



# **The Concept of Insan Kamil in The Morality of The Prophet Muhammad Saw from The Perspective of Quraish Shihab and Its Implications for Islamic Education**

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**Received: 19-10-2025**

**Revised: 07-12-2025**

**Accepted: 03-01-2026**

## **ABSTRACT**

Research on the concept of insan kamil is important to be reexamined in the midst of modern education, which tends to emphasize cognitive aspects and pay less attention to character building. Challenges such as a crisis of role models, moral degradation, and weak internalization of values demand an ideal model that can integrate spiritual, moral, and social dimensions. In this context, Quraish Shihab's thinking offers a relevant perspective, especially through his assertion that the Prophet Muhammad is the most perfect example of insan kamil. This paper aims to analyze the concept of insan kamil according to Quraish Shihab and explore its relevance to the development of Islamic education. The research uses a qualitative approach with a literature study method and content analysis techniques, which include the processes of reduction, thematic categorization, and critical interpretation of the works of Quraish Shihab and other supporting literature. The results of the study show that the concept of insan kamil offered by Quraish Shihab is applicable and provides an important basis for the formation of students who are faithful, knowledgeable, and have noble character. The example set by the Prophet Muhammad (peace be upon him) as insan kamil becomes a strategic model for the development of values, methods of exemplary behavior, and the direction of Islamic education that is more humanistic and holistic.

**Keywords:** *Islamic Education, Perfect Human Beings, Quraish Shihab, Role Models, The Prophet's Morals.*

## **ABSTRAK**

Penelitian tentang konsep insan kamil menjadi penting dikaji kembali di tengah pendidikan modern yang cenderung menitikberatkan aspek kognitif dan kurang memberi perhatian pada pembentukan karakter. Tantangan seperti krisis keteladanan, degradasi moral, dan lemahnya internalisasi nilai menuntut adanya model ideal yang mampu mengintegrasikan dimensi spiritual, moral, dan sosial. Dalam konteks ini, pemikiran Quraish Shihab menawarkan perspektif yang relevan, terutama melalui penegasannya bahwa Nabi Muhammad saw. merupakan figur insan kamil yang paling paripurna. Tulisan ini bertujuan menganalisis konsep insan kamil menurut Quraish Shihab dan menelusuri relevansinya bagi pengembangan pendidikan Islam. Penelitian menggunakan pendekatan kualitatif dengan metode studi pustaka dan teknik analisis isi (*content analysis*) yang meliputi proses reduksi, kategorisasi tematik, dan interpretasi kritis terhadap karya-karya Quraish Shihab serta

literatur pendukung lainnya. Hasil kajian menunjukkan bahwa konsep insan kamil yang ditawarkan Quraish Shihab bersifat aplikatif dan memberikan dasar penting bagi pembentukan peserta didik yang beriman, berilmu, dan berakhlak mulia. Keteladanan Nabi Muhammad saw. sebagai insan kamil menjadi model strategis bagi pengembangan nilai, metode keteladanan, serta arah pendidikan Islam yang lebih humanis dan holistik.

**Kata Kunci:** Pendidikan Islam, Insan Kamil, Quraish Shihab, Keteladanan, Akhlak Nabi.

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## INTRODUCTION

In Islamic teachings, all dimensions of religion can be classified into three main elements, namely faith, law, and morals (Amin, Putra, & Aimi, 2023). These three elements form a complete structure of Islamic teachings. However, in the reality of education and religious practice today, morals often receive less attention than the other two elements. In fact, akhlak is the essence of Islamic teachings themselves (Pallathadka et al., 2023), as stated by the Prophet Muhammad, "*Verily, I was sent only to perfect noble character.*" (HR. Ahmad). Akhlak here is not merely social ethics, but the main foundation in shaping believers and pious people as a whole.

One of the key concepts that emphasises the centrality of morals is insan kamil, which represents the ideal image of a perfect human being in Islam. This concept is interesting to study because it not only explains the pinnacle of human spiritual qualities but also offers a comprehensive educational paradigm that combines the dimensions of reason, morals, and spirituality. Prophet Muhammad is the main figure of insan kamil (Akbar, 2025; Hendawi, Murshidi, Hadi, Huda, & Lovat, 2024), because he not only conveyed revelation but also presented divine values practically through his exemplary life (Shihab, 2016). Thus, Islamic education should use the Prophet's morals as a model in shaping students who are faithful, pious, and noble, as emphasised in Law No. 20 of 2003 concerning the National Education System.

