

INSAN KAMIL: THEOLOGICAL AND PSYCHOLOGICAL PERSPECTIVES

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ABSTRACT

Insān Kāmil is the symbol of one in attaining the perfect soul to reach the wonderful place in the eyes of Allah. Allah has sent a Prophet as a role model for man. All his life and very aspects of life he engaged in have been recorded or written by his companions. The concept of Perfect Man (*al-Insān al-Kāmil*) has been developed in many ways in Islamic thought. In a layman term (*‘awwÉm*), Perfect Man indicates simply the highest type of human being, personified in the Prophet Muġammad, whose moral standard and action was correspond with Qur’Énic teachings. But, in the highest level, the idea relates to ontologically and cosmology also in the theology perspectives as proposed by the classic scholars like Ibn ‘ArabĒ, Al-JĒĒ, Imam Al-GhazzĒ and so forth. In addition, there is also a term used by the psychological humanistic approach which externally resembles almost the same meaning with the term. In Islam, the clear way and guidance has been served for youngster to follow in order to portrait such good example in personality and human aspect of life. The youth have been presented by a role model who is known as *Insān Kāmil* that they can follow and imitate. In the realization of this matter, this paper will study about the definitions and concepts Insan Kamil by Muslim educators through theological and psychological perspective and applied a concept of *Insān Kāmil* in the development of youth.

Keywords: Insan Kamil, theological perspectives, psychological perspectives.

INTRODUCTION

Insān kāmil is a symbol that represents the highest level of man to be achieved. *Insān kāmil* was represented by the Prophet Muġammad with the actualization in his thought, action and good personality (Hossein Nasr, 1994; Murtadha, 1995; Takeshita, 2005). Certainly, Islam has recognized all messengers (*rasūl*) and The Last messenger, Muġammad as a good example (*qudwah Āsanah*) for all humankind (Hossein Nasr, 1994). Moreover, they have been chosen by Allah and has been granted with the perfection and guidance and thus, placed them in the highest rank among men. Allah mentioned in Qur’Ēn (*ĪĒrah Al-NisĒ*; verse 64):

“We sent not an Apostle (all messengers), but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and ask God’s forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed oft-returning, Most Merciful.”

Insān Kāmil is referred to as a Perfect Man (Toshihiko, 1966) which has been widely discussed by the Sufis. The acknowledgement of such term, due to Sufism is one of the discipline which recognized by Islam. Historically, the term *Insān Kāmil* was firstly used by ×usayn b. ManĒr al-×allĒj (m.309H). Later, this term has been developed and used widely by Ibn ‘Arabi (1164-1240) and continued used by ‘Abd al-KarĒm al-JĒĒ (Zakaria, 2001).

The concept of Perfect Man (*al-Insān al-Kāmil*) has been developed in many ways in Islamic thought. In a layman term (*'awwÉm*), Perfect Man indicates simply the highest type of human being, personified in the Prophet Muġammad, whose moral standard and action was corresponding with Qur'Énic teachings (Iskandar Arnel, 2007). But, in the highest level, the idea relates to ontologically and cosmology also in the theology perspectives as proposed by the classic scholars like Ibn 'ArabÉ, Al-JÉIÉ, Imam Al-GhazzÉIÉ and so forth (al-JÉIÉ, 2006; Abdul Majid, 1987). In addition, there is also a term used by the psychological humanistic approach which externally resembles almost the same meaning with the term, *Insān Kāmil* which is known as 'self-actualization' introduced by Abraham Maslow and 'self-ideal' or 'fully functioning' introduced by Carl Rogers (Nye, 1995; Schultz & Schultz, 2001).

In Islam, the obvious way and guidance has been served for youngster to follow to portrait such good example in personality and human aspect of life. The youth have been presented by a role model who is known as *Insān Kāmil* that they can follow and imitate. The question is, whether this concept of *Insan Kamil* can be observed and being realize by our youth nowadays? In the realization of this matter, this paper will study about the definitions and concepts *Insan Kamil* by Muslim educators through theological and psychological perspective and applied a concept of *Insān Kāmil* in the development of youth.

DEFINITION INSAN KAMIL

In perspective of theologically, *Insān Kāmil* is generally characterized by the personality of man which reflects the image of God and manifests the 99 names of Allah (Osman Bakar, 2007). Meanwhile, psychological perspective, actualizing the potential of *Insān Kāmil* is consider as performing and attaining the perfect potentials within man in term of mental, physical and spiritual development of human being (Hassan Langgulong, 1986).

According to Murtadha Mutahhari (2005) a definition of *Insān Kāmil* as such: In Arabic language, the two words; 'perfect' and 'complete' are close to each other but not exactly have similar meaning, and both have an antonym that is 'defective'. The difference between these two words is as follows: The word 'complete' refers to something which is prepared according to a plan, like a house and a mosque, and if any part of it is unfinished, it is incomplete or defective. But something may be 'complete' and yet there may exist more completion or many degrees higher than that, and that is called 'perfection'. 'Complete' is a horizontal progress to maximum development and 'perfect' is a vertical climb to the highest degree possible.

METHODOLOGY

This study has conducted a qualitative study to find out the information and data. The researcher also applied the critical analysis to understand, arrange and argue with all Muslim scholars. Critical analysis is about how we evaluate and understand other people's works, arguments, and thoughts. Later, the evaluations will be put together in one's ideas and arguments (Platts, 1981).

First, the secondary sources were used such as documents, theses, research and literatures which related to the topic. The researcher carried out library research and online data for example reading and analyzing written works and documents to examine, clarify, define and compare the concept of *Insān Kāmil* from two different perspectives.

Second, the primary sources of knowledge in Islam are used such as the Holy Qur'Ēn (trans. by Abdullah Yusuf Ali, 2000) was thoroughly searched. In searching the critical analysis of Muslim scholars, the researcher must determine the scholars that have studied, elaborated and discussed the idea of *Insān Kāmil*. As stated earlier, Muslim scholars like Mu'īyi al-DĒn, Ibn 'ArabĒ, 'Abd KarĒm al-JĒlĒ, and Imam Al-GhazzĒlĒ have suggested and popularized the concept of *Insān Kāmil* and have contributed to the concept of *Insān Kāmil*.

