

Achieving *Insan Kamil* Through *Maqamat Tauhid* Muhammad Nafis Al-Banjari and its Relevance to Modern Life

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Abstract

Insan kamil is an urgent concept to be understood and imitated for humans who want to achieve human perfection and even make it a way of life. However, there are various paradigms that differ in understanding and achieving the degree of *insan kamil* itself. This study aims to explain a method or method in achieving the degree of *insan kamil* through the *maqamat* of monotheism of Muhammad Nafis al-Banjari, which is contained in the book of ad-Durrun Nafis. This study uses a qualitative model with the type of literature study research with content analysis methods. The results of this study indicate that people who have undergone *maqamat tauhid* will arrive at *fanna fillah* and *baqa fillah* where, when a servant has achieved it, will be classified as a perfect human being. This study concludes that the concept of *insan kamil* is very important to understand, because in reaching the *insan kamil* a salik will go through the stations of monotheism where the fruit of doing this will be able to see the essence of all events in this universe to avoid actions. the bad one.

Keywords: *Insan Kamil*, *Maqamat Tauhid*, Muhammad Nafis al-Banjari.

Introduction

Humans are creatures that have a high level of complexity, namely by having advantages that other creatures don't have, one of which is the inner dimension. However, the inner dimension that is sometimes forgotten is a challenge that must be faced by every human being. Even though it is precisely the synergy between the spiritual and inner dimensions that will make humans become real human beings in the presence of other creatures and their God.

Today's modern life, there are many imbalances in life, both from the lower classes to the state officials. People can exercise cruel freedoms resulting in corruption, poverty, hunger, and even murder and other crimes (Martin, 2003, p. 67). This is the result of humans forgetting the importance of ethics and morals so that it is the cause of the decline in religious belief in this modern era (Fahrozi, 2017, p. 2). As a result, there are many crimes and violations of human rights in general. Even though every religion teaches and regulates various problems in life, such as Islam which has regulated all forms of life with the science of fiqh or shari'at, monotheism and ethics (Daharum, 2020, p. 5). *Insan Kamil* or perfect human being is one of the highest and

most perfect concepts of character and faith in Islam. But not all Muslim humans are able to achieve this.

The concept of *Insan Kamil* is a part discussed in various books of Sufism, although there are differences in the interpretation of it. The differences that arise provide different assumptions in explaining the Kamil Insan. Therefore, there is a need for further studies on the concept of human beings with the aim of providing a deeper understanding from various points of view.

The manifestation of human perfection with all its potential and goodness is an integral part of the definition of a true human being or also known as Kamil Insan. All the potential and goodness of humans will provide a way so as to create a relationship between creatures and God (Mustafa, 2011, p. 94) . The reflection of His complete nature and name in human behavior is an illustration of the realization of the Kamil Insan. In addition, the description of *Insan Kamil* is referred to people who have knowledge in getting closer to God, also known as Ma'rifat. Not just knowing. But they also understand, realize, and feel their closeness to God, the Creator (Ali, 1997, p. 94) . Studying, knowing and understanding about *Insan Kamil* is especially important for a Muslim who wants to be closer to Allah and decides his life path solely for Allah SWT (Mutahhari, 2004, p. 1) . Because basically the status of Kamil Insan becomes a part that must be carried by every human being in achieving his life goals (Chittick, 2010, p. 59) .

In this study, researchers examine the achievements of *Insan Kamil* in the book of Sufism, namely "*ad-Durr an-Nafis*" by Muhammad Nafis al-Banjari and its relevance to modern life. This study aims to explain how the method or way of reaching *Insan Kamil* according to Muhammad Nafis al-Banjari, where this is very important to apply in today's modern life.

Muhammad Nafis al-Banjari is one of the figures of Indonesian Sufism from Martapura, South Kalimantan. Nafis al-Banjari comes from a noble family of the Banjar kingdom, whose lineage is directly connected to Prince Suriansyah (Sahabat, 2010, p. 3) . Nafis al-Banjari is known as a preacher who often moves from one area to another. Remote areas became the goal of the spread of Islamic teachings by Nafis al-Banjari. The book *ad-Durr an-Nafis* has the full title "*Al-Durr Al-Nafis fi Bayan*

Wahdat Al-Af'al wa Al-Asma' wa Al-Shifat wa Al-Dzat Al-Taqdis", the book is written in Arabic Malay, this was chosen with the aim of making it easier for Indonesians to learn and understand Islamic teachings. This book was completed when Nafis al-Banjari was still in Makkah, in 1200 H/1785 to be precise (Mubin, 2010, p. 23) . The book, which is also known as "*Ad-Durrun Nafis*" contains a high-level tasawwuf section that has been integrated into the teachings of monotheism. The teaching about God as the Absolute Essence and the *transitory* of other substances is the concept of Sufism which is taught in the Book of *Ad-Durrun Nafis* by Nafis al-Banjari.

