

THE CONCEPT OF INSAN KAMIL AND ITS RELEVANCE TO THE SPIRITUAL BELIEFS OF GENERATION Z: INSIGHTS FROM IBN ARABI

Adnan Faris Naufal Siregar¹, Betty Mauli Rosa Bustam²

¹²Universitas Ahmad Dahlan, Indonesia

naufaladnan963@gmail.com

betty.rosa@bsa.uad.ac.id

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Abstract

The aim of this research is to answer the problems of human character. Approach to human character which has been degraded from various dimensions, the moral degradation that occurs is not without cause, but because there are many things in the soul that have not grown perfectly in its formation. This research is qualitative research using the library method. The research results show that Ibn Arabi's concept of insan kamil emphasizes the achievement of human perfection through the manifestation of divine qualities. Its implementation for generation Z includes strengthening self-concept, sustainable personality development, and balancing material-spiritual aspects. Moral education based on Ibn Arabi's thoughts aims to form noble morals by combining modern education and Sufism values. This research finds the relevance of Ibn Arabi's thoughts in the development of spirituality and moral education for the younger generation in the contemporary era. especially generation Z, can achieve Insan Kamil through the process of Spirituality.

Abstrak

Tujuan dari penelitian ini adalah untuk menjawab problematika karakter manusia. Pendekatan karakter manusia yang sudah terdegradasi dari berbagai dimensi, degradasi moral yang terjadi bukan tanpa sebab, melainkan karena banyaknya hal dalam jiwa yang tidak tumbuh sempurna dalam pembentukannya. Penelitian ini merupakan penelitian kualitatif dengan menggunakan Metode Pustaka. Hasil dari penemuan dalam penelitian ini mengemukakan konsep insan kamil (manusia sempurna) yang penting dalam dunia tasawuf. salah satu bukti pentingnya kajian ini adalah melihat begitu banyaknya kitab-kitab yang ditulis oleh para sufi, terkhusus Ibnu Arabi yang menuliskan karya yang berjudul futuhatul makkiah, yang didalamnya terdapat konsep yang digagas tentang bagaimana manusia, khususnya generasi Z untuk mencapai Insan Kamil melalui proses Spritualitas.

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Introduction

Humans, as perfect creatures created by God, have various views regarding the process of creation, development and the mandate they carry out. This perfection makes humans the caliphs on earth, responsible for carrying out their roles and obligations well. However, there are different perspectives in understanding human nature¹. Some Western scholars use terms such as "animal rationale", "animal symbolicum", and "animal educandum" to describe humans, while Islamic views firmly distinguish humans from animals, emphasizing human perfection through reason and religion².

In this context, Ibn Arabi's thoughts offer deep insights into human nature. Through his works *Al-Futuhat Al-Makkiyah* and *Fushus Al-Hikam*, Ibn Arabi discusses human nature in relation to God and the path to the perfect human (Insan Kamil). His thinking includes not only physical aspects, but also the relationship between humans, culture, and God³.

The urgency of Ibn Arabi's thought is increasingly relevant in the contemporary era, especially in the context of education and the formation of social morality for generation Z⁴. His idea of Insan Kamil offers a new paradigm regarding the implementation of human education, providing a foundation for the transformation of religious, moral and knowledge values. This approach has the potential to transform education into a means of social change that takes into account transcendent values⁵.

A new paradigm about how human education should be implemented and its foundation can be found in Ibn Arabi's thoughts about Insan Kamil. Regarding issues of education and social morality, this way of thinking offers a fresh perspective. An important step in creating humans is education, which functions as a means of internalizing ideals and changing the attitudes and behavior of a virtuous society. However, education, which was previously only practiced in countries that uphold individualism, can now provide a new perspective on education and turn it into a vehicle for social change that has so far ignored transcendent values. The teachings of Sufism will influence fundamental issues

¹ Syukur, "Pengantar Studi Islam.," *Bima Sejati*, 2010, Syukur. "Pengantar Studi Islam." Bima Sejati, 2010.

² Siregar. E, "Hakikat Manusia (Telaah Istilah Manusia Versi Al-Qur'an Dalam Perspektif Filsafat Pendidikan Islam).," *UIN Imam Bonjol Padang*, 2017.

³ Ibnu Arabi, *Fushush Al-Hikam*, n.d.

⁴ H Susanto, "Filsafat Manusia Ibnu Arabi.," *Tsaqofah*, 2014, https://books.google.co.id/books?id=_muuEAAAQBAJ&pg=PA155&dq=Susanto,+H.+"Filsafat+Manusia+Ibnu+Arabi."+Tsaqofah,+2014.&hl=id&newbks=1&newbks_redir=1&sa=X&ved=2ahUKEwjduOWwJSHAxWpxjgGHRk0DfcQ6AF6BAgHEAI.

