



The Aim Of Islamic Education In Forming Insan Kamil From Ahmad Tafsir's Perspective

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Abstract: The objectives of Islamic education are critical and require comprehensive study to ensure an effective learning process. Without a clear and detailed discussion of these objectives, various problems can arise, leading to deviations in the education system. An education system that does not have clear objectives tends to lose direction and fail to achieve the expected results, thus harming students and society. Ahmad Tafsir is one of the leading education figures in Indonesia. His ideas on education are widely contained in his works, which are important references in the development of Islamic education in Indonesia. This study uses a qualitative approach based on library research. The purpose of this study is to determine and analyze Ahmad Tafsir's thoughts on the objectives of Islamic education to form perfect humans. The results of this study indicate that Islamic education aims to develop good and noble human resources. Ahmad Tafsir said, that to create perfect humans according to the objectives of Islamic education, it is necessary to pay attention to three criteria for perfect humans, namely healthy and strong bodies, intelligent and clever thoughts, and high-quality spirituality.

Keywords: Insan Kamil, Islamic Education, Ahmad Tafsir.

INTRODUCTION

Islamic education in the current context is very important. This is because such education serves as the main guide for Muslims in developing ethics and morals. Awareness of the importance of quality Islamic education continues to

increase among Muslim communities, especially in terms of understanding and applying Islamic values, teachings, and principles. Islamic education is not only a means of imparting knowledge, but also a vehicle for character building based on Islamic values (Darajat, 2004).



Providing Islamic education to the younger generation is a challenging task. Currently, various moral and value challenges have emerged as a result of globalization and technological advances. Young Muslims often experience confusion in facing the changing times, making them vulnerable to the negative influences of technological developments and secular culture. Facts on the ground show that Islamic education is currently facing a crisis, especially in terms of manners and morality.

One of the humanitarian crises currently facing Islamic education is the loss of manners. This problem is caused by an educational approach that emphasizes cognitive understanding without giving sufficient attention to the affective and psychomotor domains. As a consequence, even though students are able to recognize good behavior and even achieve high academic achievements, their daily behavior and

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activities are often not in line with Islamic teachings or the norms of the community. This emphasizes the importance of Islamic education to place greater emphasis on character building and strengthening spirituality as a whole.

Given this challenging situation, the role of Islamic education becomes increasingly important in producing individuals with noble character and high spirituality, known as *insan kamil*. In an effort to achieve this goal, Ahmad Tafsir's view of the concept of *insan kamil* is highly relevant and deserves to be understood in greater depth.

Ahmad Tafsir has a unique perspective on *insan kamil*. He emphasizes the importance of education that touches the hearts and souls of students (Tafsir, 2019). This view is certainly relevant to addressing current issues in Islamic education, such as the moral crisis that is widespread among students. Understanding and applying



Ahmad Tafsir's view of insan kamil in Islamic education can at least provide a solution or guidance in dealing with the moral degradation that is occurring in contemporary Islamic education.

As supporting research, here are some studies related to Ahmad Tafsir. *Pemikiran Ahmad Tafsir tentang Manajemen Pembentuk Insan Kamil* (Rusdiana, 2017), *Konsep Pemikiran Ahmad Tafsir Dalam Ilmu Pendidikan Islam* (Santi & Yazid, 2020), *Konsep Pendidikan Dalam Islam Perspektif Ahmad Tafsir* (Hamzah, 2017), *Pendidikan Islam Menurut Pemikiran Ahmad Tafsir Dan Relevansinya Dengan Pendidikan Islam Kontemporer* (Violeta & Apriari, 2024), *Pemikiran Ahmad Tafsir Tentang Guru Dalam Pendidikan Islami Dan Relevansinya Dengan Sistem Pendidikan Nasional* (Badruzaman, 2019), *Konsep Pendidikan Islami Menurut Ahmad Tafsir* (Abdat & Rahayu, 2014), *Modernization Of Islamic Education Learning Ahmad Tafsir Perspective* (Muwid & Taufik, 2022), *Perbandingan Pemikiran Ahmad Tafsir dengan Paulo Freire Mengenai*

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Filsafat dan Ilmu Pendidikan (Aziz, 2021), *Konsep Pendidikan Islam dalam Perspektif Ahmad Tafsir* (Meinura, 2022). Unlike several previous studies, the author in this study will analyze the objectives of Islamic education and Ahmad Tafsir's views on the criteria for insan kamil (perfect human beings) in the objectives of Islamic education.

