



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

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## ABSTRACT

**Keyword:**

Goal Formulation;  
*Insan Kamil*;  
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Development.

Islamic education curriculum development dynamics need significant attention from educational practitioners to determine its policies following the expected goals. It is known that Islamic education in Indonesia has not been running as expected due to the output that does not have competence and personality in accordance with the spirit of Islam. This research aimed to develop the Islamic education curriculum by reforming the education goal formulation. This was implemented by adapting the concept of *Insan Kamil* in the Quran into Islamic education curriculum development. A literature study found that the formulation of *Insan Kamil's* goals not only includes cognitive, affective, and psychomotor aspects but also a solid spiritual realm. Consequently, the goal formulation was considered a solution to the development of Islamic education curriculum in producing *Insan Kamil*, who has faith, piety, and noble character and always has *ma'rifatullah*.



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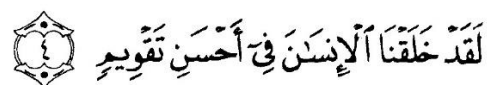
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## A. INTRODUCTION

The curriculum serves as a fundamental instrument or essential component within the framework of formal education (Hargreaves and Moore, 2000). Unsurprisingly, this instrument undergoes regular updates and evaluations to align with the progress of scientific advancements and changing societal contexts. Hence, it is imperative for the curriculum to consistently evolve (Nur Ahid, 2006). The curriculum holds significant importance within an education system as it serves as a fundamental tool for attaining educational objectives and provides guidance for the execution of teaching practices across various educational settings and levels (Sholikah, 2017). All educators must comprehensively understand curriculum creation, as it represents the foremost pedagogical construct within the educational environment (Rizkiyah, 2017). In order to effectively demonstrate the impact of educational endeavors, the curriculum must be designed to facilitate the holistic development of pupils across several domains, including cognitive, affective, psychomotor, and spiritual dimensions (Budiyaniti, Rizal, and Sumarna, 2016); (Fajrussalam and Hasanah, 2018).

One crucial element within the curriculum pertains to the objective. Considering that the existing educational objectives remain incomplete and the outcomes of the educational process are not yet meeting the anticipated goals, it becomes imperative to introduce a novel approach to formulating objectives and re-emphasize the understanding of human existence as servants of Allah. Undoubtedly, the objective of education, as discussed in the study of the Qur'an, is intertwined with this endeavour (Herdiana, 2013); (Ainiyah, 2013). Incorporating this complexity into the development of the Islamic education curriculum is a significant breakthrough.

The Islamic perspective on human beings is characterized by a comprehensive understanding that acknowledges Allah's creation of humans as flawless and dignified creatures. Humans are bestowed with intellect, serving as representatives of Allah on Earth, entrusted with governing the planet and its resources and fostering the development of civilizations (Ahmad and Rizal, 2017); (Gilani and Islam, 2012). Everything in the human body is assembled in the best and perfect order (Hariyanto, 2015). Discussing the anatomy and physiological functions of the human body. As Allah affirms that:



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

According to Sayyid Qutb (Quthb, 2003), the *Jalalain* commentary, this verse elucidates the meticulousness of Allah in fashioning humanity in an exemplary manner. Notably, the Qur'an emphasizes the notion of optimal composition, shape, and equilibrium in various instances. According to *Al-Aitsar's* interpretation, the phrase "*Fii ahsani taqwim*" is characterized by its optimal structure, equilibrium, and aesthetically pleasing arrangement (Karman, 2019). In line with that, Ibn Kathir (Muhammad, 2008, hlm. 501) said that Allah created man in the best form, with perfect stature and average body members. *Taqwim* can be interpreted as a reference, symmetrical, shape, nature, or body figure. There is nothing wrong with Allah's creation. Allah gives humans the best and purest qualities, and the human obligation is to maintain the pattern Allah has made for humans (Arif, 2015). According to this framework, it may be argued that humans possess the qualities of being exemplary individuals since Allah has considered all facets most beneficial for human beings.

