

The Concept of *Insan Kamil* in the Thought of Abdul Karim Al-Jili and its Suitability in the Present Time

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Abstract

This study will discuss the concept of *insan kamil* in al-Jili's thought. The formulation of the problem in this study focuses on how the concept of *insan kamil* is in al-Jili's view and how the concept fits in the present. This research method uses literature study. The conclusion obtained in this research is that al-Jili conveys the concept Muhammad himself. Al-Jili also in expressing the idea of *insan kamil* was inspired by Ibn 'Arabi but he criticized several concepts of *insan kamil* from Ibn 'Arabi. *Insan kamil* in al-Jili's thinking is relevant today and his position can be an alternative solution to the crisis experienced by modern humans.

Keyword: Al-Jili; *Insan Kamil*; Modern Times

Introduction

The concept of *insan kamil* continues to evolve in the system of scientific development and also the author, considering that research on this concept is not only researched in this day and age, but has even been researched by several great figures since before. Such figures include Sufi scholars, Abu Yazid al-Bustami, al-Hallaj, Ibn Arabi, Iqbal and so on. Regarding this matter also in the community lately there are often several phenomena that lead to the achievement of the kamil person. Among them is by doing dhikr in congregation and Istighosah Akbar. In this study will focus on the concept of *insan kamil* initiated by a great figure whose full name is Sheikh Abdul Karim al-Jili or more familiarly known as Abdul Karim al-Jili. In this study, the author hopes that the concept of *insan kamil* that the author examines can be a foothold for those who are currently actively competing to achieve *insan kamil* in spiritual studies.

In the procession of studying the concept of the perfect person certainly cannot be separated from the thoughts and also the study of

Sheikh al-Akbar Muhyi al-Din Ibn Arabi, where the sheikh brought the concept of the perfect person first. For this reason, Ibn Arabi's concept of the perfect person is presented as a comparison in the study of al-Jili's perfect person. In its embodiment, al-Jili argues that *insan kamil* is a Tajalli Form, this opinion is not far from what was initiated by Ibn Arabi. This is based on the assumption that all forms that exist in this world have only one reality. Which reality can be interpreted as an absolute form of reality. (Muhammad, 2018).

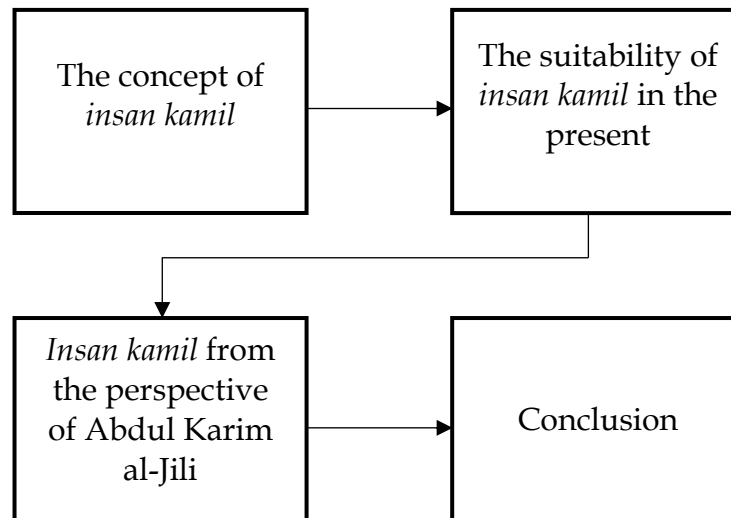
Man's position is a copy (nusaka) of God. Al-Jili bases his opinion on a Hadith which reads, that God created Adam in the shadow of Himself. Apart from the Hadith, Al-Jili also bases his opinion on the Hadith which reads "...God is alive, knowing, high, willing, seeing, listening, and so on...". Man (Adam) when observed then Adam himself has similarities with what God has. In other words, after the creation of human substance, God confronted His attributes to man (Adam). His Godhood (Allah) was then confronted to Adam, where the procession was applied to Man as a creature contained in one unified form, namely the Absolute form.

In al-Jili's view, *insan kamil* has made humans a microcosm, namely the focus of study, which is based on the perfect figure of the Prophet Muhammad Saw. In another expression, al-Jili said that there is no difference between one person with another. Everything is a duplicate that does not have the slightest difference. The perfection possessed by one human being who belongs to the perfect person is not reduced in the slightest but is confined in terms of 'Aradh (Accident), such as among his limbs there is no perfect, for example, his legs and hands are cut off since in the womb of his mother (congenital defect). In this case, despite his physical condition, he is still a noble human being who is a duplicate of other perfect human beings (Azyumardi, 1993).

