

# Integration of Islamic Principles and Modern Educational Theories in Islamic Education

Abdul Hadi <sup>1</sup>, Sarbini Anim <sup>2</sup>, Hadi Yasin <sup>3</sup>

<sup>1</sup> As-Syafiiyah Islamic University, Jakarta, Indonesia; abdulhadi.fai@uia.ac.id

<sup>2</sup> As-Syafiiyah Islamic University, Jakarta, Indonesia; sarbinianim@mkpi.uia.ac.id

<sup>3</sup> As-Syafiiyah Islamic University, Jakarta, Indonesia; hadiyasin.fai@uia.ac.id

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## Abstract

This research explores the integration of Islamic principles with modern educational theories to develop an understanding of Islamic education as a transformative platform to achieve human perfection. Based on the principles of Maqasid al-Sharia, which includes basic human rights such as Faith, Life, Intelligence, Heredity, and Wealth, Islamic education focuses on a holistic approach that includes spiritual, moral, and intellectual dimensions. The method used in this study is qualitative, with literature review as the main approach to analyzing diverse sources from Islamic teachings, Muslim philosophers, and Western thinkers. This research identifies trends and commonalities of concepts related to human development and perfection through different philosophical and religious perspectives. The study results show that Islamic education not only aims to provide knowledge but also to encourage spiritual, moral, and intellectual development that is in harmony with the universal principles of human dignity and perfection. The conclusion of this study suggests that Islamic education with a holistic approach can empower individuals to contribute meaningfully to society while achieving personal fulfillment. The implications of this research can enrich educational practices by integrating Islamic values into human development toward perfection, both at the individual and community levels.

## Keywords

Human Development; Perfection; Islamic Education; Multidimensional Concept

## Corresponding Author

**Abdul Hadi**

As-Syafiiyah Islamic University, Jakarta, Indonesia; abdulhadi.fai@uia.ac.id

## 1. INTRODUCTION

Human development toward perfection is the main mission of Islamic education, a mission deeply rooted in the belief that every individual has the potential to achieve spiritual and existential perfection. According to Islamic tradition, the journey to perfection, or *Insan al-Kamil*—Perfect Man—is a distant ideal and a divine mandate that can be realized through a comprehensive and holistic educational process. Although not the only factor influencing this development, Islamic education plays an important role in shaping individuals to achieve the perfection Allah sets. Islamic educational institutions, thus, are responsible for creating an environment that fosters the individual's holistic development, including the intellectual, spiritual, emotional, and physical dimensions of human growth (Mardiana et al., 2020; Sutiono, 2021).



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Individual development typically occurs through several periods or stages, each with its characteristics and needs. Each development phase has specific needs that must be met (Haywood, K. M., & Getchell, 2021). Toddlerhood (2-5 years): Learn to walk, speak, control body waste, and shape the image of the social and natural world. Childhood (6-12 years): Learning physical skills, interacting with peers, and forming consciences and values. Adolescence (12-18 years): Accepting bodies and gender roles, forming new relationships, choosing and preparing for a career, and acquiring scientifically and objectively chosen values. Early Adulthood (18-30 years): Choosing a life partner, starting a career, and forming social relationships suitable for a new life. From this explanation, we can understand that several elements affect the development of human personality, both from internal and external factors, as well as religious factors. The literature on human development is extensive, covering many theories that explain how individuals grow and change throughout their lives. Piaget's theory of cognitive development, Erikson's stages of psychosocial development, and Vygotsky's sociocultural theory are the basis for understanding the stages and processes of human growth. These theories emphasize various aspects of development, such as cognitive processes, social interactions, and cultural influences. In Islamic education, it is important to compare and contrast these Western theories with the Islamic view of human development, identifying areas of convergence and divergence (Veraksa et al., 2022).

Ibn Arabi, one of Islam's most profound mystics and philosophers, emphasized that human perfection is the ultimate goal of existence. He views the journey to becoming an *al-Kamil human* as a transformative process that involves realizing divine qualities within oneself. This process is not just about accumulating knowledge but about actualizing the latent potential that every human being has. In this context, the role of educators in Islamic institutions goes beyond just the transmission of knowledge. Educators recognize their students' unique interests and talents and tailor the educational experience to meet their developmental needs. This personalized approach ensures that students receive a relevant and meaningful education at every stage of their spiritual and intellectual growth. According to Ibn Arabi's vision, educators' main task is to facilitate the actualization of divine potential in their students, guiding them from abstract understanding to concrete realization and spiritual fulfillment (Saefudin & Fitriyah, 2020).

