

Insan Kamil as Psychological Ideality in the Thought of Abdul Karim Al-Jilli and its Manifestation in the Prophet Muhammad SAW

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Abstract : Abdul Karim Al-Jilli, a renowned figure in Sufism, developed the concept of Insan Kamil (*the Perfect Human*) by referring to the character of the Prophet Muhammad as the ideal example. This study aims to explore and understand Al-Jilli's concept of Insan Kamil in the context of psychology. In this regard, the study examines the concept of Insan Kamil and the emulation of Prophet Muhammad as the most perfect example of a human being. Al-Jilli's book titled *al-Insan al-Kamil fi ma'rifati al-'Awakhir wa al-'Awa'il* serves as a primary reference for this research, which employs a qualitative descriptive method with data analysis through content analysis. The results of the study reveal several points: (1) According to Al-Jilli, Insan Kamil is a mediator between God (al-Haqq) and humanity (makhluk), a figure capable of connecting the physical world with the spiritual realm. (2) The emergence of Insan Kamil as a Divine manifestation consists of five stages: *Uluhiyah*, *Ahadiyah*, *Wahidiyah*, *Rahmaniyah*, and *Rububiyah*. The process for a servant to achieve Insan Kamil passes through three stages: *al-Bidayah*, *al-Tawasuth*, and *al-Khitam*. (3) According to Al-Jilli, Muhammad represents the ideal type for every human, as his being reflects the image of God in the most perfect form and possesses abilities beyond those of ordinary humans, both in terms of personality and knowledge.

Keywords : *Abdul Karim al-Jilli, Insan Kamil, Muhammad Saw, Psychology.*

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1. Introduction

The concept of Insan Kamil or the perfect human being is one of the important ideas in the tradition of Islamic thought, especially in the study of Sufism. This thinking describes humans as beings capable of achieving spiritual, moral, and intellectual perfection through a continuous process of self-development. One of the scholars who is famous for his in-depth study of the concept of Insan Kamil is Abdul Karim Al-Jilli. His work entitled *Insan Kamil* has become an important reference in understanding the ultimate goal of man's spiritual journey to perfection, with the Prophet Muhammad PBUH seen as the supreme

embodiment of this concept. The importance of the study of Kamil Insan lies not only in spiritual understanding, but also in seeing it as a guide for psychological self-development. In the modern context, the search for the meaning of life and the effort to achieve self-actualization are becoming increasingly relevant, and Insan Kamil's concept provides a rich perspective on how humans can achieve a balance between spirituality and psychological well-being. Therefore, examining this concept from a psychological point of view it is important to see how this ideal of the perfect human being can be linked to modern psychological theories of self-development and human potential.

Various previous studies have discussed the concept of Insan Kamil, but most of them have focused more on its theological and spiritual dimensions. For example, research by Nurdin et al (Nurdin, Mhd; Sakdiah, 2022) in his article entitled "The Concept of Kamil Individuals according to the Thought of Komaruddin Hidayat" emphasizes the theological and philosophical aspects of Islam without discussing the psychological aspects in depth. Likewise with the research of Hanum et al (Hanum, Azizah; Nasution Bakti, 2022) entitled "*Al-Jilli's Thoughts on Insân Kamîl and Its Relevance to the Goals of National Education*" which relates Kamil Insan to self-development in the context of education, but is less profound in linking it to psychological aspects. Another study by discussing Insan Kamil as a social and moral model, while Yaumi et al's article (Yaumi, Hidayat, & Maulani, 2023) in "*The Concept of the Perfect Man: A Study of Abdul Karim Al Jili's Thought*" explores Insan Kamil in the framework of Sufistic theology, without explicitly touching psychology. Similarly, research by Firdaus (Lukman Firdaus, Department of Hadith, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, 2022) entitled "*Kamil Individuals in the Example of the Prophet Saw: A Study of Thematic Hadith*" focuses on the spiritual aspect, without connecting it to the process of self-development involving psychological balance. Other research such as Fauziyyah (Fauziyyah, 2023) in his work "*Internalization of Divine Values towards Kamil People in Philosophical Perspectives*", although touching on the idea of Kamil People with Islamic Philosophy thought, does not highlight the psychological side of this thinking. The article by Karomah, et al (Karomah, Sumanta, Bisri & Fatimah, 2021) entitled "*The Concept of Insan Kamil Al Jili in the Asy Syahadatain Order*" discusses the theological aspects of the concept of Insan Kamil and highlights its influence on Sufism thought in a tarekat called Ash-Syahadatain, but this article also does not associate the concept with modern psychology. Abdullah's research (Muhammad & Sholeh, 2024) in his article "*The Concept of Kamil Humans and Their Relevance to Social Society From the Perspective of Sufism*" emphasizes the importance of Al-Jilli's thought in its influence on the moral and social society with the Sufism approach, but does not specifically touch on the psychological aspects of human perfection.