⁵ Abuddin Nata, *Metodologi Studi Islam*. (Jakarta: PT Raja Grafindo Persada, 2006), <https://doi.org/https://doi.org/10.19109/conciencia.v18i1.2436>.

with humanity to view humans in their totality, with the basic aim of humans becoming more humane through education⁶.

Several previous studies have explored the concept of *Insan Kamil* Ibn Arabi in various contexts. For example, research by Megi Nur Afifah (2022) examines this concept in the context of spiritual healing for mental disorders. Ibnu Ali's research (2021) applies the *Insan Kamil* paradigm as the philosophical basis of Islamic education. Meanwhile, research on moral education from Ibn Maskawih's perspective emphasizes the importance of education in forming human character⁷.

However, there are gaps in these studies. There has been no comprehensive study that integrates Ibn Arabi's thoughts about *Insan Kamil* with the challenges of education and social morality faced by generation Z. This research aims to fill this gap by exploring and applying Ibn Arabi's thoughts in the context of education and moral development of today's young generation⁸.

Through this approach, it is hoped that a new paradigm can be found that bridges the gap between modern education and spiritual values, as well as providing solutions to the moral and social challenges faced by generation Z. This research seeks to influence fundamental human issues, looking at humans in their totality, with the basic aim of making humans more humane through education based on Ibn Arabi's thoughts⁹.

Therefore, this research seeks to provide updates in terms of spirituality that must be carried out by modern humans today regarding the above problems. This research is also attempted as an evaluation of humans so that they realize that every human being has an existence and essence that must be applied in their lives through Ibn Arabi's spirituality which is correlated with generation Z. This is because the current generation is too far from the existence of God who created the universe.

Ibnu Arabi believes that becoming *Insan Kamil* is a process, not something that happens suddenly. For example, mastering oneself as the highest level of personality awareness, and a pious caliphate. The essence of Ibn Arabi's view of humans is that they are creatures capable of understanding life with divine qualities, meaning developing human capacity for divine qualities, building human civilization on earth while maintaining the spirit of Saleh's goodness. It is therefore important to consider the impact. Progressive Islamic education is the

⁶ Rasyidin, *Rasyidin. Landasan Pendidikan*. (Bandung: upi pres, 2008).

⁷ Megi Nur Afifah, "Konsep *Insan Kamil* Ibnu Arabi (Kajian Spiritual Healing Terhadap Gangguan Jiwa)," *Osfprens*, 2022, 1–16, <https://osf.io/gvx8q>.

⁸ I Ali, "Insan Kamil Dalam Tasawuf Ibnu Arabi Sebagai Paradigma Filsafat Pendidikan Islam," *Journal of Education Partner*, 2022, <http://journal.dewanpendidikanpamekasan.com/index.php/jep/article/view/55%0Ahttp://journal.dewanpendidikanpamekasan.com/index.php/jep/article/download/55/19>.

⁹ Wiwi Dwi Daniyarti, "Pendidikan Akhlak Sebagai Pembangun Fitrah Manusia Perspektif Ibnu Maskawih," *Lisyabab: Jurnal Studi Islam Dan Sosial* 3, no. 2 (2022): 151–65, <https://doi.org/10.58326/jurnallisyabab.v3i2.130>.

idea of Insan Kamil Ibnu Arabi. Ibn Arabi's real application to the current situation is that Progressive Islamic education establishes a philosophical foundation discussing the tendency of human nature to fight for morality.¹⁰

Research Methodology

This research adopts a qualitative approach with a literature study method. Data collection was carried out through documentation methods, which involved observation and analysis of relevant reports. Although specific primary data sources are not explicitly mentioned, it can be assumed that Ibn Arabi's main works, especially Al-Futuh Al-Makkiyah and Fushus Al-Hikam, are the main sources for this research. Ibn Arabi's other works related to the concept of Insan Kamil may also be used as primary data.

In analyzing the data, researchers applied content analysis techniques to draw conclusions from the documents studied. This analysis process generally involves several systematic stages. Starting with a thorough reading of relevant documents, the researcher then identified the main themes and key concepts in the text. Next, information was categorized and coded based on these themes. Analysis of the relationship between themes and concepts was carried out to obtain a deeper understanding. The researcher then interprets the data in the context of the research questions that have been formulated. Finally, conclusions are drawn based on the results of the analysis that has been carried out.