Al-Jili in his book states that the perfect human being that is discussed is about the perfection possessed by the Messenger of Allah, in terms of morality (morals), as well as in the situation about the Messenger of Allah (the consensus he has). According to al-Jili, the Messenger of Allah is the essence of the perfect person himself, whose position before Allah is the lover of the most beloved. In the next expression, in al-Jilli's view, the perfect person deserves to be juxtaposed with the Prophet Muhammad.

The framework in this study is illustrated in the following chart:

Chart 1. Thinking Framework



Based on Chart 1, the logical flow of this research can be seen. The concept of *insan kamil* is taken from Muhammad Nafiz al-Banjari. *Insan kamil* in the view of Muhammad Nafis al-Banjari who is a Sufi who has reached the point of makrifat (knowing God closely). This closeness is reflected in an action, asma or name, and also nature. The position of *insan kamil* is the peak stage which is also the end in the dignity of tanazul (the last dignity of the realm of mitsal, the realm of the body and the realm of Insan) (Al-Jili, 1997). In al- Banjari's view, *insan kamil* is a direct gift from God to humans based on the quality of human piety (Tafsir, 2004). In his view there are several levels of *insan kamil* and consist of the highest to the lowest level. The position of the human being who is in the highest human being is the Prophet Muhammad Saw. but in his work entitled ad-Durrun-Nafis there is no explanation regarding this matter which says that the Prophet Muhammad is the highest human being in this human being.

Insan kamil is also found in the thought of Abdul Karim bin Ibrahim al-Jili. Al-Jili poured his thoughts on the Perfect Man (*Insan kamil*) into a book entitled *Insan kamil Fi- Ma'rifatil Awakhir wal Awail* (the perfect man in the knowledge of something first and last). In what follows we must reveal some of the most important points that he expressed in the book (Zamharir, 1985).

Some of the previous studies include research presented in a scientific article by Siti Su'adah in the title "Perfect Man." The article explains that what is meant by Perfect Human is a human being who possesses the essential nature of God. The possession becomes absolute because basically it becomes a fundamental right, which is an immanent thing as a necessity

in humans. It is also a proverb that we often hear that God is a reflection of ourselves. Likewise, when talking about humans, they become a mirror for God to see the figure of himself (Saudah & Nusyirwan, 2004).

Scientific work in the same form, namely, a journal article written by Kiki Muhammad in the title "*Insan kamil* in al-Jili's Perspective and its Meaning in the Present Context." In the article Kiki quotes a hadith that reads "*Al-Insan hayawan Al-Natiq.*" The meaning of the hadith is then interpreted textually which means Natiq as thinking. In a further sense, thinking there is an activity of the mind. In other words, humans are basically creatures created with the advantage of having reason. This condition makes humans the most perfect creation of God (Muhammad, 2018). This difference in creation can be seen with other creatures, where humans are the only creatures with the highest intelligence, namely with the ownership of this intellect. Thus, the existence of humans as the most perfect creature and has a differentiator with his mind, then humans are also said to be moral creatures.

Ibn Arabi explained that the perfect human level can be obtained from the human level in the degree of faith. For humans who can reach a certain level which can then be called *insan kamil*. This is based on the explanation contained in the book *Fusus al-Hikam* as explained by Masataka in his dissertation which was later translated by Harir Muzak (Takeshita, 2005). Then for those who do not reach the level of *insan kamil* are only like animal humans who only have certain advantages compared to other created beings. The only thing that distinguishes them is the possession of their own minds, while their status before God is the same.

The concept of *insan kamil* is further discussed in a book entitled "Human Divine Image: Development of Ibn Arabi's *insan kamil* Concept by Abdul Karim al-Jili." In the book written by Yusril Ali, it is explained that al-Jili overhauled Ibn Arabi's thinking about perfect humans which al-Jili emphasized more in the field of theology. So that from the results of the author's reading of this book, it can be concluded that the concept of *insan kamil* which is characterized by Mystical Theological (Ali, 1997).

The next scientific work that discusses the perfect human being is found in the *Substance Journal*, Volume 17, published in 2015. The article was written by Ernita Dewi. The article explains that Suhrawardi al-Maqtul's thought discusses the problem of the perfect human being. The article contains the title "The Concept of the Ideal Man in the Perspective of Suhrawardi al-Maqtul" (Dewi, 2015).

M. Baharuddin, "The Real Man" in his diary *Philosophy of Mbah Maridjan and Abdul Karim al-Jilli: A Conceptual Study of Manunggaling Kawula Gusti and insan kamil,* Analysis, Volume 8, Edition 1. June 2013. Discussing the theory of travel between Mbah Maridjan and Abdul Karim al-Jili, starting from the same starting point, Mbah Maridjan was able to

answer it with Javanese and Islamic wisdom. People can become perfect if they want to find their true selves. Through the development of thought, al-Jili is called latent in Spiritual terms and *istiqomah* for the desire to be perfect (Baharuddin, 2013).