Third, in the contemporary Muslim scholars, the researcher found numbers of scholars those contributed in conceptualizing and explaining the idea such as Murtadha Mutahhari, Muhammad Iqbal, Hassan Langgulung, Osman Bakar and Kamal Hassan. Therefore, the researcher has conducted an interview with the respected scholars in psychology, Prof. Dr. Hasan Langgulung and a great and well-known Muslim scholar Prof. Dato' Dr. Osman Bakar. Researcher has closed an appointment with Prof. Dr. Hasan Langgulung and managed to conduct the interview session on Thursday, September 6, 2007 at his office, Institute of Education, International Islamic University Malaysia Gombak while, Prof. Emeritus Dato' Dr. Osman Bakar at his office, in Institute of Thought and Civilization (ISTAC), Damansara on September 13, 2007.

CONCEPT OF INSAN KAMIL – THEOLOGY PERSPECTIVES

A Concept from the Qur'onic View

Zakaria Stapa (2001) has noted a concept of *Insān Kāmil* as a term which is generally used even though it has not been mentioned in the Qur'Ēn and *adĒth* directly. The term 'Perfect Man' did not exist in Islamic literature until the seventh century of the Hijrah. It was first used in the Islamic world by the well-known Sufi, Mu'īyi al-DĒn Ibn 'Arabi well known as *al-Shaykh al-Akbar* among his followers. This term was widely use by the Sufis in the discipline of *taġawwuf* or Sufism. The Qur'Ēn itself never mention about *InsĒn KĒmil* or *al-KĒmilĒn* to refer to complete or perfect person as understood by the philosophical sufism. In the Qur'Ēnic words glossary prepared by Dr. Muġammad *asan al-omĒĒ*, the word *kamĒl* only mentioned five times in the verses (5:3, 2:185, 2:233, 2:196 and 12:25). So, the question embarks, if such term is not being mentioned by the Qur'Ēn, then where it was stated, since the sufis relate their concept of *InsĒn KĒmil* to the Qur'Ēn?

Man should realize why he has been created by Allah to this world. The promise made by Allah that he has created man for the purpose of submission to the Oneness of Him. Allah mentioned in Qur'Ēn (*sĒrah az-DzĒriyĒt* verse 56):

“I have only created Jinns and men, that they may serve Me.”

The station of servanthood in man is very high compared to other creatures and the most perfect among them is Prophet Muġammad followed by other prophets of Allah. Therefore, the term '*Abd* (servant) also refers to him and become one of his most beloved name. All the believers share with him the station of servanthood but differ in the degrees. So, *InsĒn KĒmil* is a real servant of God who realized and actualized the real objectives of his creation which is to submit himself totally to God. God then called the servant as '*IbĒd Ar-RaĒmĒn* and *al-Mu'minĒn*.

A Concept from Sufi View

From sufi group, the term of *Insān Kāmil* has been used firstly by ḡusayn b. Manġġġr al-ḡallġġj (d.309H). This term has been developed and used widely by Ibn ‘Arabġġ (1164-1240 CE) and after that by ‘Abd al-Karġġm al-Jġġġġ (Zakaria, 2001).

i. Muġġyi al-Dġġn Ibn ‘Arabġġ’s Point of View

The idea of Perfect Man introduced by Ibn ‘Arabġġ reflected idea of *Waġġdat al-Wujġġġd*. According to him, universe and its essence is an observation which starts, goes on and ends in Allah. According to him, beginning from Allah, with the guidance of a trainer, the Reality of the Holy Muġġammad (ḡaqġġqat Muġġammadiyyah) is finally reached. According to him, every being is programmed in a certain way. As a result of the changes on their programs and beings becoming mature, the "self" identification is released from the being. The "self" identification is relative. To release itself from the relative "self" acceptance of the being means to succeed in reaching the aim of Sufism. This concept is known as *Waġġdat al-Wujġġġd*.

The first means every prophet become the intermediary emanation (*fayġġ*) to the universe. The secondly, every prophets become the news giver and the *sharġġ’ah* upholder of God Almighty. Since the prophecy of Muġġammad (saw), the first authority come to an end and considered as the perfect. However, because of the universe and all existents in it still need for the overflow of existence continually, hence the cosmic authority is not final. The Holy people of the Household of Messenger and all the saints after them, believed as the successor of the cosmic authority (Amuli, 2006).

Islam is a personification of the divine cosmic order, the man of Islam who is conscious of his destiny realizes that he is himself, as physical being, also an personification of the cosmos, a microcosmic representation, *al-‘ġlam al-ġaghġġr*, of the macrocosmos, *al-‘ġlam al-kabġġr* (al-Attas, 1978:64). Hence in the manner that Islam is like a kingdom, so the man in Islam knows that he is a kingdom in miniature. All mankind is manifested the Attributes of the Creator, since “God created man in His own image”.

So, according to Ibn ‘Arabġġ, *Insġġn Kġġmil* is only refer to Prophet Muġġammad as absolute (*muġġllaq*) and nobody in this world can achieve this station except him. He also stated that the degree of person who called as *Insġġn Kġġmil* is lower than angel (*malġġ’ikah*). This is because man have the opposites attributes like vengeance and mercy, just and unjust, patience and angry (Yġġsuf Zaydġġn, 1988).

ii. Abd al-Karġġm Al-Jġġġġ’s Point of View

The idea of al-Jġġġġ about *Insġġn Kġġmil* was based on the idea of Ibn ‘Arabġġ. But he rejected the idea of Ibn ‘Arabġġ in *tanġġsukh* (reincarnation) of God. According to him, God The Most Glorious and Perfect cannot be attributed on the imperfect (*an-naqġġġ*) attributes. The existence of God can be reached by optimizing the heart and by that, man can cognize the manifestation of God (*tajallġġ*) (Al-Jġġġġ trans. by Misbah El Majid, 2006). God created the universe to reflect His perfection and He want to be known. Stated in Hadith Qudsi which is related in the Sufi thought: “I am the hidden treasure, and I want to be known. Then, I created creatures so that I can be known” (quoted from Yunasril, 1997).

Among human beings, Prophet Muġġammad is considered as *Insġġn Kġġmil* which he as a ‘mirror’ of perfect servanthood and morality as reflected in his sayings and actions. Other

prophets and saints inherit his perfection depend on their degree of closeness to God ('Abd al-KarĒm Al-JĒĒ trans. by Misbah El-Majid, 2006). But, he argued with Ibn 'ArabĒ in term that the degree of *InsĒn KĒmil* is the highest than angel.