Through this approach, researchers seek to explore and interpret Ibn Arabi's thoughts about Insan Kamil, and apply them in the context of education and the development of morality for today's young generation. This method allows researchers to explore in depth Ibn Arabi's philosophical concepts and relate them to contemporary challenges in education and social morality.¹¹

Result

Etymologically, the word Al-Insan means harmony, gentleness and forgetfulness. Quraish Shihab believe that the word Uns which was later made into the word Insan, which means docile, harmonious and visible, is where the word human comes from. However, if we examine this point of view more specifically, the Al-Quran perspective comes from the term Nasiya which means forgetting¹². Thus, the term "Human" appears in the Qur'an to describe the human body and soul as a whole. Humans differ from each other in various ways, including physical, mental, and intelligence. Therefore, the term "Al-Insan" is used in the Qur'an to indicate the unity of humans as material and metaphysical beings. This combination of physical characteristics and paranormal harmony is

¹⁰ Ibnu Arabi, *Rasa'il Ibnu 'Arabi, Syarh Muftada' Al-Tufan Wa Rasa'il Al-Ukbro*. (al-Majama' al-thaqafi, 1998).

¹¹ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

¹² Quraish Shihab, *Shihab, M. Q. (1998). Membumikan Al-Quran. Mizan, mizan, 1998.*

what makes humans special as creatures of Allah who are also made Caliph fil Ardi¹³.

Humans and Insan Kamil according to Ibn Arabi

Ibn Arabi is the most significant and influential thinker in the history of Islamic thought today. He had mystical philosophy later dubbed "Wahdah al wujud" took over the entire Islamic realm.

Wahdat al-Wujud means that there is only one Being and everything in the universe is a manifestation of the One. The Almighty is Allah Ta'ala. The One is the source of all intelligence that emanates from the universe and includes all phenomena that exist today. He is referred to as al Hakekat al Muhammadiyah, in this context. He is known as the Soul of the Universe because he is the source that controls the universe. The One is called the Universal Body because every (micro) being in the universe is an embodiment of His actions. The One then transformed into Al Haba' if seen from its existence as a distance from facing all forms of events¹⁴.

Ibnu Arabi is of the opinion that humans who are able to become Allah's Tajalli are perfect humans (Insan Kamil), but in essence perfect humans (Insan Kamil), namely humans who have reached the peak of human dignity. In it there is Nur Muhammad or Haqiqah Muhammadiyah, according to which Nur Muhammad is the ideal Divine Tajalli, and existed before this nature which had two goals: First, the principle of human creation, and second is the essence of humans as perfect humans (Insan Kamil). As a person, Haqiqah is the main goal to manifest himself to the Divine. As stated by Ibn Arabi, the Prophet Muhammad SAW was recognized as an extraordinary human being who embodied perfection. According to Ibn Arabi, Insan Kamil has certain qualities, such as being a human being who must be emulated and ruling the world as caliph, and the Prophet Muhammad is the most ideal form of Kamil¹⁵.

The five virtues that form the divine Tajalli that occur continuously throughout the universe are as follows:

First, The virtue of Uluhiyah, namely the essence of the primordial substance and source of Existence, Tajalli at the first level. Only "gives rights to those who are entitled to them, namely giving shape to the dignity of people who are below them", which makes Tajalli occupy the first rank. According to Arabi, Uluhiyah is the highest dignity in the Divine Tajalli order because it covers all of

¹³ M. Quraish Shihab, *Wawasan Alquran: Tafsir Maudhu'i Perbagai Persoalan Umat*. (Bandung: mizan pustaka, 2003).

¹⁴ R. Damis, "Falsafah Manusia Dalam Al- Qur'an.," *Sipakallebbi'*, 2014, 201–6, <https://doi.org/https://doi.org/10.24252/jsipakallebbi.v1i3.280>.

¹⁵ F Ulfa, "Implikasi Konsep Insan Kamil Ibnu Arabi Terhadap Pembentukan Karakter Pendiidkan Islam Modern." 1–212 (2017), <https://doi.org/http://etheses.uin-malang.ac.id/id/eprint/9976>.

reality. Regarding the following tajalli, the greatness of uluhiyah is the main source of all existence¹⁶.

Second, The greatness of Ahadiyah, a term used to refer to a substance that is pure, nameless, symptomless and does not have any properties. Pure substance is the expression of absolute Being that unfolds by itself, independent of all relations and features. Pure substance is the entirety of absolute Being itself, not something separate from it. At this point, God's essence is still "Completely Unseen".

Third, Tajalli, substances found in nature, or the dignity of wahidiyah. Therefore, pure substances have characteristics. Arabi states that it is these characteristics that allow us to determine the state of matter. Fourth, The universe which is the real form of these potential realities emerges into a real form with the word Kun (becoming). The dignity of Rahmaniyyah, namely God, is based on the reality of fitrah and nature. Arabi believes that God's mercy began with the creation of nature. And Fifth, Rahmaniyyah dignity was developed into Rububiyah dignity. As a result, Insan Kamil is the culmination of God's tajalli process in the universe, which reflects the entire image of God.