The Islamic notion of an exemplary individual frequently referred to as the *Insan kamil*, embodies the doctrine (Setiawan, 2016). The concept of *Insan Kamil* represents the embodiment and epitome of the entirety inherent within the Prophet Muhammad (Idris, 2017), while his theory has been well explained by Ibn Arabi and Jalal al-Din Rumi (Little, 1987). In his research, Ibn Arabi presents the concept of a perfect human being (*Insan Kamil*), which is a human being who canze all his potential according to the complete form of God (Mahmud, 2014). Human perfection differs significantly from animal creatures because humans can realize every commendable quality. They are role models for human wisdom, compassion and all moral and spiritual goodness (Rifa'i, 2016). Perfect human beings guide individuals and society to the highest point towards Allah, reflecting Allah's actions in society and directing people to the highest happiness in the afterlife (Susanto, 2014). Also, it is an extension of the message of the Prophet (M. Rifqi Faldu Rahman, Udin Supriadi, 2017). Examining the concept of an exemplary and ideal human being, known as *Insan Kamil*, within the Islamic tradition presents a compelling area of inquiry that holds significant relevance for creating educational objectives.

## B. METHODS

This study aimed to obtain a formulation of the objectives of the *Insan Kamil* concept to develop a global Islamic education curriculum. This research design used a qualitative and non-interactive method (document analysis). In qualitative research, the instrument or research tool was the researcher himself. Researchers collect data from various literature sources through documents such as books, journals, seminar results, and discussions with experts relevant to the research theme. The analysis steps performed in this study based on data analysis according to Sugiyono (2011) were as follows: (a) Data Reduction: summarizing, selecting the main things, and focusing the data on essential things. (b) Data Display: In the form of descriptions, tables and charts, making it easier for readers to understand their research content. (c) Conclusion Drawing/Verification: Drawing conclusions and providing interpretations of the concept of formulating *Insan Kamil's* goals as the basis for developing the Islamic education curriculum.

## C. RESULT AND DISCUSSION

### 1. Paradigm of Islamic Religious Education Curriculum

The term "curriculum" has its etymological roots in the Greek language. Specifically, it is derived from the Greek words "*curir*", which translates to "runner," and "*curere*" which means "place to race." (Hopkins, 2014). The etymology of the term "curriculum" can be traced back to its origins in the realm of sports, particularly within the domain of athletics throughout Ancient Roman and Greek civilizations. The term "curriculum" in French is etymologically derived from the word "courier," which connotes running. The term "curriculum" refers to the measured distance that a runner must traverse from the starting point to the finishing line to be eligible for a medal or reward. The distance that needs to be traversed is afterwards converted into a scholastic curriculum, encompassing all individuals engaged in the process. The curriculum comprises a set of mandatory courses that students must enrol in (Pinar, 2012).

As for the terminology, Ahmad Tafsir (Tafsir, 2007) explains that the curriculum can be interpreted into two types, namely: (1) There exists a set of subjects that students in high school or college are required to undertake or engage with in order to acquire a specific diploma. (2) An assortment of disciplines an academic institution or department provides. The curriculum is an educational program that encompasses a diverse range of instructional materials and learning opportunities. It is carefully structured, planned, and designed in accordance with relevant standards. The curriculum serves as a roadmap for educational personnel and students, guiding them in the learning process and facilitating the attainment of educational objectives (Brand and Triplett, 2012);(Nur Ahid, 2006).

According to experts, after examining multiple explanations of curriculum definitions, it can be concluded that the curriculum is a pedagogical framework that encompasses an educational concept manifested through practical application. This framework involves developing a comprehensive set of plans, establishing content and objectives, selecting teaching materials, and utilising instructional strategies. These components serve as guidelines for the execution of learning activities, with the ultimate aim of fostering substantial advancements in cognitive, affective, and psychomotor domains. Including this curriculum within the realm of education and pedagogy serves a distinct purpose and plays a crucial role in attaining educational objectives.