Several previous studies have attempted to explore the concept of insan kamil (the perfect human being) from various perspectives. For example, a study conducted by Natadireja and Nurachadijat evaluated education towards insan kamil from a philosophical perspective, focusing on an evaluative approach to moral learning (Natadireja & Nurachadijat, 2023). Another study by Ariani and Ritonga examined insan kamil from the perspective of Imam al-Ghazali, emphasising the aspects of *tazkiyatun-nafs* and self-control (Ariani & Ritonga, 2024). Unlike the two studies mentioned above, this article attempts to take a new position by exploring the exemplary morals of the Prophet Muhammad as a figure of insan kamil and its relevance to the Islamic education paradigm, particularly in the framework of the objectives, curriculum, methods, and evaluation of Islamic education.

Based on this gap, this paper aims to highlight the exemplary character of the Prophet Muhammad SAW in the framework of the concept of insan kamil by referring

to the thoughts of Quraish Shihab, an Indonesian Muslim scholar who consistently emphasises the importance of character as the core of Islamic teachings. Through a conceptual approach based on literature study, this article will explore how Quraish Shihab interprets *insan kamil* as individuals who represent divine values in real life, and makes the Prophet Muhammad SAW an ideal model worthy of reference in Islamic education. Furthermore, this paper will also examine the relevance of this thinking to the objectives, curriculum, methods, and evaluation in Islamic education as an effort to shape students who are not only intellectually intelligent but also spiritually mature and noble in character.

## METHODS

This study employs a qualitative approach, utilising a library research method (Hamzah, 2022). This approach was chosen because the topic being studied is conceptual, specifically exploring and analysing the thoughts of figures on the concept of *insan kamil*, particularly in the morals of the Prophet Muhammad, as per Quraish Shihab, and its relevance to the Islamic education paradigm.

The data in this study are qualitative, sourced from written texts, including both primary and secondary sources. The primary sources in this study are the works of Quraish Shihab, such as *Tafsir Al-Misbah*, *Wawasan Al-Qur'an*, *Membumikan Al-Qur'an*, and *Islam yang Saya Anut*. Meanwhile, secondary sources include other relevant scientific literature, such as books on Islamic educational philosophy, accredited national journals, previous research articles, and Law Number 20 of 2003 concerning the National Education System.

The data collection procedure was conducted using the documentation method, which involved identifying, classifying, and organising data from relevant documents and literature (Creswell & Creswell, 2018). The researcher read the text thoroughly and noted important aspects related to the concept of *insan kamil*, the morals of the Prophet Muhammad, and their relevance to Islamic education.

Then, the data analysis procedure was carried out using the content analysis method, which involves analysing the meaning contained in the works studied to find key themes, main ideas, and theoretical relevance. The analysis stages were carried out in three steps, namely, first, data reduction by filtering relevant information. Second, the data presentation is in the form of a systematic description organised by subtopics of discussion. Moreover, third, drawing conclusions by formulating Quraish Shihab's thoughts and relating them to the principles of Islamic education.

With this method, this study is expected to contribute to the development of an Islamic education model based on the exemplary character of the Prophet Muhammad SAW, which is oriented towards the formation of an *insan kamil*.

## RESULT

### 1. The Concept of Insan Kamil in Quraish Shihab's Perspective

The concept of insan kamil in Quraish Shihab's thinking is rooted in his view that humans are beings with divine potential that can be developed through knowledge, faith, and morals (Shihab, 2016). This potential is not merely theoretical, but must be manifested in concrete actions that shape personal qualities reflecting divine values. Therefore, according to Quraish Shihab, insan kamil is a human being who is able to unite the spiritual dimension with social life in a balanced and harmonious manner. Divine attributes such as compassion, honesty, patience, and justice become characteristics that live within humans, not merely abstract ideals.

