

## Comparation of the Concept of Insan Kamil Ibn 'Arabi and Abraham Maslow's Self Actualization

**M. Rifqi Aminul M.<sup>1\*</sup>, Achmad Khudori Soleh<sup>2</sup>**

<sup>1,2</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang; Indonesia

\*correspondence e-mail: 230401210008@student.uin-malang.ac.id

Submitted:

Received: 23-08-2024; Revised: 08-12-2025; Accepted: 10-12-2025

### Abstract

This research aims to comparatively analyze the philosophical spiritual dimension of Ibn 'Arabi's concept of *insan kamil* and the humanistic-psychological dimension of Abraham Maslow's theory of self-actualization, particularly in relation to their views on the meaning of life and human perfection. This study is significant as it explores how these two frameworks rooted in Islamic metaphysics and modern humanistic psychology offer distinct yet potentially complementary perspectives for addressing the challenges of achieving existential balance and authentic self-actualization in the modern era. This research aims to identify the similarities and differences between the concepts of *insan kamil* and self-actualization and how they are applied in life. The research method uses qualitative with a literature study approach which involves content analysis from several literature sources. Results of this research: 1) perfect human being *tajalli* God and fully practice the teachings of the Prophet Muhammad. 2) Self-actualization as a peak experience provides psychological and physiological mystical experiences as well as an expanded outlook on life. 3) The combination of human beings with self-actualization provides a deep understanding of oneself, spiritual experience, social responsibility, and understanding of human dignity. 4) This research contributes to academic literature and can be a guide for psychological and spiritual self-development.

### Keywords

*al-Insān al-Kāmil*, Self Actualization, Ibn 'Arabi, Abraham Maslow.

### To cite this article (Chicago Manual of Style 17th edition (full note))

M, M. Rifqi Aminul, Achmad Khudori Soleh. "Comparation of the Concept of Insan Kamil Ibn 'Arabi and Abraham Maslow's Self Actualization." *Islamika Inside: Jurnal Keislaman Dan Humaniora* 11, No. 2, (December 2025): 177-190. <https://doi.org/10.35719/islamikainside.v11i1.295>.



Islamika Inside: Jurnal Keislaman dan Humaniora is licensed under a Creative Commons Attribution (CC-BY-SA 4.0) international license. (<http://creativecommons.org/licenses/by-sa/4.0/>)

### Introduction

This research offers answers to the human condition in the 21st century era. With all the rapid developments in technology and materialism, the search for the meaning of life has become one of the main issues faced by humans as time goes by. The dissertation study revealed that Instagram and YouTube social media were found to have a stronger relationship with perceptions of positive contributions to spiritual formation, because the visual and audiovisual characteristics of both platforms enable the delivery of spiritual messages to be more attractive and contextual.<sup>1</sup> The findings reveal that mediatization has

<sup>1</sup> Sam Ninan, "Social Media: The Impact on Spiritual Formation Among Generation Z Frehman College Student" (Southeastern University, 2021), <https://firescholars.seu.edu/coe/82>.

altered the way Indonesian Muslims understand and practice their religion. Social media facilitates virtual religious practices and creates a hybrid space between online and offline religious activities. Hypermediation, through platforms such as Instagram and WhatsApp, strengthens individual religious identity and collectively reinforces religious communities. Social media also affects the structure of religious communities by challenging traditional authority through the emergence of popular religious figures in the virtual world.<sup>2</sup>

This phenomenon is reflected in the increasing interest in self-development practices, modern spirituality and positive psychology, all of which seek to help individuals achieve self-actualization. In addition, it aims to maintain a positive orientation towards personal growth and development. In general, humans have the desire to present themselves as a better person.<sup>3</sup> Human perceptions or tendencies that continue to carry out the process of growth and development.<sup>4</sup> The actualization tendency in humans is the existence of needs and drives within each person.<sup>5</sup> And ultimately this tendency will lead to the formation of true consciousness. The teachings of Insan Kamil Ibn 'Arabi help guide the process of individual self-actualization, the aim of which is to lead to a balance in life in this world and the hereafter.

If we refer to Maslow's view of the characteristics of self-actualization related to achieving extraordinary achievements, we can find many phenomena where great success actually ends in destruction in a person's life, in some cases even leading to tragic death. A number of famous figures, officials, actresses, and local and international athletes who achieved career success actually experienced destruction and decline in their lives. Considering this phenomenon, a question arises that needs to be studied more deeply, does self-actualization which ultimately brings destruction to a person's life really reflect human nature in achieving perfection in life?

Previous research explaining the nature of humans by Ibn 'Arabi in *Al-Futuhat al-Makkiyyah* and *Fusus al-Hikam*, is related to God, the cosmos, and the way to become a perfect human being.<sup>6</sup> Ibn 'Arabi, in presenting the concept of man, is basically about the perfect man (*al-Insān al-Kāmil*), namely humans who are able to actualize all their potentialities in accordance with all forms of God's names completely.<sup>7</sup> Namely humans who are able to actualize all their potentialities in accordance with all forms of God's names completely.<sup>8</sup> It was mentioned that in humans there are (*al-Insān al-Hayawān*) or animal creatures, which are very different, because humans are capable of realizing every praiseworthy quality of themselves.<sup>9</sup> But Ibn 'Arabi in explaining *al-Insān al-Hayawān* refers to the potential of the human heart due to three things; *First* *al-nafs al-shahwāniyyah*, namely the desire that also exists in animals and humans to tend to the deliciousness of eating, drinking and lust. *Second*, *al-Ghadabiyah*, namely in the form of anger, destruction and *third*, *al-Nafs al-Nātiqah*, namely the

<sup>2</sup> Hanung Sito Rohmawati et al., "Mediatization and Hypermediation in Digital Religion and the Transformation of Indonesian Muslim Religious Practices through Social Media Usage," *Jurnal Sosiologi Agama* 18, no. 2 (2025), <https://doi.org/10.14421/jsa.2024.182-01>.

<sup>3</sup> Julian B. Rotter dkk., *Applications of a social learning theory of personality*, Applications of a social learning theory of personality (Holt, Rinehart & Winston, 1972), xiii, 624.

<sup>4</sup> A. H. Maslow, *Motivation and personality*, Motivation and personality (Harpers, 1954), xiv, 411.