This can only be achieved after humans develop themselves by embracing the various qualities and qualities of Allah (*al-Takballuq Bi-Akblaq Allah*) By absorbing the attributes and attributes of Allah, Sufi emancipation from the lower level to the higher level will be added, even up to the highest level, namely Insan Kamil.

Sufis believe that God's attributes and beautiful names (Al-Asma' Al-Husna) are reflected in nature. It is believed that each level of existence i.e. minerals, plants, and animals reflects certain qualities of God. Precious stones and metals, for example, partly reflect God's beauty on a mineral level. Likewise, poets are endlessly inspired by the myriad of unique and harmonious colors found in the thousands of varieties of flowers in the plant world. The same also applies to the charm displayed by various animal species that differ greatly in posture and form. However, apart from humans, no other species in nature can fully reflect the attributes of God. The reason is that when humans have achieved perfection called Insan Kamil, which is also known as perfect humans, they can perfectly reflect all the Divine nature because they are a microcosm consisting of all cosmic elements¹⁷.

Ibn Arabi stated that humans are the product of a process of knowledge, especially the understanding that there is a fundamental bond between humans as a Muslim perspective on education and their involvement in it as a process of believing that education is what creates humans. Thus, knowing the goals and principles of Islamic education can never be separated from human nature, that

¹⁶ Abdul Karim, *Insan Kamil (Ikhtiar Memahami Kesejahteraan Manusia Dengan Sang Khalik Hingga Akhir Zaman)*. (Jakarta: Pustaka Hikmah Perdana, 2014).

¹⁷ Mulyadhi. Kartanegara, *Menyelami Lubuk Tasawuf*, ed. Erlangga (Jakarta : PT Raja Grafindo Persada, 2006).

is what makes them the perfect human beings that are expected to be. Simply put, the creation of humans has two goals, as stated in Q.S Az Zariyat verse 56: That is why the Prophet's preaching in the Mecca era was to invite society to the main goal of human creation, namely to serve Allah. Meanwhile, humans are the Khalifah as Allah says in Q.S Albaqarah verse 30.

Ibn Arabi's Spirituality

Apart from being shaped by his own mystical experiences, Ibn 'Arabi's Sufism was also influenced by his travels to see holy places and interact with religious communities. Therefore, he accepted an invitation to remain in Damascus from al Malik al-Adil, the descendant of Salahuddin al-Ayyubi, after making many trips. After his father Al-Adil died, al-Asyraf continued to support Ibn 'Arabi. The teacher devoted his time to completing his main poetry collections, Ad-Diwan, and Al-Futuhah al-Makkiyah (Revelation Received in Mecca)¹⁸.

Factors include his wife's guidance and actions, which Ibn Arabi always obeyed, his mother's prayers which often appeared in his dreams, also the illness he suffered from and was finally cured by that prayer, his continuous reading of the Qur'an, especially Surah Yasin. Plus the death of a father. All of that brought him straight to God's path.

In Futuhah Makkiyah, the importance of spirituality is underlined because it functions as a means to achieve the ultimate goal, Allah SWT, which progresses through four different stages described by Ibn 'Arabi namely the spiritual stages at the station of Shari'at, Tariqah, Haqiqat, and Ma'rifat¹⁹. Each stage has its own rules and regulations, which are conveyed through the spiritual guidance of a Mursyid teacher, also known as Waliyan Mursyidan.

The closing chapter of Juz 15 Futuhah Makkiyah explores the concept of "Tawaluj" explained by the Sheikh. Tawaluj signifies the reciprocal entry of two entities, culminating in the emergence of a third entity. This complex process unfolds in three planes—the sensory plane, nature, and the plane of meaning. In particular, Tawaluj transcends these areas, imbuing it with Divine knowledge. In this transcendent scope, the Substance and Name of Allah are interrelated, giving rise to deep impacts and traces. The intricate Tawaluj dance of the spiritual journey reflects the deep connectedness and transformative potential inherent in the search for Divine knowledge.

Ibn Arabi did this at a very young age, which explains why his biographers are associated with Ibn Arabi. It is said that, at the age of under 20 years, he gave the following testimony: I was born in 580 H. Through the guidance of his teacher, Al-Kufi, he began his journey. It could be said that Ibn Arabi reached a level of spiritual development that had never been achieved before, rather than

¹⁸ M. Wati, "Doktrin Tasawuf Dalam Kitab Fushus Al-Hikam Karya Ibn 'Arabi.," *Refleksi: Jurnal Filsafat Dan Pemikiran Islam*, 19 (2) (n.d.): 165–75, <https://doi.org/https://ejournal.uin-suka.ac.id/ushuluddin/ref/article/view/2259>.