The curriculum, in its capacity as an educational program, contains a wide array of instructional resources and learning opportunities that are meticulously designed, arranged, and

in accordance with pertinent criteria. The framework as mentioned above functions as a guiding tool for instructors and students to achieve educational goals. Nevertheless, there seems to be a certain ambiguity surrounding its role and function (Doll, 2008). The curriculum is pivotal in student education, functioning as a meticulously structured instructional program. Through a comprehensive analysis of societal and cultural attributes, explicitly focusing on the school as a prominent social institution and its operational dynamics, it becomes apparent that the curriculum assumes a minimum of three key responsibilities. Hamalik (Hamalik, 2008), in his book titled "Fundamentals of Curriculum Development, provides a comprehensive analysis of the curriculum, highlighting the importance of four essential functions: conservatism, criticality, evaluation, and creativity. In order to achieve favourable transformations for the future, the three functions must be implemented in a synchronized manner. The six main functions of the curriculum include the Adjustment of the Adaptive Function, the Integrating Function, the Differentiating Function, the Propaedeutic Function, the Selective Function, and The Diagnostic Function. The incorporation of several curriculum functions is essential for a complete implementation. The primary objective of these functions is to enhance the growth and development of students by considering several fundamental issues, such as philosophical, social, and psychological foundations. Meanwhile, (Muhtifah and Muskania, 2017) It is essential to recognize the importance of incorporating the fundamental concepts of science and technology into the design of an educational program. This fundamental notion is following educational philosophy and the educational goals established by individual educational institutions (Sukirman et al., 2012).

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

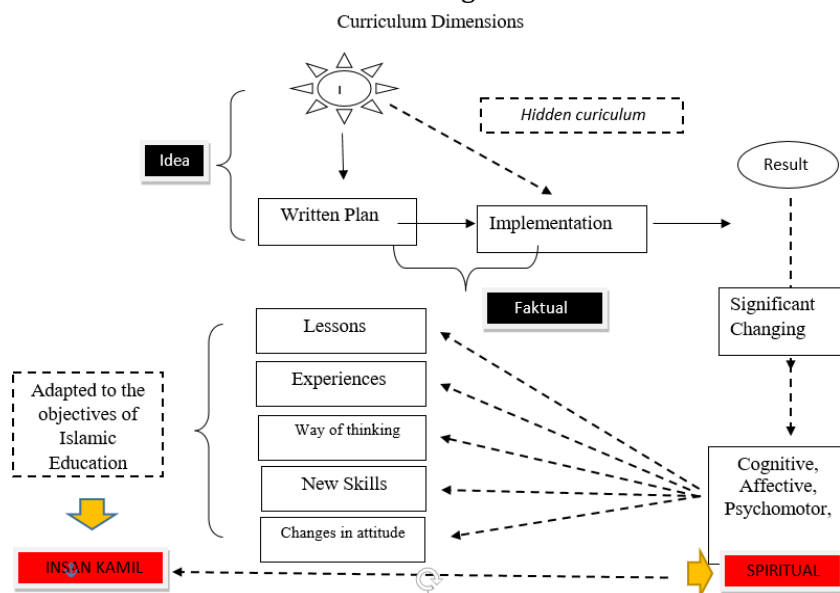


Figure 1. Dimensions of Curriculum Development

Figure 1 illustrates that the curriculum is significant in the comprehensive educational process. The curriculum is integral to the educational and instructional process (Nasir and Samarinda, 2016). The curriculum holds a significant role in the field of a construct designed to facilitate the transfer, preservation, transmission, and development of knowledge from previous generations to subsequent ones. In order to construct an improved future existence, it is essential to engage in proactive measures and strategic planning (Mundiri and Hasanah, 2018). The significance of this position in formulating a successful plan is widely recognized, as it plays a crucial role in ensuring the execution aligns with the established objectives, particularly in driving substantial transformations within the field of education (Barnett, Parry, and Coate, 2001). The curriculum development is directed to instil spiritual potential into educational goals so that the output produced becomes our human being (Parhan et al., 2020). The Qur'an places emphasis on the notion that education's primary objective is the connection with Allah. This pursuit of closeness is structured within the framework of the idea known as *Insan Kamil*.

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

The continuous development of an Islamic education curriculum is necessary to ensure the establishment of Islamic educational institutions that meet the expectations of all stakeholders. To ensure pupils' academic achievement in the cognitive, affective, and psychomotor domains, it is imperative to enhance the Islamic education curriculum (Mustaqim, 2014, p. 8). The curriculum component encompasses elements, including objectives, materials, procedures, and evaluations. Additionally, the other essential components of the educational process involve instructors, students, management of institutions, and learning resources that extend beyond the role of the educator (Subhi 2016, p. 124). In accord with the assertion, the primary focus in formulating the Islamic education curriculum is the objective, with particular emphasis on the significance of the *Insan Kamil* idea as a desired outcome of Islamic education, in alignment with the teachings of the Qur'an and Hadith.