Al-JĒĒ maintained that the Perfect Man can achieve experiential 'union' with the Divine Being. This 'union' is experienced not only by the prophets, from Ódam to MuĒammad, but also by others who reach the highest level of being (*wujĒd*) and become, as it were, the most select of the select (*khawĒĒ al-khawĒĒ*) (Yunasril, 1997). Al-JĒĒ also maintained that in every age the Perfect Man manifested the outward appearance and inner essences of the Prophet MuĒammad. The Perfect Man was thereby a channel through which the community could enjoy contact with the Divine Being. Al-JĒĒ's doctrine of the Perfect Man later degenerated into a belief that all holy men and mystics could achieve contact and 'union' with God (Al-JĒĒ quoted from Encyclopedia Britannica Online).

A Concept from Muslim Educators View

i. Prof. Dr. Hassan Langgulong's View

Prof. Dr. Hassan Langgulong has referred the concept of *InsĒn KĒmil* from theological perspective with citation from the *ĪadĒth qudsĒ* as follow:

On the authority of AbĒ Hurayrah, who said that the Messenger of Allah said: Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. It was related by al-BukhĒrĒ (Mushtaq Anis, 2004).

Hasan Langgulong explained about this *ĪadĒth* as such the eye of the heart is now fully open. As what has been said also by the Sufi, "If you look at people with these eyes (the outer eye), you do not like them, but if you look with the Eye of Reality, you can see that everything is perfect" (AbĒ al-xasan al-ShĒdhili quoted in Al-Jamal & Abdullah, 1998, p. 396). The man should see God's face in every face and send the love and the mercy to everyone.

Then, the final fruition can be seen on the *nafs* that listen to the orders from the darkness to the light (*nĒr*) which come from the perspective of the purity of the essence, the perfect *nafs* possessed by the completely realized man (*InsĒn KĒmil*). Likewise, the Sufi no longer "asks how or why" but turns to God as "the ears he hears through and the eyes he sees through and the hands he strikes through and the feet he walks with." (*xadĒth QudsĒ*).

Hasan Langgulong also mentioned that:

"If one man has guided by Allah according this hadith he can be called as perfect man, nobody can achieve *InsĒn KĒmil* only he has been inspired by Allah for example, *waliyullah* or saint. God has gived the Prophet 'Ilm *LadunnĒ*, the knowledge that transfer to them through God. In the Qur'Ēn also

mentioned about one who get knowledge direct from God, that is Prophet which has been given a knowledge directly from God.”

In the Qur’Ēn, Allah has mentioned: ‘MĒsĒ (Moses) said to him (KhiĪr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by AllĀh)?" (Q.s. *Al-KahfĒ*:65)

ii. Prof Dato’ Dr. Osman Bakar’s Point of View

Osman Bakar describe *InsĒn KĒmil* as follow:

The term *InsĒn KĒmil* was been used mostly by the sufis and developed in sufism. Most of ulama’ use the term refer to the term in the *taĀlawwuf*, because it is referring to a spiritual concept. To understand ‘perfect’ or ‘*kĒmil*’ we must first understand the conception of man. In sufism, God has created man in the image of God, meaning that God has given His divine quality to man in limited level not infinite. For example, we know that God is knowing, so, we able to know the difference between man and God is, knowledge of God is infinite but we are not. Plus, God is not ignorance we are ignorance. While we have attribute of knowledge we have also attribute of ignorance. But give us quality of mercy and knowledge. Forgiving, God is forgiving. We able to create because God also created. The point is, 99 names of Allah, this mean by ‘God has created man in His image’.

From the above statement, the researcher realized that the thought of Osman Bakar idea base on the idea by Ibn ‘ArabĒ and al-JĒĒĒ. This idea also has been mentioned by Zakaria (2001) where the characteristics of *InsĀn KĀmil* as one who has a good characteristic presented by him and try harder to manifest the ‘image’ of God. Man can have achieved it by going through the constant process of *tazkiyat an-nafs* or cleanliness of the self.

CONCEPT OF INSAN KAMIL – PSYCHOLOGY PERSPECTIVES

Psychology is derived from Greece word *psycho* mean mind and *logos* mean study. So, the definition of it is, the study of mind and self from scientific approach (Asmawati, 2004). Psychology use the term behavior very broadly to refer both to actions that we can directly observe and to inner processes such as thoughts, feelings, images and physiological reactions (Passer & Smith, 2001).

In Islamic perspective, psychology is known as the knowledge of self (*‘ilm al-nafs*). Soul according to Islam refers to two entities they are; spiritual aspect and physical aspect that are called as *fiĪrah* (man’s human nature) or *ĪabĒ‘ah* (man’s animal nature) (Muhiuddin, 1997). The true nature of human soul is also called a *fiĪrah* which is known as essence for humankind. According Yasien (1998) *fiĪrah* relates to man’s innate reality but it also means something for his beliefs, values and attitudes to life, his worldview and his interaction with his environment. He also added that *fiĪrah* cannot be viewed in isolation from man’s mind, conducts and institutions in the phenomenal world.

To fully functioning their psyche (*nafs*), his will and reason must conform to the Divine Revelation (Yasien, 1998). Through the heart, its faculty of intellect, and the guidance of

Divine Revelation, man is able to attain all levels of perception, even the knowledge of Allah in a direct and immediate way. When man recognize the function of spiritual consciousness, realised through the heart and intellect so that man may fully embody his roles as *khalîfah* and *'abd* on the earth (Yasien, 1998). So, man must recognize their psychological being to dig out their potentialities as perfect person (*Insān Kāmil*).

FiĪrah or internal reality of human being exists in all men. Like *ĪabĒ'ah*, it can be educated and developed. The Perfect Man (*Insān Kāmil*) is the one whose *fiĪrah* is successfully educating his *ĪabĒ'ah* where it no longer makes any movement without the permission of the *fiĪrah* (Muhiuddin, 1997).

i. Imam Al- Ghazzolo's View

According al-GhazzelĪ man has been given by God four elements in their self (*nafs*). In his dynamic interaction theory (refer to appendix 3) mentioned that man have the elements of *'aql* (mind), *shayĪĒniyyah* (satanic), *ghalāb* (anger) and *shahwah* (lust). If man can balance the elements of anger and lust and not following the satanic way it will be in balance than man can reach the highest ranking of the creatures (Yasien, 1998). In other word, man has given the faculty of justice for them to drive all the four elements.

'Aql and *shayĪĒniyyah* are opposing force of the soul that work through *shahwah* (appetite) and *ghalāb* (anger) towards constructive and destructive purposes. The animal force of anger and appetite are instigated by *shayĪĒniyyah* to revolt against *'aql* and to conquer it. *'Aql* on the other hand, because of its angelic element, seeks to control these animal forces and divert them through proper channels to make them useful to the soul. If *'aql* succeed in subjugating them, the satanic influence on man is weakened.