The similarity of several previous studies lies in the theme of the discussion of each researcher and the current researcher. The difference in the research that the author wants to do focuses more on the concept of *insan kamil* in al-Jili's view contained in his work *Al-Insan kamil fi Ma'rifatil al-Awakhir wa al-Azwa'il*.

Etymologically, *insan kamil* comes from Arabic, where the word is composed of the words *Insan* and *Kamil*. *Insan* means human, and *kamil* means perfect. Thus, the term can be interpreted as a perfect human being (Ali, 1997). In the Islamic view the word cannot be outside its essence (Maksum, 2003). So in other words, the word *insan kamil* is a title that is juxtaposed to humans according to their actions and also their obedience to religion, according to the nature of the term.

In its definition, *insan kamil* has the meaning of a human being who is clean and pure from sin, and perfect. More precisely, the concept is attached to humans who can reach the highest point of intensity. This means that when humans have been able to fully restrain the ego (the concept of self in viewing life or principles) against thought, it even occurs when humans experience direct contact with the one who binds the ego (absolute ego or can be interpreted as God). When looking at its historicity, *insan kamil* is not a concept that has nothing to do with the life of reality, but rather it is continuous or in other words dialectical with one's reality. *Insan kamil* is not only a dreamy concept about humans, but it is also a concept that regulates the behavior of a human being. The concept of *insan kamil* is demonstrated by a Sufi in his daily life. This relates to patterns of behavior and also some views of life that will measure the pattern of one's actions which in this case have been practiced by a Sufi. In the modern era, this concept has also become an attraction for Western Islamologists.

Insan kamil has a variety of meanings, even not only among Muslims who also provide this understanding. Among Muslim scholars, on average, they give the meaning of *insan kamil* as a perfect human being, a superior human being and also a human being who has achieved the perfection of life. *Insan kamil* is seen by Plato as a human being who is able to love wisdom. Although in this case a person who loves wisdom is not a wise person (Bertens, 2001). Of course, with this Plato emphasized that a philosopher is also included in the category of perfect human beings. In Plato's view, truth belongs to the truth of ideas, and its position is not something that can be sensed, formal phenomena, and all material things are under the auspices of the truth of ideas. Through knowledge, the position of truth will not be affected by anything along with the changing

times and some damage that occurs in this world.

The humans discussed by Plato are humans who have reached the stage of appreciation which will later occupy existence and have closeness to the actual existence. In this case, the real existence can be interpreted as God. By having knowledge that has reached this stage, it will make humans come to an understanding of their true essence.

Seyyed Hossein Nasr also conceptualizes the ideal human being. The ideal human conceptualized by Seyyed Hossein Nasr is also close to the concept of *insan kamil*. In humans, there are three parts that complete the human self, namely the body, soul and mind. This is also the difference between humans and other creatures. And with this advantage, humans in their position as God's creatures should have a high position, which will reflect a different human self. In the three parts contained in the human body, it must be integrated in order to achieve the perfection of the level of its humanity. Humans must try to maximize these three things in order to achieve what is called perfection in this case *insan kamil*. The three aspects are interconnected and the position cannot be inclined to just one aspect (Jaili, 2013). In this case, the most prominent efforts to integrate the three elements in the human body are spirit and intellect. Spirit in its position is able to integrate the value of strength in terms of psychic, while intellect serves to maximize the role of the mind in order to be able to integrate with God. The important role of the two most important aspects is to be able to integrate between the lower reality (human) and the highest reality (God).

This research aims to discuss Abdul Karim Al-Jilli's thoughts on the concept of *insan kamil* and its relevance to the present. Based on these objectives, the problem formulations are: 1) what is meant by *insan kamil* in the view of Abdul Karim al-Jili; and 2) how is the relevance of *insan kamil* for modern humans (now). Meanwhile, the benefits of this research are divided into two. First, from a theoretical point of view, this research is expected to be useful to add to the scientific treasures in the field of philosophy. Second, from a practical point of view, it is expected to be an illustration and motivation for modern humans to strive to become a perfect human being who maximizes the potential that has been given to him.

Research Methodology

This research uses the library research method (literature study). This type of research is included in qualitative research (Barlian, 2018). This research makes the library the main reference place. The data sources in this research are divided into two types of sources. Primary sources are the book *Insan Kamil Fi Ma'rifat al Jawahir wa al Awa'if* by al-Jili, secondary sources such as books and journal articles from previous research that discuss *insan kamil*. Data analysis techniques go through several stages, namely inventory, classification, and interpretation (Gunawan, 2013).