METHOD

This research is library research (Bakker & Zubair, 1990). This approach was chosen because it provides researchers with the opportunity to explore in depth various references related to the theme being studied. The data sources include primary and secondary materials. Primary data includes works directly from Ahmad Tafsir, seperti *Filsafat Pendidikan Islami*, *Ilmu Pendidikan Islami* dan *Pendidikan Karakter Ajaran Tuhan*. Secondary data, consisting of articles, journals, and related books, complement this study by



providing additional context and diverse perspectives from other experts. The data was selected based on its quality and relevance to the topic of insan kamil, as well as its contribution to a more comprehensive understanding of Islamic educational approaches.

Next, the author applied the documentation method as a data collection technique. This approach involved organizing various related documents, such as books, articles, journals, and other sources related to the concept of insan kamil.

The descriptive-analytical approach is the approach the author used to analyze the data. This approach serves to analyze the collected literature and draw conclusions based on the data found. In this process, the author not only explains the content of the existing sources but also delves deeper into the understanding of the relevant main concepts. Primary sources from the book written by Ahmad Tafsir were analyzed

by identifying main themes such as the characteristics of insan kamil, the objectives of Islamic education, and the implications of education in shaping the character of students. Secondary sources were used to reinforce or critique Ahmad Tafsir's views so that relevant patterns, relationships, and differences in perspective could be found.

RESULT AND DISCUSSION

Biography and Works of Ahmad Tafsir

Ahmad Tafsir was born in Bengkulu on April 19, 1942. He began his education at Sekolah Rakyat (now SD) in Bengkulu and then attended PGA (Religious Teacher Education) School for six years in Yogyakarta. He pursued higher education at the Faculty of Tarbiyah IAIN Yogyakarta, completing his major in General Education in 1969. In 1975-1976, he took a nine-month philosophy course at IAIN Yogyakarta. He obtained his master's degree from IAIN Jakarta in 1982 and completed his



PhD there in 1987. Since 1970, Ahmad Tafsir has taught at the Faculty of Tarbiyah at IAIN Bandung. In 1993, he co-founded the Association of Islamic Education Scholars (ASPI). In January 1997, he was appointed Professor at the Faculty of Tarbiyah at IAIN Bandung (Tafsir, 2019).

Ahmad Tafsir is essentially an educator and preacher whose diverse educational, professional, and social experiences have given him an extensive and varied social network. His educational journey began at a Salafi Islamic boarding school, eventually leading to formal education culminating in a doctoral degree. Renowned for his contributions, he frequently participates in seminars and boldly raises topics outside his main field of study, such as Sufism in the context of developing the ideal human being, *Insan Kamil*. His insights have been published in books, such as "Sufism Towards the Formation of *Insan Kamil*." Tafsir argues that the

evolution of Sufism gained significance with the emergence of Sufi teachers. Initially, Sufism was characterized by ascetic practices and adherence to the Sunnah, a tradition that has existed since the time of the Prophet Muhammad SAW. The second stage was marked by the emergence of Sufi teachers who had attained a high spiritual level and taught *wazifa* and *tarekat*, similar to the *tarekat* led by Al-Ghazali. During the era of Al-Ghazali, which marked a significant evolution in Sufism, the practice began to integrate philosophical elements, distinguishing it from its earlier forms (Rusdiana, 2017).

His works are scattered among them *Filsafat Umum, Akal dan Hati sejak Thales sampai Chapra* (2013), *Metodologi Pengajaran Agama Islam* (2013), *Ilmu Pendidikan Islami* (2019), *Filsafat Ilmu : Mengurai Ontologi, Epistemologi, dan Aksiologi Pengetahuan* (2010), *Filsafat Pendidikan Islami : Integrasi Jasmani, Rohani dan Qalbu Memanusiakan Manusia*



(2019), *Pendidikan Karakter Ajaran Tuhan* (2018), dan lain-lain.

Ahmad Tafsir writes about education and philosophy. However, recently he has been focusing more on Sufism. In addition, he contributes articles to newspapers, usually on topics related to religion and education, often incorporating his writings with philosophical insights(Tafsir, 2019a).

The Concept of Insan Kamil

The concept of insan kamil comes from Arabic, namely insan, which means human, and kamil, which means perfect(Nata, 2021a). So, simply put, insan kamil means a human being who has achieved perfection. In the Qur'an, the word insan is mentioned 65 times in 63 verses, and its usage is divided into three categories: the duty of humans as caliphs, relating to the negative side of humans, and the process of human creation itself(Rodiah & Syadzali, 2015).