But, if the animal forces are instigated by *shayĪĒniyyah*, they rebel against *'aql* and conquer it, strengthening the wrong influence on man until it has complete control over the *'aql*, thus weakening the angelic element in man. So, all the faculties will be slave to *shayĪĒn* and following their wrong doing. This will activate the *nafs ammĒrah*. Allah said in *sĒrah MuĪammad* verses 24-25,

“Will they then not meditate on the Qur'Ēn or are there locks on the hearts? Lo! Those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein”.

To make it in a balance state and not following the satanic way is just by contemplate with al-Qur'Ēn because it is the key for all problems and matters. A balance of power is maintained when anger and appetite are controlled by *'aql*. The equilibrium of these three phases of the soul's development produce harmony state of that are conducive to the realization of the ideal person (*Insān Kāmil*). The table 1 shows the qualities that will be developed when one not balancing the elements.

Table 1: Quality of Elements

ELEMENT	DECISIVE	EXCESSIVE	BALANCE
<i>Shahwah</i>	Aneroxia, bulimia, physical suffer.	Greed, wickedness, hypocrisy, jealousy	Chastity, contenment, tranquility, fearful obedience
<i>GhaĪab</i>	Aggressive, amuk,	Pride, hatred, contempt	Courage, generosity, fortitude, endurance
<i>'Aql</i>	Stupid, slow, pessimisive	Crazy, psychotic	Knowledge, wisdom, faith, certainty

According to al-GhazzĪĪ (Yasien, 1998) through the faculties of rational soul, human being can attain to the various stage of the intellect. The highest position is marked by the attainment of the acquired intellect, which signifies that perfection is the highest form available for a human to reach.

ii. *Murtadha Mutahhari's View*

To regard real individuals as Perfect Man as who are built up on the model of the Qur'Ēn and not an imaginary and idealistic being, but a real and objective personality who exists in various stages of perfection at its highest level or even at slightly lower stages (Murtadha, 2001). The way of recognition of a Perfect Man is not only theoretically useful, but according Muthahhari (2001) man must also use the knowledge in following the ways shown by IslĀm to become a true Muslim and make society truly Islamic. The way is thus shown and the result is explained. To become perfect, man must balance between spiritual and physical entities. One may not become physically metamorphosed, but he may be mentally or spirituality transformed into an animal the like of which in wickedness and nastiness may not be found in the world. The Qur'Ēn speaks of those "who are in worse errors" and who are lower than quadrupeds (<http://www.al-islam.org/perfectman/title.htm>). How can that happen? Man's personality depends on his ethical and spiritual qualities, without which he would be a beast. Thus, a defective man may be lowered to the level of a metamorphosed being. Some may think this a fancy, but it is real and true (<http://www.al-islam.org/perfectman/title.htm>). So, a human being with a complex is defective, and one who worships a matter is imperfect and metamorphosed. Perfection in every kind of creature is different from perfection in another kind. A perfect human being is different from a perfect angel, and each has separate degrees of perfection. Those who have told us of the existence of angels, say that they are created with pure intelligence and thought in whom the earthly aspect, lusts, anger are absent, whereas animals are wholly earthly, and lack what the Qur'an terms as divine spirit (Murtadha, 2001). But man is a mixture of the two, both angelic and earthly, both high and low. This is described in JalĪĪ al-DĒn Ar-RĒmĒ, the poet, has turned it into a poem the translation of which is as follows:

"A narration says that the Glorious God created three diverse groups of creatures: The first group is the angels who are pure intellect, knowledge and liberality, and know only prostration. They lack every element of greed and passion, but are pure light, and alive with the love of God. Another group lacks knowledge altogether, and is fattened like animals in the pasture, they see nothing but the stable and fodder and are ignorant of both villainy and honor, The third group are human beings who are half angel and half donkey, the donkey half is inclined to the low and the other half is inclined to the sublime; one must see which half wins the day, and which one conquers the other,"

Human aspect consists all the three groups angel, animal and half angel and animal. In the discussion of Muslim scholars, they have divided all these into *nafs muĪma'innah*, *nafs*

lawwÉmah and *nafs ammÉrah*. The *nafs muġma'innah* categorized in the angelic group. Allah s.w.t. mentioned in the Quran,

“(It will be said to the pious believers of Islamic Monotheism): “o you the one in complete rest and satisfaction! Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)! Enter you then among My slaves. And enter you My paradise! (*Al-Fajr*: 27-30).

According to Yasien (1998), for man to actualize the *fiġrah*, man needs to gain control over the potential for wrong within himself. Wrong doing and breaking the divine law are decisive for man. Allah has bestowed man with the inborn capacity to distinguish between right and wrong. Although man is not born evil he is vulnerable to evil stimuli or external sources of misguidance. So, it need to be controlled and directed in accordance with divinely prescribed law. When it has fulfilled these, and attain a higher spiritual consciousness, it will be in dynamic entity and harmony with the spirit (*rĒĪ*). This is the level which called as *nafs muġma'innah* or the highest level of spiritual achievement (Yasien, 1998). The achievement of human at this level can be declared as attaining the stage of *InsĀn KĀmil*. The lowest level of the *nafs* is the *nafs ammÉrah* or the commanding self. This state is the negative psychic force in man, the seat of his egoistic and selfish drives. Allah s.w.t. mentioned in the Qur'Ēn;

“And I swear by the self-reproaching person” (75:2).

It is the inner guide that direct man to the truth, and stand mid-way between the negative tendency of *nafs ammÉrah* and the positive tendencies of *rĒĪ* and *'aql*. *Nafs* also has a negative character in the Qur'Ēn through being called an *nafs al-ammarah bi's-su* (the self-commanding evil) (Yasien, 1998). This self is totally submitting to carnal desire. Also in the Qur'Ēn says in Chapter "The Man (*al-InsĒn*)"; verse 2:

"Surely we have created man from a small life-germ uniting' (itself):
We mean to try him, so we have made him hearing, seeing. Surely we
have shown him the way. He may be thankful or unthankful."