As conceptualized by Ibn Arabi, human development is a continuous and dynamic process reflecting the soul's spiritual journey towards God. It begins with the basic physical union of males and females, progressing through the various stages of life—infants, children, adolescents, adults, and the elderly—each stage represents a deeper level of spiritual understanding and self-awareness. Ibn Arabi's philosophy emphasizes that individuals at each stage of this developmental journey face challenges crucial to their growth. Therefore, educators must have a comprehensive understanding of these stages, not only from a psychological or educational point of view but also from a spiritual perspective. This allows them to guide their students more effectively toward their ultimate goal of self-actualization and divine closeness (Alkouatli, 2021)

Ibn Arabi's framework of development emphasizes the integration of a person's physical, intellectual, spiritual, and emotional dimensions. He taught that human growth is diverse and must be approached holistically. This holistic view aligns with Islamic education's perspective, which also advocates for whole-person development. Islamic education, inspired by the teachings of Ibn Arabi, aims to foster individuals who are not only knowledgeable but also spiritually aligned, ethical, and socially responsible. This approach is designed to produce individuals who can contribute positively to their communities and society in general, embodying the qualities of *al-Kamil Humans* (Ahmad Faqihuddin, 2021; Leask, 2013).

This study seeks to explore the key elements that influence human development towards perfection from the perspective of Islamic education, with a particular focus on Ibn Arabi's contribution to this discourse. It aims to provide a comprehensive understanding of the ideal concept of human development based on Islamic principles and how they can be applied in education. The following questions will guide this exploration: What are the dominant factors that influence human development

toward perfection, according to Ibn Arabi? Moreover, what is the ideal concept of human development according to Islamic education, as informed by Ibn Arabi's thought? By answering these questions, this paper aims to contribute to the ongoing discourse on human development in the context of Islamic education, offering insights that can help educators, policymakers, and scholars better understand and implement the unique aspects of human development from an Islamic perspective, especially through the lens of Ibn Arabi's philosophical teachings.

## 2. METHODS

This study uses a qualitative research approach, utilizing the literature review methodology to explore human development towards perfection in the context of Islamic education, with a focus on Ibn Arabi's thought. This approach is perfect for studying complex metaphysical concepts and identifying key themes and insights. Data collection involved various sources, including classical Islamic texts, modern educational literature, and the works of Muslim and Western philosophers. The core of this research is the seminal texts of Ibn Arabi, *Al-Futuhat al-Makkiyah*, and *Fusus al-Hikam*, which provide in-depth insights into human development from the perspective of mystical Islam. Basic sources such as the Qur'an and Hadith and writings by classical scholars such as Al-Ghazali and Ibn Sina are examined alongside contemporary interpretations and philosophical perspectives. The analysis process includes textual analysis to understand the principles of human development in Islamic thought, content analysis to identify recurring themes related to spiritual and intellectual growth, and comparative analysis to explore how Ibn Arabi's views intersect with those of other philosophers. The synthesis of these findings aims to develop a comprehensive framework for understanding human development, integrating traditional Islamic principles with modern educational theories. To ensure the validity and reliability of the research, the study uses triangulation using various data sources, engages in peer review with experts in Islamic education and philosophy, and maintains transparent documentation of the research process. This methodological approach ensures a rigorous and nuanced understanding of human development towards perfection, enriched by Ibn Arabi's mystical insights. It contributes valuable theoretical perspectives to Islamic education.

## 3. FINDINGS AND DISCUSSIONS

The study reveals that human development toward perfection includes a holistic approach, integrating spiritual and material dimensions. This approach is deeply rooted in the teachings of Islam and is further enriched by Ibn Arabi's mystical insights. According to Islamic teachings, achieving human perfection involves more than just dealing with physical, psychological, and mental aspects; It also requires the development of spiritual and social elements.