<sup>5</sup> Saybrook Graduate School and Research Center dan Harris Friedman, "Transpersonal Psychology as a Scientific Field," *International Journal of Transpersonal Studies* 21, no. 1 (2002): 175–87, <https://doi.org/10.24972/ijts.2002.21.1.175>.

<sup>6</sup> James Winston Morris dkk., "The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination," *Journal of the American Oriental Society* 111, no. 3 (1991), <https://doi.org/10.2307/604289>.

<sup>7</sup> Ibn 'Arabi, *Fusus al-Hikam*, *Abu al-'Alā 'Afīfi*, 1 ed. (Dar al-Kitab al-'Arabi, 1980).

<sup>8</sup> *Fusus Al-Hikam*, *Abu al-'Alā 'Afīfi*, t.t.

<sup>9</sup> Muhyiddin Ibnu 'Arabi, *Futuhat al-Makkiyyah*, Jilid II (Daru Shadir, 1911), 290.

passion that differentiates humans from animals, to tend humans to recite dhikr, be grateful and worship.<sup>10</sup> So Ibn 'Arabi presented the concept *al-Insān al-Kāmil* or perfect humans with all their potential can guide themselves and society to the highest point towards God, acting to reflect God's actions in society and directing people to the highest happiness in the afterlife.<sup>11</sup>

It has similarities in the concept of human beings with self-actualization in the process of achieving personal wholeness and useful value in society. In self-actualization research, it is explained that this is a complex process, involving self-realization and a person's full abilities, because it is influenced by various factors, such as individual needs, social environment and personal development.<sup>12</sup> It is important to understand that self-actualization is not only about achieving personal goals but also about contributing to society and aligning one's values with universal ideals.<sup>13</sup> Furthermore, the importance of self-actualization for children in difficult life situations suggests that to create interest thereby helps stimulate their potential.<sup>14</sup>

Several articles with similar themes in this research include; *First* self actualization article on Ibn 'Arabi's thought as a peak experience through union with God (mortal) with four levels of sharia, tariqah, essence, and ma'rifat.<sup>15</sup> *Second*, the idea of spiritually explored self-realization, similar to the psychic states of Jung and the world of Sufi mystics such as Ibn 'Arabi.<sup>16</sup> *Third*, Ibn 'Arabi's concept significantly influenced self-actualization by emphasizing the realization of human potential and spiritual growth.<sup>17</sup> *Fourth* Ibn 'Arabi's understanding of human potential and the perfect human highlights the importance of actualizing inherent spiritual capacities for harmonious existence.<sup>18</sup> *Fifth* Ibn 'Arabi's depiction of the perfect human being, underlines individual responsibility for their actions, intuitive relationship with God and self-realization.<sup>19</sup>

#### Comparison of Insan Kamil Ibn 'Arabi with contemporary trends and self

<sup>10</sup> Imam Ghozali, "Human Reality in the View of the Qur'an and According to Ibn Arabi," *MUBTADA: Scientific Journal in Basic Education* 2 (2019).

<sup>11</sup> Morris dkk., "The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination."

<sup>12</sup> Yuan Guan dkk., "Exploring the roles of self-actualization, language self-efficacy, and academic emotions in EMI students' achievement: a structural equation modeling approach," *Frontiers in Education* 10 (2025), <https://doi.org/10.3389/feduc.2025.1567143>.

<sup>13</sup> Larisa Lavrova dkk., "SELF-ACTUALIZATION AND SELF-REALIZATION AS EDUCATIONAL PRIORITIES OF THE NEW UKRAINIAN SCHOOL," *Dnipro Academy of Continuing Education Herald. Series: Philosophy, Pedagogy*, no. Vol. 1 No. 1 (2023) (September 2023): 62–67, <https://doi.org/10.54891/2786-7005-2023-1-10>.

<sup>14</sup> Irina N. Popova, "Self-Actualization of Children in Difficult Life Situations," dalam *Complex Social Systems in Dynamic Environments*, ed. oleh Svetlana G. Maximova, vol. 365, *Lecture Notes in Networks and Systems* (Springer International Publishing, 2023), [https://doi.org/10.1007/978-3-031-23856-7\\_78](https://doi.org/10.1007/978-3-031-23856-7_78).

<sup>15</sup> Moh. Ziyadul Haq Annajih dkk., "Konsep Self-actualized Abraham Maslow: Perspektif Psikologi Sufistik," *Edu Consilium: Jurnal Bimbingan dan Konseling Pendidikan Islam* 4, no. 1 (2023): 43–52, <https://doi.org/10.19105/ec.v4i1.7282>.

<sup>16</sup> Bahee Hadaegh, "A Comparative Study: Self-Realization in Twentieth-Century Western Thought, Ibn e Arabi's Idea, and Theatre of The Absurd," *K@ta: A Biannual Publication on the Study of Language and Literature* 13, no. 2 (2011): 188–201, <https://doi.org/10.9744/kata.13.2.188-201>.

<sup>17</sup> Ismail Lala, "Trauma and the Emergence of Spiritual Potentaility in Ibn 'Arabi's Metaphysics," *Religions* 14, no. 3 (2023): 3, <https://doi.org/10.3390/rel14030407>.

<sup>18</sup> William C Chittick, "Ibn 'Arabi on the Ultimate Model of the Ultimate," dalam *Models of God and Alternative Ultimate Realities*, ed. oleh Jeanine Diller dan Asa Kasher (Springer Netherlands, 2013), [https://doi.org/10.1007/978-94-007-5219-1\\_76](https://doi.org/10.1007/978-94-007-5219-1_76).

<sup>19</sup> Nuraan Davids dan Yusef Waghid, "Ibn al-Arabi's Idea of Al-insan Al-kamil (the Perfect Human) and Democratic Education," dalam *Democratic Education and Muslim Philosophy: Interfacing Muslim and Communitarian Thought*, ed. oleh Nuraan Davids dan Yusef Waghid (Springer International Publishing, 2019), [https://doi.org/10.1007/978-3-030-30056-2\\_7](https://doi.org/10.1007/978-3-030-30056-2_7).

actualization this research aims to *First* identify conceptual similarities and differences, *second* explore how this concept can be applied to life. Meanwhile, the benefits of this research include: *First* enrichment of academic literature, and *second* a guide to psychological and spiritual self-development.