*Insan Kamil* is the ideal human being with the highest degree compared to other creatures. His role as the caliph of Allah SWT as the world's leader keeps the world safe and peaceful (Harahap and Siregar, 2017). *Insan Kamil* is not only physically perfect but someone perfect in his knowledge (Setiawan, 2016). Like the concept of *Insan Kamil* developed by Suhrawardi. Knowledge of *Insan Kamil* is different from ordinary people's knowledge because *Insan Kamil* obtains knowledge from the source of knowledge itself (Mahmud, 2014). According to Suhrawardi, an individual who possesses a harmonious integration of cerebral (logical) and intuitive faculties, resulting in the acquisition of knowledge, might be called *Kamil*. According to his perspective, *Insan Kamil* is regarded as a philosopher who possesses not only rational understanding but also attains the status of a saint, characterized by enlightenment in *Ilāhi's* wisdom (Dewi 201, p. 51).

Human beings possess an intrinsic inclination to pursue intrinsically inclined and ethically virtuous (Abdul Basyit, 2017). In terms of prevailing discourse, it is commonly posited that human beings are perpetually engaged in an eschatological trajectory aimed at attaining moral virtues. Morality, then, becomes a criterion for assessing the degree of human excellence. Therefore, morality is the most central problem in all religions (Susanto, 2014). In the teachings of Islam to foster moral values known as spiritual values (Diallo, 2011); (Fatmawati, 2013). To present spiritual values, it is necessary to raise awareness of *ilāhiyyah* to draw closer to Allah (Sodiman, 2014). The essence of Islamic curriculum development is in integrating spiritual

principles into the objectives of Islamic education. In order to enhance one's spiritual worth, individuals must do specific measures and exertions, including *tazkiyatun nafs*, *mujāhadah*, and *riyadhah* (Fahrudin, 2016). This stage will facilitate the transformation of individuals into exemplary beings following their spiritual relationship with Allah. The author intends to depict the attributes of *Insan Kamil* in the forthcoming illustration.