Research Results and Discussion

1. Biography of al-Jilli

He has the full name Abd al-Karim ibn Ibrahim al-Jili. His name peaked when he became a famous Sufi in Iran (Baghdad). In his popularity he was called Sheikh Quthb al-Din, where the title is the highest title among the Sufi maqam. Then the title at the end of the name is related to one of the places in a province where he was born, namely Jilan. Jilan is a river located south of the Caspian Sea (Hasnawati, 2016). In his confession, he is a descendant of Sheikh Abdul Qadir al-Jailani (Hasnawati, 2016). The position of his ancestor (Abdul Qadir al-Jailani) is the founder of the Qadiriyyah tariqah, himself a descendant of his granddaughter. Thus he has a lineage that is connected in the history of Sufism. He was born at the beginning of the month of Muharram in the year 787 H, or in AD coincides with the year 1365 (Hakiki, 2018).

Although he was born in Baghdad, his educational journey began when he migrated brought by his parents to the city of Zabid (Yemen). While in this city he also met and studied with Sheikh al-Din ibn Ismail ibn Ibrahim al-Jabarti (Nuralim, 1999). At the age of 23, he again traveled to India. And before he got to India he made a stopover in Persia and learned the Persian language. This is what he later used as capital in compiling a book entitled *Jannat-u al-Ma'arif wa Ghayat-u Murid wa al-Ma'arif*. After completing his study of Persian he then went to India to settle in Khushi and encountered several schools of Sufism that were developing rapidly there. In some of his discoveries he saw some of the development of the school of Sufism in India, namely Ibn 'Arabi's Sufism which was later developed by his followers in the Chistiyah school. The Syriac sect is a cult initiated by Mu'in al-Din al-Syisyah in Central Asia, then Suhrawardiyah initiated by Abu Najib al-Suhrawardi in Baghdad, then Naqsyabandiyah pioneered by Baha' al-Din al-Naqsyabandi Bukhara (Nawtika, 2019).

At the end of 799 AH, he made the pilgrimage to Mecca al-Mukarramah. Even during this pilgrimage he did not waste his time, in his spare time he would exchange ideas with the scholars. With the effective use of time and focused on knowledge, he was dubbed as a figure who really loved science (Baharuddin, 2013). In the next period which lasted for 21 years he spent time by writing until the end of his life in 832 Hijri or coinciding with 1428 AD.

Some of the works that al-Jili made during his lifetime reaped some differences of opinion among scholars. For example, Iqbal mentioned that he found three books that were al-Jili's works, namely: a commentary on Basmallah, his famous work *al-Insan kamil* and *al-futuh al-Makiyyah*, a book with a discussion that reviews the work of Ibn 'Arabi. Apart from Iqbal, Haji Khalifah explained that Abdul Karim al-Jili made six works, but

this opinion was later complemented by Ismail Pasha al-Baghdadi who explained that al-Jili made five works apart from those mentioned by Haji Khalifah. Several opinions regarding the number of al-Jili's works then emerged, such as that said by Carl Brockelmann who said that al-Jili had made as many as 29 works. While in other findings also say that al-Jili's works are 34 books (Ali, 1997). Of all the information available, al-Jili's most famous and phenomenal work is the book *al-Insan kamil fi Ma'rifatil al-Awakhir wal-Awail* which was later used as a reference material for Sufistic circles. The work is used as the main reference to understand and explore the context of the perfect human being.

2. *Insan kamil* in al-Jili's Thought

Insan kamil is a discussion contained in Sufism. Therefore, there needs to be a little discussion about Sufism. *Insan kamil* is a discussion of how a person's inner condition, spiritual condition and also aspects of a person's spirituality in an effort to get closer to the creator (Allah SWT). *Insan kamil* is a concept that discusses the path to God by cleansing the soul. Some opinions about Sufism are expressed by several figures as follows:

Ma'ruf al-Kurki explains that Tasawwuf is a grip that is leaned against the ultimate entity and an effort made to stay away from the greedy attitude that is always in humans. Then al-Jabiri revealed that Sufism is an effort to get out of some despicable attitudes and migrate towards praiseworthy attitudes to get closer to God (Al-Jili, 1997). Meanwhile, another figure, Ahmad Rifa'i, revealed that tasawwuf is a science that discusses practices that are included in praiseworthy and despicable attitudes with the aim of improving despicable morals in order to get closer to Allah SWT. Thus, if his heart is clean and tries to stay away from all despicable morals, he will be as close to Allah Swt. (Al-Jili, 1997).