Quraish Shihab consistently states that the most perfect and real figure of insan kamil is the Prophet Muhammad (Shihab, 2017). This is confirmed in Surah al-Qalam, verse 4, and corroborated by Aisha, may Allah be pleased with her, who stated, "The character of the Messenger of Allah is the Qur'an" (Ainussyamsi & Husni, 2021; Suryani, Ma'tsum, Santi, & Manik, 2021). Thus, the perfect human being is not a metaphysical concept far from reality, but is embodied in the person of the Prophet, who is a real model for humanity.

This finding also demonstrates that Quraish Shihab's thought is in dialogue with several notable figures in the tradition of Islamic thought. For example, Ibn 'Arabi describes the perfect human being as a cosmic being who is the most perfect reflection of the attributes of Allah (Amril, 2015). In the framework of Sufism, the perfect human being is the highest metaphysical reality in the human order of existence (Mukhtar, Hamzah, & Mahmud, 2023). However, Quraish Shihab does not emphasise the metaphysical aspect as deeply as Ibn 'Arabi. The meeting point between the two lies in the belief that the ideal human being embodies the attributes of Allah within himself. Still, Quraish Shihab offers a more practical and down-to-earth interpretation.

Quraish Shihab's thoughts on insan kamil are also related to the thoughts of Abdul Karim al-Jili. According to al-Jili, insan kamil is a figure who knows all of God's attributes and secrets and is able to absorb them into his existence (Danarta, 2021). He even refers to the Prophet Muhammad as the final and ultimate form of insan kamil (Kurniawan, Tamam, & Al-Kattani, 2021). This finding suggests that Quraish Shihab shares a similar line of thought, albeit with a more pedagogical and functional emphasis, positing that the perfection of the Prophet's character serves as the foundation for developing the ideal human being within the context of education.

In addition, the concept of insan kamil in Quraish Shihab's perspective is close to Muhammad Iqbal's idea. Iqbal defines insan kamil as humans who are

active, dynamic, creative, and aware of their potential as caliphs on earth (Masluhah, Afifah, & Salik, 2021). This finding confirms that insan kamil is not a passive creature, but an individual who lives life with spiritual awareness and social responsibility. This aligns with Quraish Shihab's idea that human perfection is determined by the extent to which one plays a role in bringing blessings to their environment.

To broaden the analysis, this study also draws a comparison with the concept of Übermensch, or superior human beings, proposed by Friedrich Nietzsche. Nietzsche suggested that humans must transcend conventional moral values and create their own meaning in life (Taneo, 2024), thereby freeing themselves from old norms that are considered debilitating (Rousseaux, 2023). However, these findings reveal a fundamental difference: Quraish Shihab's version of insan kamil places divine values at the centre of perfection, whereas Übermensch views humans as creators of values, detached from God. If an individual aims to draw closer to God, then the Übermensch negates God as the centre of meaning.

Thus, the results of this study indicate that Quraish Shihab's position falls between the classical and modern traditions. He is not as mystical as Ibn 'Arabi and al-Jili, but also not as secular as Nietzsche. He offers a concept of insan kamil that is moderate, applicable, and relevant to social life. This finding reinforces that Quraish Shihab's concept of insan kamil is highly relevant to the context of Islamic education, as it combines divine values, social piety, and the formation of noble character.

In Quraish Shihab's view, the goal of insan kamil is not only to shape intellectually intelligent humans, but also to create humans who become agents of mercy for the entire universe, capable of building a just and harmonious civilisation based on Qur'anic values (Shihab, 2013). This finding provides a crucial foundation for the development of an Islamic education paradigm that is centred on character transformation, rather than merely the transmission of knowledge.

## 2. Prophet Muhammad SAW as the Perfect Human Being According to Quraish Shihab

In Quraish Shihab's thinking, Prophet Muhammad SAW is the most concrete, complete, and applicable example of a perfect human being in human history (Shihab, 2016). Unlike theoretical concepts of the ideal human being, which are only understood metaphysically, the Prophet's perfection is manifested in real life through his behaviour, speech, leadership strategies, and social interactions. This makes the Prophet a model that can serve as a benchmark for character development throughout the ages.