¹⁹ W. Chittick, *The Sufi Path of Knowledge Hermeneutika Al-Quran Ibnu Al-Araby.*, 2001.

the nuances of his actions. This is why analysis becomes confused when interpreting the phenomena that dominated Ibn Arabi's life, until Ibn Ruyd stated that after meeting Ibn Arabi, his knowledge surpassed the subtlety of his behavior²⁰.

In view of the essence of divinity, Muhammad is the human embodiment of all the theophanies of divine names throughout the cosmos. Looking at Wahdat Al Wujud, it can be concluded that Ibn Arabi only recognized one absolute form at the peak of Sufism or spirituality. Considering that the phenomenon of God's patience is a form of His work, the form of nature is also a form of God²¹.

All of this shows that the values of Sufism education are very applicable and appropriate in the modern world. The principles of Sufism education have the power to open people's eyes to the spiritual side of life.

To illustrate, consider how asceticism is applied in the modern world. Zuhud essentially means not being attached to the world, it is not about withdrawing from society in the sense of being alone in the forest or avoiding social interaction because of the desire to avoid disobedience. According to Harun Nasution's book, Zuhud is the state of disappearing from the world and living a materialistic life. Hasan al-Basri commented on asceticism: "Leave this world, because in reality it resembles a snake, slippery to the touch of the hand but its poison kills"²².

Ibn Arabi spoke at length about Allah's closeness to his servants, although he stressed that it was impossible to understand Allah in His essence. Ibn Arabi often uses the proverbs "Know that Allah is near" and "Whoever knows himself, then he knows his Lord" in his discussions. Ibn Arabi actually makes many references to *atsar*, implying that, despite certain limitations, a servant's union with God is possible. He emphasized that being close to God is not the same as being physically or physiologically close to His servants. This is because, as previously stated, Allah has cleansed the properties of material objects and creatures (*nafi*), including *Hulul*, *Ittishal*, *Mulmasah*, and *Mamassah*.²³ Therefore, this proximity is not considered proximity of distance and place.

²⁰ mustafa bali zaidah al hanafi, *Sarh Fusus Al Hikam* (dar al-kutub, 2007).

²¹ Claude. Addas, *Mencari Belerang Merah; Kisah Hidup Ibnu Arabi*. (Jakarta: PT. Serambi Ilmu Semesta.: PT. Serambi Ilmu Semesta., 2004), <https://doi.org/https://doi.org/10.19109/conciencia.v18i1.2436>.

²² Harun. Nasution, *Filsafat Dan Mistisme Dalam Islam.*, edisi ke 6 (Jakarta: Bulan Bintang, 1989), https://doi.org/https://www.researchgate.net/profile/Wardani-Wardani/publication/313841772_Kesinambungan_dan_Perubahan_Dalam_Kajian_Filsafat_Islam_di_Indonesia_Studi_Terhadap_Pemikiran_Harun_Nasution_Mulyadhi_Kartanegara/links/58a9a78caca27206d9b96b55/Kesinambungan-dan-Perubahan-Dalam-Kajian-Filsafat-Islam-di-Indonesia-Studi-Terhadap-Pemikiran-Harun-Nasution-Mulyadhi-Kartanegara.pdf.

²³ Ibn Arabi, *Hill Al-Rumuz Wa Majatib Al-Kumuz*, Dalam edis (Pustaka Keraton Cirebon, n.d.).

Discussion

Islam is a global religion that manifests itself in societies, individuals, countries, and nations. This actualization transcends the environment, God's Messenger, and God's personal realm. More specifically, it is necessary to use norms and values in order to be able to organize life with appropriate calculations to determine actions, and the actions chosen are good and correct according to the teachings of Allah and His Messenger. The main values that are important are values that pay attention to physical and spiritual aspects because sometimes there is a shift in society's morals which requires the application of sharia law, advice and traditional teachings that are not just taught²⁴.

Specifically, moral education is education that has the power to instill nature in humans. The essence of Islamic education according to As-Syaibani is moral education. This is because Islamic education aims to raise society's moral values to the level of Akhlakul Karimah or noble morals which are manifested in deeds and actions towards Allah, oneself, other people and other creatures. The effectiveness of moral education is determined by how well students understand and apply Islamic principles in everyday life, not how much knowledge they acquire. Ibn Arabi believes that moral education requires education and an environment that encourages moral growth²⁵.