## Method

This study compares Ibn 'Arabi's concept of *insān kāmil* with Abraham Maslow's concept of self-actualization as two frameworks for thinking about the peak of human development. The data sources used were obtained from books, scientific articles, and credible websites. The method used is a qualitative approach with a focus *library research*. This is done by collecting information from various literature sources, then analyzing the data obtained. The analysis used is content analysis or the process of comparison, comparing data sources one with another, obtained from the Library study. Then it can be concluded the comparison of Insan Kamil Ibn 'Arabi with contemporary trends of self *actualization* obtained clearly and compatible.

## Result and Discussion

### The concept of Insan Kamil according to Ibn Arabi

Al-Hikam in his essay Ibn Arabi explains about humans, he admits that his thoughts are produced from inner experience and intuitive knowledge (*ma'rifat*) from Allah SWT, according to him the emergence of the book the *al-Hikam* is the result of an order from the Prophet Muhammad SAW, he met him and was ordered to spread the teachings contained in this book to mankind so that they can benefit from it, Ibn Arabi's idea in explaining the human concept, he uses the term *al-Insān al-Kāmil* to give a label to the ideal human concept which is the locus of God's appearance.<sup>20</sup>

*Al-Insān al-Kāmil* means perfect human, derived from the words *al-Insān* (human) and *al-Kāmil* (perfect), this term is a philosophical concept that first appeared in the 7th century from the ideas of a great Sufi, Ibn 'Arabi (1165-1240) then Abdul Karim bin Ibrahim al-Jili (1365-1428) was continued by his followers and then developed it into a part of mystical reflection with a philosophical Sufism pattern.<sup>21</sup> In the book *Futuhat Al-Makkiyah* written by Ibn 'Arabi it is explained, the perfect person is positioned *al-Haqq* in the middle position (which separates and connects) between *al-haqq* and nature, so that it reveals the names of God, then reveals the nature of things which may or may not exist depending on others, namely *al-haqq*, then it is as a creature.<sup>22</sup>

There are basic human elements, namely the inner element (*al-Haqq*) and the outer element (*al-Khalq*). The *al-Haqq* aspect is identical to *al-jawhar* (substance) in Ash'ari theology and the *al-Khalq* aspect is identical to *al-ardl* (accident). These two aspects arise from the response of reason, whereas in essence all of reality is one.<sup>23</sup> The external aspect, namely the empirical realm which is the container *tajalli* from *asthma* and the attributes of God that Ibn Arabi sees as inner aspects. When viewed from an ontological perspective, according to Ibn Arabi, the existence of this empirical world has no real meaning. However, it is God himself who wants it to appear. This world is brought forth by God because He wants to see His own image through creatures that are mirrors *asthma* and His attributes.

<sup>20</sup> Ibn 'Arabi, *Fusus al-Hikam*, Abu al-'Alā 'Afīfi.

<sup>21</sup> EI2, "Perfect Man," *Islamic Encyclopedia* (blog), March 8 2022, <https://ensiklopediaislam.id/insan-kamil/>.

<sup>22</sup> Ibnu Ali, "BASIC VALUES OF TASAWUF EDUCATION IN THE MYSTICAL PARADIGM OF IBNU 'ARABI>< ABOUT INSAN KAMIL," *El-Furqania: Journal of Ushuluddin and Islamic Sciences* 3, no. 01 (6 March 2017): 16–37, <https://doi.org/10.54625/elfurqania.v3i01.2758>.

<sup>23</sup> 'Arabi, Ibnu Muhyiddin, *Futuhbat al-Makkiyah*.

However, this empiric realm feels imperfect, fragmented, in the sense that it cannot contain the image of God perfectly. God can only see His perfect image in a perfect person. The perfection in Ibn Arabi's concept is thanks to Nur Muhammad (*al-haqiqah al-Muhammadiyah*) which is seen as a container *tajalli* the perfect God to manifest Himself.<sup>24</sup>

The concept of a perfect human being, it is a container *tajalli* God is perfect, then the essence of man in Ibn Arabi's view is none other than a person who realizes his essential unity with God. Besides that, awareness of God's existence also means a person's awareness of himself as a vessel *tajalli* God, where God's qualities (attributes) have a symbolic reflection on the soul in the form of spiritual policies and social wisdom.<sup>25</sup> Ibn 'Arabi explained that to reach the level of human beings, humans must imitate the example of the Prophet Muhammad SAW by following his teachings. Because the human form of Kamil is God's *tajalli* which can be seen perfectly, all of these teachings are summarized in two sentences of the syahadat.

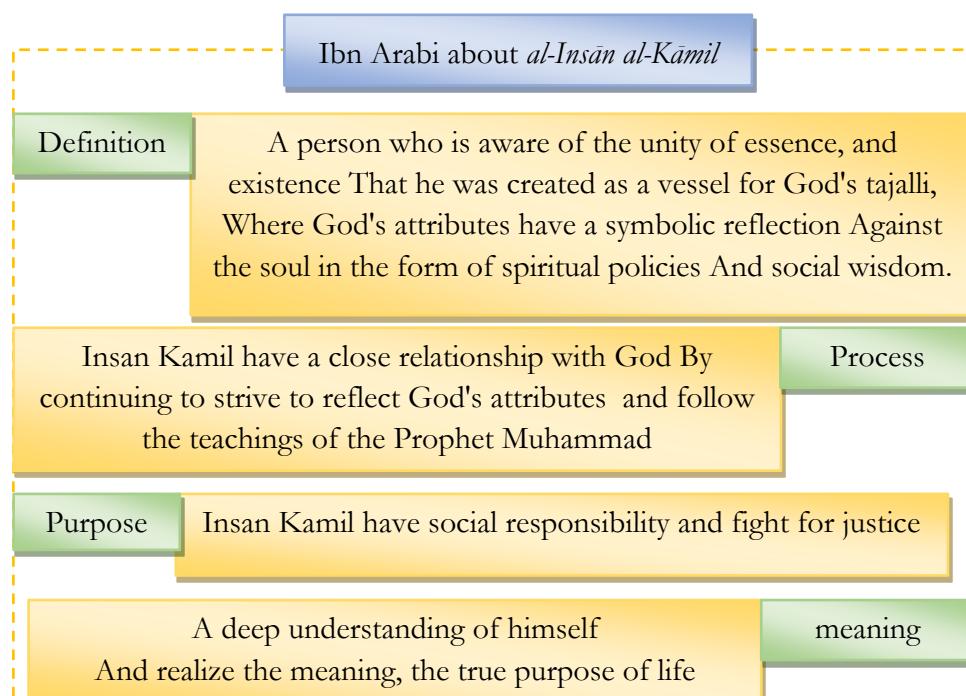


Figure 1. (Concept of Insan Kamil according to Ibn Arabi)

### Self Actualization

Self-actualization can be seen as the highest need in the hierarchy of needs, but it is also seen as the final goal, the ideal goal of human life.<sup>26</sup> The concept of life goals as a motivator is similar to Jung's concept of self-arousal, Adler's self-creative power or Horney's

<sup>24</sup> Derry Ahmad Rizal, "THE CONCEPT OF THE PERFECT HUMAN ACCORDING TO THE VIEWS OF FRIEDRICH WILLIAMS NIETZSCHE AND IBNU ARABI; A COMPARATIVE ANALYSIS," *Reflection: Journal of Islamic Philosophy and Thought* 20, no. 1 (2020), <https://doi.org/10.14421/ref.2020.2001-05>.