This finding confirms that the perfection of the Prophet Muhammad SAW is not only in the spiritual dimension, but also includes social morality, emotional

intelligence, and intellectual acuity (Amstrong, 2013; Muhammad, 2024). Quraish Shihab understands that a perfect human being is not only someone close to God, but also someone who is able to manifest that closeness in their relationships with other human beings. The Prophet became an ideal figure because of his wisdom, broad vision, refined character, and ability to balance faith, reason, and action.

The harmony between faith, reason, and morals is the main foundation of the prophetic character that makes the Prophet a perfect human being et al(Bhat & ., 2024). These three elements do not work separately, but form an integrative unity that guides all of his behaviour. In teaching monotheism, the Prophet used a rational and wise approach. In leading the people, he combined spiritual sensitivity with social intelligence (Al-Mubarakfuri, 2014). In his morals, the Prophet was not driven by personal interests, but by the depth of his servitude and divine consciousness (Nata, 2021).

Prophet Muhammad also showed extraordinary concern for the weak and marginalised groups, such as women, enslaved people, and the poor (Arif, 2021). Quraish Shihab, through his work *Wawasan Al-Qur'an*, emphasises that compassion is the basic principle of the Prophet's morals, and from this compassion arise the values of tolerance, justice, respect for human dignity, and openness to differences (Shihab, 2013). This further reinforces Quraish Shihab's interpretation that the perfect human being is *rahmatan lil 'alamin*.

This finding also shows that the Prophet Muhammad demonstrated critical and contextual thinking skills. He not only conveyed revelations, but also read the social conditions of society and provided moderate, wise, and welfare-oriented solutions. A concrete example is the incident when the Quraish community fought over the honour of placing the Black Stone. The Prophet offered a peaceful solution by asking each tribal representative to lift the stone together using a piece of cloth, so that no one would be hurt (Al-Mubarakfuri, 2014; Asy'arie, 1999). This finding demonstrates the Prophet's ability in conflict management, cultural sensitivity, and emotional intelligence, which are characteristics of *insan kamil*.

The Prophet's exemplary behaviour in the face of hostility is a crucial characteristic of a perfect human being. In the event of Fathu Makkah, even though the Prophet had full power to take revenge on the Quraish who opposed him, the Prophet chose the path of reconciliation by declaring: "Go, you are all free." (Al-Mubarakfuri, 2014). This attitude shows an extraordinary level of forgiveness, nobility, and moral courage (Haylamaz, 2021).

According to Quraish Shihab, the Prophet Muhammad was not only a spiritual figure but also a true educator (*mu'allim*) (Shihab, 2017). Exemplary behaviour (*uswah hasanah*) was his main method of education. The Prophet taught not only through words, but also through real practices that touched the hearts

and shaped the character of his followers. This finding aligns with the view of Munawaroh et al., who stated that the Prophet is the most comprehensive source of Islamic educational methodology (Munawaroh, Hapsari, & Kholifah, 2022).

In addition, the Prophet not only taught "what is right," but also "how to be right" in the complex realities of life (Nasharuddin, 2015). This reinforces the understanding that *insan kamil*, according to Quraish Shihab, is not an abstract concept, but a model of life that can be emulated in Islamic education.

Overall, the results of this study confirm that the figure of the Prophet Muhammad as an *insan kamil*, according to Quraish Shihab, is a crucial foundation for the development of students who are intellectually intelligent, spiritually mature, and morally strong (Al Farabi, 2021). The Prophet is an ideal model of a perfect human being who can be used as a basic framework in shaping the character of a Muslim generation that is *rahmatan lil 'alamin*.

## DISCUSSION

### 1. *Insan Kamil* According to Quraish Shihab in the Perspective of Contemporary Education

Quraish Shihab's understanding of *insan kamil* illustrates the ideal human being, who is not only superior in spiritual aspects but also mature intellectually, emotionally, and socially. When analysed from the perspective of contemporary education, this concept shares a strong affinity with the idea of holistic education, which emphasises the complete integration of reason, emotion, and action (Moslimany, Otaibi, & Shaikh, 2024). This indicates that Quraish Shihab views *insan kamil* as humans who can embody divine values, such as compassion, honesty, justice, and patience, in everyday social interactions (Shihab, 2016). In the context of education, these values are not merely moral teachings, but are basic competencies that are urgently needed in facing the complexities of modern life.