Ibn 'Arabi categorized the imperative nature of knowledge into two different domains (khazanah): First, knowledge related to Allah, and second, understanding the intricacies of nature²⁶. Its primary meaning lies in gaining knowledge of God, while understanding nature serves as a means for humans to deepen their understanding of God. The acquisition of knowledge by humans is facilitated through the use of the five senses and additional tools. The ability of imagination (khayal) acts as a corrective force on information gathered through the senses, allowing for the composition of various forms of knowledge in the realm of imagination (Al-Khayal). This imaginative knowledge is sometimes subject to reason or wahm (prejudice).

When aligned with reason, it guides the individual towards mathematical knowledge (Riyadh), but if influenced by prejudice, it quickly fades from memory. Allah bestowed upon humans the power of imagination, the origins of which are manifested in dreams, encouraging them to immediately consciously explore the metaphysical realm rather than relying solely on the physical realm. At the same time, the fourth form of knowledge is Divine knowledge, which is God's mandate to His Prophet to continue to be improved. This knowledge, which comes from God and does not depend on sense perception, is accepted by reason without the need for argument or proof. It is bestowed by Allah in the form of faith and is extended through the basirah fortress.

²⁴ M. Miswar, "Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih.," *Al-Fikru: Jurnal Ilmiah*, 14(1), 13– (2021): 13–21, <https://doi.org/https://doi.org/10.51672/alfikru.v14i1.32>.

²⁵ Abdul Majid dkk., "Strategi Pendidikan.," *Jurnal Studi Pendidikan Islam* 3 (2) (2019).

²⁶ Maysoun Musallati, *Qiraah Mu'asharah Li Afkar Ibn 'Arabi* (swedia: Afanta Publication, 1997).

According to the objects he knew, Ibn Arabi divided knowledge into: 'Aql knowledge and Ahwal knowledge obtained from Al-Dzauq. Viewed by the senses and society, asrar is sometimes indescribable but can be understood deeply, only the prophets were able to understand it fully. Understanding will give rise to faith, or the knowledge of Yaqin. With that, you will see that this object turns into 'Ain Al-Yaqin. Then Allah opens the bashirah to reveal the motivation behind it, which makes it haqqu Al-Yaqin. Ibn Arabi gained his knowledge from the five senses, reason, inspiration and revelation.

The aim of national education is to help students achieve their maximum potential so that they are able to become human beings who are devout and believe in God Almighty, virtuous, intelligent, creative, independent, and grow into democratic and responsible members of society²⁷. Therefore, divinity is no longer the foundation on which other goals must be based, such as having a virtuous character, being good, intelligent, competent, creative and independent. Piety and other goals go hand in hand. If Ibn 'Arabi formulated the goals of education as a legal description, it would look like the following:

Islamic education seeks to develop one's personality ('Ubudiyah), expand one's knowledge of the divine realm, and prepare oneself to become a virtuous caliph and obedient servant of the Almighty. In addition, teachers must be included in the formulation of these objectives as important implementers of the formulation mentioned above. To achieve the goals mentioned above, educational institutions need to have teachers who have at least two important qualities, namely they must be qualified and skilled in their field. This formulation will not be used if the teacher is not qualified. Second, educators need to really understand and appreciate the goals formulated above. The goals mentioned above must be the basis for all learning taught by the teacher.

Implementation of spirituality for generation Z

The progressive education paradigm is a cross between modern education which must respect human intelligence through a process of continuous reconstruction of experience, and a functional understanding of Islam. According to Mohamad Ali, there are three main problems in progressive education: The inability to use reason (intelligent intelligence) to solve problems, the need for personal development, and the willingness to participate in initiatives to improve (advance) social life²⁸.

As initiated by Ibnu Arabi, Islamic education develops in harmony with human nature to become Human Beings. First, the truth and reality of life can be interpreted based on metaphysical studies of the visible and invisible world. Second, the Islamic worldview is characterized by an integral and non-dichotomous method of Tawhid. third, it originates from revelation which is strengthened by religion and supported by the principles of reason and intuition.

²⁷ Ahmad Tafsir, *Ilmu Pendidikan Islami*, (Bandung: Rosdakarya, 2012).

²⁸ M Ali, "Menuju Teorisasi Pendidikan Berkemajuan.," *JURNAL TAJDIDA* 15 (2) (2017): 1–8, <https://doi.org/http://repo.unida.gontor.ac.id/id/eprint/1429>.

fourth, the main components of the Islamic worldview are the concepts of God, revelation, His creation, and primacy values, which are fundamental contextual determinants in shaping change, development and progress in Islam. This is a key component of the Islamic worldview, according to Naquib al-Attas. Fifth, the fundamental component is the idea that God is central and different from other gods in other religious traditions²⁹.