In another article, Ihsan, et al (Ihsan, Hadi, Khoerudin, & Kusuma, 2022) in "*The Concept of Kamil Al Jilli and the Three Elements of Secularism*" focuses on the concept of Insan Kamil in the image of God who is perfectly aligned with the Prophet Muhammad Saw, as well as the stages of Insan Kamil. This research is interesting in the context of behavior that can be researched from a psychological perspective, but less attention is paid to its psychological relevance. Meanwhile, a work by Hasnawati (Hasnawati, 2016) entitled "*The Concept of Kamil Individuals According to the Thought of Abdul Karim Al Jili*" about the idea of human beings according to the thought of Abdul Karim al-Jili, although the discussion of Al-Jilli is only general and not in-depth. Another article titled "*Comparative Analysis of Abdul Karim Al Jilli and Jean Piaget's Thought on Perfect Human*" by (Reza Wasilul Umam, 2023) explores Al-Jilli's thoughts, but most of this research focuses on the comparison of

the two figures and highlights the psychological aspects of their cognitive aspects. Research by Kurniawan, et al (Kurniawan, Mansur Tamam, & Hayyie Al-Kattani, 2021), "*The Conception of the Whole Human in the Book of Al Insan Al Kamil by Abdul Karim Al Jilli*" This research focuses on the content of the book of Insan Kamil related to the concept of a complete human being from the perspective of Sufism. "*The Concept of Insan Kamil in the Thought of Abdul Karim Al jilli and its Suitability in the Present Time*" by Maliberi (Maliberi & Qari, 2022) discusses the concept of Insan Kamil in Al Jilli's thought by adapting to the current situation in modern times. In another journal, there is also a study that compares 2 figures related to the concept of Kamil people from researchers Munawaroh, et al (Iqbal & Munawaroh, 2023) entitled "*The Concept of Kamil Insan A Comparative Study of the Thinking of Abdul Karim Al Jilli and Muhammad Iqbal*". The study only focuses on the concept of the human being of the two figures without making it relevant to other aspects.

The main difference between this study and previous studies is that it focuses on the psychological aspects of Abdul Karim Al-Jilli's thought. If previous research examined Insan Kamil more from a theological and spiritual perspective, this study seeks to explore how the concept can be linked to the theory of self-development in psychology. Thus, this study not only presents an understanding of Insan Kamil in a sufistic context, but also its relevance in modern psychology, especially related to self-actualization and the achievement of full potential as a human being.

This study aims to analyze the concept of Insan Kamil in the thought of Abdul Karim Al-Jilli by focusing on its psychological aspect, as well as how this concept is manifested in the figure of the Prophet Muhammad SAW. The benefits of this research are expected to contribute to Islamic studies, especially in enriching the understanding of the relationship between spirituality and psychology, as well as becoming a reference for self-development within the framework of Islam.

The focus of this research is to analyze Abdul Karim Al-Jili's thoughts on the concept of Insan Kamil based on his translated work, Insan Kamil. The author uses a qualitative descriptive method (Fiantika et al., 2022), which is to describe qualitatively facts, data, or material objects that are not in the form of numbers, but through language or discourse expressions, with appropriate and systematic interpretation. The main purpose of this research is to identify and understand the concept of Insan Kamil according to Abdul Karim Al-Jili.

The approach used is a historical approach (Nasution, 2023), with *the library research* technique (literature research) where data sources are examined through literature review, which is then classified into types of data sources. The data sources used have two types, namely primary and secondary. The primary data used is the book by Abdul Karim Al Jili "*al-Insan al-Kamil fi ma'rifati al-'Awakhir wa al 'Awa'il*" (Al-Jaili, 2014). Meanwhile, in the secondary data, this study uses several other books as a comparison and also several scientific articles, books, and other literature that have similarities or are related to the topics discussed in this study. After the data is collected, data processing is carried out through content *analysis* (Afarat Y Gusti, 2018) using descriptive analysis.