Imam al-Ghazali revealed that Sufism is a science that consists of two pillars, namely the pillar that is reflected in an *istiqamah* attitude with Allah Swt. and the pillar that reflects harmony with its creatures. From the statement, it can be concluded that a Sufi is a person who is always close to Allah and lives in line with maintaining harmony with his creatures. Both human and animal nature. Thus Sufism as a way of getting closer to Allah has at least three important elements in it as follows:

First, removing dirty or spiteful attitudes in humans towards the Khaliq or creatures which are then called *Takhali*. Second, trying to enter and apply good (praiseworthy) attitudes in humans in running the wheels of humanity in the world which is then called *Tahali*. Third, the process of opening the veil of obstruction that has been blocking humans with the Creator. Thus, someone who has opened his veil will see signs of Allah's power, it happens because humans can see the face of Allah. This process is a process called *Tajalli* (Dewi, 2015).

Thus Sufism can be classified into three parts, namely tasawuf falsafi, tasawuf amali and tasawuf akhlaqi (Al-Ghazali, 2005). Falsafi Sufism can be interpreted as a process to get closer to and understand God based on the ratio, the process is used so that humans reach the highest stage in the sense that they not only know God (*Ma'rifatullah*), but humans reach the stage of *wahdat al-wujud*. It can be concluded that this type of *tasawwuf* is a type of *tasawwuf* in which there are philosophical discussions, because it focuses on the realm of philosophy (Bakhtiar, 2003).

Among al-Jili's works, *Al-Insan al-Kamil fi Ma'rifat al-Awakhir wal-Awail* is the most phenomenal. The focus of the book is to discuss humans and perfection in living their humanity (the perfect man). This is also what then becomes the author's concern in this discussion, namely parsing how the concept of *insan kamil* in al-Jili's thought. In his study, the concept of the perfect man contained in al-Jili's work cannot be separated from the figure of Sheikh al-Akbar Muhyi al-Din Ibn 'Arabi whose position has initially brought the concept of the perfect man. The works that discuss *insan kamil* from Ibn 'Arabi include the book *al-Futuhat al-Makiyyah* in 1201 H. Although on this occasion some scholars testified that the concept of *insan kamil* from the two figures was different, but not a few also mentioned that there were similarities between the two. The similarity of the two is concluded as al-Jilli's position to continue Ibn 'Arabi's concept of *Insan kamil* in clarifying and systematizing the concept of *Insan kamil* (Ulfa, 2017).

But although in his position many see similarities between the concept of *insan kamil* al-Jili and Ibn Arabi, the time span is different by two centuries with the phase of socio-political and economic conditions changing, then these factors can be the cause that makes the difference between al-Jili and Ibn 'Arabi. In terms of socio-cultural life at the time of al-Jili was more influenced by Yemeni culture which at that time the Abbasid Daulah in terms of leadership was replaced by the Banu Rasul. This condition also causes in Sufism the Sunni style of thinking to develop more. Whereas in Ibn 'Arabi's time Socio-Culturally, especially in the Western world of Islam, it was more dominated by philosophical thought and science in the Islamic world was booming and reached a golden age (Al-Taftazani, 2019).

The considerable difference between the time of al-Jili and Ibn Arabi is an advantage in terms of methodology. This position makes the methodology used by al-Jili more comprehensive by combining falsafi Sufism with Sunni Theology. For this reason, the concept presented by al-Jili is more comprehensive than the concept initiated by Ibn 'Arabi. *Insan kamil* is a concept written by al-Jilli which says that this nature was created by God because he wanted to show His power over humans as creatures outside Him. This concept is a development of Ibn 'Arabi's concept of *wahdah al-wujud*. God when looking at this nature then as he reflects because in this nature there is an image and also the nature of God itself. In

the reflection of Himself, the most perfect figure is only found in the perfect human being (*insan kamil*). With this understanding, *wahdat al-wujud* finally emerged (Al-Jili, 1997).

Wahdat al-Wujud cannot be interpreted contextually which can mean the union of two different substances between God and humans, but the meaning of the text is found in a Sufi who has reached the highest stage, namely *insan kamil*, will make himself feel the essence of absolute reality, which absolute reality is only owned by God. Reality outside God is only called mortal reality, so a Sufi who has reached the highest stage will not feel any other reality outside himself only feels this absolute reality including himself as a mortal reality. In this case Ahmad Faiq revealed that when the experience or spiritual knowledge that Sufis experience, and try to be expressed by human language, it will cause misunderstanding of meaning by other humans (Rahardjo, 1987).

In expressing what is being felt by a Sufi, the language used always causes various interpretations. Therefore, a Sufi like Ibn 'Arabi expresses what he feels in the form of metaphorical language. Spiritual experience cannot be expressed in ordinary language, because if it is like that, the interpretation arising from the language will cause an interpretation in the size of language in the size of formal logic.