Quraish Shihab's concept of *insan kamil* also emphasises that education should not be trapped in a model that only emphasises cognitive aspects. In many cases, educational institutions today tend to measure student success solely through academic achievement, even though education is actually aimed at shaping balanced and meaningful individuals (Halim, 2024). Quraish Shihab's approach offers a subtle critique of this condition, namely that knowledge without moral formation produces intelligent but unwise individuals. Thus, *insan kamil* becomes a philosophical foundation that can enrich the orientation of education to be more humane and profound.

Furthermore, the concept of *insan kamil* can also be interpreted as part of prophetic education, which is education based on prophetic values (Izurrohman, Azani, & Salim, 2023). The human values emphasised by Quraish Shihab, such as

siding with the weak, respect for human dignity, and the ability to combine spirituality with social responsibility, fulfil the elements of humanisation, liberation, and transcendence that are at the core of prophetic education (Saifullah, Fuadi, & Tanzeh, 2023). This paves the way for the world of education to develop students who are not only morally good but also capable of becoming agents of social transformation.

In the field of educational psychology, Quraish Shihab's concept of *insan kamil* is consistent with the development of humanistic educational ideas. The view that every human being has the potential to develop is in line with the beliefs of figures such as Carl Rogers and Abraham Maslow, who argue that education should facilitate the optimal growth of human potential (Chailani, Fahrub, Rohmatilah, & Kurniawan, 2024). If this potential is not nurtured, students will lose direction and experience a void of meaning. Thus, *insan kamil* provides a value framework for education that focuses on natural self-development, characterised by appreciation and respect for human nature.

Amid various moral crises, social polarisation, and the challenges of the digital age, *insan kamil*, according to Quraish Shihab, appears as a relevant concept for reorienting education. He emphasises that the task of education is not limited to producing competent students, but more importantly, to nurturing wise and empathetic individuals who are able to bring benefits to their environment. With this interpretation, *insan kamil* is no longer merely a theological concept, but a conceptual pillar that can inspire educational reform, particularly in the formation of character and public ethics.

## 2. The Figure of Prophet Muhammad SAW as *Insan Kamil* in the Perspective of Prophetic Education

Within the framework of prophetic pedagogy, the figure of Prophet Muhammad SAW as *insan kamil* discussed by Quraish Shihab offers a rich philosophical foundation for the development of education oriented towards values, morals, and humanity. The perfection of the Prophet's character, which is central to Shihab's thinking, demonstrates that ideal education is not only about shaping students' intellectual abilities, but also about building personalities that are in harmony with faith, reason, and action. In this context, the Prophet appears as an educator who not only teaches through words but also through consistent and authentic role modelling (Shihab, 2016).

The Prophet's example is highly relevant to the needs of today's education, which requires strong moral role models amid social change and a crisis of integrity (Anisa, 2024). The principles embodied by the Prophet, such as compassion, justice, respect for human dignity, forgiveness, and concern for vulnerable groups, are dimensions of prophetic education that need to be applied in nurturing the

character of students (Akhyar & Zalnur, 2024; Al-Mubarakfuri, 2014). Through Shihab's perspective, we see that the figure of the Prophet is not only a historical figure but also a pedagogical role model who can be the foundation for education that shapes humanistic and transformative individuals.

Prophet Muhammad also demonstrated critical thinking skills, the ability to read the social context, and sharpness in resolving conflicts fairly and wisely (Asy'arie, 1999). This character demonstrates that the perfect human being is adaptable in facing life's problems. In the field of education, this can be translated as the ability of educators to facilitate students' ability to think reflectively, consider various perspectives, and make informed decisions. Thus, the figure of the Prophet as understood through Shihab's perspective can be positioned as a reference in developing an educational model that combines cognitive intelligence and moral wisdom.

Furthermore, the Prophet's approach to delivering teachings through dialogue, personal interaction, empathy, and the use of gentle yet firm communication strategies can be understood as a pedagogical model relevant to today's student-centred learning approach. The Prophet provided space for individuals to ask questions, engage in dialogue, and even disagree, as long as it did not conflict with ethical principles (Al-Mubarakfuri, 2014). This approach shows that education should not be one-sided, but rather dialogical and provide space for the growth of internal awareness. This perspective aligns with Paulo Freire's concept of education that liberates and avoids indoctrination (Freire, 2014).

