COMPARISON OF INSAN KAMIL ABDUL KARIM AL-JILLI'S THEORY WITH JEAN PIAGET'S THEORY

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Abstract: Research on Islamic theories and Islamic studies will never end and will continue to develop. This study aims to describe and compare the thoughts of Abdul Karim al-Jilli and Jean Piaget, especially in relation to education and learning. Methodologically, this research is a library study in which data are collected from books, scientific articles, and other written documents and then analyzed using a comparative approach. Al-Jilli divides the levels of *insan kamil* (perfect human being) into three stages: (1) *al-bidayah*, (2) *at-tawasuth*, and (3) *al-khitam*. Each stage is traversed through spiritual practices such as *mujahadah*, *riyadhah*, *ma'rifah*, *fana'*, *mukasyafah*, and *musyahadah*. In practice, these stages are supported by at least six educational methods: exemplary (*uswah hasanah*), training and habituation, taking lessons (*ibrah*), advice (*mau'izhah*), discipline, and independence. Meanwhile, Piaget's learning theory emphasizes that learning occurs in accordance with stages of cognitive development. The learning process consists of three key mechanisms: assimilation, accommodation, and equilibration. This article shows that there are points of convergence between al-Jilli's spiritual-educational framework and Piaget's cognitive framework. Based on these convergences, the author proposes a conceptual model of Islamic education that synergizes *insan kamil* as the ideal of human perfection with Piaget's theory of cognitive development as the process of learning.
Keywords: *Insan Kamil, Abdul Karim Al-Jilli, Piaget, Learning, Islamic Education*

Introduction

Being *insan kamil* (the perfect human being) according to Abdul Karim al-Jilli is the highest level of human existence. Learning is a crucial process in the journey of human life, because through learning human beings actualize the potential that God has given them.[1] Many studies have discussed learning models or methods, including *insan kamil* as a Sufi-philosophical theory that results from al-Jilli's deep contemplation. *Insan kamil* is the highest human level after going through several stages of spiritual ascent (*taraqqi*), so that the person becomes the most perfect manifestation of God's creation.[2]

At the same time, contemporary education both Islamic and secular faces serious problems. The dominance of cognitive and instrumental rationality often leads to the neglect of spiritual, moral, and affective dimensions. Dehumanization, moral degradation, violence in schools, learning that is merely exam-oriented, and the fragmentation between religious

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[1] Hasnawati, "The Theory of Insan Kamil According to Abdul Karim Al-Jili's Thought," Journal of Al-Qalb 8, no. 2 (2016): 91–96.
[2] Shaykh Abdul Karim Al-jilli and Syazna Maulida, "THE THEORY OF HUMAN HUMANS: FALSAFI SURIFYING THINKING" 24, no. 2 (2021): 119–27, https://doi.org/10.35719/alJadi.v24i2.72.

knowledge and general science are some of the educational problems that emerge in modern society. Learners may be cognitively advanced but spiritually empty and ethically weak. In this context, the integration of a spiritual-ethical framework such as al-Jilli's *insan kamil* with a psychological-cognitive framework such as Piaget's theory becomes urgent, so that education can form human beings who are intellectually competent and spiritually mature.

The emergence and development of al-Jilli's Sufi thought concerning the theory of human beings has attracted many researchers. First, Mauida studied the theory of the Sufi human being.[3] Second, Hasnawati wrote about the concept of *insan kamil* according to Abdul Karim al-Jilli.[4] Third, Ummi Kulsum explored the concept of the perfect human being from two major Muslim Sufi figures.[5] Fourth, Daharum examined *insan kamil* from the perspective of Abdul Karim al-Jilli and its relevance in the modern era.[6] Fifth, Rahmat Ardi Nur Rifa Da'i, Cep Gilang As-Shufi, and Fachri Khoerudin conducted a comparative study of the thoughts of Abdul Karim al-Jilli and Friedrich Wilhelm Nietzsche.[7]

The process of intellectual or cognitive formation was also studied by Western psychologists, one of the most influential being Jean Piaget. According to Piaget, as individuals move toward maturity, they undergo biological and cognitive adaptation to their environment which leads to qualitative changes in their cognitive structure.[8] Many writings on Piaget can be found, for example Hidayati's study[9] on Piaget's learning theory[10] in primary mathematics, works on the application of Piaget's theory in classrooms, and comparative studies of Piaget's ideas with other figures such as Vygotsky.[11]

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[3] Al-jilli and Maulida, "KONSEP INSAN KAMIL : PEMIKIRAN TASAWUF FALSAFI."