2. Research Results

2.1. Kamil Abdul Karim Al-Jilli's Human Concept

The concept of *Insan Kamil* in the thought of Abdul Karim Al-Jilli is the peak of spiritual achievement for humans who aim to know and emulate the Divine attributes in daily life. According to Al-Jilli, a *Insan Kamil* or perfect human being is a human being who has achieved perfection in spiritual attainment and is at the highest level of consciousness where he becomes a mirror of God's attributes in the world (Amalih & Maknun, 2022). This perfection includes not only the physical or moral aspects, but also the ability to integrate all aspects of life within the framework of a deep spirituality. In Al-Jilli's view, a deep understanding of spiritual essence can only be passed by a person who has reached the level of a *Insan Kamil* (Reza Wasilul Umam, 2023). The *Insan Kamil* functions as a bridge between God and humanity. This shows that every human being has the potential to approach God's attributes through understanding and applying Divine values in his or her life.

Al-Jilli emphasized that a *Insan Kamil* must have characteristics that include perfection in morals (Muhammad & Sholeh, 2024), spiritual depth, and thorough knowledge of the world and the essence of existence. A *Insan Kamil* is a wise figure who has an understanding of the essence of life and full awareness of God in every aspect of his life (Karomah, Sumanta, Bisri & Fatimah, 2021). Al-Jilli emphasizes that the moral perfection of the human being is included in universal love, which contains infinite affection for all creation, regardless of social, cultural, or religious differences (Nurdin, Mhd; Sakdiah, 2022). In addition, the spiritual depth of a *Insan Kamil* also provides the ability for him to access a higher inner reality, while his knowledge goes beyond worldly matters and penetrates to a deep understanding of existence (Kurniawan & Encung, 2021).

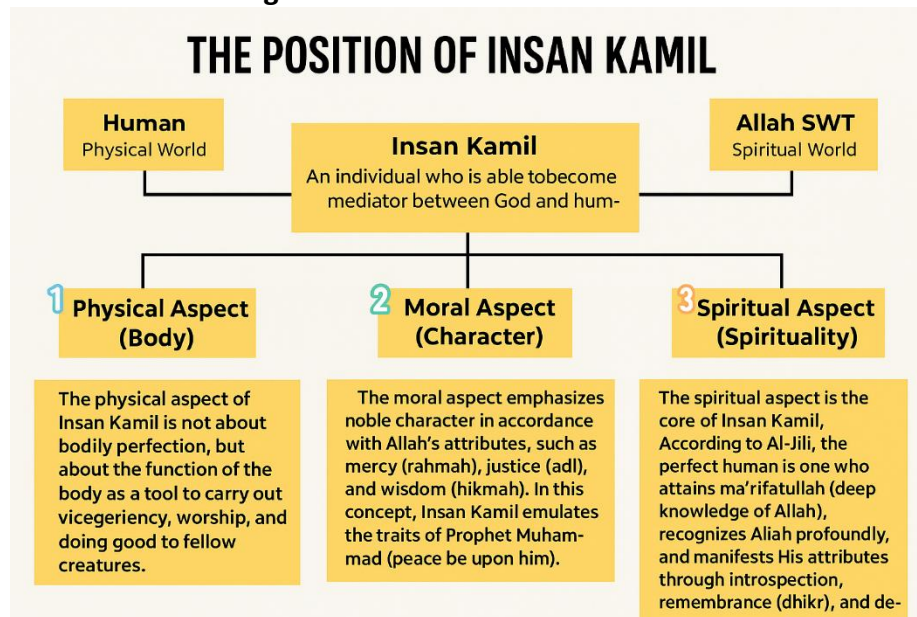
Al-Jilli positions the *Insan Kamil* as a mediator between God and humans, namely a figure who is able to connect the physical world with the spiritual world (Kurniawan et al., 2021). According to Al-Jilli, the *Insan Kamil* is an individual who has united the nature of the creature and the Divine in him so that he is able to be an example for others in their spiritual journey to get closer to God (Ali, 1997). As intermediaries, the *kamil* is not only exemplary in terms of spirituality but also in how to interact with others and face life's challenges in a way that is in harmony with Divine values. The role of the *Insan Kamil* serves as a guide for others in finding inner peace and strengthening their relationship with God (Da'i, As-Shufi, & Khoerudin, 2021).