<sup>25</sup> Ahmad Kholil, "Man in the Face of Ibn Arabi's Mirror: Understanding Human Nature with Ibn Arabi's Glasses," *el Harakah: Journal of Islamic Culture* 8, no. 3 (2006): 373–85, <https://doi.org/10.18860/el.v8i3.4607>.

<sup>26</sup> Alwisol, "Personality psychology (revised edition)," *Muhammadiyah University of Malang* 1, no. 2011 (2019).

self-realization. If viewed from Maslow, the achievement of self-actualization represents the pinnacle of human development, emphasizing personal growth and fulfillment.<sup>27</sup> Maslow stated that individuals strive to achieve self-actualization after satisfying basic physiological, safety, social and esteem needs.<sup>28</sup> This process involves realizing one's full potential, achieving goals and finding meaning in life.<sup>29</sup> Through the lens of Maslow's theory, individuals like Finley Hart in *Some Kind of Happiness* Claire Legrand's work shows how self-actualization can lead to a better and happier life, especially for those who come from traumatic backgrounds.<sup>30</sup>

It was explained that to achieve self-actualization in adults, it emphasizes the importance of several attributes including spiritual aspects, emotional intelligence, life satisfaction, and a sense of spirituality.<sup>31</sup> The difference between self-actualization and self-realization is also continuous, with self-actualization focusing on personal growth and development, while self-realization leans towards pragmatic achievement and success in the personal and professional spheres.<sup>32</sup> Self-actualizing individuals exhibit characteristics such as creativity, personal growth, and maximum utilization of abilities that lead to life satisfaction.<sup>33</sup> Individuals have strong aspirations towards the future, are actively involved in realizing abilities, and maintain a positive orientation towards personal development.<sup>34</sup> In addition, self-actualized individuals demonstrate spontaneity, simplicity, honesty, and openness which reflect a natural and authoritative attitude.<sup>35</sup>

This need for actualization is rarely met because people find it difficult to balance pride with humility, between the ability to lead and the responsibilities that must be carried out, between envying other people's greatness and feeling less worthy. Individuals ultimately deny and withdraw from the need for self-actualization because personal development actually creates a kind of feeling of fear, fascination, weakness and inadequacy.<sup>36</sup> People fail to achieve self-actualization, because they are afraid to realize their own weaknesses. Maslow proposed two paths to achieve self-actualization; the learning path (developing oneself optimally at all levels of hierarchical needs) and the peak experience path.<sup>37</sup> Peak experience means a mystical experience of deep, psychological and physiological feelings and sensations such as a profound divine experience. Self-actualization achieved through peak experiences makes people more religious, mystical, pious, changes their view of the world, and is beautiful

---

<sup>27</sup> Ulaya Ahdiani dan Alfian Maulana, "Abraham Maslow's Hierarchy of Human Needs Building Self-Actualization Reflected in a Broken Home Child Character," *NOTION: Journal of Linguistics, Literature, and Culture* 5, no. 2 (6 November 2023): 151–68, <https://doi.org/10.12928/notion.v5i2.8559>.

<sup>28</sup> Ferva Aslam, Saira Akhter, dan Nimra Aslam, "Self-Actualization, Individuation and Self-Realization to Search the True Self: A Comparative Study of Siddhartha and a Portrait of the Artist as a Young Man," *Pakistan Journal of Humanities and Social Sciences* 11, no. 1 (15 Februari 2023): 91–101, <https://doi.org/10.52131/pjhss.2023.1101.0332>.

<sup>29</sup> Aslam, Akhter, and Aslam.

<sup>30</sup> Ahdiani dan Maulana, "Abraham Maslow's Hierarchy of Human Needs Building Self-Actualization Reflected in a Broken Home Child Character."

<sup>31</sup> Melinda Pausanos, "Predictors of Self-Actualization," *ACADEME University of Bohol, Graduate School and Professional Studies* 8, no. 1 (31 March 2016): 12–31, <https://doi.org/10.15631/aubgsps.v8i1.99>.

<sup>32</sup> Lavrova, Savchenko, dan Hirlina, "SELF-ACTUALIZATION AND SELF-REALIZATION AS EDUCATIONAL PRIORITIES OF THE NEW UKRAINIAN SCHOOL."

<sup>33</sup> Lavrova, Savchenko, from Hirlina.

<sup>34</sup> "Features of Self-Actualization and Self-Efficacy of Students at the University."

<sup>35</sup> Edo Frandika, Suroso Suroso, dan B. S. Abdul Wachid, "Self-Actualization of the Main Characters in the Perempuan Berkalung Sorban by Abidah El Khalieqy: Psychological Study of the Abraham Perspective Maslow Literature" (International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018), Atlantis Press, 2019), 71–75, <https://doi.org/10.2991/icille-18.2019.16>.

<sup>36</sup> Alwisol, "Personality psychology (revised edition)."

<sup>37</sup> Alwisol.

(poetical) compared to actualization obtained through self-development (which is more practical, grounded, and tied to worldly affairs).<sup>38</sup>

**Table 1. (Self-Actualization)**

Self-Actualization	
Definition	The peak of human achievement, from maximum potential and self-realization so that individuals are able to realize and actualize patent abilities, talents, creativity and potential.
Process	The learning path (developing oneself optimally at all levels of hierarchical needs) and the peak experience path.
Objective	Get a mystical experience of deep feelings and sensations, psychologically and physiologically regarding a profound divine experience.
Meaning	Religious, mystical, pious, changes in one's view of the world, and beauty in living life.