This means that he has been granted many talents and left free to show whether he deserves a reward or punishment by his acts, whereas other creatures do not possess such deservedness, He must choose his own way and attain perfection through moderation and equilibrium and by employing all his talents (Murtadha, 2001).

iii. Prof. Dr. Hassan Langgulong's View

Dr. Hassan Langgulong (1986) is among of contemporary Muslim educator who mentioned about *InsĒn KĒmil* and mental health. He mentioned that perfection (*kamĒl*) of man refer to the degree of nearness (*qurb*) to God. The nearness toward Allah is not explained in quantitative way but in the qualitative way. So, to achieve the perfection or *InsĒn KĒmil* man should go through the qualitative changes process until they feel and achieve the nearness toward Allah. In the interviewing session between Dr. Hassan Langgulong he explained that man born and inherit some aspects of their parent, for example the physical, mental and psychological aspect.

For example, if their parent physically has fair skin you will get fair skin. But mentally and psychologically, if your parent is clever you

will also be clever. This we call as capability. It looks like a clear glass, what you inherit from your parent.

Then he added;

But, it does not mean that if my parent is brilliant, then I must also brilliant, why? It is because of education. If we don't go through education, the potential will not be developed. Education is a process of upgrading the abilities. So, one has capability by both heredity or educational aspect. Education is also aims towards fulfilling one's capabilities. That mean, there is possibility for someone to be fully functioning individual in term of physically, mentally, intellectually, spiritually, if all these been developed. It means that an individual can develop to fulfill their own capability. This is what we mean by *InsĒn KĒmil* through psychological perspective. So where is this person? This person exists but is rare to be found.

Mujtaba (2005) also has stressed this idea that every human being who is born in this world, aspires to its own perfection in accordance with its innate nature and its inborn intellect. The innate love for perfection is strong in the human being, therefore they try to overcome every hindrance that encounter for them. He also mentioned that man's perfection does not depend on physical matter but the real perfection lies in liberating himself from physical pleasures (p: 20).

iv. Prof. Dato' Dr. Osman Bakar's View

The most important thing is the complete realization of spiritual qualities. Man is not just looking for the fulfillment of needs at material or physical level but also seeks to fulfill the needs of moral and spiritual levels. If we can realize those qualities we become knowledgeable, wise, just, forgiving and compassionate. These virtues and many others that Islam want them to be developed in one's self. Therefore, the Perfect Man is the one who already actualized such virtues in himself and live with them. And that is also the model of the Perfect Man that we need to develop in each single individual in the society.

The Sufis wrote extensively about this thing. It is only through education and learning that we can develop the virtue qualities by educating the heart and change the spiritual conditions within us from ignorance to knowledgeable, from unjust to just and so on. We also must overcome our carnal desire not to become nafs *ammĒrah*, *lawĒmah*, it also about heart that we need to think about all these things because it is not about outward or external changes but it is about inward and internal changes.

Education is about how to realize the potential qualities within us. They are seeds that soon will grow as plants. Every newborn child was born with qualities which is a part of divine plan. All prophets are Perfect Man because they realized all the qualities and undermined the opposites. Prophet is model of Perfect Man. The most important thing in *InsĒn KĒmil* is the fullest realization of spiritual qualities.

INSAN KAMIL IN YOUTH DEVELOPMENT

The issue of autonomy revolves around the struggle that adolescents undergo to establish themselves as "independent, self-governing individuals – in their own eyes and in the eyes of

others” (Steinberg, 1999). There are typically three types of autonomy – emotional (wanting to become less emotionally dependent on parents), behavioural (ability to make independent decisions) and value (forming own code of value and morals).

It is worth noting that according to Steinberg (1999), moral reasoning and psychosocial problems related to it such as bullying are among the issues that adolescents will have to deal with in their struggle to obtain autonomy, the process to establish themselves as “independent, self-governing individuals – in their own eyes and in the eyes of others” and, value autonomy – the formation of adolescents’ own code of values and morals.

The moral reasoning used by individuals, and, adolescents at these two stages involve a deeper level of moral reasoning than individuals did in the previous pre-conventional level. Now, they reason that maintaining proper conduct is necessary not merely out of fear of punishment or for the desire of reward, but because such actions will affect the well-being of other members of society as well as the society. This therefore demonstrates that there is a shift from personal interest to the interest of other individuals and the society at large and thus signifies a higher level of reflective thinking about the actions they make. This is also supported by Moshman (2005), who talks about “moral rationality” - the power that adolescents must contemplate about abstract issues like moral values rationally.

Therefore, in these days, most of the youth select and chalk out a program for his life according to his own choice and sometimes does not incline with religious teaching. This time is so crucial that if a proper program is not selected and a proper path not chosen, one would have to suffer its consequences forever, and the realization would come only when there is no recourse except to face shame and humiliation, while regret is not cure (Ali Dwain, 2005).

Moreover, at this modern age, people and the youngster, need individuals who can be their own role model. They imitate the way they behave, speak and dress as just like them. The role model chosen must suits their age. To illustrate it, youth would choose role model among any prominent entertainment and sports figures whereas an adult would choose a prominent figure in our society. Therefore, to lead people to the truth and the best morality and behavior is to bring back the idea that the Prophet, his companions and his followers among the *MujÉhidÉn* and Muslim scholars are among the best role models for man in every aspects, stages and ages (Jasmin, 2007). Thus, they will exercise freely their belief what they had learnt from our educational system and they are what they had observed from their society at large. Their act affected the social system without doubt.

Moreover, at present man-made values are indirectly taught across the curriculum and directly as a subject. The school culture, referring to the total environment, physical and non-physical both, has an influence for embedding values in the moral aspect. All over the world, the major process of educational renovation for ideological orientations has remained secularistic in character and the concept of permanent values as embedded by our Holy Prophet Muġammad in the teaching-learning process has not been put in the curriculum. It is only the education based on permanent values can withstand the test of time (M. Mahdi Allam, 1998).

Faith in God and His Prophet and all that is holy may be likened be a shelter from the troubles of life, from the conflicting opinions, from excitements and temptations. Youth must

have faith to bind and stand firmly on the right path, guiding their conduct and safeguarding it from taking a false direction. Allah said in Holy Quran:

“O you who believe! Fear Allah, and believe in His Messenger, He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful” (57: 28)

In other verse:

“Verily, this is My way, leading straight: follow not other paths: they will scatter you about from His Path: Thus does He command you, that you may be righteous.”