Thus, in Quraish Shihab's thinking, the figure of the Prophet Muhammad as a perfect human being is not merely a theological depiction, but an ideal prototype of prophetic education that is relevant to the modern world of education. Through the application of prophetic moral values, education can be directed to shape students who are not only intellectually superior but also possess empathy, social sensitivity, conflict resolution skills, moral integrity, and a concern for the public good. This is the important contribution of the figure of the Prophet as a perfect human being in formulating a more humane, reflective, and character-based educational paradigm.

### 3. The Role of the Prophet Muhammad as a Perfect Human Being in the Context of Contemporary Education

The role of the Prophet Muhammad as a perfect human being in Quraish Shihab's thinking has strong relevance to the humanistic educational framework, namely, education that views humans as beings with an innate potential for comprehensive development (Mustofa, 2022). In this perspective, the Prophet appears not only as a spiritual figure but also as a character-building figure who places humanity at the centre of the educational process.

One of the Prophet's key contributions to the humanistic framework is his emphasis on respecting human dignity (Yusup, 2024). In many accounts and explanations by Quraish Shihab, the Prophet showed respect, empathy, and appreciation for each individual regardless of their social, economic, or gender status (Shihab, 2017). Today's education, which often struggles with issues of bullying, intolerance, and social insensitivity, finds strong relevance in this exemplary model. The Prophet's attitude teaches that students must be treated as individuals with value and potential, not as objects that merely receive instructions.

In the context of social interaction, the Prophet demonstrated an extraordinary ability to build healthy, dialogical, and loving relationships. This quality is an important component of humanistic education that emphasises the emotional needs of students. The Prophet's approach, which prioritises dialogue and deliberation, reflects the importance of creating a safe and inclusive learning space that fosters the growth of self-confidence. This aligns with Carl Rogers' principle that the learning process is optimal when students feel valued, understood, and accepted (Kumari, 2024).

In addition, the Prophet appeared as a figure who was able to nurture individuals through the process of internalising values, rather than just providing verbal instructions. From Quraish Shihab's perspective, the Prophet educated his followers through consistent, exemplary behaviour, where his words, deeds, and emotional responses formed a model of behaviour that was easy for them to imitate (Shihab, 2016). This approach aligns with the essence of modern character education, which emphasises the importance of modelling and experience-based learning as the most effective ways to shape the moral character of students (Akbar & Alkhadafi, 2025).

The Prophet's role is also closely related to the concept of social education, which encourages students not only to be good individuals but also to be agents of social good. The Prophet demonstrated the ability to understand societal needs, respond to injustice, and take strategic steps towards building social harmony (Al-Mubarakfuri, 2014). Through Quraish Shihab's perspective, this role can be understood as the basis for developing students who are socially aware, empathetic, and able to contribute to solving public problems, a competency that is greatly needed in the modern era.

Thus, the role of the Prophet as a perfect human being, according to Quraish Shihab, not only provides a theological basis for Islamic education but also offers a practical model for the development of humanistic education that emphasises values, empathy, relationships, and humanity. In the context of character building and public ethics, prophetic values are important pillars for preparing students who

are emotionally mature, care for others, and are capable of becoming moral leaders who bring benefits to their social environment.

#### 4. The Implications of the Concept of *Insan Kamil* on the Direction of Islamic Education Today

The concept of *insan kamil* in Quraish Shihab's thinking offers a significant direction for renewal in Islamic education, especially in facing moral, social, and intellectual challenges in the modern era. From Quraish Shihab's perspective, *insan kamil* is not only a theological ideal of humanity but also a framework of values that can serve as a practical orientation for formulating more meaningful education. Contemporary Islamic education often faces the problem of reductionism, where learning focuses solely on memorisation, cognitive aspects, and academic achievement (Purba, 2025). Through the concept of *insan kamil*, the orientation of education can be shifted from merely delivering material to forming individuals who are balanced spiritually, intellectually, emotionally, and socially.