Ibn Arabi was one of the figures who introduced this term in the Islamic

world. According to him, insan kamil is an individual who has succeeded in knowing himself by maximizing all the potential of his purified soul, as well as practicing and obeying religious laws. A close relationship with God in this process results in actions that have divine elements. In Ibn Arabi's view, this perfect human being is a reflection of God in the world, through the light of the Prophet Muhammad, which is a manifestation of the name and essence of Allah SWT(Amril, 2015).

Quraish Shihab also emphasized that perfect human beings are those who strive to emulate the attributes of Allah, the Most Perfect. This effort does not mean imitating the absolute form of Allah, which is impossible for humans to achieve, but rather striving to resemble the attributes of Allah. According to the Islamic perspective, the Prophet Muhammad SAW is the most ideal example of a perfect human being. This is because Allah SWT has shaped his



character as a role model for all of humanity across the globe (Shihab, 2016). Therefore, people who try to emulate the Prophet Muhammad SAW have indirectly emulated the attributes of Allah SWT.

The concept of insan kamil relates to the view that Allah SWT is an absolute being, possessing perfect and good attributes. Humans should emulate these perfect attributes. When someone tries to imitate Allah's perfect attributes, they will undergo a process of "perfecting" themselves. Of course, it is impossible for humans to directly imitate Allah's attributes. Therefore, an easier way to emulate Allah's attributes is by following the example of the Prophet Muhammad SAW, who is the figure of insan kamil and the main role model for humanity. By emulating the attributes of the Prophet Muhammad SAW, a person indirectly imitates the attributes of Allah SWT (Akbar, 2023).

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In Ahmad Tafsir's view of Islamic education today, the concept of insan kamil emphasizes character and moral development, with the aim of shaping individuals who have strong faith, useful knowledge, and noble character (Tafsir, 2019). This means that, in his view, Islamic education is not only aimed at intellectual achievement but also at character building and deep spiritual understanding.

The concept of insan kamil according to Ahmad Tafsir is in line with the objectives of Islamic education, which focuses on developing individuals who are balanced between worldly and spiritual aspects. Tafsir also mentions that the ultimate goal of Islamic education is to produce perfect human beings, with excellent physical health, intellectual intelligence, and high spiritual qualities (Tafsir, 2019). Therefore, the concept of insan kamil is an important basis in formulating



Islamic education curricula and methods.

The Aim of Islamic Education

Ahmad Tafsir emphasizes that defining educational goals is the most important thing when designing an educational framework, because the quality of education is reflected in those goals. According to him, educational goals should be rooted in Islamic teachings, which mandate that humans be educated to achieve their life goals as determined by Allah SWT. The ultimate goal of human life, as stated in the Qur'an, is to worship Allah. Therefore, education should prepare individuals to serve Allah, culminating in the development of perfect human beings.

In line with Tafsir, Jalaluddin stated that the objectives of Islamic education must be derived from Islamic values, in accordance with the objectives of Islam itself. Jalaluddin further explained that education must guide individuals to act as followers who obey Allah's

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commands(Jalaluddin, 2003). A similar view is shared by Ramayulis, who states that the highest goal in Islamic education is to shape individuals whose sole purpose in life is to worship Allah(Ramayulis, 2019).

This perspective is in line with Al-Ghazali's view that the goal of Islamic education is to bring oneself closer to Allah, not to pursue power or wealth. Another scholar, Abuddin Nata, argues that the goal of Islamic education is to create perfect individuals (insan kamil) who are broad-minded and capable of carrying out their duties as servants of Allah, caliphs, and heirs to the prophets(Nata, 2020).

Ahmad Tafsir also stated that Islamic education aims to develop perfect individuals with noble character, which is the result of high spiritual qualities. He emphasized that this moral excellence requires knowledge, intelligence, and a healthy body, because a healthy body houses a strong



soul(Tafsir, 2019). The discussion of the objectives of Islamic education presented by Tafsir, Jalaluddin, Ramayulis, and Nata has the same theme: the objectives of Islamic education must be based on the objectives of Islam, namely to serve Allah SWT. Although their expressions differ, these figures convey the same idea based on the same foundation.

Ahmad Tafsir's Thoughts on the Purpose of Islamic Education

The goal of Islamic education, according to Ahmad Tafsir, is to construct perfect human beings. *Insan Kamil*, or perfect human beings, are people who do not stray from the essence of Islam. There are many characteristics of perfect human beings according to Islam, including the following.

1. A healthy and strong body

Muslims need to be physically healthy and strong, especially for matters related to the spread, defense, and enforcement of Islamic teachings. From this perspective, Islam idealizes

Muslims who are physically healthy and strong. This statement is reinforced by the opinion of Abdurrahman Saleh Abdullah, quoted by Ramayulis, who states that one of the goals of Islamic education is to develop Muslims who are physically strong, healthy, and highly skilled(Ramayulis, 2019).