## Discussion

### Comparison of *al-Insān al-Kāmil* Ibn 'Arabi and Self Actualization

Man as a perfect human being conceived by Ibn 'Arabi is related to the creation of Nur Muhammadiyah and the creation of man namely Prophet Adam, a perfect human being as an ideal human being has two positions above him, *First* as caliph or representative of God placed on earth, with the creation of the universe as proof of the perfect manifestation of God's names and attributes.<sup>39</sup> As God's representative (*insan kamil*) he also plays a role as a conservator of the community environment by creating prosperity, justice and peace.<sup>40</sup> *Second*, The ideal human being (*insan kamil*) is in the position of *qutb* (supreme guardian) who is gifted with esoteric knowledge (*'ilm al-ladunni*), by Ibn 'Arabi described as secret knowledge (*'ilm al-asrar*) namely the highest form of knowledge that can be achieved other than revelation, this knowledge is only for people who have undergone spiritual purification and have realized their true identity.<sup>41</sup>

The psychological meaning of self-actualization initiated by Abraham Maslow is a need to fulfill the purpose for which a person was born or created.<sup>42</sup> Self-actualization takes precedence as the highest need, essence or peak goal in human life, achieving this peak leads humans to the highest realm marked by psychological well-being.<sup>43</sup> In line with the concept offered by Ibn 'Arabi, the essence of humans (*insan kamil*) with *self actualization*, that from the process of human self-actualization which is the highest peak or by pursuing the path of

<sup>38</sup> Alwisol.

<sup>39</sup> Khamid Khamid, "Wahdat Al Wujud Dan Insan Kamil According to Ibnu Al Arabi," January 1 2017, [https://www.academia.edu/97247711/Wahdat\\_Al\\_Wujud\\_Dan\\_Insan\\_Kamil\\_According\\_to\\_Ibnu\\_Al\\_Arabi](https://www.academia.edu/97247711/Wahdat_Al_Wujud_Dan_Insan_Kamil_According_to_Ibnu_Al_Arabi).

<sup>40</sup> Khamid.

<sup>41</sup> Davids dan Waghid, "Ibn al-Arabi's Idea of Al-insan Al-kamil (the Perfect Human) and Democratic Education."

<sup>42</sup> Jarman Arroisi and Syamsul Badi', "The Concept of Self-Esteem: A Comparative Study of Modern and Islamic Psychological Perspectives," *Psychology: Journal of Psychological Thought and Research* 27, no. 1 (January 31, 2022): 89–106, <https://doi.org/10.20885/10.20885/psikologika.vol27.iss1.art7>.

<sup>43</sup> Shifa Rifkiana and Subaidi, "TRANSPERSONAL PSYCHOLOGY, IMPLEMENTATIVE DISCOURSE IN BUILDING CHARACTER," *Minutes, Journal of Islamic Education and Studies* 8, no. 1 (26 Mei 2022): 431–40, <https://doi.org/10.31943/jurnalrisalah.v8i1.201>.

peak experience, he goes through various stages<sup>44</sup>. On the other hand, it is the same as Insan Kamil, as a perfect human being, he was created through various stages to reach spiritual peaks, with an effort as a mission to become a reflection of God's attributes through the teachings of the Prophet Muhammad.<sup>45</sup> *Second*, differences which, when compared, become a perfect unity, by looking at the mission/goals, human beings occupy social responsibilities and efforts to fight for justice,<sup>46</sup> while self-actualization is a feeling of tendency to repeat good deeds that lead to valuable things, creativity, spontaneity, all of which are full efforts to express oneself.<sup>47</sup> *Third* awareness of the meaning of life, the concept of Insan Kamil and self-actualization together have similarities in seeing the essence of oneself, mystical or spiritual experiences, an attitude of accepting oneself to achieve the ultimate goal in life's mission.

**Table 2. (Comparison of *al-Insān al-Kāmil* Ibn 'Arabi and Self Actualization)**

	Perfect human being	Self-actualization
<b>understanding</b>	A perfect human who achieves spiritual perfection	The peak of individual achievement, so that they are able to realize and actualize patent abilities, talents, creativity and potential.
<b>stages</b>	Efforts by reflecting the attributes (asmaul husna) of God through practicing the teachings of the Prophet Muhammad	Peak experience; can be obtained from experiencing something perfect, real and extraordinary, towards justice or perfect value. Throughout the experience, the individual feels very strong, very confident and sure.
<b>mission</b>	Social responsibility and fighting for justice and a clear direction in life	The tendency to remember peak experiences and try to repeat them, the tendency to see life in general as more valuable, the emergence of creativity, spontaneity, and the ability to express oneself.
<b>meaning</b>	Deep understanding of the essence of self	Having mystical or spiritual experiences, knowing human dignity, having social interests, understanding reality not in a stereotypical way, accepting oneself and others and the natural environment as they are.

<sup>44</sup> A. H. Maslow, *The Power of Self-Actualization*, 1 ed. (London: Audiobook Published, 1992).

<sup>45</sup> Khamid, "Wahdat Al Wujud and Insan Kamil According to Ibn Al Arabi."

<sup>46</sup> Davids dan Waghid, "Ibn al-Arabi's Idea of Al-insan Al-kamil (the Perfect Human) and Democratic Education."

<sup>47</sup> Pausanos, "Predictors of Self-Actualization."

The concept of *al-Insān al-Kāmil* according to Ibn 'Arabi and Al-Jili is similar in the view that humans can achieve insan kamil with spiritual and moral perfection through union with God, but Ibn 'Arabi and Al-Jili emphasize different aspects in this process. Ibn 'Arabi describes insan kamil as the highest manifestation of the unity between man and God, where the individual achieves perfection through direct knowledge and experience of Divine attributes, as well as a deep mystical journey towards *fana'* (the disappearance of the ego in God) and *baqa'* (eternity in the consciousness of God).<sup>48</sup> On the other hand, Al-Jili expanded this concept by emphasizing the importance of *tazkiyatun nafs* (self-purification) and *ma'rifatullah* (recognition of God) as concrete steps towards becoming a perfect human being.<sup>49</sup> Al-Jili emphasized that human beings are humans who fully reflect God's attributes and act as a mirror for God to see Himself. Although these two Sufi figures agree that insan kamil is the pinnacle of human spiritual development, Al-Jili pays more attention to the process of self-purification and Divine reflection in everyday life.<sup>50</sup>

The process taken for a person to reach the level of human being for Ibn 'Arabi involves various stages contained in the teachings of the Prophet Muhammad SAW as a reflection of God's perfect attributes, which means having achieved spiritual and moral perfection, which is realized through full awareness of God and union with divine attributes.<sup>51</sup> This brings deep inner peace, wisdom and love, as well as the ability to see reality with a clear and holistic view. In the community environment, the presence of human beings brings a positive influence in the form of moral and spiritual example, as well as acting as a wise and just leader.<sup>52</sup> This can make a major contribution to the progress and welfare of society as a whole.