[4] Hasnawati, "Konsep Insan Kamil Menurut Pemikiran Abdul Karim Al-Jili."

[5] Ummi Kulsum, "Insan Kamil Sebagai Idealitas Muslim," *Tafhim Al-'Ilmi* 11, no. 1 (2019): 79–90, https://doi.org/10.37459/tafhim.v11i1.3556.

[6] Meslania Daharum, "Konsep Insan Kamil Perspektif Abdul Karim Al-Jili Dan Relevansinya Di Era Modern," *Skripsi Raden Intan Lampung*, 2020, 1–60.

[7] Abdul Karim, Al-jili D A N Friedrich, and Wilhelm Nietzche, "Konsep Manusia Ideal: Studi Komparatif Pemikiran Abdul Karim Al-Jili Dan Friedrich Wilhelm Nietzche," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 49–58.

[8] Desak Gede Wirayanti Estini, "Aktualisasi Pemikiran Jean Piaget Dalam Implementasi Kurikulum 2013," *Proceedings Seminar Nasional FMIPA UNDIKSHA V* 2013 (2015): 113–17.

[9] Kurnia Hidayati, "PEMBELAJARAN MATEMATIKA USIA SD/MI MENURUT TEORI BELAJAR PIAGET," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 10, no. 2 (December 1, 2012): 291, https://doi.org/10.21154/cendekia.v10i2.417.

[10] Sumpena Rohaendi and Nur Indah Laelasari, "Penerapan Teori Piaget Dan Vygotsky Ruang Lingkup Bilangan Dan Aljabar Pada Siswa Mts Plus Karangwangi," *PRISMA* 9, no. 1 (June 3, 2020): 65–76, https://doi.org/10.35194/JP.V9I1.886.,Nikolay Veraksa, Yeshe Colliver, and Vera Sukhikh, "Piaget and Vygotsky's Play Theories: The Profile of Twenty-First-Century Evidence," 2022, 165–90, https://doi.org/10.1007/978-3-031-05747-2_10.,Bert van Oers, "Social Representations of Play: Piaget, Vygotskij and Beyond," 2022, 65–85, https://doi.org/10.1007/978-3-031-05747-2_5.

[11] Choi Chi Hyun et al., "PIAGET VERSUS VYGOTSKY: EDUCATIONAL IMPLICATIONS BETWEEN SIMILARIES AND DIFFERENCES," Journal of Industrial Engineering & Management Research 1, no. 3 (November 6, 2020): 286–93, https://doi.org/10.7777/JIEMAR.V1I3.92.,Elly Singer, "Piaget and Vygotsky: Powerful Inspirators for Today's Students in Early Education and Developmental Psychology," 2022, 129–43,

However, most of these studies still tend to stand separately: Islamic mystical-anthropological studies of *insan kamil* on one side and Western cognitive psychology on the other. The specific educational implications especially a conceptual model of Islamic education that explicitly synergizes al-Jilli's *insan kamil* and Piaget's cognitive theory have not been sufficiently elaborated. The portion of Islamic education analysis is often smaller than the biographical and doctrinal aspects of al-Jilli or the purely psychological explanation of Piaget.

Therefore, this study aims not only to describe al-Jilli's thought and Piaget's theory, but also to compare them and to build a conceptual model of Islamic education by synergizing *insan kamil* and Piaget's theory of cognitive development. Through this synergy, the author hopes to offer an educational framework that can respond to contemporary educational problems by combining spiritual-moral formation and cognitive development.

This research is a library study in which data sources are examined through literature such as books, scientific articles, and other written documents.[12] The data consist of primary sources and secondary sources. The primary data are works that directly discuss the thoughts of Piaget and Abdul Karim al-Jilli on human beings and learning, while the secondary data are other writings related to these figures and themes. A comparative analysis technique is used to examine the two theories, identify similarities and differences, and explore the advantages and limitations of each theory in order to formulate their relevance to Islamic education.