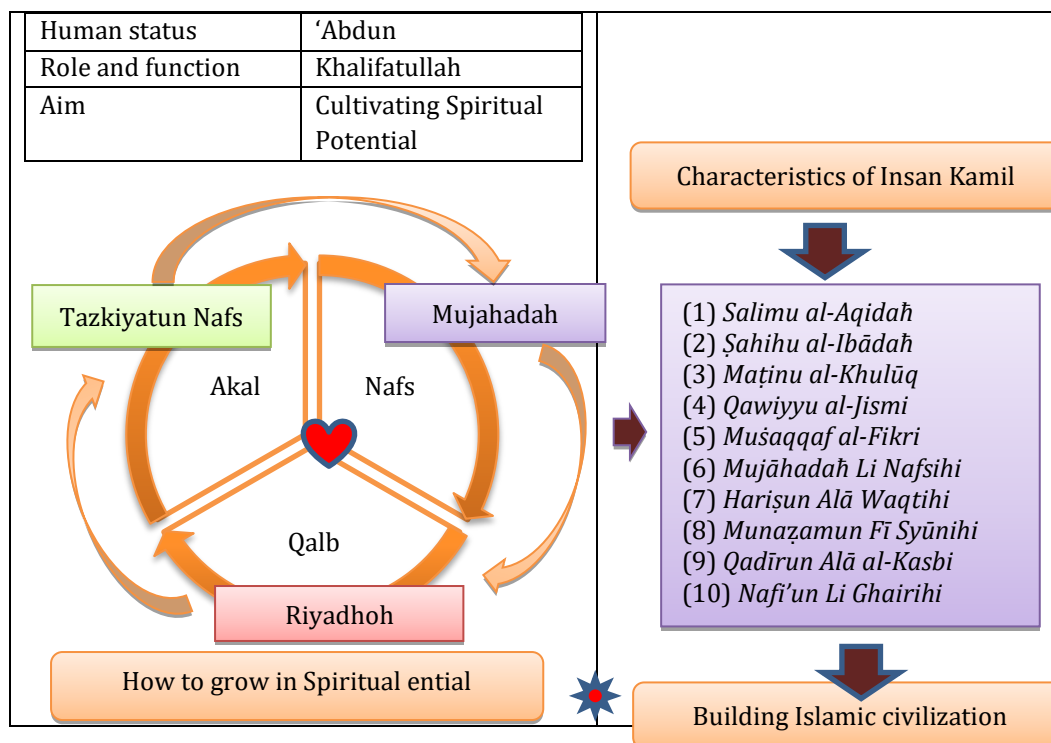


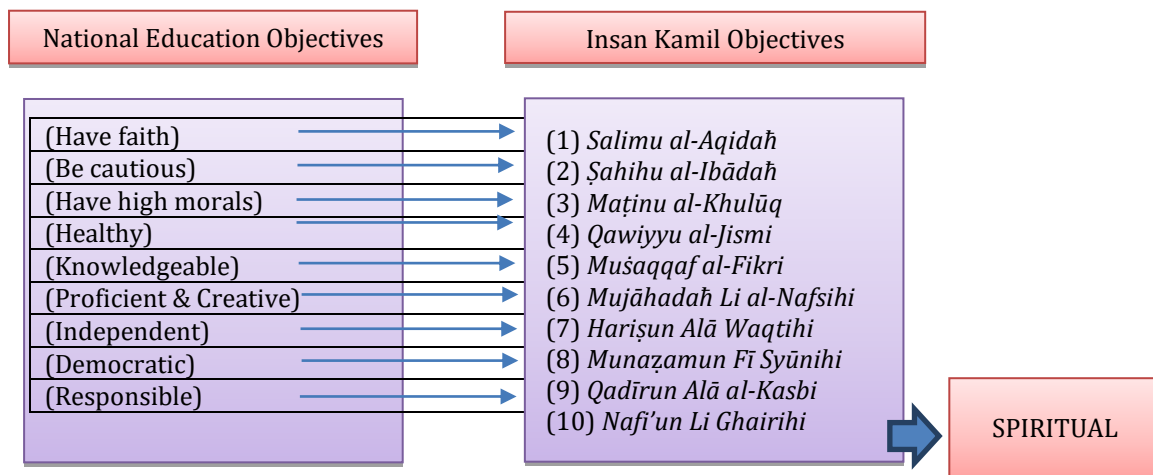
Figure 2. Characteristics of *Insan Kamil*

According to the depicted diagram, the cultivation of human spiritual potential through the enhancement of the intellect, emotions, and inner self occurs sequentially, encompassing three distinct stages: *tazkiyatun nafs* (purification of the soul), *mujāhadah* (vigorous striving), and *riyadhoh* (habituation to virtuous conduct). These stages collectively contribute to developing an individual's exemplary attributes, encompassing beliefs, worship, ethics, and spirituality. Hasan Al-Bana expounds upon these ten traits in formulating tenformulating cultivated within the *tarbawi madrasa*. The traits as mentioned earlier icate an individual who identifies as a Muslim, encompassing: (1) *Salimu al-Aqidaḥ*: By a pure *aqidah*, a Muslim can establish a profound connection with Allah. This robust link safeguards against straying from the righteous path and ensures adherence to His instructions. (2) *Ṣahihu al-Ibādaḥ*: Authentic worship holds significant importance in the teachings of Prophet Muhammad, as it is emphasized that any form of worship should not involve any additions or subtractions. (3) *Maṭīnu al-Khulūq*: The possession of noble character is essential for every Muslim, encompassing their relationship with Allah and their interactions with fellow beings. Individuals' possession of virtuous qualities is believed to contribute to their overall well-being and contentment, both in their present existence and in the hereafter. (4) *Qawīyyu al-Jismi*: Physical strength is a quality that enables a Muslim individual to exhibit resilience, hence facilitating the optimal execution of Islamic teachings through their robust physicality. (5) *Muṣaqqaf al-Fikri*: An individual's cognitive capacity holds significant importance within the Muslim community. One of the distinguishing attributes of the Prophet is