In his book, al-Banjari describes various things such as humans, creation, God, and states that can get closer to Allah SWT. The discussion is basic, but interesting to learn and understand more deeply will provide a broad picture of the importance of being someone who belongs to Kamil Insan. In discussing the human concept, al-Banjari does not explain in detail the man himself, but rather explains how to pray to God. The idea of the 'perfect human' was presented by al-Banjari in his book when talking about the human concept. Al-Banjari emphasized that humans who have reached *Insan Kamil* are humans who have felt their closeness to God, namely understanding with God. This can be achieved when humans have passed the maqams before the tawhid maqam as the last stage in achieving Fana Fillah and Baqa Fillah. It is at this point that a human can be said to be a perfect human being or a true human being, because his understanding with Allah has made him a complete human being in achieving every goal of his life. In other words, humans have given all their focus to Allah alone, physically and mentally.

There are previous studies that are still relevant to the topic of this research , Among them is research that has been conducted by Rodiah which discusses the concept of *human beings* from the book *ad-Durrun Nafis* by Muhammad Nafis al-Banjari and the book *Siyar as-Salikin* by Abdush-Shamad al-Falimbani . Both of them are Indonesian Sufi figures who are famous for the spread of their Sufism teachings in their respective areas. In addition, there is research conducted by Mubin, which is explained in his research discussing the entire contents of the book *ad-Durrun Nafis* , starting from life history and education, interpretation and presentation method used in the book, as well as the style and concepts used by Nafis al -Banjari about the teachings of Sufism in his book . The thing that makes this research different from

previous research is the focus of the discussion which more specifically discusses the Achievement of *Insan Kamil* Muhammad Nafis al-Banjari which can be achieved when he has undergone the Maqamat of Tawhid in the book *ad-Durrun Nafis* and its relevance to modern life, where this It is hoped that it can help in shaping the character of modern society and be able to become a guideline for modern society which not only promotes rational knowledge but also spiritual knowledge.

This research was compiled using a qualitative research model , namely a type of literature study. Primary data as a material object is the book *al-Durr al-Nafis fi Bayan Wahdat al-Af'al wa al-Asma' wa al-Shifat wa al-Dzat al-Taqdis* by Sheikh Muhammad Nafis al-Banjari. For secondary data references, other sources that are relevant to the theme of the research being used are used . The data that has been collected is presented as research findings (Darmalaksana, 2020) . Then the data is interpreted using the content analysis method so that significance will be found and a conclusion can be drawn (Hardani et al., 2020) .

Life History of Muhammad Nafis al-Banjari

Muhammad Nafis al-Banjari is one of the scholars and Sufi figures who are well known to the people of South Kalimantan, he has the full name Muhammad Nafis bin Idris bin al-Husein al-Banjari, with his honorary title is *al-'Allamah al-Fahhamah al-Mursyid ila Tariq al-Salamah al-Syekh Muhammad Nafis ibn Idris ibn husein al-Banjari* (Al-Banjari, n.d.) . He was born in Martapura in 1148 H/1735 AD. He is also recorded as belonging to a Banjar noble family whose lineage is connected with Sultan Suriansyah who was the first Banjar King to convert to Islam, otherwise known as Prince Samudera.

Muhammad Nafis al-Banjari lived in the same period as Sheikh Muhammad Arsyad al-Banjari or known as Datu Kelampaian, who was the first propagator of Islam in Kalimantan and was also the author of a monumental book entitled " *Sabil al-Muhtadin li al-Tafaqquh fi Amr al-Din* ", a book of Shafi'i school of jurisprudence which has been widely studied by Muslims from the Archipelago and several neighboring countries such as Brunei Darussalam, Malaysia, Singapore and Thailand (Ariani, 2010) . Sheikh Muhammad Arsyad al-Banjari is known as a figure who propagated Islam in South Kalimantan. Muhammad Nafis deserves to be the second influential scholar in South Kalimantan after Sheikh Muhammad Arsyad al-Banjari. Regarding

the year of his death no one knows for certain, but it is estimated that he died in 1812 AD and was buried in Mahar Kuning, Bintaru village, Kelua District, Tabalong Regency, South Kalimantan province which is about 200 km from the city center of Banjarmasin (Azra, 2018) .