Ibn Arabi's thought provides a profound framework for understanding human development, particularly his concept of *Insan al-Kamil* (Perfect Man) and the unity of existence (*wahdat al-wujud*). His perspective emphasizes that human perfection is a state of personal achievement and a reflection of spiritual enlightenment and harmony with the divine order (Taufik, 2020; Uyuni & Adnan, 2024; Warsah et al., 2021). This idea aligns with *Maqasid al-Shari'ah*, which identifies five essential elements for human development and honor: faith, life, intelligence, heredity, and wealth. Ibn Arabi's teachings complement these elements by emphasizing the importance of spiritual growth and realizing one's true nature as part of the divine.

- a. Faith: Ibn Arabi's concept of the Perfect Man involves deep spiritual awareness and a connection with the divine. This spiritual dimension is essential for achieving true faith, as it encourages an inner transformation in harmony with the higher purpose of human existence. This is reflected in the goal of Islamic education, which is to nurture intellectual and spiritual growth.

- b. **Life:** For Ibn Arabi, preserving life went beyond the physical to include spiritual vitality. His teachings show that true life is characterized by a deep awareness of divine presence, affecting the quality of one's earthly existence. This perspective reinforces the need for a balanced approach to life, integrating spiritual fulfillment and practical well-being.
- c. **Intelligence:** Ibn Arabi's view of intelligence is not limited to rational thinking but includes a deeper and intuitive understanding of the divine. From this perspective, education should aim to cultivate intellectual rigor and spiritual insight, reflecting human development's dual nature.
- d. **Heredity:** The role of heredity in Ibn Arabi's thought involves not only the continuation of humanity but also the upbringing of individuals who are spiritually and morally in harmony with divine principles. Therefore, Islamic education must emphasize character development and ethical values in future generations.
- e. **Wealth:** Ibn Arabi viewed wealth as a means to achieve material and spiritual prosperity. Proper management of wealth involves recognizing it as a gift from the divine and using it to contribute to personal and communal well-being. This aligns with Islamic principles of balanced prosperity (Solihin, 2020; Suroso et al., 2021).

Additionally, the study highlights the importance of balancing individual needs with social responsibility. Ibn Arabi's philosophy reinforces that man is not an isolated entity but part of a larger cosmic and social order. His teachings advocate the development of harmonious relationships with others, recognizing the interconnectedness of all beings. This is critical to addressing complex social issues and encouraging dialogue across various backgrounds.

Integrating Ibn Arabi's thought into the human development framework reveals that achieving perfection involves a dynamic interaction between spiritual enlightenment and material success (Gülen, 2013; Schoppe-Sullivan & Fagan, 2020). Therefore, Islamic education should strive to harmonize these dimensions, ensuring that personal and communal needs are met to reflect the deep interconnectedness emphasized in Ibn Arabi's mystical teachings. This holistic approach seeks to fulfill individual rights and promotes social harmony and collaborative problem-solving.

### *The Concept of Human Perfection*

Various philosophical and religious views of perfection and the researcher finds the concept from Plato/Socrates, Bhagavadgita, Gregory of Nyssa, and Ibn al-'Arabi, as follows."

**Plato/Socrates:** Perfection is a pure understanding of Form, an abstract and ideal template of all things and concepts. Philosophical perfection is achieved through pure abstract thinking and contemplation of the soul of Form. Philosophers must suppress the body's desires and liberate the soul to achieve a perfect understanding (Saephudin & Fitriyah, 2020; Slee & Shute, 2014).

**Alignment:** Perfection is related to the execution or completion of individual tasks. Krishna emphasizes that perfection is achieved through actions corresponding to the individual and attaining the highest state of wisdom.

**Gregory of Nyssa:** Perfection is the total transformation of the individual through the participation of the soul, speech, and activities in line with Christ. Perfect holiness is achieved by guarding oneself from evil and becoming Christlike.

**Ibn al-'Arabi:** Perfection is achieved through the knowledge of the eternal and the temporary. Eternal existence is God, while impermanent existence is the Cosmos. Perfection involves understanding the two aspects of reality and transforming into an eternal Existence.