(6: 153)

Qualities and Conduct of the Youth

Youth is a human most asset for the society. They are like a chain for it to continue its integrity and inherit the values and culture. This asset is made up of two important components that are; the spiritual value and the actual physical force or the main power of our youth. Each part of it needs to be protected and guided by the earlier generation. According Erik Erikson, youth is the period known for the formation of personal and social identity and the discovery of moral purpose (Schultz & Schultz, 2000). Adolescent asks himself: "Who am I? Who do I want to be?" Like toddlers, adolescents must explore, test the limits, become autonomous, and commit to an identity, or sense of self. Distinct roles, behaviours and ideologies must be tried out to select a suitable identity. Role confusion, inability to choose vocation, sexual orientation and one's role in life is resulted from the failure to achieve a sense of identity (Bark, 2000). Thus, knowledge regarding the purpose of mankind and human capability and all related to man existence must be described clearly accordingly to the Holy Qur'Ēn and Sunnah. This approach will help the youth associating their life with Islam. As such, all the questions above which puzzle our generation nowadays will pass by. Thus, enable our generation to live with more positive life and not to forget the living in accordance with Allah's will as Allah said:

Is one who worshipping devoutly during the hour of night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord- (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition."(39:9)

Human being stands between animal and angel, and composed within him both animalic and angelic elements. His unique characteristic is intelligence (*'aql*). Man can rise to the angelic level if they can trigger the intellect and control the animalic elements. Allah has created all bodily organs and faculties of the soul to help man to realize his *fiĪrah*. Al-GhazzĒlĒ emphasized that the realization of *InsĒn KĒmil* can be achieved only when the intellect has been fully utilized. Thorough knowledge is, to al-GhazzĒlĒ as a prerequisite for the application of the intellect (Abdullah, 2005).

The ideal of the Youth

There are many articles and research mention about *InsĒn KĒmil* but there were only few deep and specific studies on the application of the concept of *InsĒn KĒmil* towards youth. Researcher only found the book entitles '*Muhammad InsĒn KĒmil*' by Seyyed Hossein Nasr (1994) that mention about Prophet Muġammad as *InsĒn KĒmil* and his role as perfect model for the youth. When come up with the question of 'who is *InsĒn KĒmil*?', Hossein Naġr (1994) also jotted down that prophet Muġammad SAW is a primer model of *InsĒn KĒmil*. According to him, Prophet Muġammad is a Perfect Man which can't be denied. He was like the evergreen mirror who represent the 'perfect youth' who is suitable to be exemplified in every space and time in the past, present and future.

Undoubtedly, the stage of youth is so distinctive if we highlight the development of human as individual. The position of the prophets as the paradigms and model makers in Islam gives the Islamic concept of prophethood a unique characteristic. Their main responsibility is thus leading and guiding humanity to the truth by being the true living embodiment of the Message of God and not the incarnation of God. Man is thus originally innocent, sinless, good and peaceful and the role of the prophets is a positive one; that of guidance and being paradigm and not a negative one (Seyyed Hossein, 1993).

Man, still in need of prophet guidance even though God has bestowed mankind with Divine Guidance. This is due to the nature of prophecy (Jasmin, 2007). The work of prophetic is not limited to convey Divine knowledge from God because the responsibility of the prophets is partly to provide the living example of the Divine Message. Yet, their message should be practical so that the rest of humanity, like them, is able to copy and follow them.

As a youth also, they have been granted by Allah as the best people (*Khayra Ummah*). Allah has mentioned in Qur'Ēn:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors. (3:110)

As such, we have the opportunity and possibility to be part of the *Khayra Ummah*. As our life, will become the history of mankind. As being part of it, we also become an example for our next generation. Being such an example, we are considered as a living proof of the teachings of Islam. Thus, being *InsĒn KĒmil* is not confine to our Prophet or to those who living around his age but we can also be a part of *InsĒn KĒmil* and be part of *KhalĒfah* that rules this world in the name of Islam. To be qualified as the *KhalĒfah* and *Khaira Ummah* we must reach to the title of *InsĒn KĒmil*.

Few might think to follow our Prophet is impossible as he is one of the Prophets. Moreover, '*iġmah (ma'ĒĒm)*' is bestowed upon all the Prophets. It is only with Allah's guidance that all these Prophets could refrain their heart from evil or sins. (Jasmin, 2007). Allah SWT said:

And had We not given the strength, thou wouldst nearly have inclined to them a little. (17:74)

For such reason, to eradicate such thinking is not an easy task. People tend to answer such practical question with theoretical approach. Yet, we must give an answer not just put forward the Holy Qur'ân and Hadîth as it references, but we should put it side by side with an exemplar living that is those who follow the footsteps of Prophet such as his companions, the prominent scholars and Imams and other prominent contemporary figures. The Holy Qur'ân mentioned that we should love those who sacrifice themselves for Islam. Thus, we are not supposed just to make our Prophet as a role model but also all who live and died for Islam. Holy Qur'ân:

O ye who believe! Be ye helpers of God: as Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work) of God?" Said the disciples, "We are God's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed, against their enemies, and they became the ones that prevailed (61:14).

That first generation of Islam reach its peak of their supremacy and glory in their life as they focus on two things: firstly, associating their lives such as their words, acts, beliefs, lifestyle with the teachings of Islam and secondly, they spread the teachings of Islam as they have understood them perfectly they that were chosen by God as His *Khalîfah*. They fight for Islam with brave heart and patience (Abdullah Nasih 'Ulwan, 1998). As Allah SWT mentioned:

Behold, thy Lord said to the angels: "I will create vicegerent on earth. "They said:" Wilt Thou therein one who will make mischief therein and shed blood? -whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (2:30)

An Approach to the Path of Ins'ân KÉmil

The concept of perfect man must be based on the well-founded faith (*'Éman*). Faith is like a light which guides its bearer on his way. Faith is a belief that affirms within man which led their life and decision. This belief must make to Allah and this will attain the strength of morality. This belief will not make man stay apart from truth and Allah will always guide them (Yusuf Qardawi, 1985).

A young person is like a first-time traveller that needs map and compass in his journey. Thus, the care of our youth should take the form of bringing them up in such a way that they become their own supervisors. The best way is to prepare them with spiritual needs (M. Mahdi Allam, 1998).

To attain faith, it is also through devotion or *'ibÉdah*. *'ibÉdah* is the prime action of man and as the purpose for man's creation and existence, saying that it is to serve God and the act of service on the man's part is called *'ibÉdah* (Syed Muhammad, 1978). *'ibÉdah* refers to all conscious and willing acts of service for the sake of God alone and approved by Him. By performing *'ibÉdah*, man can succeed in curbing his animal and carnal passions and has rendered submissive his animal soul, making it subject to the rational soul which is the higher soul than the lower, animal or carnal soul.