The development of morality or character is the role of education in advancing human perfection. Practical and cognitive management skills are essential. Humans can develop theoretical cognitive knowledge and a level of practical behavior that can develop into habits and morality through education³⁰. Considering that humans consist of two elements that are interconnected and influence the physical and spiritual, Ibn Arabi paid attention to morality and humans in education. Ruhaniyah functions as a filler for the Jasadiyah movement, while Jasadiyah is the driving force behind it. The human soul, sometimes known as spirituality, has advantages over animal souls. Because the human soul is the ability to think that gives birth to behavior that is always morally correct. The three powers of the human soul are: 1) The power of harmful desires (al-Nafs Al-Bahimiyah). The heart is the center of the soul, which is the source of all pleasure; 2) A simple show of courage (al-Nafs Al-Sabua'iyah). The soul, which is essentially in the heart, is a source of anger, challenge and courage in facing fear; and 3) Talent for thinking (al-Nafs Al-Natiqah). Thinking, distinguishing, and deducing the nature of everything in the human brain are all based on the soul.

According to Ibn Arabi, Sufism is essentially the application of the three postulates of Islamic teachings: faith, Islam, and ihsan. This can be seen from writing or works that flow conceptually, which contain these three basic ideas. Ibn Arabi explained Islamic teachings as a trilogy and said that the Shari'a is Islam, which calls for submission to Allah. Essence is faith and belief, namely sincerity to Allah, while makrifat is ihsan or mortal, His eternal nature³¹.

Ibn Arabi gave an example of this closeness by saying that actually closeness is: "You draw closer to Him with your devotion, and He draws closer with His love." By bowing, humans draw closer to Him, and He draws closer to Himself with His grace. He continued, there are three different degrees of closeness: The first is physical closeness, namely with charity, the second is emotional/heart closeness, namely with justification and faith, and the third is closeness with the spirit, namely with expressing ihsan.

²⁹ H. F. Zarkasyi, "Worldview Islam Dan Kapitalisme Barat. Tsaqafah, 9(1), 15.," *Tsaqofah* 9 (1), 15 (2013), <https://doi.org/https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/36>.

³⁰ M. Herningrum, I., & Alfian, "Pendidikan Akhlak Ibnu Miskawaih Salah Satu Misi Agama Islam Adalah Untuk Menyempurnakan Akhlak Manusia . Akhlak Al Karimah Yang Diajarkan Dalam Islam Merupakan Orientasi Yang Harus Dipegang Oleh Setiap Muslim . Seorang Yang Hendak Memperoleh Kebahagiaan ," 2019, 19(01), 46–56.

³¹ Fikri Mahzumi, "Teosofi Tasawuf Dan Pemikiran," *Tarbiyah INKAFI Gresik*, 2012.

Observing the current state of the world, where many teenagers glorify the ideology of unlimited freedom. The freedom to speak freely and act in accordance with democratic principles and human rights makes it possible to do whatever one wants. Because humans have no boundaries and live in freedom, everything becomes very ridiculous. Freedom is a means to realize life's limitations and not the ultimate goal. Uncontrolled freedom will lead to the extinction of humanity itself.

Sufism, in particular, places great emphasis on discussing morality and how morality will help the current generation find happiness both in this world and in the afterlife to achieve the perfect human being. Therefore, the book *Syajaratul Kaun* covers various moral topics, such as: 1) 1. Repentance (*At-Taubah*): this refers to one's awareness of one's mistakes, leading to subsequent acts of regret and good deeds; 2) Gratitude (*Asy-Syukru*): this means expressing gratitude to Allah for all His blessings and the things He has commanded; 3) Patience (*Ash-Sabru*): means that a person can withstand the challenges and misfortunes he faces; 4) Tawakkal (*At-Tawakkul*): this means giving something to Allah SWT. after making every effort to achieve the goal; and 5) Sincerity (*Al-Ikhlas*): namely cleansing our deeds from *riya* (arrogance) so that our deeds are clear³².

From the description above, we can observe how Ibn Arabi applies spiritual concepts to achieve Human Beings: First, strengthening the idea of personality. It is very important to understand the idea of personal perfection. To get to this point, reason and intuition play a role in a person's self-concept. one can achieve this by remaining aware of your surroundings at all times and actively seeking new experiences and challenges.

Second, the definition of *insan kamil* can also be understood as an effort to improve or develop one's personality. Perfectionism of course requires constant self-improvement. Sincerity or patience and perseverance over a long period of time are very necessary for self-development. The idea of self-development is not something that happens instantly or as a gift; rather, this must be achieved through a rigorous process, hard work and perseverance in the face of various obstacles that could weaken it.