In his childhood Muhammad Nafis al - Banjari was taught the basic principles of Islam in his hometown, Martapura (Mubin, 2010) . Then like most of the Ulama of the Archipelago in that century he continued his education in Mecca and studied with a number of well-known scholars at that time, such as Sheikh Muhammad bin Abdul Karim Samman al-Madani, Sheikh Muhammad bin Ahmad al-Jauhari, Sheikh Abdullah bin Hijazi al-Syarqawi al- Azhari, Sheikh Muhammad Shiddiq bin Umar Khan, Sheikh Abdul Rahman bin Abdul Aziz al-Maghribi, Sheikh Muhammad bin Ahmad al-Jawhari, and Sheikh Yusuf Abu Dzarrah al-Misri (Abdullah, 1980) .

In his persistence in guiding knowledge, especially in the field of Sufism which follows the teachings of Imam al-Junaid, he managed to get the title of al-murshid, that is someone who knows, understands, understands, and practices and has in-depth knowledge of Sufism. Someone who has this title is able to introduce and be given permission to teach and disseminate Sufism and tarekat teachings to others. Among the congregations he joined were the Qadiriyyah, Syattariyyah, Naqsabandiyah, Khalwatiyyah, and Sammaniyah (Al-Banjari, nd) . He was also very instrumental in bringing the Sammaniyah congregation into South Kalimantan (Ni'am, 2014) . In addition, in the field of jurisprudence, Muhammad Nafis adheres to the Shafi'i school of jurisprudence and has an Ash'ari theology like most Muslims in Indonesia.

The Concept of *Insan Kamil* According to Muhammad Nafis al-Banjari

Insan Kamil is a word that comes from Arabic, namely *Insan* which means human and *Kamil* which means perfect (Yunus, 1973, p. 383) . The intended meaning of *Insan* is a human being who grows and develops with material dimensions as well as other dimensions that are much higher in levels and stages (Burhanuddin, 2009, p. 149) . Or in other words, humans are creatures with various potentials and goodness in the form of physical and spiritual (Nata, 2009, p. 257) . While Kamil or perfect there is a state of substance or perfect nature.

Meanwhile, according to the term *insan kamil*, there are various meanings, one of which is interpreted as a plenary human being as a representative of God to actualize himself, contemplate and think about the perfection that comes from His own Asma. (Armstrong, 2001, p. 101) . In addition, Kamil according to al-Ji I li has two meanings in interpreting it. First, human knowledge that is broad but limited explains that the Absolute Essence is only Allah. Second, the manifestation of the unification of His nature and name has become the essence of the meaning of a true or perfect human (Asmaran As, 1994a; Suryadilaga, 2008) .

It was from this idea that Muhammad Nafis was inspired to interpret human beings, namely human awareness of the existence of the image of God and His caliph (Hakiki & Kesuma, 2018) . Muhammad *Nafis al - Banjari* said that humans are an inseparable part of the concept of divinity and creation . if the person is able to concentrate his heart in *wihdat al-syuhud*, as well as being able to accept God's *tajalli* on them, so that they are entitled to bear the title of caliph of Allah (Al-Banjari, n.d.) . The Prophet Muhammad SAW was created from the *Nur of Allah*, while other creatures including humans were created from the *Nur of Muhammad* , because *Nur Muhammad* is the origin of all that *exists* (Isa, 2001) .

Reaching *Insan Kamil* Muhammad Nafis al-Banjari

In reaching the perfect human being or human being, a *salik* must go through several stages or stations, and these stages must be integrated with one another. Through the stages of God's *tajalli* in nature, up to the highest stage of consciousness, and approaching and uniting in the form of God (*fana fi illah*) and all his views only exist in the form of God (*baqa fi illah*) is an indication of the emergence of a true human or *insan kamil* (Asmaran As, 1994b, p. 347) . In this case Muhammad Nafis al-Banjari explained that the stages of a *salik* in reaching *Insan Kamil* are through the stations of Tawhid, so that he arrives at Fana Fillah and Baqa fillah, namely as follows:

1. *Maqam Tauhid al-Af'al*

The first Maqam of monotheism that Muhammad Nafis al-Banjari mentioned is Maqam of Tawhid al-Af'al, that is to affirm Allah in all His deeds, meaning to believe in the heart that there is no deed in this universe but the deeds of Allah SWT; Allah is the one who created you and what you do.