Al-Jilli's Theory of *Insan Kamil*

Abdul Karim al-Jili (or al-Jilli) has the full name Abdul Karim Qutb al-Din ibn Ibrahim al-Jili. His nisbah "al-Jili" refers to Jilan, a district around Baghdad. He passed away in Zabid, Yemen, in 832 H / 1430 CE.[13] Abdul Karim al-Jili was a prominent Sufi in Baghdad and was given the titles *Shaykh* and *Qutb al-Din*, which indicate a very high spiritual rank. After spending a considerable part of his life in Yemen, he travelled to various regions such as Iraq, India, Persia (Iran), Cairo (Egypt), Gaza (Palestine), Mecca, and Medina. In each place he devoted himself to teaching, learning, and spiritual practices.[14]

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https://doi.org/10.1007/978-3-031-05747-2_8.,Eugene Mario DeRobertis, "Piaget and Husserl: Comparisons, Contrasts, and Challenges for Future Research," Humanistic Psychologist 49, no. 4 (2021): 496–518, https://doi.org/10.1037/HUM0000183.

[12] Karim, Friedrich, and Nietzsche, "The Theory of the Ideal Man: A Comparative Study of the Thoughts of Abdul Karim Al-Jili and Friedrich Wilhelm Nietzsche."

[13] Syeikh Abdul Karim Ibnu Ibrahim Al-Jaili, *Insan Kamil: Ikhtiar Memahami Kesejatian Manusia Dengan Sang Khaliq Hingga Akhir Zaman (Terjemhan).*, ed. Misbah El Majid (Surabaya: Pustaka Hikmah Perdana, 2006).

[14] Meihesa Khairul Maknun and Ihwan Amalih, "IDENTITAS MANUSIA DALAM KONSEP INSAN KAMIL (Studi Atas Pemikiran Abdul Karim Al-Jili)," accessed September 14, 2022, https://doi.org/https://doi.org/10.28944/el-waroqoh.

For al-Jili, *Nur Muhammad* is the eternal image of God manifested in all prophetic forms from Adam to Jesus and ultimately appearing in the person of Muhammad as the Messenger of God. The manifestation of *Nur Muhammad* does not stop at the Prophet Muhammad himself, but continues into each human being, especially the Sufi saints (*awliya'*). Within human beings there are seven spiritual potentials that reflect *Nur Muhammad*: the heart (*qalb*), intellect (*'aql*), estimation (*wahm*), spiritual aspiration (*himmah*), thought (*fikr*), imagination (*khayal*), and soul (*nafs*). Through these seven powers human beings remain present and active on earth.[15]

In the context of education, *insan kamil* can be understood as the ultimate aim of Islamic education: to form human beings who optimally actualize their God-given potentials intellectual, physical, moral, spiritual, and social so that they can become God's vicegerents (*khulafa'*) who sustain and repair the earth. An *insan kamil* has (1) an intelligent mind, (2) physical strength, (3) a heart that fears Allah, (4) practical skills, (5) the ability to solve problems scientifically and philosophically, (6) the capacity to develop science, (7) the ability to build a worldview or philosophy, and (8) a spiritual heart that is capable of relating to the unseen realm without falling into superstition.[16]

Al-Jili divides the journey toward *insan kamil* into three ascending levels: *al-bidayah*, *at-tawasuth*, and *al-khitam*. At the level of *al-bidayah* (the initial level), the human being begins to be aware of his or her own attributes and the Divine attributes; awareness of God's presence grows, and the person starts to fight the lower self (*nafs*) through continuous spiritual struggle (*mujahadah*) and mental–spiritual training (*riyadhah*). Educationally, this stage corresponds to the initial formation of religious consciousness and moral awareness in learners. The next level, *at-tawasuth* (the intermediate level), is when the human being becomes a subtle reflection of God's love (*al-haqa'iq ar-rahmaniyyah*).[17]

God opens some of the unseen realities so that the person reaches the stages of *ma'rifah* (knowing the inner reality of things) and *fana'* (overcoming ego-centrism before God).[18] In educational terms, this level describes learners who not only understand religious norms cognitively, but have begun to internalize them into stable character and behavior.[19] The final level, *al-khitam* (the final level), is when the human being fully realizes the image of God by

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[15] Hasnawati, "Konsep Insan Kamil Menurut Pemikiran Abdul Karim Al-Jili."