In the position of content (ideas), exceeding containers, it will occupy a position of lack of language to convey meaning, so in that situation a substitute language can be used. In this situation, to understand what al-Jili revealed about the concept of *insan kamil*, it needs to be understood with an understanding of metaphorical things. In this sense, as for example in the properties of God that exist in humans, humans cannot be considered the same as the properties inherent in them. The impossibility is implied in the word of Allah SWT. in the Qur'an letter ash-Shura verse 11 which emphasizes that there will be none like Him (Allah), and He is All-Hearing and All-Seeing. This is certainly very much different from the creatures that are His creations.

In practice, *insan kamil* is considered to be a person who gains esoteric knowledge. It is an extraordinary knowledge that can only be obtained by certain people. This type of knowledge is then considered as secret knowledge (*'ilm al-Asrar*), but its secrecy has a higher value than other human knowledge. This condition is only possible for people who have been able to empty *aql* (reason) and also *qalbu* (heart) from everything that is dirty with total sincerity. With this condition, God will then be present to open the door of truth into it, enter the truth and when it comes out it will be one with the truth that has entered it (Murtadha, 1993).

In its position, *insan kamil* is a duplication of the attributes of God that exist in him. The requirement to reach this stage is by purifying the soul and also the heart. The purity of the soul will make it easy for humans to accept

the truth that can be obtained through direct contact with absolute reality. This way of life is a way of living life by duplicating God in order to reach his likeness. This is also in line with what is expressed by Ahmad, who emphasizes that humans are creatures of God's reflection and are able to resemble God, it becomes possible because humans have a spirit, and have a locus or Arsh God (Hakiki, 2018).

Absolute Reality

Absolute reality in the context of Sufism, especially al-Jili's thought, is interpreted as God. God is an invisible or invisible entity and the position of the entity cannot possibly be understood in the realm of formal human thought. This is due to the nature of the senses, reason, and understanding of language which are in mortal reality. If the expression of such entities is brought into mortal reality, it will lead to mortal understanding as well. Al-Jili revealed that the more he tried to understand the absolute entity by immersing it in formal language, the less he knew or understood. Al-Jili says "I have thought of Him, but with that I have become more ignorant of Him." (Al-Jili, 1997). This illustrates the condition of al-Jili who tried to explain the Absolute entity in formal human language so that he had difficulty in revealing it even to understand it.

Al-Jili revealed that nature was created not from something that existed. This expression is also at odds with Ibn 'Arabi's opinion which expresses the opposite. In his expression, al-Jili criticized Ibn 'Arabi's thought which revealed that the mini *ala* was created from God's knowledge. From God's knowledge, then the human figure and the contents of the natural world (real world) are formed or created. The criticism that al-Jili tries to throw against Ibn 'Arabi is that if this is the case then God has no power over what does not exist (God's knowledge). Thus God only has the ability to create everything from what exists alone (Hasnawati, 2016).

If this is the case, then God's position of power is only limited by things that are classified as existing, and that clearly contradicts God's omnipotence over something outside himself. Al-Jili asserts that it is very impossible for God. So what about the question, if this nature is nothing but a container of God's *tajalli* then does God Himself have the same understanding as nature? Al-Jili reveals an analogy that illustrates the difference between God and His creation with the analogy of water and ice (Al-Jili, 1997). Water is an analogy of God and ice is an analogy of his creation, because in essence ice is water-water too (Murtadha, 1993).

Nur Muhammad as *Insan Kamil*

The departure of al-Jili's thought stems from his premise on the form of God manifesting in the form of objects. The object is both living and dead.

Therefore, in al-Jili's thought, God is reflected in all forms (*aflak al-wujud*) from beginning to end. The circulation of the form of *tajalli* from God in various forms, there is one form of *tajalli* that is the most perfect, namely humans. Humans are positioned as the highest degree as a reflection of God (Hakiki, 2018). Then the reference made by al-Jili as the concept of *insan kamil* is the Prophet Muhammad Saw. In this case then al-Jili revealed that the ideal human being is an ideal human figure.

The benchmark used by al-Jili in his assumption that the Prophet Muhammad is an example of a perfect human being is judged from two aspects, namely the aspect of the creator and also the aspect of the creature contained in the Prophet Muhammad. In al-Jili's thinking these two aspects can only exist in the unity of an *Insan kamil*. The point of al-Jili further is to explain that *Nur* (spirit/light) Muhammad is the essence of *Insan kamil* itself. From *Nur* Muhammad it then radiates in the procession of the creation of Prophet Adam a.s, to Prophet Muhammad, saints and pious people. The explanation explains that between God and perfect humans (*Insan kamil*) there is a unity which is then analogized to a mirror. A mirror is a tool used by someone when they want to see themselves (Nuralim, 1999).