In line with the concept of achieving self-actualization in every human being, self-actualization according to Abraham Maslow (1943), Carl Rogers (1942), and Kurt Goldstein (1934) has similarities in its emphasis on developing individual potential, but also has significant differences. Maslow views self-actualization as the top of the hierarchy of human needs, which can only be achieved after other basic needs are met.<sup>53</sup> Meanwhile, Carl Rogers saw self-actualization as a continuous process that occurs throughout a person's life, where a supportive environment such as unconditional acceptance is very important to achieve it.<sup>54</sup> Kurt Goldstein, on the other hand, emphasizes the holistic aspect of self-actualization, considering it a fundamental tendency to integrate and develop all one's potentials thoroughly.<sup>55</sup> Although all three agree that self-actualization is an important part of psychological health and human development, they emphasize different aspects of the process of achieving it.

<sup>48</sup> Morris, Chittick, dan al-'Arabi, "The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination."

<sup>49</sup> al-Jili, Abdul Karim bin Ibrahim, *al-Insan al-Kamil fi Ma'rifah al-Awakhir wa al-Awa'il* (Beirut: Dar al-Fikr, 1975).

<sup>50</sup> Ian Richard Netton, "Imaginal Worlds: Ibn al-'Arabī and the Problem of Religious Diversity. By William C. Chittick. (SUNY Series in Islam.) Pp. Vii, 208. Albany, State University of New York Press, 1994. US\$18.95.," *Journal of the Royal Asiatic Society* 6, no. 1 (April 1996): 90–91, <https://doi.org/10.1017/S135618630001484X>.

<sup>51</sup> Muh Khoirul Rifa'i, "INTERNALIZATION OF MULTICULTURAL BASED RELIGIOUS VALUES IN FORMING KAMIL PEOPLE," *Journal of Islamic Religious Education* 4, no. 1 (2016): 117–33.

<sup>52</sup> Rifa'i.

<sup>53</sup> A. H. Maslow, "A Theory of Human Motivation.," *Psychological Review* 50, no. 4 (Juli 1943): 370–96, <https://doi.org/10.1037/h0054346>.

<sup>54</sup> C. R. Rogers, *Counseling and psychotherapy; newer concepts in practice*. Counseling and psychotherapy; newer concepts in practice. (Oxford, England: Houghton Mifflin, 1942).

<sup>55</sup> Kurt Goldstein, *The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man*. (Salt Lake City: American Book Publishing, 1939), <https://doi.org/10.1037/10021-000>.

When a person achieves self-actualization, the impacts include increased psychological well-being, maximum life satisfaction and living a more meaningful life.<sup>56</sup> Individuals who have achieved actualization tend to have a clear sense of purpose, high creativity, and the ability to utilize their full potential in various aspects of life. Furthermore, individuals are better able to deal with stress and challenges, as well as higher levels of happiness and well-being.<sup>57</sup> On the other hand The self-actualization needs of each individual bring prosperity, good self-efficacy, an active lifestyle, spirituality and optimal stress management.<sup>58</sup>

The combination of the two concepts of Insan Kamil and self-actualization have similarities in emphasizing the full development of human potential, but with different philosophical and spiritual contexts. Insan kamil refers to humans who achieve spiritual and moral perfection, reflect God's attributes in aspects of life and achieve harmony with Divine will.<sup>59</sup> The characteristics of a perfect human being. *First*, the power to produce something in the external world; human creative power is related to the subjective concept that whatever they imagine in their minds, it does not require preparation, conditions, or time. *Second*, when God transforms the inner aspects and soul of perfect humans through His manifestation, they become adventurers who are resurrected in this world before entering the afterlife. *Third*, a Sufi who has attained the essence and fana in Him, while receiving life from Him, is no longer an object that can change and fluctuate. *Fourth*, at the end of the first journey, the perfect human being will not be hindered by any obstacles, not even by his own entity, which stands between him and the essence of truth. *Fifth*, in the Qur'an it is mentioned, "*We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it ...* (QS Al-Ahzab [33]: 72), what is meant by trust is the divine light and the attributes of truth (God).<sup>60</sup>

Then, to become a perfect human being, the stages are as follows: *First*, a perfect human being is free from possession and dependence on desires, possessions, loneliness, aspirations, rewards, happiness, suffering, time and space, good and evil, and material things; because possession and all such dependencies are forms of self-enslavement. *Second*, the entire world, the attributes of perfection, power, and other actual existences are contained within the perfect human being. *Third*, when the perfect human being has attained the truth, he is blessed with unlimited power. *Fourth*, when the perfect human being has reached God, he will be free from suffering, change, all events in the world and so on; for him, the material world is illusory and nothing more than slavery. *Fifth*, the knowledge of the perfect human being is very noble and eternal because he has reached the highest level and has seen God; he understands reality, himself, and his world as the Absolute and therefore he does not feel imprisoned by his desires in his limited world. *Sixth*, the perfect human being is far from selfishness; he does not consider himself to be holy, different, or separate from other humans. Instead, he helps other humans to achieve perfection like himself.<sup>61</sup>

## Conclusion

Based on the results obtained in this research, it can be concluded that (1) Insan

<sup>56</sup> Maslow, "A Theory of Human Motivation."

<sup>57</sup> Maslow.

<sup>58</sup> Hanieh Gholamnejad dkk., "Self-Actualization: Self-Care Outcomes among Elderly Patients with Hypertension," *Iranian Journal of Nursing and Midwifery Research* 24, no. 3 (2019): 206, [https://doi.org/10.4103/ijnmr.IJNMR\\_95\\_18](https://doi.org/10.4103/ijnmr.IJNMR_95_18).

<sup>59</sup> Morris dkk., "The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination."