The importance of having a healthy and strong body is also highlighted by Western scientists, namely John Locke, who said that in order to achieve a perfect life, the first foundation is physical strength. He further explained that a healthy body also houses a healthy mind. Therefore, it is important for Muslims to have a strong and healthy body. Ahmad Tafsir emphasized that as a Muslim, one must have a strong body. How can a Muslim perform worship and other practices when their body tires easily? Therefore, it is necessary to train the body to remain healthy



and strong so that when worshipping, one is full of enthusiasm and more devoted in facing the Creator.

The importance of a strong body is further emphasized by the Prophet Muhammad, who told Muslims to have a strong body, because in Islam, a strong Muslim is more desirable than a weak Muslim. To achieve a strong body, the Prophet Muhammad (peace be upon him) instructed his followers to train themselves by horseback riding, archery, and swimming. These three activities enhance physical endurance and train the body to remain healthy and strong throughout life.

2. Smart and clever

Intelligence is different from cleverness. Intelligence is related to the ability to think rationally and creatively in solving every problem that arises in life, while cleverness refers to the amount of knowledge a person has. Therefore, the more

information or knowledge a person has, the more clever they will be. (Tafsir, 2010). Astaman agrees with Ahmad Tafsir's view that intelligence is the ability to solve problems quickly and accurately. A person's intelligence is evident through the optimal functioning of their mind. Abuddin Nata adds that a well-functioning mind should lead to good deeds, because it can distinguish between right and wrong actions. (Nata, 2021b).

Maragustam expanded on Abuddin Nata's explanation by stating that the mind must be used correctly because sometimes it can be wrong, stuck, or act immorally, unable to distinguish between friends and enemies (Maragustam, 2015). Intelligent thinking is a gift from Allah SWT, with general intelligence or Intelligence Quotient (IQ) as an indicator. In addition to being predestined by Allah, intelligence is



also influenced by hereditary factors. Both mental and physical health are closely related to intelligence, highlighting the relationship between health, strength, and intelligence levels.

3. High-quality spirituality

The spiritual refers to the non-physical aspect of human existence, distinct from the physical body and the intellect. Its essence remains difficult to comprehend, beyond human understanding, with its undefined nature and form. This spiritual realm, which originates from and persists with God, determines the outcome of human actions, leading to either happiness or misery. Only God understands the true essence of this spiritual realm, which is often identified in Sufi texts and Islamic education as the "heart" (qalb) (Akbar & Alkhadafi, 2025).

Ahmad Tafsir argues that although the nature of the heart

remains unclear, its manifestations can be seen through emotional experiences. These include feelings such as sadness, anxiety, longing, patience, greed, despair, love, hatred, faith, and even perceptions of supernatural events such as visions of God, heaven, and hell. This perception, referred to as "seeing" in a supernatural context, is more accurately described as "feeling." The heart's ability to acquire *laduni* knowledge or *kasyf* is one of its functions (Tafsir, 2019).

When the heart is filled with faith, it becomes a refuge for Allah, and Allah fills it completely. People like this never stop remembering Allah, even when thinking about worldly matters. This state is called *dhikr*, which is remembering Allah continuously throughout one's life.

Nasharuddin explains that *dhikr* brings one closer to Allah and invites Allah's love and protection to those



who practice it. Conversely, neglecting to remember Allah causes Allah to withdraw His presence. The human heart, with its extraordinary abilities, can direct the mind, soul, and body towards virtuous deeds. However, its vulnerability to influence determines whether it tends to behave good or bad. Therefore, training and nurturing the heart is very important to cultivate a tendency towards goodness. Reciting dhikr ensures that the heart remains calm and spiritually enriched.

A heart full of faith exhibits different characteristics: upholding prayer, remaining calm when mentioning Allah's name, and reacting emotionally to the recitation of Allah's verses, which often leads to prostration and tears. Maragustam emphasizes that faith resides in the heart, illuminating the path toward righteous behavior and spiritual reward in the hereafter. Therefore,

Islamic education must be grounded in faith, as education without faith lacks purpose and substance. True faith serves as the foundation (Maragustam, 2015). Cultivating strong faith is essential for personal growth. Those who are steadfast in their faith will remain devoted to God, demonstrate good character in the face of global challenges, and refrain from immoral acts.

As mentioned by Maragustam, Abuddin Nata added that according to Ibn Sina's point of view, a well-functioning human heart or intuition can elevate a person to the level of an angel and bring them closer to perfection (Nata, 2021b). It is emphasized that the heart plays a central role like a king, while the five senses act as ministers. Guarding the heart is challenging because if it succumbs to sin, the senses will also commit sin. Therefore, continuous



education and redirection to God are very important for the heart (Nasharuddin, 2015).

