is physically perfect, but someone who is perfect in his knowledge (Setiawan, 2016). Like the concept of *Insan Kamil* developed by Suhrawardi. Knowledge of *Insan Kamil* is different from ordinary people's knowledge, because *Insan Kamil* obtains knowledge from the source of knowledge itself (Mahmud, 2014). According to Suhrawardi someone who has combined intellectual (rational) and intuitive power, so that the person gains knowledge, that person can be said to be *Insan Kamil*. In his view too, *Insan Kamil* is a philosopher not only someone who has rational knowledge, but at the same time becomes a saint, one who is enlightened in *Ilāhi's* knowledge (Dewi 201, p. 51).

Humans, in essence, have an inherent tendency in themselves to achieve something that is morally believed to be good (Abdul Basyit, 2017). In other words it is said that humans are always on an eschatological journey towards the virtues of morality. Morality, then, is used as a measure of human perfection. Therefore, morality is the most central problem in all religions (Susanto, 2014). In the teachings of Islam to foster moral values known as spiritual values (Diallo, 2011); (Fatmawati, 2013). To be able to present spiritual values, it is necessary to raise awareness of *ilāhiyyah* to draw closer to Allah (Sodiman, 2014). This is what makes the core of Islamic curriculum development that is growing spiritual values into the goals of Islamic education. To increase spiritual value, there are steps and efforts that must be done by someone, namely *tazkiyatu al-nafs*, *mujāhadah*, and *riyadhah* (Fahrudin, 2016). This stage will lead humans to become ideal humans before Allah. The author will visualize the characteristics of *Insan Kamil* in the following figure.



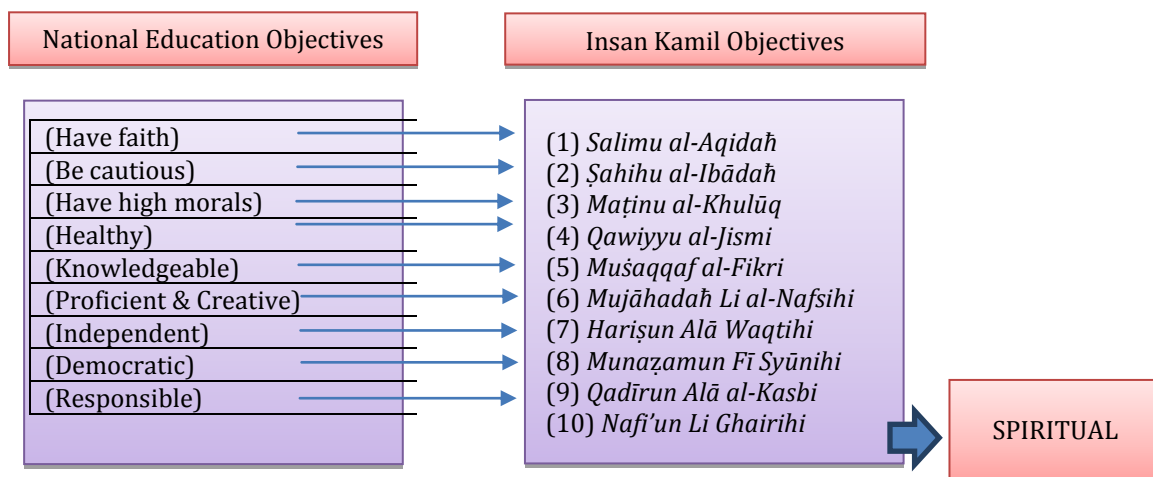
**Figure 2.** Characteristics of Insan Kamil