Muhammad Nafis al-Banjari explained that everything that happens in nature is in essence an *af'al* (deed) of Allah, and if you see an incident as not from Allah then it must be seen as a *majazi* (shadow), not in the sense of essence. According to him, things that happen in nature can be divided into two groups, the first is both in form (look) and content (substance), such as faith and obedience. The second is bad in form (look), but good in content (essence), such as disbelief and disobedience. It is said to be ugly in terms of form because the *syara'* provisions clearly show that these two things are bad. But in essence it is still good because these two things come from Allah, the Most Good (Al-Banjari, nd) .

All actions that exist in nature are inseparable from actions that are *mubasyarah* (direct) and *tawallud* (born). *Mubasyarah* is an act that occurs simultaneously, like the movement of a pen from the hand of a writer. While *tawallud* is an act that occurs from *mubasyarah* , such as the movement of a stone thrown from the hand of someone who threw it. In essence, these two actions are from Allah, while humans who carry out these actions are only *majazi* (Al-Banjari, n.d.) . All norms, systems, and causes that occur in the universe are God's actions that arise from His will alone. So that everything that *exists* in nature is essentially not independent either in terms of cause or effect, but everything depends on God (Mutahhari, 1985) .

Muhammad Nafis affirmed that when a *salik* has become accustomed to *musyahadah* (seeing) that all actions are essentially one (tawhid *al-af'al*), and he believes with all his heart (*tahqiq*), then he will be freed from *shirk khafi* (hidden polytheism). In the end, *salik* will see that all the actions of creatures are only shadows (*majazi*) that disappear (*fana'*) in the true actions of God, like the disappearance of the light of a lamp under the sun. If such a thing has been embedded in the soul of a *salik* , then he does not mix the view of the Shari'ah and the view of reality, then he will reach the position of *wihdat al-af'al* (Al-Banjari, nd) .

Human actions and God's actions are described as puppets played by the puppeteer, which means that all the actions and behaviors performed by humans as puppets in fact originate from the puppeteer, namely God. However, even though all actions are in fact the actions of God, it does not immediately drop the *takfil syariah'* (burden of the shari'at) on the person. If someone believes in falling under the burden of sharia, he judges that person as a kafir *zindiq* . In this regard, he appears to be in

agreement with the great Sufi figures such as Sheikh Abdul Qadir al-Jailani, Imam al-Junaid, and al-Qushayiri who both stated that Shari'a and reality must be mutually integrated (Al-Banjari, nd) .

2. *Maqam Tawhid al-Asma'*

The second station of monotheism is *monotheism al-Asma'* that is the oneness of Allah in all His names, this *station* is the fruit of the previous *station* and is of a higher level. What is meant by monotheism *al-asma'* according to Muhammad Nafis al-Banjari is the view that all the *asthma'* (names) in this universe essentially return to their source, namely Allah. As the Word of Allah SWT QS al-Baqarah: 115 reads: Meaning: "Wherever you turn, there is God's presence".

God's existence is *qa'im* (standing) in all the names of things, *zahir* (actually) the names of things are actually one. The meaning is the reality of the existence of God Almighty. This kind of understanding, if viewed at a glance, is similar to the understanding of *hulul* al-Hallaj and *ittihad* of Abu Yazid al-Bustami, but Muhammad Nafis rejected both of these understandings. In this regard, he adheres to the thought of al-Jilli who mentions that humans are a mirror for God's names, names for humans are only *majazi* (shadows), while God's names are real (Al-Banjari, nd) .

Muhammad Nafis al-Banjari asserted that the way of *musyahadah* (looking) towards tauhid *al-asma'* is divided into two ways; first, that is to see that the name of everything that is many in this world is actually only one (sourced from Allah). The term he used is " *shuhud al-katsirah fi al-wahdah* " (many views on one); second, that is seeing God as the manifestation of all names, because in reality it is God who has names. The term he used was " *syuhud al-wahdah fi al-katsrah* " (one view of many). The way to practice such a view is when we see a servant who is patient, then we should see that patience is the name of God. Patience seen in creatures is only a *mazhar* (manifestation) of the name of Allah *al-shabur* (The Most Patient) (Al-Banjari, nd) .