Al-Jilli explained that to achieve the status of a *Insan Kamil*, one must go through the process of imitating or imitating the attributes of God through various spiritual practices and deep self-development (Ali, 1997). This process involves a complex stage of self-purification in which one must struggle against the ego and develop resignation and sincerity to God (Fauziyyah, 2023). These stages involve mental exercises, such as *dhikr* and introspection, to cleanse the soul of negative human qualities and replace them with divine qualities. According to Al-Jilli, these exercises are essential in achieving full awareness of God in every aspect of life (Maliberi & Qari, 2022). The process of becoming a *Insan Kamil* is not an easy thing and requires great sacrifice because individuals must be committed to deep spiritual development and self-alignment with God's will.

In the end, the concept of the *Insan Kamil* according to Al-Jilli serves as an ideal model for every human being who wants to achieve true happiness through deep spiritual

balance. Kamil people not only have personal benefits for their achievers but also become an example for the people around them in living a harmonious life that is beneficial to all mankind (Da'i et al., 2021). The figure of the kamil human being is a symbol of the perfection of character that manifests God's attributes in this world, so that he becomes the embodiment of the attributes of Allah that can be achieved by humans (Ihsan, Hadi et al., 2022). Melalui konsep insan kamil, Al-Jilli memberikan pedoman bagi setiap manusia untuk berusaha menuju kesempurnaan dalam seluruh aspek kehidupan dengan tujuan utama mendekatkan diri kepada Tuhan (Ali, 1997).

Figure1. Position of Insan Kamilnel

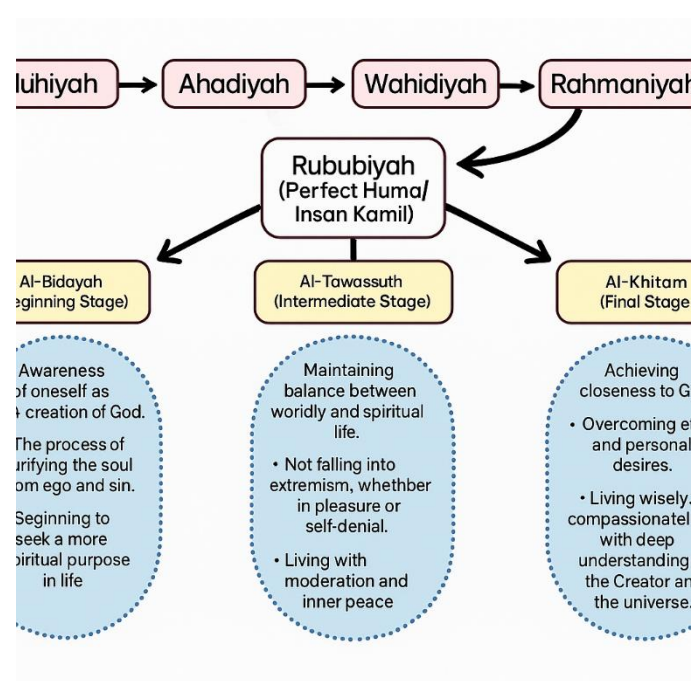


2.2. The Process of Emergence and Its Level of Insan Kamilnel

In Abdul Karim Al-Jilli's view, the process of becoming a Insan Kamil is not just a spiritual achievement, but a journey of self-transformation that involves a deep introduction to the divine attributes. According to Al Jilli, the Divine tajalli takes place continuously in this universe which consists of five dignities. The first is Uluhiyah, the second is Ahadiyah, the third is Wahidiyah, the fourth is Rahmaniyyah, and the fifth is Rububiyah. The following is a more detailed explanation of the five stages towards Insan Kamil according to Abdul Karim Al-Jilli: First, Uluhiyah, is the highest stage in the process of divine tajalli, this dignity is the form that is the source of everything that exists and does not exist (Yaumi et al., 2023), second, Ahadiyah, this stage has the name al-dzat al-sadzi is a pure substance that has no name and properties. At this stage it cannot be achieved by human knowledge, because there are no sentences or words that can describe it (Da'i et al., 2021), the three Wahidiyahs, the substance of God that manifests itself in the nature of asma' (name), but is still in the form of "potentials" and has not yet actualized it in its entirety (Rosyid, 2022), the fourth Rahmaniyyah, at this stage God is in the form of in the reality of asma' and its nature, the realities of the potential that exist in the third dignity emerge into an actual form, namely the universe (Da'i et al., 2021) and the five Rububiyah in this last stage God is in the universe that has experienced divisions (particularization) and is already diverse (Yaumi et al., 2023). The most complete image of God of the many divisions of beings can be found in a kamil.