From the lengthy discussion above, the main point that can be taken is that a person's spirituality depends on faith, which resides in the human heart and governs their life. Islamic education should prioritize heart development so that Muslims can manage their lives better. Ahmad Tafsir emphasizes that an important issue in education today is the lack of emphasis on faith development, even though faith is a guide for humans.

By prioritizing the development of the heart alongside the mind and body, future individuals can realize Ahmad Tafsir's ideal of a holistic human being. These individuals will have physically healthy and strong bodies, coupled with the intellectual ability to solve problems efficiently and possess extensive knowledge. Most importantly, their hearts will be filled with unshakeable faith in Allah SWT and respect for Him.

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These criteria must guide the objectives of Islamic education, which aims to nurture individuals who embody perfection in life.

The Relevance of Ahmad Tafsir's Criteria for Insan Kamil in Contemporary Islamic Education

The criteria for a perfect human being in the objectives of Islamic education in Ahmad Tafsir's view are relevant to contemporary educational needs. The criteria in question are having a healthy and strong body, being intelligent and clever in thought, and having high-quality spiritual qualities. These three criteria can support the implementation of the objectives of Islamic education today.

Given the challenges of contemporary lifestyles, education that pays attention to the physical health of students is very important. Good physical health enables students to be active, focused, productive, and supports success in learning (Adhianto &



Arief, 2023). The criteria proposed by Ahmad Tafsir are relevant to contemporary education, which emphasizes the importance of physical health as part of the development of students in line with the objectives of Islamic education.

Ahmad Tafsir emphasized that a perfect human being has intellectual intelligence criteria(Tafsir, 2019b). Some characteristics of intellectual intelligence include: critical, analytical, and innovative thinking skills(Susanti & Fadriati, 2024). Islamic education pays close attention to this aspect. In addition, Islamic education focuses not only on understanding religious knowledge, but also on science, technology, and general knowledge, so that students have a comprehensive understanding(Asbar, 2019).

Intelligence and a comprehensive understanding of science are not enough; they must be supported by high spiritual qualities, namely closeness to God and

strong morality(Tafsir, 2019). Given the current situation and conditions marked by globalization and materialism, this spiritual aspect is very important in creating a generation with strong moral and ethical values. Islamic education that focuses on spiritual development can serve as a counterbalance to the challenges of the times, such as moral degradation and identity crises. By strengthening spiritual qualities, students are taught to deeply understand and apply Islamic values, thereby making them not only intellectually intelligent, but also spiritually mature with noble character(Bahri, 2022).

Based on the three criteria of insan kamil proposed by Ahmad Tafsir, this reflects a holistic approach to education. The importance of balance between physical health, intellectual intelligence, and mental and spiritual health is relevant to the demands of contemporary education. Therefore, the author proposes the concept of insan



kamil proposed by Ahmad Tafsir to be adopted in contemporary education. Education based on these criteria will not only produce a generation that is competent in worldly aspects but also has strong ethical and spiritual guidance.

CONCLUSION

Based on the explanation above, the following conclusions can be drawn: First, according to Ahmad Tafsir, Islamic education aims to construct individuals with noble character. Ahmad Tafsir emphasizes that Islamic education should aim to shape individuals who are not only intellectually superior but also possess high spiritual qualities and noble character. Second, Islamic education in setting goals needs to pay attention to the criteria of insan kamil as mentioned by Ahmad Tafsir, which includes three main aspects: 1) Healthy and Strong Physically: Islamic education must pay attention to the physical health of students. Ahmad Tafsir believes that a

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healthy and strong body is an important component in the formation of insan kamil. Therefore, education must include aspects that support physical health, such as sports, healthy eating, and good living habits; 2) Intelligent and Clever Thinking: Islamic education must also develop the intellectual abilities of students. Ahmad Tafsir emphasizes the importance of intelligence and cleverness in facing various challenges in life. Education must be able to hone critical, analytical, and creative thinking skills; 3) High-Quality Spirituality: The spiritual aspect is a major component in Islamic education according to Ahmad Tafsir. High-quality spirituality means having strong faith, a close relationship with Allah SWT, and a high level of commitment to practicing religious teachings. With high-quality spirituality, a person will have high motivation to always follow the path of goodness and avoid all forms of sin. Future research can examine the effectiveness of



applying these criteria at various levels of Islamic education and their influence on the holistic character building of students. This can serve as a basis for developing better curricula and educational methods in line with the goal of developing perfect human beings.

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