In his work *Al-Insan kamil fi Ma'rifatil al-Awakhir wa al-Awa'il* (perfect man in the concept of knowledge of the mystery of the first and the last), al-Jili discusses *insan kamil* with two approaches: First, looking at *insan kamil* in the knowledge approach, which means seeing how the concept of *insan kamil* is a concept of knowledge. The thing that underlies this approach is that *insan kamil* is something that is attached to an absolute entity, namely God. With the concept of perfection attached to God, God automatically has excellent and perfect qualities. These traits are then appropriate and must be imitated by humans, because the closer people get to these traits, the higher the degree of perfection of themselves as humans. Second, the view that there must be unity between identity, name, and the properties of the absolute entity as an ideal order in *Insan kamil*. By using al-Jili's view, he wants to reveal that in fact the good and perfect qualities owned by God are also owned by humans. This ownership is a fundamental right and is an inherent aspect of human essence. This assertion is then reinforced in the expression that humans are a reflection of God when God wants to see himself.

The Formation Process of *Insan Kamil*

In al-Jili's thought, the form of God's *tajalli* never stops. The process of God's *tajalli* continues to occur in this universe. The *tajalli* process occurs in several stages as follows: 1) *Ululhiyah* stage, this procession is the peak in the process of God's *tajalli*. This stage is a stage that is only filled by the primordial form of the primary essence. The primary essence then becomes

the source of all that exists and does not exist. The asma used for this primary essence is "Allah", this asma is then the highest asma for God in the mention of His other asmas, including the mention of *al-Ahad*. *Al-ahad* itself in Ibn 'Arabi's thought is the process of the highest tajalli of God (*Ahadiyah*); 2) The *Ahadiyah* stage, at this time is a further process from the Uluhiyah stage. In this position it is called the phase (*al-Dzat al-Syadzi*) or the phase where pure substance is in a state of having no properties. At this stage human understanding is impossible to reach or formal language cannot possibly represent it. This is due to the limitations possessed by formal language. In this procession al-Jili mentions three phases of decline (*tanazul*): First, the awareness of the absolute substance in His oneness or called *Ahadiyah*. Second, the awareness of His unseen oneness of the absolute substance or the *Huwiyah* phase. Third, the awareness of the One will be its position as truth or called *Aniyah*; 3) *Wahidiyah* Phase, in this phase is the process of appearance of God's substance towards asma (name), but in terms of appearance it is still the same as God's substance. And in this position also God's substance has not been able to actualize as a whole and God's substance is still in the form of potentials; 4) *Rahmaniyah* Stage, after experiencing the third process of God's presentation in His asma *Wahidiyah* stage, then bertajalli in the reality of asma and sifat. In this process, potential realities appear with the sentence *kun* (be). The potential reality is a change from *wahidiyah* into actual form, namely the universe. This actual realization coincides with the process of creating nature as a whole and simultaneously until finally this process is universal. At this stage is the process of tajalli god to nature. But the nature referred to here is not like a universal nature but a nature that has been divided. The division of nature here is like the reality of nature which contains humans, animals, plants and so on. In this process, the most perfect tajalli of God is found in human beings, then the image or essence of God is fully contained in *insan kamil*. This process of tajalli will experience a reciprocal reflection towards the original direction from substance to action and from action to substance. This tajalli process can manifest in asma, af'al, sifat and also dzat (Jaili, 2013).

Al-Martabah

In al-Jili's thinking about the philosophy-based *insan kamil*, he explains that there are several levels that can later be carried out by people who practice Sufism (Sufi). These levels are as follows: 1) Islam, in al-Jili's thinking, is not only interpreted in the context of *fiqh munfarid*. Islam is interpreted in a Sufistic context which means the involvement of the feeling aspect in carrying out sharia rituals. The implementation of the pillars of Islam reflected in the five rituals of worship must always be realized not only within the scope of ordinary experience but there must be inner