3. *Maqam Tauhid al-Shifat*

third position of tawhid is *Tawhid al-Shifat* (recognizing God in all His attributes), that is, *the death of* all the attributes of creatures, including himself, into the attributes of God. This means that a servant no longer sees himself as having attributes, because in fact all attributes are God's attributes. The way of *musyahadah* (viewing) *tawhid al-shifat* is to believe that all the attributes that exist in His *essence* are in fact the attributes of God alone, and the attributes of creatures are only *mazhar* (manifestation) of God's attributes also because the nature of creatures themselves will *perish* in nature of God. This also shows that in reality, creatures do not have attributes (Al-Banjari, nd) .

Muhammad Nafis asserted that all God's attributes are *manifested* (*manifested*) *in human* attributes, so as a result of *martyrdom* in the end he no longer sees human attributes, all that exists is God who has attributes, while humans do not have any attributes. -what (Al-Banjari, nd) . This view is in line with a *qudsi* hadith which states that a servant will hear with God's hearing, see with God's sight, speak with God's pen, and move with God's power (Zarkasyi, 2019) .

If a servant has such a belief, then it can be said that the servant will reach the *position of baqa' bi shifat Allah* (permanent with the attributes of Allah), then the fruit of that will be revealed to him the secrets of the Glorious attributes of Allah. Those who are in this position also have a penetrating view (*kasyf*), the truth of everything is revealed to them . Muhammad Nafis believes that people who reach this position will be awarded *laduni* knowledge (*knowledge* obtained directly from God), a knowledge for people who are truly *'alim* without going through the process of learning from a teacher (Al-Banjari, nd) . This is exactly as Imam al-Ghazali once said that the knowledge of *laduni* can be achieved by Sufis through the appreciation of *kasyf* (Al-Ghazali, 2005) .

The way to achieve monotheism *al-shifat* *must of* course also be through diligent worship, doing all God's commands and staying away from all His prohibitions and doing them sincerely. Muhammad Nafis said that this is the proper *station and rasikh* (acceptable). When this *station* has been reached, his heart will be truly steady so that Allah will bestow a higher *station* (Al-Banjari, n.d.) .

4. *Maqam Tawhid al-Dzat*

Place of tawhid *al-Dzat* is the highest place, where a salik reaches the pinnacle of enlightenment to God, that is, recognizing God in His *essence*. This maqam is the final goal of the journey towards God so that a servant will feel something that cannot be described with words or sound. No one can reach *this position* except the Prophet Muhammad SAW and the prophets and saints who follow the footsteps of the Messenger of Allah (Al-Banjari, nd) .

Way of *musyahadah tauhid al-dzat* is by believing that nothing *exists* except the existence of God. *Fana'* (disappear) of any *essence* including our own *essence* under the *essence* of God who stands by himself. Existences other than the existence of God are only created by God himself, called *qa'im bi wujud Allah* (standing with the existence of God/determined by the existence of God), and in fact existences other than the existence of God are only imaginary and *wahm* (conjecture). Muhammad Nafis' view is the same as Ibn 'Arabi's view on the nature of existence, that existence in this universe is an illusion within an illusion, and in fact the existence that exists is only the existence of God (Ibn 'Arabi, nd) . If outside of God's existence there is also an equivalent existence, then it creates a duality of existence that will lead to polytheism (Mutawalli, 2010) .

If a servant has drowned in the ocean of the oneness of Allah, then he has reached the level of *fana'fi Allah* , that is, his form has disappeared into the form of Allah. When the level of *fana' fi Allah* has been reached, he will go to a higher level, namely *baqa' bi Allah* . *Baqee bi Allah* is the highest level where a servant is eternal with Allah with a steady view that Allah expresses the eternity of that view (Al-Banjari, n.d.) .

In this case, Muhammad Nafis al-Banjari concluded that *Maqam fana'* is a gradual *musyahadah* of the four places of tawhid that have been described above, namely tawhid *al-af'al* , tawhid *al-asma'* , tawhid *al-shifat* , and tawhid *al- essence* _ Then *maqam baqa'* is a firm view that God who declares the perpetuity of the view, divided into two, namely *shuhud al-katsrah fi al-wahdah* (many views on one) and *suhud al-wahdah fi al-katsrah* (view of one on many). *The maqam baqa'* is higher than the *maqam fana'* . It can be said that the *maqam fana'* is lost under the *ahadiyat* of

Allah, while the *maqam baqa'* is eternal with the *wahidiyat* of Allah. In other words, the *maqam fana'* sees that only God exists, while the *maqam baqa'* looks at the Oneness of Allah (*hawiyat Allah*) and His independence (*qayumiyatuh*) covering everything that exists (*zarrat al-wujud*). When the *maqam mortal* and *baqa' fillah* have been achieved, then the servant reaches the degree of *insan kamil* or perfect human being, where he will feel a very extraordinary mercy, in which the person is classified as a person who is *shiddiqin* , *muqarrabin* , and *'arif bi Allah* (Al-Banjari, nd) .

