

Islamic Religious Education As A Form

Insanul Kamil

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Abstract : *Islamic education is a whole human education, Mind and Heart, His spiritual and temporal, and her skills. Here Islamic education is a process of individual formation based on the teachings of Islam revealed by Allah SWT, More emphasis on Islamic education meaning "guidance", Emphasis on the meaning of Islamic education more to "not" teaching "containing the authorist connotations of educational executor, The human of Kamil originated in Arabic, Namely of the two words: Insan and Kamil. Arab, Literally, Insan means man, and Kamil means perfect. Thus, the people of Kamil mean the perfect man. The word human has three word origins. First, it comes from the word that has the meaning of seeing, knowing and asking for permission. The second one, derived from the word fate that means forgetting. The third is derived from the al-uns meaning tame, the opposite of the savage word. By resting on the origin of the word Anasa, the human beings contain the meaning of seeing, knowing and asking for permission and all these meanings are related to human ability in the field of reasoning, so as to receive instruction. With guidance in accordance with Islamic teachings, then the students have ample space to actualize all the potential that it possesses.*

Keywords: *Islamic, Education, Insanul Kamil*

Introduction

All praise belongs only to God. There is no one on this earth who deserves this expression except only his. May we all become part of the people who always submit to him. Thank you to all who helped me in making this journal. The title of this journal is "Islamic religious education as a form of insanul kamil" is often encountered as a Muslim society so concerned about the lives of others. But alpha does the affection for others. Providing assistance to places of worship is considered more noble than providing scholarships to needy children with less education. This piece of the story becomes a sad story that alternately decorates the memory in our heads.

The concept of Ihsan is more concerned with others. Spirituality in the broadest sense is an inner calm and happiness when we see other people happy and free from the press of problems because there are traces of our help, both moral and material. God is not only found in every prostration and pilgrimage and other special worship, but he can be felt in between the crying and groaning of the weak who need a support and a beachhead to carry on his life. A person's obedience is no longer measured only by the number of prayers performed or the number of pilgrimage and pilgrimage performed but it has become a unity, that a servant is like a beacon for people in darkness. May Allah bless us all.

Literature Review

Definition

Insan kamil comes from Arabic, which is from two words Insan and kamil. Literally, Insan means human, and we mean perfect. Thus, our people means perfect human beings. Furthermore Jamil Shaliba said that the word insan refers to something specifically used for human meaning in terms of its nature, not its physical. In Arabic the word human refers to praised human nature such as compassion, noble and others. Furthermore, the word insan is used by classical philosophers as a word that shows the meaning of humanity in totality which directly leads to human nature.

The word kamil can also mean a perfect state, and is used to indicate the perfection of matter and nature, and it occurs through the accumulation of a number of potentials and completeness such as science, and all other good qualities.

Moral as a barometer that provides good and bad laws for all human actions and behavior, is absolutely necessary for personal survival and society in general, as said by Sjauky as follows: "The Ummah will be upright if there is morals if the morals of the Ummah will disappear. vanished anyway ". Then the Islamic thought expert Imam Alghazali (1058-1111) said: "Education should not only try to fill the young mind with knowledge, but at the same time also give impetus to the formation of the moral character of the child and stimulate the child in the treasury of life social (Kurshid Ahman : 1968).

It is revealed that Islam as a teaching that regulates the relationship of the creature with its spirit (Ubudiyah), the relationship between the creatures that govern the life and livelihoods of its adherents, also contains the absolute necessity of moral (morality) of the glorious So that all religious activities should be able to form noble morality. Therefore moral education is at the core of education and as a goal that is less important, it is expected that every subject is taught in the students, even if the subjects are common, but the level of the emphasis, to virtuous (Selamat Pohan, Zailani : 2016).

Adab on Science. This expression is a reflection of a scientist who still puts on the manners and manners. The concept of Islamic education gives different style to the science. Islam teaches that science is tied to value. Although there is an opinion that the position of science is in neutral scales. That makes good and bad knowledge depends on who the science is given.