The process of becoming a kamil, according to Abdul Karim Al-Jilli, is not an instant achievement, but through a long and challenging spiritual journey. *Insan kamil* is understood as the soul's journey towards full awareness of God's presence in every aspect of human life (Al-Jaili, 2014). According to Al-Jilli, this process requires the individual to recognize his true essence, which is that man was essentially created to reflect the divine qualities in his life (Ali, 1997). The human process towards the *Insan Kamil* has three levels, namely: *al-Bidayah*, *al-Tawasuth*, and *al-Khitam*. Al-Jilli calls this initial stage as *Al-Bidayah*, or the beginning, where the individual begins to undergo spiritual exercises, such as *dhikr* and contemplation, which aim to draw closer to God and control the passions that shackle the soul. At this stage, one needs to develop a strong awareness that everything in this world is only a reflection of the Absolute, which is God. Here, individuals begin to purify their hearts and cleanse their souls from all forms of reprehensible traits that can block the path to God (Lukman Firdaus, Department of Hadith Science, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, 2022). After the initial stage, the individual enters the *Al-Tawasuth* stage or transitional/intermediate stage, where the spiritual process intensifies. In this phase, a person molds himself with divine characteristics, such as patience, compassion, and wisdom. This stage requires discipline and perseverance, as individuals face greater tests, both in emotional and mental aspects (Kurniawan et al., 2021). The final stage called *Al-Khitam* is the process of refinement, in which the individual reaches the peak of spiritual maturity and the highest awareness of God's presence. At this stage, he has succeeded in uniting the divine attributes within himself, thus becoming a perfect mirror for the names of God in the world. Al-Jilli considers that this stage of refinement is the point at which a person can be said to be a *Insan Kamil* (Ihsan, Hadi et al., 2022).

Figure 2. Process and Levels of Kamil Personnel



2.3. *Insan Kamil* is Muhammad Saw

The thought of Abdul Karim Al-Jilli, the Prophet Muhammad PBUH is considered a perfect embodiment of the concept of the *Insan Kamil*. Al-Jilli affirms that the Prophet

Muhammad is a human figure who attains the highest spiritual perfection, which is an ideal example for humanity to live a life full of wisdom, spiritual depth, and high morality (Al-Jaili, 2014, p. 315). The Prophet Muhammad, in Al-Jilli's view, was not only a religious leader, but also a perfect human being who reflected all the Divine attributes that have been described in the stages at the level of the *Insan Kamil*, namely; *al-Bidayah*, *al-Tawassuth*, and *al-Khitam* (Da'i et al., 2021). For Al-Jilli, Muhammad PBUH is a clear example of the journey to the *kamil*. He underwent a very profound process of purification of the soul through various spiritual stages that included strengthening the relationship with God, controlling the ego, and applying divine values in his social and personal life (Alfarizi, 2020). At every stage of his life, the Prophet Muhammad demonstrated qualities such as patience, sincerity, love, and wisdom that are at the core of the teachings of Islam. The Prophet Muhammad was not only an example in worship, but also in every aspect of human life (Amalih & Maknun, 2022).