<sup>60</sup> Miri Sayyed Mohsen, *Sang Manusia Sempurna; Antara Filsafat Islam dan Hindu*, Cet. 1 (Teraju, 2004), 92.

<sup>61</sup> Miri Sayyed Mohsen, *Sang Manusia Sempurna; Antara Filsafat Islam dan Hindu*.

Kamil is an individual who realizes himself as a vessel for God's tajalli, reflects God's attributes through spiritual policies and social wisdom, and follows the teachings of the Prophet Muhammad to fight for justice and responsibility. social, so as to understand himself and the true meaning of life. (2) Self-actualization is the peak of human achievement, where individuals realize their abilities, talents, creativity and potential optimally. This process can be through self-development at all levels of hierarchical needs or through peak experiences, which provide deep mystical experiences, both psychological and physiological, and produce a religious spirit, a changed outlook on life, and beauty in living life. (3) The results of the comparison between insan kamil and self-actualization show that insan kamil is a perfect human who has achieved spiritual perfection, while self-actualization is the peak of individual psychological achievement in actualizing potential to the maximum. Insan kamil is achieved through practicing the teachings of the Prophet Muhammad, while self-actualization is achieved through learning or peak experiences. Both aim to have social responsibility and fight for justice. These two concepts mean a deep understanding of oneself, mystical or spiritual experiences, social responsibility, recognizing human dignity, and acceptance of oneself, other people and the natural environment.

### **Author Contribution Statement**

M. Rifqi Aminul M contributed as the initiator, data collector, main drafter, analysis, and assisting in critical revision of the manuscript. Achmad Khudori Soleh contributed by providing analytical insight and validating the data. Both authors have read and approved the final version and agree to be accountable for all aspects of the work.

### **Statement of Interest**

All authors declare no conflicts of interest.

### **Funding**

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

### **References**

'Arabi, M. I. (1911). *Futhuhat al Makkiah* (Jilid II). Daru Shadir

Ahdiani, U., & Maulana, A. (2023). Abraham Maslow's hierarchy of human needs building self-actualization reflected in a Broken Home child character. *NOTION: Journal of Linguistics, Literature, and Culture*, 5(2), 151–168. <https://doi.org/10.12928/notion.v5i2.8559>

Ahmad Rizal, D. (2020). Konsep Manusia Sempurna Menurut Pandangan Friedrich Williams Nietzsche Dan Ibnu Arabi; Sebuah Analisa Komparatif. *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 20(1), 69–83. <https://doi.org/10.14421/ref.v20i1.2306>

Albimawi, H., Tobroni, & Moh. Nurhakim. (2023). Human Nature in the View of the Qur'an and Ibn Arabi. *International Journal of Health, Economics, and Social Sciences (IJHESS)*, 5(3), 270–277. <https://doi.org/10.56338/ijhess.v5i3.3829>

Ali, I. (2017). Nilai-nilai Dasar Pendidikan Tasawuf dalam Paradigma Mistik Ibnu 'Arabi Tentang Insan Kamil. *El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, <https://ejournal.kopertais4.or.id/madura/index.php/elfurqania/issue/view/694>. <https://doi.org/https://doi.org/10.54625/elfurqania.v3i01.2758v>

al-Jili, A. K. bin I. (1975). *al-Insan al-Kamil fi Ma'rifah al-Awakhir wa al-Awa'il*. Dar al-Fikr.

Alwisol. (2019a). Psikologi kepribadian (edisi revisi). *Universitas Muhammadiyah Malang*, 1(2011).

Annajih, Moh. Z. H., Sa'idah, I., & Taufik. (2023). Konsep Self-actualized Abraham Maslow: Perspektif Psikologi Sufistik. *Edu Consilium: Jurnal Bimbingan Dan Konseling Pendidikan Islam*, 4(1), 43–52. <https://doi.org/10.19105/ec.v4i1.7282>

Arroisi, J., & Badi', S. (2022). Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern dan Islam. *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 27(1), 89–106. <https://doi.org/10.20885/10.20885/psikologika.vol27.iss1.art7>

Aslam, F., Akhter, S., & Aslam, N. (2023). Self-Actualization, Individuation and Self-Realization to Search the True Self: A Comparative Study of Siddhartha and a Portrait of the Artist as a Young Man. *Pakistan Journal of Humanities and Social Sciences*, 11(1), 91–101. <https://doi.org/10.52131/pjhss.2023.1101.0332>

Center, S. G. S. and R., & Friedman, H. (2002). Transpersonal Psychology as a Scientific Field. *International Journal of Transpersonal Studies*, 21(1), 175–187. <https://doi.org/10.24972/ijts.2002.21.1.175>

Charles N. Alexander, Maxwell V. Rainforth, & Paul Gelderloos. (1991). Transcendental Meditation, Self-Actualization and Psychological Health: A Conceptual Overview and Statistical Meta-Analysis. *Journal of Social Behavior and Personality*, 189–247. <https://www.proquest.com/openview/96282a627d15a9e40a80a4c5ea6ccba4/1?pq-origsite=gscholar&cbl=1819046>

Chittick, W. (1989). *The Sufi Path of Knowledge; Ibn al-'Arabi's Metaphysics of Imagination*. State University of New York Press.

Chittick, W. C. (2013). Ibn 'Arabī on the Ultimate Model of the Ultimate. In J. Diller & A. Kasher (Eds.), *Models of God and Alternative Ultimate Realities* (pp. 915–929). Springer Netherlands. [https://doi.org/10.1007/978-94-007-5219-1\\_76](https://doi.org/10.1007/978-94-007-5219-1_76)

Davids, N., & Waghid, Y. (2019a). Ibn al-Arabi's Idea of Al-insan Al-kamil (the Perfect Human) and Democratic Education. In *Democratic Education and Muslim Philosophy*.

Davids, N., & Waghid, Y. (2019b). *Ibn al-Arabi's Idea of Al-insan Al-kamil (the Perfect Human) and Democratic Education BT - Democratic Education and Muslim Philosophy: Interfacing Muslim and Communitarian Thought* (N. Davids & Y. Waghid, Eds.; pp. 71–79). Springer International Publishing. [https://doi.org/10.1007/978-3-030-30056-2\\_7](https://doi.org/10.1007/978-3-030-30056-2_7)

Frandika, E., & Wachid, A. (2019). *Self-Actualization of the Main Characters in the Perempuan Berkulung Sorban by Abidah El Khalieqy: Psychological Study of the Abraham Perspective Maslow Literature*.