Islamic orientation in science gives a considerable space, that a person who is in the science of quality test, not only reviewed from the side optimizing brain function but also heart. These two elements can actually be filled in the same time, but there are times when only one of the domains is superior. If you look at the concept of Islamic education, which is modeled by Kh. Ahmad Dahlan, he blends between think and dhikr, between reviewing and practicing. For Muhammadiyah citizens are no longer familiar about the story of Kh. Ahmad Dahlan, who taught Sura Al-ma'un repeatedly, so that his disciples asked, and he replied by using the dimension of Amaliah. The disciple saw Ahmad Dahlan's teaching as a scholarly study, and it entered into the cognitive domain, so there was a feeling of "objection" as the teaching of the IUS was repeated again. Because for them, who was taught Kh. Ahmad Dahlan is already understood. While the San Guru wants to invite his students to see something not only from the outward aspect but continued on the aspect of the science, to be practiced! This is what make the movement easy to digest. If Islam is reviewed as a science then the anyone can recognize Islam and include the ins and outs of the surrounding.

An atheist does not need to be a Muslim if he wants to know only about Islamic creed. But if Islam is the role of model in life, then it is not enough to know Islam in the scientific dimension. He needs to introduce Islam in way of life. This is the importance that on the science there are morality. Science teaches people to know right and wrong. But not necessarily the knowledge of truth, then one immediately knows the right path. Science provides information about something more

accurate after passing various scientific research, but a person who is not strong enough to reject the "left" road when the deletion of many conveniences and pleasures of the world awaits (zailani : 2019).

The traits of *Insanul Kamil*, according to Murthadho Muttari the perfect Human (*Insan Kamil*) is the following traits:

1. Healthy and strong and skillfully physical.

Muslims need to have healthy and strong physical, especially in connection with the broadcasting and defence and the establishment of Islamic religion. In Surah Al-Anfal: 60, it is mentioned that Muslims prepare strength and cavalry to confront the enemies of God. Healthy and strong physical as well as mastering the skills necessary to seek sustenance for life.

2. Intelligent and clever.

Intelligent is characterized by the ability to solve problems quickly and precisely, while cleverly characterized by a lot of knowledge (many have information). In Surah az-Zumar: 9 The same is mentioned among the people who know and who do not know, in fact only those who are gods can receive lessons.

3. High quality *Ruhani*.

The high-quality *sing* is a *sing* filled with faith in God, or a *taqwa* to God. The *Kalbu* that faith is marked when the people pray, he prayers solemnity, when remembering God's skin and his heart is calm if it is called the name of Allah tremble in his heart when read to them the verses of God, they bow and cry.

The perfect human properties consist of: Faith, steadiness, *Keadaban*, science, skill, order, persistence in goodness and righteousness, fraternity, perseverance in life, unity of *Umah*. For the ways to achieve this is with car prayers to Allah SWT, sincere, patient, careful, optimistic and gratitude.

As for some of the characteristics or criteria of *Kamil's Insan* that we can see in the Prophet Muhammad self are 4 characteristics namely:

a) Trustworthiness (trustworthy)

Trustful / trustworthy means to be able to hold what is entrusted by someone to him. Whether it's something valuable or something that we think is less valuable.

b) The nature of *fathanah* (smart)

Someone who has intelligence in the field of *fomal* or at school may not necessarily be intelligent in living their lives. Smart is a trait that can bring someone to get along, socially and in living their lives for the better.

c) *Siddiq* nature (honest)

Honest is a very simple word and we often encounter it, but unfortunately its application is very difficult in society. The nature of honesty is very often encountered in our daily lives but there is no truthful nature which purely means that, honesty has other purposes such as hoping for something from someone then we can be honest.

d) Nature of *Tabligh* (convey)

The meaning of *Tabligh* here is to convey what should be heard by others and useful for him. Certainly something that will be conveyed must also be something that is true and in accordance with reality.

Moral towards the family is very important the family is a small community and consists of a nuclear family and extended family. The nuclear family consists of mother, father and children.

Conclusion

Insan Kamil means perfect human, derived from the word al-insan which means human and al-kamil which means perfect. Basically, all humans in this world want themselves to be human beings (perfect humans) as reflected by every Prophet / Apostle who acts as the bearer of the message as well as the figure or *uswatun hasanah* which reflects one of the attitudes of our people. Islam with its apostle as an example in the formation of noble morals has provided a clear concept of the insan kamil (perfect human) in measuring the perfection of beings.

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