Third, learning how to achieve harmony between material and spiritual can also be understood as one component of the human concept. Maximizing the inner richness of one's being is an important component of self-development. Thus, a good self-development process will not be achieved if the physical and spiritual aspects of a person are not in harmony. Humans need spiritual creativity and intellectual activity to balance the two aspects of their existence, physical and spiritual. In this way, people will be produced who have a strong sense of self-confidence.

Ibn Arabi revealed that to achieve perfection, there are several types of *maqamat* that a Sufi must take, that are: 1) Develop one's personality by refining

³² Riyadh. Abdallah, *Syajarat Al-Kaun Limuallifibi Asy-Syeikh Al-Akbar Muhyiddin Ibnu Arabi*. Beirut: *Bibliotheca Alexandria., Bibliotheca Alexandria*. (Beirut: Bibliotheca Alexandria., 1985).

their accurate and appropriate self-concept. To be able to give certain people beneficial and genuine learning experiences, one must constantly be conscious of their reality and actively seek out new challenges and experiences³³; 2) The goal of *maqam mujahadah* and *uzlah*, which are about seriousness and escaping society, is for people to always act in a sincere manner. The definition of escaping society is that each individual must have the freedom to choose how they want to act in society; and 3) Harmony between the body and the soul. If the spiritual and physical are not able to work in harmony, the process of individual development will not proceed smoothly. It is also mentioned in Ibn Arabi's *maqamat* that controlling one's physical desires is important, but maintaining balance in one's spiritual life also calls for qualities like patience, trust, honesty, and avoiding jealousy, rage, and slander. These qualities must always coexist and be related to one another; in order to bring these qualities into harmony, intellectual activity and spiritual creativity must exist. This will produce a group of people with a high degree of self-confidence.

Implementation of Ibn Arabi's ideas about Moral Education or spirituality, which should be the basis of sharia and morals to produce perfect humans, especially among millennials,: 1. All human beings must be honest with the truth of reason (*dharuri*), eradicate arrogance and ignorance. 2. The development of a new paradigm in understanding science and technology that is bestowed by Allah SWT, which must be utilized as fully as possible with the pleasure of Allah and is beneficial for the welfare of humanity, civilization, as well as spirituality towards God.

there is a significant gap in applying this thinking to the spiritual challenges faced by generation Z. The research of Megi Nur Afifah (2022) and Ibnu Ali (2021) has paved the way in exploring the relevance of Ibn Arabi's thinking in the modern context, but there has been no comprehensive study that can specifically integrating the *Insan Kamil* concept with the spiritual needs of this digital generation.

Generation Z, who grew up in the digital era and globalization, faces unique challenges in developing their spirituality. This is where Ibn Arabi's thoughts on *Insan Kamil* can provide valuable guidance. The concept of strengthening self-identity and sustainable development promoted by Ibn Arabi is in line with Gen Z's need to build an authentic identity amidst the heavy flow of information. The idea of material-spiritual balance can help them navigate between the virtual world and physical reality. Furthermore, Ibn Arabi's thoughts about responsible freedom and a holistic approach to education can provide an ethical framework for Gen Z in using technology and understanding science.

Values such as honesty, humility and social responsibility emphasized in the *Insan Kamil* concept can be a guide for Gen Z in interacting on social media and responding to global issues. By correlating Ibn Arabi's thoughts with the realities

³³ Imam Nawawi, *Jagad Batin Ibnu Arabi " Menuju Manusia Dan Kewalian Paripurna* (Yogyakarta: INDeS, 2016).

of Gen Z, we can find innovative ways to develop spirituality that is relevant and meaningful for this digital generation. However, existing research has not deeply explored this correlation, creating a gap that needs to be filled to understand and facilitate Gen Z's spiritual development within Ibn Arabi's framework.

Conclusion

The concept of Insan Kamil Ibn Arabi has significant relevance to the spirituality of Generation Z in the digital era. This thinking offers guidance for strengthening self-identity, material-spiritual balance, and responsible freedom aspects that Gen Z desperately needs in facing the challenges of the modern world.

Ethical values such as honesty and social responsibility emphasized in the Insan Kamil concept can become a moral compass for Gen Z in digital interactions and responding to global issues. Ibn Arabi's holistic approach also provides a comprehensive framework for the development of spirituality that includes intellectual, emotional, and spiritual aspects.

Despite its great potential, the correlation between Ibn Arabi's thought and Gen Z spirituality has not been explored in depth. This opens up opportunities for further research to develop a relevant and innovative model of spirituality for the digital generation, based on the wisdom of Ibn Arabi. In this way, the Insan Kamil concept can be a bridge between classical wisdom and the contemporary spiritual needs of Generation Z.

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