[16] Mugiarto, Rita Sulastini, and Sri Handayani, "IMPLEMENTASI MANAJEMEN KURIKULUM DAN PENILAIAN DALAM UPAYA MEMBENTUK INSAN KAMIL," *Ar-Rihlah: Jurnal Inovasi Pengembangan Pendidikan Islam* 6, no. 2 (December 27, 2021): 76–96, https://doi.org/10.33507/AR-RIHLAH.V6I2.406.

[17] Al-jilli and Maulida, "KONSEP INSAN KAMIL : PEMIKIRAN TASAWUF FALSAFI."

[18] M. Baharuddin, "MANUSIA SEJATI DALAM FALSAFAH MBAH MARIDJAN DAN ABDUL KARIM AL-JILLI (Studi Konsepsi Manunggaling Kawula Gusti Dan Insan Kamil)," *Analisis* 13 (2013), https://doi.org/10.24042/ajsk.v13i1.687.

[19] Kiki Muhamad. Hakiki, "Insan Kamil Dalam Perspektif Syaikh Abd Al-Karim Al-Jili.," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 2 (2018): 175, https://doi.org/10.15575/jw.v3i2.2287.

internalizing God's Names and Attributes in everyday life, experiencing *mukasyafah* (the unveiling of unseen realities) and *musyahadah* (contemplative witnessing).[20]

Educationally, this stage represents the maturity of spiritual–moral personality: learners become independent, responsible, and consistently oriented toward Divine values in thought and action. According to al-Jili, the Prophet Muhammad is the highest and most perfect example of *insan kamil*; other human beings prophets, saints, and righteous believers can only approach this ideal to varying degrees, but can never surpass the Prophet's perfection.[21]

Al-Jili explains that before the Prophet Muhammad, the prophets and the *awliya'* reached the highest spiritual rank (*wusul, hulul,* and *ittihad* in the language of classical Sufis), they first underwent a long journey through several stages: *mujahadah*, namely continuous effort to fight against desires and conquer the lower self; *riyadhah*, continuous spiritual and mental training so that the soul becomes alive, sensitive, and disciplined; *ma'rifah*, deep knowledge of the essence of things beyond the reach of the senses; *fana'*, the dissolution of ego-centrism in the presence of God so that the self is no longer the center; *mukasyafah*, the opening of the veil of the unseen realm; and finally *musyahadah*, witnessing Divine signs in all realities.

Educationally, these stages can be translated into a long-term process of character formation: beginning with basic self-control and discipline, continuing through intensive spiritual–moral training, and culminating in a stable personality that is God-conscious, ethical, and socially responsible.

To form *insan kamil*, al-Jili's framework implies at least six educational methods that can be applied in practice. First, exemplary (*uswah hasanah*): from a spiritual and psychological perspective, human beings need role models in order to develop their potentials. In the context of Islamic boarding schools (*pesantren*), for example, the *kiai* or teacher must model sincerity, discipline in worship, honesty, humility, and other virtues; in formal schools, teachers and parents as role models are crucial so that values are not only taught but also lived.

Second, training and habituation: character formation cannot be separated from repeated practice and habituation. Learners need to be trained to perform worship, to behave politely, to respect others, and to be disciplined and responsible until these behaviors become habits. In *pesantren*, this is realized through routine activities such as congregational prayers, communal study, serving others, and respecting the *kiai* and teachers.

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[20] Baharuddin, "MANUSIA SEJATI DALAM FALSAFAH MBAH MARIDJAN DAN ABDUL KARIM AL-JILLI (Studi Konsepsi Manunggaling Kawula Gusti Dan Insan Kamil)."
[21] Yunasril Ali., *Manusia Citra Ilahi* (Jakarta: Paramadina, 1997).,Al-Jili, *Al-Insan Al-Kamil Fi Ma'rifat Al-Awakhir Wa Al-Awa'il.* (Beirut: Dar al-Fikr, 1975).