Murtadha (2001) also explained the important of devotion (*'ibÉdah*) in reaching the station of *InsÉn KÉmil*. One of the human values confirmed by Islam is devotion, which is communication with God. Of course, in Islam every act performed for God is devotion. Having a job and a trade to support oneself and one's family and to serve society is a form of devotion. But devotion, in its special sense, is a private communication with God in prayer, remaining awake for vital acts at nights (*tahajjud* prayer) and others, all of which are part of religion and cannot be omitted.

Sometimes this way of devotion becomes fashionable in an Islamic society, and once one gets used to it, it is difficult to observe moderation. Such a person cannot say to himself that God has created him as a human being, not an angel. As a human being, he should develop every aspect of himself harmoniously (Murtadha, 2001).

There are two dimensions involved in the process of *tazkiyyah al-nafs*. One should go through this dimension with perfection. These dimensions are; firstly, all the religious ritual that in the form of commandment. It will give a direct effect to the growth of human spiritual for instance prayer, fasting, reciting al-Qur'an and *murÉqabah*. Secondly, it involves with the entire God's commandment in the form of avoidance and forbidden. This aspect deals on asking mankind to preserve his or her seven vital organs such as eyes, ears, tongue, stomach, sexual genitals, legs and hands (Zakaria Stapa, 2001). Allah said in Quran:

Many are the Jinns and men we have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning) (7:179)

This verse indicates that by preserving seven vital organs will enable mankind to hinder wrong doings and evil deeds. The mechanisms which have been mentioned must be done with the existence of *al-iÉsÉn*. In addition, we as human must know all aspects of human nature and man weaknesses especially regarding human desire as to hinder the degradation of human soul (Zakaria Stapa, 2001, 56-59).

The development of *InsÉn KÉmil*, we also need to discuss the aspect of education (*tarbiyyah*). It is to educate our youth undoubtedly it rested on the shoulder of parents and educators. We should encourage them in search of knowledge as such aspect enables them to open their mind, heart and soul to absolute truth of life.

The main important thing to be stress out to our youth nowadays is through an education that is the importance of sense of enthusiasm, dedication and patience in their thought, heart and feeling in *jihÉd* (Ismail R. al-Faruqi, 1981). Especially in this era, Islam has been met its downfall since the fall of Baghdad. Nowadays, many enemies of Islam launch strike to Muslims in many forms (Abdullah Nasih Ulwan, 1998, pp. 688). Thus, Islam remain as one of the existence religion in this world as only few appear as a living Muslim as stated in our holy Qur'Én. As to reflect, the attitude of Muslim themselves nowadays reflect the state of modern Muslim belief. Even no longer Islamic Law rules Islamic country can be seen.

Besides, the Curriculum for Values Education must content a value which is drawn from the Holy Quran like the ones reflected through the Holy Prophet's Qur'Énic teaching process. The reflection of these values through the student's behaviour would be the product of teaching-learning process and would be seen in the widening relationship; between his or her

family, peers and school or university and this would ultimately be expanded to national and inter-national levels in the days of their lives in future. These values should be repeatedly taught at every level of teaching. Though the values taught would be the same, the scope and emphasis would differ according to the depth and complexity of the issues discuss and parallel with the maturity level of the students. These values would not be listed in any hierarchy of importance, but would be instilled in the personality of students suited to their level of cognitive level during any lesson (Manzoor al-Haque, 2007). These values regulate as a motive-valence for living peacefully on this biosphere on the doctrine of mutual respect; for the development of human self; for disciplining life within the boundary walls of the permanent values embodied in the Holy Qur'an, the only code of life on this earth. (Manzoor al-Haque, 2007)

If youth uphold the Islamic teaching in term of *'aqÉdah*, *sharÉ'ah* and *akhlÉq*, there are certainly can fulfil the concept of *InsÉn KÉmil*. Youth as being a part of society must all be a good example for other people and they also must perform of a duty as *KhalÉfah* and be the best *Ummah* (Khayra *Ummah*) by following the commandments Of Allah and our Prophet (SAW). Undoubtedly, Islam recognizes Muhammad as '*qudwah Áasanah*', the 'Perfect Man', the 'Perfect Saint', or 'Universal Man'. Yet, our youth also in need of a role model from their parents, family, friends, teachers, leaders and society especially Muslims as to enable them to understand the meaning of Islam because the process of learning not just through reading but mostly come through observation. Thus, all for us must able to follow the act of our Prophet.

The Qur'an instructs Muslims to pattern their lives after Muhammad because he is the perfect pattern of human life conduct. Prophet able to produce such tremendous generation that is His Companion as he repeatedly and determinedly acknowledged that he did nothing but that which Allah had revealed to him (Jasmin, 2007). Allah SWT said:

Say;" I tell you not that with me are the treasures of God, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind held equal to the seeing?" Will ye then consider or not? (6: 50)

The preparation of youth for the future life is the natural duty of the family, relatives, friends, relatives, and teachers and indeed of the state. It is necessary that our method of guiding our youth should be practical based on understanding of their tendencies and instincts, relying on a minimum advise, depending mostly on our good examples in conduct, and endeavouring to initiate them in an atmosphere of healthy habit which are based on their sublimated form (M. Mahdi Allam, 1998).

CONCLUSION AND DISCUSSION

These terms 'potential' and 'fulfillment' - or 'actualization' or 'completion' - are of course originally from Aristotle (d. 322 BC), formulated nearly three centuries before Christ. He based his physics upon the notion that any movement is a translation of a potentiality into an actuality; so, a football lying on the ground has the potential of movement which will be actualized when it is kicked; a block of marble has the potential to be a statue which is actualized by the sculptor. When it is actualized, it reaches a state of perfection which has connotations of reaching its intended state, its final condition, a state of completion; in the

Arabic, this word *entelechy* became translated - as a kind of technical term - as *kâmil*, as in *al-Insân al-Kâmil*, the Perfect Man (Jane Clark, 2001).

As the role model who transcends history, Prophet Muhammad is *al-Insân al-Kâmil* who affects Muslim life today. Muslim refer to the Qur'an and Sunnah as the fundamental sources of Islam. The Qur'an commands Muslims to follow the pattern of life exemplified by the Prophet Muhammad because he is the 'perfect pattern' of human being sent by God to show the ideal and perfect life. To accomplish this task, every Muslim must study the *Sunnah* as to follow his footsteps and implement his instructions.