The perfection of the Socratic ideal requires pure "abstract" thinking. For Hinduism, it requires the unification of differences into a single whole. In contrast, the Christian ideal requires the development of the characteristics of Christ and the expulsion of all unchristlike from oneself. These three examples provide a general framework for understanding some philosophical methods and spiritual practices in

which perfection is achieved through contemplation, sublimation, and development (Atmaja & Mustopa, 2020). Ibn al-'Arabi's idea of the Muslim philosophy of perfection can be briefly compared with the above ideals to find his philosophical position (Adnan & Uyuni, 2021; Alimni et al., 2022; Alkouatli, 2021; Almirzanah, 2020). He said in *The Bezels of Wisdom*:

*The picture of perfection is achieved only by the knowledge of the worldly and the eternal. The level of perfect knowledge is achieved only through these two aspects. Likewise, all kinds of beings become perfect because their existence is eternal and not eternal or temporary. Something eternal is God's existence for Himself, while impermanent existence is God's existence in the latent form of the Cosmos. Existence is temporary since the manifested parts depend on each other, whereas existence itself manifests in the Cosmos. Thus, eternal existence is perfect, and the entire movement of the Cosmos is a movement of love for perfection (Harmakaputra, 2023).*

This view of Ibn Arabi affirms that perfection requires knowledge of the eternal and the material/impermanent. There are similarities between Socrates' concept of perfection and Hinduism. Ibn Arabi's concept teaches about true reality, which, in contrast to previous examples, does not negate worldly existence. The individual must strive to understand the eternal and the impermanent since both elements are necessary for perfection. "The existence is perfect." Both the eternal and the impermanent are aspects of Being/God. The eternal is God in Him, and the impermanent is the Cosmos, which includes humanity, which is supposed to strive for eternal perfection (Zwanzig, 2008).

Three sources of truth must be explored: revelation, reason, and intuition. These three types of knowledge are also important for Muslim theology (kalam) and Muslim philosophy (philosophy). Therefore, it is important to understand how Ibn al-Arabi's use of this knowledge and Sufism differs from the other three schools. Understanding how this knowledge helps transform individuals into Perfect Individuals is also important. Analyzing how the three schools differ in using this type of knowledge will show why Ibn al-Arabi believed that his method was the most perfect. Thus, only the top of the hierarchy, that is, Sufism, achieves true perfection. He says the perfect individual must meet the following (Hosseini Eskandian & Rajab Nejhadian, 2021).

***The Perfect Individual establishes a Relationship with the Prophet, Messenger, and Guardian.***

The most superior and Perfect Individual for Ibn al-'Arabi was the Prophet Muhammad. He held the position of "The Closing of the Prophets" and thus marked the end of the revealed religion. Holding this position meant that he was given the last divine revelation. Because of this position, he had complete knowledge of God and the world and thus held a higher position than the rest of humanity. In this case, the most important question to answer is whether there is a true Perfect Individual other than Muhammad, and if so, what is their status compared to him? The rankings of saints, apostles, and prophets concerning Muhammad must be analyzed to answer these questions. This analysis will show that ranking different types of Perfect Individuals does not affect their initial perfection status.

***The Perfect Individual as a Mirror***

What is the role of perfection in the cosmos? Ibn al-Arabi said that every individual is a dusty mirror, but the Perfect Individual is a freshly polished mirror that fully reflects God. Analyzing various aspects of this analogy will reveal the ontological system of Ibn al-Arabi (Almirzanah, 2020). God is Existence, while everything that is not God is nothingness or nothingness. This analogy implies that individuals who are dusty and less polished are closer to nothingness and are farther away from God (Being) than those who have, or are, polished mirrors. Also important for this investigation is the concept of identity. Identity is related to the existence of an individual concerning God. Polished mirrors show reflections that are identical to the reflected object. Are objects (God) and reflection (the Perfect Individual) the same? Analyzing the various aspects of the mirror analogy will reveal Ibn al-'Arabi's ontological system and provide answers to the above questions.