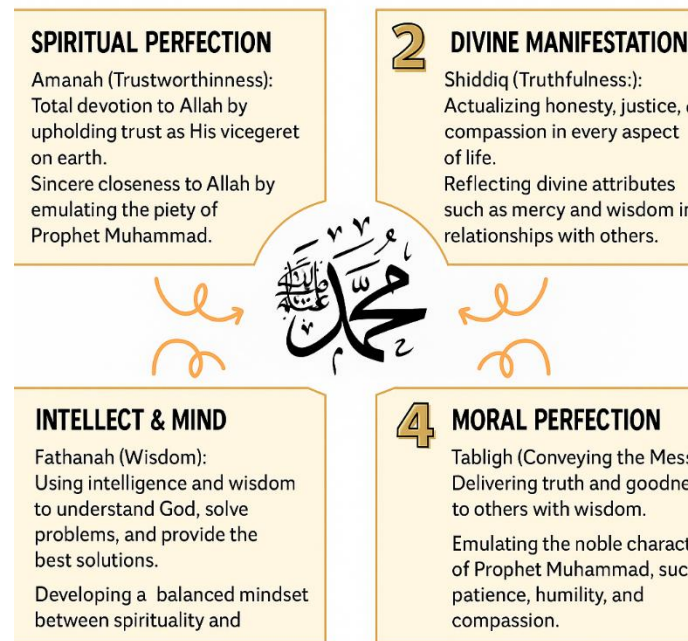
Al-Jilli considers that every human being who wants to achieve *Insan Kamil* must emulate the qualities and life journey of the Prophet Muhammad. The success of the Prophet Muhammad in living his life full of trials and challenges illustrates how a person can achieve spiritual perfection (Ali, 1997). His success was not only in the aspect of religious rituals, but also in the management of social relations, patience in facing enemies, and wisdom in leading the people. Therefore, Muhammad PBUH is the highest manifestation of the concept of human beings, which shows that spiritual perfection can be realized in the form of a human being. One of the important aspects raised by Al-Jilli in seeing Muhammad as a *kamil* is how the Prophet Muhammad lived a life full of holiness and devotion to God, even though he was a leader who had many social and political responsibilities (Alfarizi, 2020, pp. 168–169). The life of the Prophet Muhammad proves that a true spiritual journey involves total sacrifice and devotion to God, as well as the fulfillment of social duties in society in the most noble and loving way (Al-Jaili, 2014, pp. 316–317).

In the context of the actualization of human beings, Al-Jilli emphasized that the Prophet Muhammad is not only a symbol of spiritual perfection, but also the actualization of Divine values in real actions. The existence of the Prophet Muhammad's intellect and behavior is part of the manifestation of the *kamil* people which reflects the harmony between spirituality and worldly reality (Hakiki, 2018). The wise intellect of the Prophet Muhammad in providing guidance in life, assessing social problems, and solving various problems of mankind is a concrete manifestation of a deep understanding of God and the universe (Da'i et al., 2021). His intellect is not separate from his spiritual achievements, but becomes an integral part of actualizing the divine qualities that exist in him. The behavior of the Prophet Muhammad also illustrates how a person must be able to manifest noble morals in every aspect of his life. He is a person full of compassion, justice, and courage in facing life's challenges (Al-Jaili, 2014, p. 316). In his daily actions and behaviors, the Prophet Muhammad showed high moral perfection, such as never being angry for personal interests, always being humble even when in a high position, and being able to forgive even though he had the power to take revenge. All of these actions show how a *Insan Kamil* must be able to balance spiritual depth with the actualization of these values in his social interactions (Hakiki, 2018).

The Prophet Muhammad PBUH is not only a symbol of perfection in the spiritual dimension, but also a model of perfect self-actualization in life, all reflected in *his morality, his words and deeds, as well as* his consensus. Al-Jilli's thoughts, related to the

Prophet Muhammad are the clearest example of how a human being can actualize divine qualities, live a life with a wise mind, and behave with noble morality, becoming a true example for mankind. As a *Insan Kamil*, the Prophet Muhammad proved that spiritual perfection is not something abstract and far from life, but something that can be realized in real actions that benefit humanity (Lukman Firdaus, Department of Hadith Science, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, 2022).

Figure 3. The Perfection of the Prophet Muhammad as a *Insan Kamil*



3. Discussion

The concept of *Insan Kamil* in the thought of Abdul Karim Al-Jilli has similarities with the theory of self-actualization in humanistic psychology introduced by Abraham Maslow. Both emphasize the achievement of the highest human potential. The concept of the *Insan Kamil*, Al-Jilli describes the perfect human being as an individual who not only achieves perfection in the spiritual aspect but is also able to reflect the Divine attributes in his life (Yaumi et al., 2023, p. 69). Maslow's thinking about self-actualization is a condition in which a person fully realizes his or her potential, including creativity, spontaneity, acceptance of self and others, as well as the ability to see life more broadly (Jaenudin, 2012, p. 64). Although similar in terms of human peak achievement, they differ in goal orientation. *Kamil* people are oriented towards closeness to God and devotion to Him (Hakiki, 2018, p. 179), while self-actualization aims at self-fulfillment (Victoria et al., 2023, p. 12). Maslow also described peak experience as an intense moment that involves a sense of deep peace, inner harmony, and universal connectedness (Jaenudin, 2012, p. 205). This is in line with the spiritual experience in the concept of human beings, where a person goes through various stages of self-purification to achieve full awareness of God (Fauziyyah, 2023, p. 875). Although both describe transcendental experiences, peak experiences are more universal and not necessarily associated with a particular religion, while the *kamil* explicitly emphasizes a relationship with God and divine attributes. The similarity of the two lies in the experience of inner peace that involves profound transformation, both emotionally and spiritually.