Based on the figure above, the process of growing human spiritual potential by empowering the mind, heart and *nafs* is carried out in three stages namely *tazkiyatun nafs* (soul cleansing), *mujahadah* (earnest effort), and *riyadhoh* (getting used to doing good) then will make a person to have perfect characteristics both in terms of *aqidah*, worship, morals and spiritual. As these 10 characteristics are elaborated by Hasan Al-Bana in formulating 10 Muslim characteristics that are formed in *the tarbawi madrasa*. These characteristics should be the characteristics of someone who claims to be a Muslim, including: (1) *Salimu al-Aqidaḥ*: with *aqidah* that is clean, a Muslim will have a strong bond to Allah and with that strong bond he will not deviated from the path and His provisions. (2) *Ṣahihu al-Ibādaḥ*: true worship is one of the important commands of the Prophet Muhammad and must not have an element of addition or subtraction. (3) *Maṭinu al-Khulūq*: noble character is the attitude and behavior that must be possessed by every Muslim, both in relation to Allah and with His creatures. With noble character, humans will be happy in their lives, both in this world and the hereafter. (4) *Qawīyyu al-Jismi*: physical strength means that a Muslim has endurance so that he can carry out Islamic teachings optimally with his strong physique. (5) *Muṣaqqaf al-Fikri*: intellect in thinking is one of the important aspects of the Muslim person. Because of that one of the characteristics of the Prophet is *faṭonah* (intelligent) and the Qur'an reveals many verses that stimulate people to think. (6) *Mujāhadaḥ Li Nafsihi*: fighting against lust is one of the personalities that must exist in a Muslim, because every human being has a tendency to good and bad. (7) *Hariṣun Alā Waqtihī*: good at maintaining time is an important factor for humans. This is because time itself received such great attention from Allah and His Messenger. (8) *Munazamun Fī Syūnihi*: being organized in matters including the personality of a Muslim must be emphasized, both those related to the problem of *ubudiyah* and *muamalah* must be resolved and carried out properly. (9) *Qadīrun Alā al-Kasbi*: having the

ability to own business or also referred to independently is another characteristic that must be present in a Muslim to defend and uphold the truth. (10) *Nafi'un Li Ghairihi*: the benefits in question are of course good benefits so that wherever he is, people around him feel their existence because of great benefits (Khulaisie, 2016).

Thus this concept becomes the main goal in Islamic education. This is in line with the goals of national education as stipulated in Law Number 20 of 2003 concerning the National Education System which states that: "The aim of national education is to develop the potential of students to become human beings who believe in and have faith in God Almighty, have good morals, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Lazwardi, 2017);

The explanation above indicates the purpose of Islamic education which was built from the concept of *Insan Kamil*, which emphasized a deeper attitude, namely spiritual character. Alignment of these objectives can be visualized by the author in the form of the following figure.



**Figure 3.** Alignment of National Education Goals with the Goals of *Insan Kamil*

The author's assumptions in responding to the above national education goals, the objectives stated in Law No. 20 of 2003 concerning the National Education System has embraced Islamic values. The specialty of the Qur'an content is able to complement these Islamic values, as evidenced by the formulation of the goals of *Insan Kamil* who have strong spiritual nuances. The path taken to achieve these goals is by way of; (1) *Mujāhadah* (sincerity to deepen the knowledge of Allah). (2) *Muhāsabah* (taking into account the knowledge gained, so that it is balanced in the actualization of faith and charity). (3) *Murāqabah* (drawing closer to Allah as a form of actualization of knowledge). (4) *Muhabbah* (love Allah with *khasyah* and admiration for Him). (5) *Ma'rifatullāh* (knowing Allah by revealing His oneness).

This stage ends with the efforts of *ma'rifatullah* (Mahpol et al., 2017), which are in harmony with the concepts of monotheism and breathing with the principles of Islamic education curriculum which include the principle of universality, the principle of linking with religious values, and the principle of balance between all elements. In addition, monotheistic values are also useful in the formulation of curriculum principles, both related to philosophical, sociological and psychological principles or foundations (Hs, Mastuki &

Hasanah, 2011). More than that, monotheism animates the development of Islamic education curriculum structure. By prioritizing this concept of monotheism, besides Islamic education, it still has organic and systemic links with Islamic teachings, as well as differentiating it from other educational characteristics. Thus, Islamic education is expected to produce humans who always strive to perfect faith, piety, and morals, and actively develop civilizations that are *ma'raifatullah* (Khoirunnisa, 2012).

#### D. CONCLUSION AND SUGGESTIONS

The curriculum is a pedagogical formulation that covers an educational idea that is expressed through practice in preparing a set of plans, managing content, objectives, teaching materials, and methods used as guidelines for the implementation of teaching and learning activities in the hope of increasing significant changes in outcomes both in cognitive aspects, psychomotor and spiritual affective. Dimension curriculum covers 3 namely curriculum as a science, curriculum as a system and curriculum as a plan that must be developed with due regard to philosophical, sociological, and psychological foundations. The most urgent curriculum development is to develop educational goals based on the Qur'an and Hadith. The goal of our human being is to develop strong spiritual potential so that his heart will reach *ma'rifatullah*. With the development of Islamic education curriculum, it is expected to be able to obtain maximum results in building Islamic civilization.

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