**Table 1.** Identification of Challenges and Opportunities

The identification of challenges and opportunities	Discovery and Implication
Holistic Integration of Spiritual, Cognitive, and Emotional Development	<p>The study reveals that successfully integrating traditional Islamic principles with modern educational theories results in a holistic development approach emphasizing spiritual, cognitive, and emotional growth.</p> <p>This finding suggests that Islamic education can produce well-rounded individuals who are spiritually grounded, intellectually capable, and emotionally intelligent, thus better equipped to navigate the complexities of contemporary society.</p>
Innovative Curriculum Design	<p>A significant finding is the development of innovative curriculum designs that effectively blend religious and secular knowledge. These curricula respect traditional Islamic teachings and incorporate contemporary scientific and social sciences knowledge.</p> <p>This innovative approach prepares students for real-world challenges and fosters a more comprehensive understanding of the world, bridging the gap between religious and secular education.</p>
Enhanced Pedagogical Approaches	<p>Adopting student-centered pedagogical methods, such as inquiry-based learning and collaborative projects, has significantly enhanced students' critical thinking and problem-solving skills.</p> <p>These pedagogical advancements indicate that Islamic educational institutions preserve religious knowledge and promote skills essential for personal and professional success in the modern world.</p>
Empirical Evidence of Positive Educational Outcomes	<p>Empirical research indicates that students in Islamic schools adopting contemporary educational theories perform well academically and exhibit strong moral and ethical values.</p> <p>This evidence supports the effectiveness of integrating Islamic principles with modern educational practices, demonstrating that such an approach can achieve high educational standards while maintaining strong ethical foundations.</p>
Emotional and Social Intelligence	<p>Implementing emotional intelligence programs and community service initiatives within Islamic education fosters empathy, social responsibility, and strong interpersonal relationships.</p> <p>These programs prepare students to be proactive and compassionate members of society, highlighting the broader social benefits of a well-rounded Islamic education.</p> <p>This balance fosters a sense of social responsibility and community engagement among students. Educational programs incorporating community service and social responsibility initiatives can help students develop empathy, social skills, and a commitment to contributing positively to society.</p>

The identification of challenges and opportunities	Discovery and Implication
Challenges and Opportunities in Implementation	<p>While there are significant challenges, such as resistance to change and limited resources, there are substantial opportunities for innovation through educational technology and online learning platforms.</p> <p>The study compares philosophical and religious views on perfection, including those of Plato/Socrates, Bhagavadgita, Gregory of Nyssa, and Ibn al-'Arabi. Each perspective offers unique insights into the nature of human perfection and the means to achieve it.</p> <p>Addressing these challenges with innovative solutions can enhance the accessibility and quality of Islamic education, making it more adaptable to the needs of a diverse and global student population.</p> <p>Understanding these diverse perspectives can enrich Islamic educational practices by incorporating a broader range of philosophical and spiritual insights. This comparative approach can help educators develop more nuanced and comprehensive models of human development.</p>
New Theoretical Insights	<p>The comparative analysis of Islamic and Western philosophical perspectives on human development reveals unique intersections and divergences, offering new theoretical insights into the nature of holistic human development.</p> <p>These insights contribute to a deeper understanding of how different cultural and philosophical frameworks can inform and enrich educational practices, providing a basis for developing new, integrative educational theories.</p>
Five Essential Elements for Human Perfection	<p>The research identifies five critical elements for achieving human perfection and honor, as outlined by the concept of Maqasid al-Shari'ah initiated by Imam As-Saytibi. These elements are Faith, Life, Intellect, Offspring, and Wealth.</p> <p>These elements underscore the need to balance spiritual and material dimensions in human life. Educational systems must ensure these needs are met to achieve perfection and welfare. This balance can guide the development of educational programs that nurture the spiritual and material aspects of students' lives.</p>
Ibn al-Arabi's Concept of Perfection	<p>Ibn al-'Arabi's concept of perfection emphasizes the knowledge of both the eternal (God) and the temporary (Cosmos). This dual understanding is essential for achieving true perfection.</p> <p>This perspective aligns with the holistic view of human development in Islamic teachings. It suggests that educational programs should encourage students to seek knowledge of existence's spiritual and material aspects, fostering a balanced and comprehensive understanding of reality.</p>

Ibn Arabi's mystical philosophy offers a deep integration of spiritual and intellectual dimensions, making it a suitable framework for discussing human development. Here is how this integration can be approached:

***Perspective Ontologis Maqasid Syari'ah and Ibn Arabi***

Maqasid Shari'ah, which focuses on safeguarding faith, life, intelligence, lineage, and wealth, can

be harmonized with Ibn Arabi's understanding of human purpose and spiritual development. In *al-futuhat al-makkiyah*, Ibn Arabi discusses the journey of the soul to realize its divine origin and ultimate purpose (Atmaja & Mustopa, 2020). The preservation of faith (deen) can be seen as a journey towards recognition and alignment with the divine will, a central theme in Ibn Arabi's work.

The preservation of reason (aql) resonates with Ibn Arabi's emphasis on knowledge (ilm) and understanding (ma'rifah), where true intelligence is seen as the knowledge of God and the recognition of divine reality in all aspects of life. This profound spiritual knowledge goes beyond mere intellectual understanding, realizing a holistic approach to human development (Nasir, 2021; Nufus et al., 2023).