The many expressions about " *musyahadah* " in the four places of monotheism described by Muhammad Nafis indicate that he has a view of *wihdat al-shuhud* (unity of testimony). This is a more moderate understanding than *wihdat al-wujud* because the understanding of *wihdat al-shuhud* considers *fana'* (self-abnegation) to be only limited to the feelings of the soul (subjective perception) of a Sufi who unites with his God through *mukasyafah* (Fuadi, 2013) . Imam al-Junaid and Imam al-Ghazali in discussing *mortality* , both of them are of the view of *wihdat al-shuhud* , this is very accepted by Muhammad Nafis who himself stated that in Sufism he is a follower of al-Junaid, and the reference source of the book *ad-Durrun Nafis* also quotes a lot from al-Ghazali's thoughts (Khairuddin et al., 2014) . On the other hand, he also does not deny the concept of *wihdat al-wujud* , in fact he clearly also adheres to it. *Wihdat al-wujud* considers *fana'* (non-self) from the existence of everything other than God, meaning denying the existence of something other than the existence of God (Fuadi, 2013) . This is clearly seen when Muhammad Nafis talks about *fana'* (disappearing into the form of God) and *baqa'* which includes two views, *martyrdom al-katsrah fi al-wahdah* (many views on one) and *martyrdom al-wahdah fi al-katsrah* (one view of many) (Khairuddin et al., 2014) . Thus, *wihdat al-wujud* is the highest degree and level in purity , sincerity , and truth in obey God S wt. which is depicted in the form of love from a servant.

The Urgency of the Concept of *Insan Kamil* Muhammad Nafis Al-Banjari in Modern Life

The problems that are being faced by modern society today are the result of a lack of introspection physically and spiritually. Increasingly rapid technology does not change human beings much better in interpreting every event that occurs around

them, but instead makes people fall asleep with the ease and glamour of this modern era, so that they are willing to commit various crimes to get what they want.

From this, the thing that should be done in interpreting the essence of life, is actually taking action to force control of the universe. The environment that belongs to this universe does not seem to have its own interests so it ignores all the responses shown by nature. Thus, it is necessary to have self-reflection for every living human being, to improve his relationship with God, then good relations with other creatures, including the universe, will follow.

Therefore, the form of the concept of *insan kamil* is very important to remember in the various crises that hit human life in the modern era, because it was triggered by modernity with its main ideas of secularism and materialism. Materialism itself proposes someone to achieve hedonism as a high goal along with the concept of materialism that is found. Finally, human life is far from the dimension of happiness, especially when it comes to meeting the staple food of life. According to Nasr, what modern people do is throw away things that are essential to their lives. It is like removing existence from its edge and center point as a human being to achieve perfection in order to improve the weather of life as a human being sent to the world as a caliph to worship Him (Maftukhin, 2006, p. 16).

Conclusion

The concept of Maqam Tawheed Sheikh Muhammad Nafis al-Banjari is a way to achieve the degree of Kamil Insan, and must be integrated with each other as a whole. These maqams are the maqam of monotheism *al-afal*, *al-asma*, *as-attribute* and *al-dzat*, where each of these maqams contains the concept of *musyahadah* for the absoluteness of *essence* and form of God which in the end a *salik* will reach a *maqam fana' fillah and baqa fillah*.

When humans have achieved this, humans will be able to balance life and create a better and peaceful life, both in this world and in the hereafter. With a balance of physical and spiritual knowledge, they are not negligent or complacent with the various offers of *materialism* and *hedonism* in the modern era. Therefore, the concept of human beings is a form of character development and morality and spirituality in

modern society which is very important to convey and direct to every human being in today's modern era.

It is hoped that this research can add to the body of knowledge for the community regarding the concept of human beings which is urgent to understand in the present. This research has limitations in the research perspective which only examines the concept of a character's thought from only one of his own works. The researcher hopes that further research will be carried out regarding the concept of *insan kamil* from Sufi figures in Indonesia and even all over the world, because there is much to be revealed from their various views on the achievement of *insan kamil*.

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