involvement in carrying it out. The implementation of the pillars of Islam should be a daily practice and a deep appreciation of doing it (Al-Jili, 1997); 2) *Iman*, The definition of faith is to justify with the heart and carry out the law. The justification in the heart is with a wholehearted appreciation that the truth is an eternal and absolute truth. The position of faith will bridge humans to a higher level of maqam. In the process of faith is the first human ladder in revealing the veil of the unseen. In its implementation, a Sufi should make this faith a belief whose position is the same as what is captured by the five senses. In al-Jili's view, faith is a light that emanates from divine light. A Sufi through his faith can see what is invisible to the eye; 3) *As-shalih*, al-Jili revealed that a Sufi should perform worship with wholehearted appreciation through consistent involvement of inner spiritual aspects. This consistency is based on a feeling full of khauf (fear) and raja' (hope). The focus and purpose of the implementation of worship at this level is to achieve divine *nutqah* contained in the heart of a human being (Sufi), this position will make a servant when reaching kasyaf always obey God's laws properly; 4) *Ihsan*, in this position a Sufi has reached a level with understanding by witnessing the effects (atsar) of the asma and also the nature of God, this is what causes when a Sufi performs worship will feel himself witnessed directly by God. To reach this stage one must pursue several conditions including: istiqamah in doing repentance, inabah, zuhud, tawakal, tafwidh, ridha and ikhlas (Hasnawati, 2016); 5) *Asy-syahadah*, in this position a Sufi gains knowledge in terms of iradah. Iradah is characterized by mahabbah to God and not giving importance to personal desires. This *Ash-Syahadah* is divided into two levels, namely: First, it is a selfless devotion to God. This first position is the lowest level. Second, the highest level is to be able to see the iradah of God manifested in his creatures. The vision is then believed with confidence which is at the level of 'ainul yaqin; 6) *Ash-Shiddiqiyah*, this position is the highest level as the achievement of a Sufi self-obtained from 'Ilmul-Yaqin to haqul-yakin. For a Sufi who is in this position, according to al-Jili, he will witness the unseen and will also see the secret of God, until finally he knows the essence of God. At the stage of 'Ilm al-Yaqin a Sufi is illuminated directly by God's asma, at the stage of ainul al-Yakin a Sufi is illuminated by God's nature, and in the position of Haq al-Yaqin the position of a Sufi is illuminated by God's substance. Thus a Sufi feels fana in all three aspects (Zamharir, 1985); 7) *Qurbah*, This stage is the position of human possibility in achieving the ability to reveal the asma and also the attributes of God. In this phase a sudi can be categorized in *insan kamil* (Al-Jili, 1997). This stage is divided into several classifications, namely: Al-Khullah, a position that requires the Sufi to always do the actions He wants, in this position it can be interpreted as a position of friendship between a Sufi and God intimately. Al-Hubb, the stage where a Sufi (*insan kamil*), carries out romance with God. It means

being able to feel each other. Al-Khiram, in this position the level of an *insan kamil* is in perfection like God. However, in this position, God's perfection is not fully manifested in a Sufi because of God's infinite perfection.

3. The Suitability of *Insan kamil* from al-Jili's Perspective in the Present Time

This present time, called the 21st century, is a century that is spiked by all the products of the progress of modern civilization. In the view of Jean P. Baudrillard, the culture of the modern era makes humans trapped in a condition of action that only increases self-prestige (Baudrillard, 2016). All aspects of modern civilization culture always lead to things that are no longer essential. This also includes the practice of religion. Seyyed Hossein Nasr says that at this time the human position is experiencing a spiritual crisis (Nasr, 1996).

Looking at the phenomena that occur in this modern civilization, there needs to be a solution given to humans whose position is very high in this world. The superiority of humans because they have reason should be able to maintain the balance of nature, but what happens in modern times only makes humans lulled in greed (Ali, 1997). An alternative solution to overcome the crisis caused by the spiritual crisis in humans is to return humans to their nature, especially as *khalifah fi al-ardh*. The concept of *insan kamil* is the right concept that should be used as a reference by humans in living this life.

Conclusion

Insan kamil initiated by al-Jili is a development of Ibn 'Arabi's concept of *insan kamil*. In expressing his concept, al-Jili made several philosophical criticisms of Ibn 'Arabi. The concept of *insan kamil* in al-Jili's thought is to reflect a human being who is able to imitate the asma and attributes of God and always manifests it as much as possible in his daily life. Al-Jili also revealed that Nur Muhammad and the Prophet Muhammad are *insan kamil* who have reached the highest station. The benchmark for human perfection in al-Jili's thinking is based on the Prophet Muhammad, this is because for al-Jili all elements of the Prophet Muhammad such as Asma and af'al reflect God's self. For al-Jili, the perfect human being is a mirror of God in this world. The concept of *insan kamil* from al-Jili, in the author's view, is very relevant to the current conditions, especially in understanding and reflecting spiritual values. With this, religion and its sharia values will not become a mere formality in the midst of modern civilization which forces humans to be trapped in a culture of formality, including implementing and interpreting religion.

This research is still limited in the use of methods that only use literature studies. This study recommends further research with different methods such as field studies, so that the relevance of al-Jili's thinking to

the lives of modern humans today is more apparent.

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