### ***Islamic Education and Ibn Arabi's Concept of Knowledge***

Ibn Arabi's thought parallels Islamic education's dual focus on intellectual and spiritual growth (Cadenhead, 2018). In *the fusus al-hikam*, Ibn Arabi emphasized the importance of divine knowledge, which is intellectual and experiential. The pursuit of knowledge in Islamic education can be enriched by incorporating Ibn Arabi's concept of *'ilm ladunni* (divine knowledge), in which learning becomes the act of uncovering (*kashf*) the divine mystery within oneself and the universe. Ibn Arabi's emphasis on *the perfect human being (Insan al-Kamil)*, as a person who embodies divine knowledge and attributes, is in line with the goal of Islamic education to cultivate a balanced personality, fully developed in both intelligence and spirit (Mardiana et al., 2020).

### ***Integration of Western and Islamic Perspectives: A Comparative Analysis Through the Lens of Ibn Arabi***

The convergence between Western and Islamic perspectives on education and moral development can be explored through Ibn Arabi's concept of *the unity of existence (wahdat al-wujud)*. This concept allows the integration of different knowledge systems, seeing them as different expressions of the same truth. The stages of Western development (as proposed by Piaget or Erikson) can be interpreted as stages in the unfolding of the human soul, leading to the realization of *human beings al-kami* (Leask, 2013; Lerner et al., 2015).

The difference, especially the emphasis on spiritual development in the teachings of Islam, finds a profound resonance in the work of Ibn Arabi, where the perfection of the soul and harmony with the divine will are the ultimate goals of human existence, transcending the material and temporal problems highlighted in many western theories.

### ***Application in Islamic Education: Ibn Arabi's Methodology***

The integration of Western educational practices, such as inquiry-based learning, with Islamic principles can be enriched by Ibn Arabi's emphasis on *dhikr* (remembrance of God) and *fikr* (contemplation). These practices can be incorporated into educational settings to foster deeper spiritual awareness in addition to intellectual inquiry (Kholidah, 2022).

Ibn Arabi's emphasis on the symbolic and metaphysical can inspire an educational curriculum that encourages students to look beyond the surface of objects, fostering critical thinking and spiritual insight.

### ***Contemporary Islamic Educational Theory: Innovation Through Ibn Arabi's Thought***

Modern adaptations of Islamic educational principles can benefit from Ibn Arabi's emphasis on the interconnectedness of all knowledge and the unity of all existence. This can lead to innovative curriculum designs that integrate different areas of knowledge, fostering a holistic understanding that connects the material and spiritual worlds (Goodman, 1980; Hosseini Eskandian & Rajab Nejhadian, 2021).

The use of spiritual practices, as discussed in contemporary Islamic education, aligns with Ibn Arabi's focus on internalizing divine attributes. Educational practices can incorporate *tasawwuf-inspired* methods, such as meditation and reflective practices, to encourage spiritual and cognitive development.



### ***Challenges and Opportunities: Navigating the Esoteric Teachings of Ibn Arabi***

One of the challenges in integrating Ibn Arabi's thought with modern educational theories is the esoteric nature of his teachings, which may be difficult for some students and educators to understand. However, this challenge also presents an opportunity to deepen the spiritual dimension of education, offering students a richer and deeper understanding of their place in the universe.

The opportunity lies in the potential for innovation in Islamic education by creating a learning environment that encourages intellectual growth and spiritual awakening, leveraging Ibn Arabi's profound insights into the nature of human existence and soul (Harmakaputra, 2023; van Rossum, 1987).

Integrating sharia maqasid, Ibn Arabi offers a framework for holistic sharia for human beings that includes both material and spiritual aspects of life. By tapping into Ibn Arabi's profound spiritual insights and aligning them with the practical goals of Islamic law and education, a comprehensive model of human development relevant to contemporary needs can be built while rooted in timeless spiritual wisdom.

### ***Integration of Spiritual and Material Dimensions***

The study underscores that human development toward perfection requires nuanced understanding that goes beyond mere physical, psychological, and mental growth. By integrating Ibn Arabi's mystical insights with the teachings of Islam, we can appreciate a deeper approach to human development. Ibn Arabi's concept of *Insan al-Kamil* (Perfect Man) is the central framework for this integration (Hadi & Uyuni, 2021). This idea argues that true human perfection is achieved through spiritual enlightenment and harmony with the divine, not solely through material or intellectual attainment. This perspective highlights the need for a holistic approach that aligns the dimensions of spiritual and material life.