The achievements of *kamil* people and self-actualization have a significant impact on individuals and society (Reza Wasilul Umam, 2023, p. 22). On an individual level, they both

help a person understand themselves better and live a meaningful life. *Insan kamil* leads individuals to moral perfection, patience, love, and wisdom which are all rooted in Divine values (Nurdin, Mhd; Sakdiah, 2022). On the other hand, individuals who achieve self-actualization exhibit traits of acceptance, creativity, and tolerance that also enrich their relationships with others (Victoria et al., 2023). Both create individuals who are not only personally superior but also able to make a positive contribution to society. Although the concept of human beings and self-actualization looks ideal, the achievement is not easy and full of challenges (Iqbal & Munawaroh, 2023, p. 109). In today's time, the achievements of *kamil* people face challenges in the form of value conflicts (Gunandar, Nasir, Subhi, Aceh, & Waly, 2024). An increasingly materialistic life often makes individuals focus more on worldly achievements than spiritual development (Maliberi & Qari, 2022). On the other hand, self-actualization can also be hampered by social pressures that force individuals to pursue narrow definitions of success (Muazaroh & Subaidi, 2019). However, the concept of human *kamil* and self-actualization remains relevant as a guide to living a more meaningful life, where individuals not only seek personal happiness but also contribute to social well-being.

The journey towards the *Insan Kamil* according to Abdul Karim Al-Jilli and Maslow's concept of the hierarchy of needs both offer views on human development, but come from different perspectives. The concept of the *kamil* Al-Jilli person focuses on spiritual transformation towards union with the divine attributes (Lukman Firdaus, Department of Hadith Science, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, 2022, pp. 202–203), while Maslow's hierarchy of needs, emphasizes the gradual journey of individuals to meet needs ranging from physiological to self-actualization (Ziyadul, Annajih, & Sa, 2023). Although the approaches are different, these two theories underscore the importance of man's journey to the attainment of his highest potential. These two theories have similarities in the gradual structure that is at the heart of the process of their attainment. The process towards *kamil* people according to Al-Jilli goes through multi-tiered stages, namely *al-Bidayah* (beginning), *al-Tawasuth* (intermediate stage), and *al-Khitam* (refinement) (Da'i et al., 2021, p. 52). Similar to Maslow's Hierarchy concept, individuals must first meet basic needs such as food and security before rising to higher levels, such as social relationships, rewards, and ultimately self-actualization (Theory & Needs, 2022). In these two concepts, there are important and interrelated stages in achieving the final goal. However, there are significant differences in the dimensions that the two focus on. The concept of the *kamil* Al-Jilli is completely spiritual, where this journey involves the appreciation of Divine dignity, such as *Uluhiyah*, *Ahadiyah*, *Wahidiyah*, *Rahmaniyah*, and *Rububiyah* (Kurniawan & Encung, 2021). This spiritual journey leads man to a deep knowledge of God as the source of all reality. In contrast, Maslow's hierarchy is rooted in humanistic psychology, which emphasizes more on the material and psychological aspects of human life (*humanizing humans*) (Agistiani, 2023), such as the satisfaction of basic needs and the development of creativity.

The pinnacle of these two concepts also has different characteristics. Self-actualization in Maslow's hierarchy is the achievement of the individual's maximum potential, in which a person becomes the best version of himself. Its characteristics include independence, complex problem-solving, and contribution to society (Bagas, 2020). Meanwhile, the *Insan Kamil* is the pinnacle of spiritual unity, where the individual reflects the divine attributes in his or her life. Human beings are not only a representation of personal perfection, but also a reflection of God for the entire universe, making it a more universal and transcendental concept than self-actualization (Kurniawan et al., 2021).