*faṭonah*, denoting intelligence. The Qur'an contains numerous verses that motivate individuals to engage in critical thinking. (6) *Mujāhadaḥ Li Nafsihi*: The resistance against carnal desires is an essential trait that ought to be present within an individual adhering to the Islamic faith, as every human being possesses an inclination towards both virtuous and immoral actions.. (7) *Hariṣun Alā Waqtih*: the ability to manage time effectively is a crucial aspect for individuals. The reason for this is because we have given that time significant importance. (8) *Munāẓamun Fī Syūnihi*: The significance of cultivating organization in a Muslim's life, especially in matters about *ubudiyah* (worship) and *muamalah* (interaction), must be underscored. It is imperative to discuss and implement these topics appropriately. (9) *Qadīrun Alā al-Kasbi*: possessing entrepreneurial skills, also known as independent company ownership, is a further attribute that is essential for a Muslim individual to safeguard and preserve the principles of truth. (10) *Nafi'un Li Ghairihi*: The benefits as mentioned earlier are undeniably advantageous, as they enhance the perception of one's presence among others, owing to their substantial nature. (Khulaisie, 2016).

Subsequently, this concept assumes paramount importance in the realm of Islamic education. This aligns with the objectives of national education as outlined in Law Number 20 of 2003 regarding the National Education System, which specifies that: "National education aims to develop the potential of students to become human beings who believe in and have faith in God Almighty, have good morals, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Lazwardi, 2017);

The preceding explanation elucidates the underlying objective of Islamic education, which is rooted in *Insan kamil*, placing significant emphasis on cultivating a profound disposition, particularly in terms of spiritual character. The author visualizes the alignment of these aims using the following figure.



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

The author's response to the aforementioned national education aimed involves making assumptions about the objectives outlined in Law No. 20 of 2003, which pertains to the National Education System and its incorporation of Islamic values. The material of the Qur'an can support Islamic principles, as seen by the formation of the goals of *Insan Kamil*, which exhibit profound spiritual undertones. The path to achieving these goals is: (1) *Mujāhadah* (the earnestness to

enhance one's understanding of Allah.). (2) *Muhāsabah* (considering the acquired information, it is essential to maintain a balanced approach in the pursuit of religion and compassion.). (3) *Murāqabah* (The process of deepening one's connection with Allah to realise and embody knowledge). (4) *Muhabbah* (love Allah with *khasyah* and admiration for Him). (5) *Ma'rifatullāh* (knowing Allah by revealing His oneness).

The final phase concludes with the initiatives of *ma'rifatullah* (Mahpol et al., 2017), which align with the tenets of monotheism and correspond to the fundamental principles of the Islamic education curriculum. These principles encompass universality, integrating religious values, and establishing a harmonious equilibrium among all constituent elements. Furthermore, incorporating monotheistic beliefs proves advantageous in developing curriculum principles, encompassing philosophical, sociological, and psychological principles and foundations (Hs, Mastuki & Hasanah, 2011). Additionally, the concept of monotheism plays a significant role in shaping the structure of the Islamic education curriculum. In addition to its association with Islamic education, the idea of monotheism maintains intrinsic and interconnected ties with Islamic teachings, hence distinguishing it from other educational attributes. Therefore, it is anticipated that Islamic education would cultivate individuals who consistently endeavour to enhance their faith, righteousness, and ethical conduct while actively contributing to advancing societies that embody the recognition and understanding of Allah that are *ma'raifatullah* (Khoirunnisa, 2012).

#### D. CONCLUSION AND SUGGESTIONS

The curriculum is a pedagogical framework that encompasses an educational concept manifested through practical application in developing a comprehensive set of plans, organization of content, establishment of objectives, selection of teaching materials, and utilization of instructional methods. These components serve as guiding principles for the execution of teaching and learning activities, with the ultimate goal of fostering meaningful transformations in cognitive, psychomotor, and affective aspects. The curriculum dimension encompasses three distinct aspects: curriculum as a science, curriculum as a system, and curriculum as a plan. These dimensions necessitate developing a curriculum that considers the philosophical, sociological, and psychological foundations. One of the most pressing priorities in curriculum creation is the establishment of educational objectives that are rooted in the teachings of the Qur'an and Hadith. The objective of the human being is to cultivate and enhance their spiritual capacity, enabling their heart to attain *ma'rifatullah*. Implementing an Islamic education curriculum is anticipated to yield optimal outcomes in advancing Islamic culture.

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