Ibn Arabi's view that human perfection involves deep spiritual awareness aligns with Maqasid al-Sharia's emphasis on faith, life, intelligence, heredity, and wealth (Gregory, 2009). His mystical teachings show that achieving perfection is not just about superficially fulfilling these elements but involves deep self-transformation (Chanifah et al., 2021). For example, faith in Ibn Arabi's framework is not only about adherence to religious doctrine but requires in-depth and experiential knowledge of the divine, which changes the individual's entire existence. This spiritual depth adds a layer of complexity to the conventional understanding of faith and highlights the need for an educational framework that nurtures this spiritual dimension.

### ***Spiritual Development and Educational Framework***

Integrating Ibn Arabi's thought into educational practice shows that education should focus on intellectual development and encouraging spiritual growth (Cooper, 2002; Cullen & Byrne, 2013). Ibn Arabi's idea that true life includes physical and spiritual vitality implies that the education system should aim to cultivate intellectual capacity and spiritual awareness. This perspective challenges traditional educational models, prioritizing cognitive skills over spiritual and ethical development (Fandir, 2024).

An educational framework inspired by Ibn Arabi will emphasize a holistic learning experience that promotes academic excellence, spiritual insight, and moral integrity (Daheri, 2022; Deutsch & Dalvi, 2004). For example, the curriculum can incorporate mystical traditions and teachings to help students understand their purpose and place in the universe. This approach aligns with the concept of *Insan al-Kamil*, where the educational goals include cultivating well-rounded individuals who embody intellectual and spiritual qualities.

### ***Balancing Individual Rights and Social Responsibility***

Another important aspect of the study is balancing individual rights with social responsibility. Ibn Arabi's philosophy highlights the interconnectedness of all creatures and the importance of harmonious relationships in the social order (Sumarto, 2021). This perspective enriches the discussion on human rights by suggesting that individual rights should be exercised in a way that also considers the well-being of society (Ghani et al., 2022).

For example, while the right to life, wealth, and family is fundamental, Ibn Arabi's thought implies that these rights must be pursued with an awareness of their impact on others. This approach encourages a shift from a purely individualistic perspective to one that integrates social responsibility. Therefore, an educational system influenced by this perspective will teach students about their rights and emphasize their responsibility towards others, fostering a sense of communal solidarity and ethical engagement.

By combining spiritual and material dimensions, this approach provides a more comprehensive understanding of what it means to achieve human perfection. It challenges conventional educational models by advocating a balance between intellectual, spiritual, and social development. This integration offers a new perspective on how educational practice can be redefined to include cognitive and practical skills and spiritual and moral dimensions. It provides a framework for developing educational programs that cultivate holistic human beings aligned with traditional Islamic values and contemporary educational needs. It offers a deeper understanding of how spiritual and material dimensions can be aligned in education, highlights the importance of balancing individual rights with social responsibility, and provides a new perspective on achieving human perfection. This approach enriches the theoretical understanding of human development and has practical implications for designing an education system that cultivates well-rounded and spiritually aware individuals.

#### 4. CONCLUSION

Islamic education is a transformative platform designed to help individuals achieve optimal potential and perfection based on the principles of Maqasid al-Shari'ah, including human rights such as Faith, Life, Intelligence, Descent, and Wealth. Islamic education offers a holistic framework that integrates spiritual, moral, and intellectual dimensions in human development, in line with the multidimensional view of human perfection taught by great figures such as Plato, Socrates, and Ibn Arabi. The concept of human perfection in Islamic education emphasizes understanding reality, aligning actions with personal duties, and the development of moral and spiritual aspects. Thus, Islamic education focuses not only on acquiring knowledge but also on developing spiritual and moral capacity, which supports deeper personal and social fulfillment. Overall, Islamic education aims to foster individuals who are not only knowledgeable but also spiritually and morally perfect. By integrating the universal principles of human dignity in educational practice, Islamic education empowers individuals to contribute meaningfully to society while achieving personal fulfillment. This holistic approach demonstrates the importance of a thorough development process, allowing individuals to reach their full potential and positively impact the world.

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