Maslow's Hierarchy of Needs Theory and the concept of *Insan Kamil* according to Abdul Karim Al-Jilli provide a deep perspective on how humans reach the highest potential in their lives. Maslow described human needs in five levels that must be met in order, starting from basic physiological needs to reaching the peak, namely self-actualization (Muazaroh & Subaidi, 2019). Maslow's view is that self-actualization includes the achievement of one's full potential, such as the development of talents, the achievement of life goals, and feelings of satisfaction and peace with oneself. This achievement focuses on personal well-being and the fulfillment of worldly needs, with the goal of achieving a more meaningful and fulfilled life (King, 2016). According to Al-Jilli, *Insan Kamil*'s thinking emphasizes that human perfection is not only achieved through the fulfillment of worldly needs, but also through deep spiritual achievements (Hasnawati, 2016). *Insan Kamil* is someone who not only achieves perfection in the spiritual aspect, but also actualizes the Divine attributes in daily life (Iqbal & Munawaroh, 2023). According to Al-Jilli, the Prophet Muhammad PBUH is a figure who embodies the concept of *Insan Kamil*, as a perfect human being who reaches a spiritual peak and becomes an example for humanity in social, moral, and spiritual life (Ali, 1997).

Self-actualization according to Maslow focuses on achieving personal potential and worldly well-being, the concept of *Insan Kamil* brings a broader dimension. Self-actualization in Maslow's hierarchy emphasizes the fulfillment of basic needs and self-development to achieve personal happiness. This process is more individual-oriented, with the aim of feeling satisfied with oneself, achieving personal goals, and optimizing one's potential. Self-actualization is more related to personal achievement and self-well-being (Muazaroh & Subaidi, 2019). However, in the concept of *Insan Kamil*, the highest human achievement is not only for self-satisfaction, but also to serve God and society (Hakiki, 2018, p. 177). *Kamil* people teach that humans must achieve spiritual perfection accompanied by the practice of noble morals in social life. The Prophet Muhammad PBUH, as a *Insan Kamil*, not only showed perfection in the spiritual aspect, but also in the way he lived his daily life. He taught about patience, sincerity, and love in facing all the trials of life, as well as how an individual should manifest Divine values in social interaction (Lukman Firdaus, Department of Hadith Science, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, 2022).

The comparison between self-actualization according to Maslow and *Insan Kamil* according to Al-Jilli shows that both have a great impact on human well-being. The achievement of self-actualization in Maslow's hierarchy leads individuals to better self-fulfillment, by increasing self-confidence, happiness, and the achievement of personal goals. The impact of this achievement is that individuals feel more satisfied with themselves, can manage life better, and feel more psychologically well-being. However, *Insan Kamil*'s achievements have a wider impact, not only on individual welfare, but also on greater social contributions. A *Insan Kamil* who emulates the Prophet Muhammad will be able to have a positive impact on society through concrete actions that prioritize justice, compassion, and wisdom. Actualizing Divine values, individuals not only seek personal happiness, but also provide greater benefits to others and humanity as a whole.

4. Conclusion

Based on the above description, it can be concluded as follows: (1) The concept of the *Insan Kamil* according to Abdul Karim Al-Jilli is the peak of human spiritual achievement that reflects the Divine qualities in life. The *kamil* man not only achieves spiritual, but also moral and intellectual perfection, becoming a mediator between God and man. *Insan kamil* serves as an example and guide for humans to achieve inner peace and closeness to God. (2) The

process of becoming a *Insan Kamil* involves a long journey full of challenges, including the five dignities of Divine *tajalli*: *Uluhiyah* as the source of all things, *Ahadiyah* as a pure essence without name and attribute, *Wahidiyah* as the potential nature of God that has not yet been actualized, *Rahmaniyah* as the actualization of God's attributes in the universe, and *Rububiyah* as the perfect manifestation of God's nature in creatures, namely *kamil* people. In addition, the journey to the *Insan Kamil* also goes through three levels: *Al-Bidayah* (beginning) with self-purification through *dhikr* and introspection, *Al-Tawasuth* (intermediate stage) with character formation such as patience and wisdom, and *Al-Khitam* (perfection) which is the peak of awareness of God and the perfect reflection of Divine qualities. (3) The Prophet Muhammad PBUH is the real embodiment of the *Insan Kamil*, reflecting the divine qualities in his personal and social life. He underwent a spiritual process that involved the purification of the soul, the control of the ego, and the actualization of Divine values. The Prophet Muhammad became a perfect example through his noble morals, such as compassion, patience, justice, and sincerity, as well as his actions that reflected his divine nature in facing life's challenges. His morals and behavior, Prophet Muhammad is not only a symbol of spiritual perfection, but also a model of actualization of Divine values that can be used as a guide for all mankind to get closer to God.

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