Gholamnejad, H., Darvishpoor-Kakhki, A., Ahmadi, F., & Rohani, C. (2019). Self-Actualization: Self-Care outcomes among elderly patients with hypertension. *Iranian Journal of Nursing and Midwifery Research*, 24(3), 206. [https://doi.org/10.4103/ijnmr.IJNMR\\_95\\_18](https://doi.org/10.4103/ijnmr.IJNMR_95_18)

Guan, Y., Du, L., Yang, C., & Hu, H. L. (2025). Exploring the roles of self-actualization, language self-efficacy, and academic emotions in EMI students' achievement: a structural equation modeling approach. *Frontiers in Education*, 10. <https://doi.org/10.3389/feduc.2025.1567143>

Hadaegh, B. (2012). A Comparative Study: Self-Realization in Twentieth-Century Western Thought, Ibn e Arabi's Idea, and Theatre of The Absurd. *K@ta: A Biannual Publication on the Study of Language and Literature*, 13(2), 188–201. <https://doi.org/10.9744/kata.13.2.188-201>

Hadori, M. (2015). *AKTUALISASI-DIRI (SELF-ACTUALIZATION); SEBUAH MANIFESTASI PUNCAK POTENSI INDIVIDU BERKEPRIBADIAN SEHAT (Sebuah Konsep Teori Dinamika-Holistik Abraham Maslow) 1* (Vol. 9, Issue 2).

Hasyim, M. (2022). *Insan Kamil*. Ensiklopedi Islam. <https://ensiklopediaislam.id/insan-kamil/>

Ibn 'Arabi. (1980). *Fusus al-Hikam, Abu al-'Ala 'Afifi* (1st ed.). Dar al-Kitab al-'Arabi.

Khamid, K. (2017). *Wabdat Al Wujud Dan Insan Kamil Menurut Ibnu Al Arabi*.  
[https://www.academia.edu/97247711/Wahdat\\_Al\\_Wujud\\_Dan\\_Insan\\_Kamil\\_Menurut\\_Ibnu\\_Al\\_Arabi](https://www.academia.edu/97247711/Wahdat_Al_Wujud_Dan_Insan_Kamil_Menurut_Ibnu_Al_Arabi)

Lala, I. (2023). Trauma and the Emergence of Spiritual Potentiality in Ibn 'Arabi's Metaphysics. *Religions*, 14(3). <https://doi.org/10.3390/rel14030407>

Lavrova, L., Savchenko, V., & Hirlina, N. (2023). SELF-ACTUALIZATION AND SELF-REALIZATION AS EDUCATIONAL PRIORITIES OF THE NEW UKRAINIAN SCHOOL. *Dnipro Academy of Continuing Education Herald. Series: Philosophy, Pedagogy, Vol. 1 No. 1 (2023)*, 62–67. <https://doi.org/10.54891/2786-7005-2023-1-10>

Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370–396. <https://doi.org/10.1037/h0054346>

Maslow, A. H. (1954). Motivation and personality. In *Motivation and personality*. Harpers. files/124/1955-02233-000.html

Maslow, A. H. (1992). *The Power of Self-Actualization* (1st ed.). Audiobook Published.

Miri Sayyed Mohsen. (2004). *Sang Manusia Sempurna; Antara Filsafat Islam dan Hindu* (Zubair, Trans.; Cet. 1). Teraju.

Morris, J. W., Chittick, W. C., & al-'Arabi, I. (1991). The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination. *Journal of the American Oriental Society*, 111(3). <https://doi.org/10.2307/604289>

Nasiruddin, M., & Fitriani, L. (2023). Nilai dan Makna Spiritualitas dalam Kitab Futuhat Makiyah Karya Ibnu 'Arabi: Analisis Psikologi Dakwah. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 9(2). <https://doi.org/10.54471/dakwatuna.v9i2.2423>

Netton, I. R. (1996). Imaginal worlds: Ibn al-'Arabi and the problem of religious diversity. By William C. Chittick. (SUNY Series in Islam.) pp. vii, 208. Albany, State University of New York Press, 1994. US\$18.95. *Journal of the Royal Asiatic Society*, 6(1), 90–91. <https://doi.org/10.1017/S135618630001484X>

Pandey, P. S. (2023). Self-Actualization Tendencies in Interpersonal Relationships in Philip Roth's The Professor of Desire. *Comparative Literature: East & West*, 7(1), 33–43. <https://doi.org/10.1080/25723618.2023.2225307>

Pausanos, M. (2016). Predictors of Self-Actualization. *ACADEME University of Bohol, Graduate School and Professional Studies*, 8(1), 12–31. <https://doi.org/10.15631/aubgsp.v8i1.99>

Popova, I. N. (2023). Self-actualization of Children in Difficult Life Situations. In S. G. Maximova (Ed.), *Complex Social Systems in Dynamic Environments* (Vol. 365, pp. 909–917). Springer International Publishing. [https://link.springer.com/10.1007/978-3-031-23856-7\\_78](https://link.springer.com/10.1007/978-3-031-23856-7_78)

Pow, S., & Stahnisch, F. (2014). The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man by Kurt Goldstein. *Journal of the History of the Neurosciences*, 23, 330–332. <https://doi.org/10.1080/0964704X.2013.860512>

Rifa'i, M. K. (2016). INTERNALISASI NILAI-NILAI RELIGIUS BERBASIS MULTIKULTURAL DALAM MEMBENTUK INSAN KAMIL. *Jurnal Pendidikan Agama Islam*, 4(1), 117–133. files/201/Rifa - 2016 - INTERNALISASI NILAI-NILAI RELIGIUS BERBASIS MULTIK.pdf

Rifkiana, S., & Subaidi. (2022). PSIKOLOGI TRANSPERSONAL, DISCOURSE IMPLEMENTATIF DALAM MEMBANGUN KARAKTER. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 8(1), 431–440. <https://doi.org/10.31943/jurnalrisalah.v8i1.201>

Rogers, C. R. (1942). Counseling and psychotherapy; newer concepts in practice. In *Counseling and psychotherapy; newer concepts in practice*. Houghton Mifflin.

Rotter, J. B., Chance, J. E., & Phares, E. J. (1972). Applications of a social learning theory of personality. In *Applications of a social learning theory of personality*. Holt, Rinehart & Winston. files/122/1973-26852-000.html