The first obvious implication is the importance of transforming the objectives of Islamic education. The goal of education is no longer merely to produce students who are obedient in ritual or excel in religious knowledge, but to shape individuals who can bring divine values into real life (Achadah, Wahidmurni, & Yasin, 2022). Values such as compassion, tolerance, responsibility, and honesty become core competencies that must be instilled from an early age. With this orientation, Islamic education has a strong relevance in shaping a generation that can respond to humanitarian issues, injustice, and global challenges in a more thoughtful and empathetic manner.

In terms of curriculum, the concept of *insan kamil* encourages the development of learning materials that are not trapped in the dichotomy of religious and general knowledge (Aji, Ziyah, & Mahwiyah, 2023). Quraish Shihab emphasises the importance of integrating knowledge and morals, so that the Islamic education curriculum needs to accommodate learning that fosters reflective thinking, problem-solving, creativity, and spiritual strengthening. Thus, the curriculum not only teaches "what is right," but also "why and how to do what is right" in concrete life. This integration is also in line with the direction of national education policy, which emphasises the Pancasila student profile and character building.

In learning methods, the implications of *insan kamil* are evident in the need for dialogical, empathetic, and humanistic patterns of interaction. Quraish Shihab emphasised that the formation of morals cannot be achieved solely through lectures or verbal instructions, but rather requires real role models (Shihab, 2016). This aligns with the prophetic pedagogical approach, which considers the example of the Prophet Muhammad as the most effective educational method. Thus,

teachers are required not only to be conveyors of knowledge, but also moral figures who demonstrate the values of integrity, justice, and compassion in their teaching practices.

From the perspective of educational evaluation, the concept of *insan kamil* implies that assessment should not be limited to academic achievement. Character evaluation, social skills, and moral development need to be given equal weight. This approach encourages the use of authentic assessment that measures students' ability to apply moral values in their daily lives (Komalasari & Masyitoh, 2022). This type of evaluation is more in line with the essence of *insan kamil* as humans who are capable of realising divine values in concrete actions.

Overall, the concept of *insan kamil* in Quraish Shihab's thinking provides a new direction for Islamic education to move towards a more integrative, humanistic, prophetic, and relevant educational model. Islamic education is no longer merely about transferring knowledge to the classroom. However, it has become a process of holistic human development, characterised by intelligence, morality, strength of will, and the capacity to be a blessing to their social environment. By understanding *insan kamil* as the ultimate goal of education, Islamic educational institutions have a great opportunity to produce a generation that is not only intelligent, but also wise and civilised.

## **CONCLUSION**

Quraish Shihab's concept of *insan kamil* positions humans as beings with divine potential that must be realised through faith, knowledge, and morals, with the Prophet Muhammad as the epitome of harmony between the spiritual, moral, intellectual, and social dimensions. The Prophet's example, based on compassion, justice, wisdom, and respect for human dignity, provides an educational model that emphasises holistic character development. This practical and down-to-earth interpretation of *insan kamil* aligns with the current orientation of education, which emphasises the development of character, critical thinking skills, social empathy, and emotional maturity. The integration of prophetic values with the concept of *insan kamil* provides a crucial foundation for the revitalisation of Islamic education, aiming to cultivate individuals who are not only intellectually intelligent but also noble in character and capable of making a positive contribution to social life in a modern context.

## **DECLARATIONS**

### **Author contribution statement**

Rahmadani Akbar served as the lead author, developing the research framework, conducting literature reviews, analysing data, and writing the final draft of the article. Mahmud Arif, as the supervising lecturer, provided conceptual guidance,

academic supervision, and substantive input throughout the research process and article preparation, ensuring that this research was conducted in accordance with scientific standards.

### **Funding statement**

This research did not receive specific funding support from any institution.

### **Data availability statement**

The authors declare that there are no conflicts of interest, either financial or personal, that could influence this research.

### **Declaration of interests statement**

The authors declare that there are no conflicts of interest, either financial or personal, that could influence the work reported in this article.

### **Additional information**

This article is the result of a conceptual study based on a literature review. The authors would like to thank Sunan Kalijaga State Islamic University, Yogyakarta, for providing academic support and facilities in the preparation of this research.

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