In the recent years, the government and society have begun to pay more attention to the young generation who are the prominent and asset for nation development. To encourage their abilities and guide them from being misguided, there are various establishments, societies, newspapers, magazines and special ministries focusing on youth affairs. Such attention is because the time of youth is most precious stage through the lifespan of human development (Ali Dwain, 2005).

Since the advent of first religion in the realm of global world, each religion has centered their discourses around three main realities; reality of God, reality of the world and the reality of man. But the major focus of God's act of creation is 'man' which had been created by God in His own image. Even, each word in the revelations is attributed to man since man is the real objective of creation.

There is tradition that popularized by the Sufis mentions that God had created the world to make Himself to be known, or in another word, the world being a 'mirror' which manifesting the perfection of God's names and attributes. But it is only in man that the perfection God's attributes can be manifested perfectly. The individual man who has an ability to actualize the potential of manifesting God's names and attributes is known in the sufi literature as *Insân Kâmil* or Perfect Man. For the Sufis, especially Ibn 'Arabî and al-Jîlî, each individuals of human being are potentially *Insân Kâmil*. This idea later on developed by Ibn 'Arabî and finally made perfected by al-Jîlî in his book *al-Insân al-Kâmil fî Ma'rîfat al-Awâ'il wa al-Awâkhir*. Before them, there are no such terms like '*Insân Kâmil*' applied in the sufi literature.

Though the term is also used by the psychological humanistic approach which externally resembles almost the same meaning with the term, *Insân Kâmil* which is known as 'self-actualization' introduced by Abraham Maslow and 'self-ideal' or 'fully functioning' introduced by Carl Rogers but it must be noted that, since the concept of *Insân Kâmil* developed within the Islamic tradition, therefore it is not fair to say that the ideas introduced by Maslow and Rogers is absolutely equal to that of *Insân Kâmil* in Islam.

The basic concept of *Insân Kâmil* or Perfect Man has been discussed by many Sufis and philosophers. Basically, this idea is based on the concept of *khalîfah* in surah al-Baqarah (Qs. *Al-Baqarah*: 30). The term *khalîfah* itself are regularly mentioned by Ibn 'Arabî especially in his *al-Futûhât al-Makkiyyah* and *Fuâ'id al-ikam* while discussing about man as microcosm (*al-Élam al-ÎaghÉr*). The term 'microcosm' was very popular term used by the philosophers like Ibn Sînâ and *al-Ikhwân al-ØafÉ* while they described the comprehensiveness of human being, physically and psychologically.

Physically, human body composed all terrestrial elements from material and vegetative elements while psychologically, man is integrated being who integrate angelic, animalic and even satanic attributes. All of them were integrated in one's self with balance in accordance with *fiġrah* which is the character of *al-DĒn* itself (Qs. *Al-RĒm*: 30).

The basic idea of *InsĒn KĒmil* is also discussed by al-GhazzĒlĒ in many of his books and epistles especially in his magnum opus, *IġyĒ* ' *UlĒm al-DĒn*. Al-GhazzĒlĒ also based his concept of man as microcosm. Most part of the *KitĒb fĒ 'AjĒ'ib al-Qalb* in *IġyĒ* discussed this idea. In his epistle, *al-Ajwibah al-GhazĒliyyah*, al-GhazzĒlĒ also mentioned that the relationship between God and the world is resembling and symbolizes in the relationship between human spirit (*rĒġ*) and his body. This is known by 'knowing God through similarities and symbolizations.' He based his idea on the Sufi tradition; "those who knew himself, knew God."

Practically, human potential as *InsĒn KĒmil* can be actualized through self-education. It is already well establishing in *talġwwuf* from which the concept of *InsĒn KĒmil* originally developed and implemented practically by the Sufis in their tradition. They developed the system of self-disciplining (*muġĒhadah*), purification of the soul (*tazkiyyah al-nafs*), emptying one's self from blameworthy attributes (*takhliyyah*) and to fulfill it with the praiseworthy attributes (*taġliyyah*) based on the teachings of the Qur'an and Prophetic examples.

All these methods can be applied in the educational system with some adjustment depend on its suitability in the society and its condition. But, the first thing to do is to free the educational system from the secularistic world view and the process of secularization which resulting desacralization of knowledge and and the *fiġrah* of man. Since the idea of *InsĒn KĒmil* developed from the concept of *fiġrah*, that means, to actualize the potentially Perfect Man, one must first return to the innocent *fiġrah* which relates with the covenant (*mithĒq*) made by human beings in the presence of God where all spirits declared the essence of *tawhid* and full obedience to Him alone (Qs. *Al-A'rĒf*: 172). It is by embracing Islam as the only way of life (Qs. *Ēli 'ImrĒn*: 19, 85; *Al-MĒ'idah*: 3).

By constantly confessing and repeating the declaration (*shahadah*); 'there is no god except Allah,' in parallel with constant process of *takhliyyah* and *taġliyyah*, one can attain witnessing (*shuhĒd*) the Truth which is the essence of creation. This constant confession is known in the prophetic tradition as *tajdĒd al-imĒn* (renewing or revitalizing of faith).

Good educations will always be revitalizing faith and *tawġĒd* and dynamically moving towards actualizing man's perfection, while bad education antithetically will always undermine the importance of faith and religion in human life or may be rejected it as the source of truth and serenity, which resulting the decadence of human beings and its civilization. That why Syed Qutb said in his *Ma'Ēlim fĒ al-ĪarĒq*: "Islam in reality is civilization itself."

Practically, through constant educating youth and promoting them the real nature of *fiġrah* and the essence of *al-DĒn*, will make them gradually realize their actual objective in this world. It will build consciousness and awareness depth in their heart which later motivate them towards actualizing the real *fiġrah* of *InsĒn KĒmil*. That why most Muslim educationist the centrality of the *fiġrah* in Islamic education stress the importance of protection one's self from the desacralizing of *fiġrah* which manifested in secular education. It is because the

secular education will pull away human beings from their divine root. And this 'secular creature' who developed in secular environment will always motivated towards deconstruction in nature to desacralizing civilization in the name of development and modernity.

It is important to promote the tawhidic and imanic model which had been actualized by the generation of *QaīÉbah* whom been educated by RasÉlullÉh s.a.w. to the youth as future leaders and to make them ready to fulfil the mission assigned by God since the beginning of creation of Adam a.s. which is to be *KhalÉfah* of Allah in this world.

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