Third, education through *ibrah* (taking lessons): *ibrah* means taking deep lessons from events. Learners are helped to reflect on stories of the prophets, historical events, natural phenomena, and contemporary cases so that they can draw moral and spiritual lessons; this reflective process is not only cognitive but also affective, leading the heart to submit and motivating behavior in accordance with Islamic values.[22]

Fourth, education through *mau'izhah* (advice): *mau'izhah* is advice or sermon that contains encouragement toward virtue and warnings against sin.[23] Effective advice at least includes (a) a clear explanation of the goodness that must be done, (b) motivation to practice that goodness, and (c) warnings about the dangers and consequences of ignoring God's commands and moral norms.[24]

Fifth, education through discipline: discipline is essential for success in life. In education, discipline is not identical with harsh punishment, but with consistent enforcement of rules accompanied by wise explanation and guidance, so that learners develop internal awareness rather than mere external obedience.[25]

Sixth, education toward independence: independence is built by cultivating optimism, responsibility, and confidence in learners. Independent learners are not dependent on others, can think creatively and critically, and are capable of solving problems in their families and communities.[26] In the perspective of *insan kamil*, this independence is not individualistic but is framed by a sense of servanthood (*'ubudiyyah*) to God and responsibility toward society.

Through these three levels, six spiritual stages, and six educational methods, al-Jili offers a holistic framework in which the goal, process, and methods of education are all oriented toward forming *insan kamil*.

Piaget's Learning Theory

The core of Piaget's theory is that cognition develops through active interaction between the individual and the environment: human beings are not passive recipients of stimuli but active constructors of knowledge. In constructing knowledge, the individual uses two complementary processes assimilation and accommodation which are continuously balanced through equilibration (Piaget, 1952, 1970).

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[22] Abdul Rahman, Principles and Methods of Islamic Education, Translated by Dahlan & Sulaiman (Bandung: CV. Dipenegoro, 2002).

[23] Burhanuddin Tamyiz, Islamic Boarding School Morals: Solutions for Moral Damage (Yogyakarta: ITTIQA PRESS, 2001).

[24] Mugiarto, Sulastini, and Handayani, "IMPLEMENTATION OF CURRICULUM MANAGEMENT AND ASSESSMENT IN EFFORTS TO FORM HUMAN PEOPLE."

[25] Mugiarto, Sulastini, and Handayani.

[26] Mugiarto, Sulastini, and Handayani.

Assimilation is the process of integrating new information into existing cognitive structures (*schemata*), so that environmental stimuli are interpreted in terms of what is already known; for example, a child who already understands multiplication will initially try to interpret division problems in relation to his or her existing multiplication schema.[27] Accommodation, by contrast, is the process of adjusting or reorganizing cognitive structures[28] in response to new information that cannot be fully explained by existing schemata: when the child realizes that division is not simply the reverse of multiplication but has its own rules and representations, the existing cognitive structure must be modified.[29]

Equilibration is the continuous process of balancing assimilation and accommodation. Human beings have an innate tendency to create a harmonious relationship between themselves and their environment; when new experiences disturb cognitive balance (*disequilibrium*), the individual seeks a new equilibrium through accommodation. Without this ongoing process of equilibration, cognitive development will stagnate.[30]

In addition to these mechanisms, Piaget describes several stages of cognitive development sensorimotor, preoperational, concrete operational, and formal operational each of which is characterized by qualitative differences in ways of thinking (Piaget, 1952). These stages are crucial for education because learning will be effective only if instructional strategies are adjusted to the learner's cognitive level.

In general, the application of Piaget's theory in education includes: determining learning objectives that are appropriate to the developmental stage; selecting subject matter that can be meaningfully constructed by learners; determining topics that allow active exploration and problem-solving; designing learning activities such as group work, role play, experiments, and inquiry; preparing questions that stimulate higher-order thinking; and evaluating not only learning outcomes but also learning processes.[31] Thus, Piaget's theory offers a process-oriented framework for understanding how learners construct knowledge through active cognitive operations.

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[27] Rohaendi and Laelasari, "Penerapan Teori Piaget Dan Vygotsky Ruang Lingkup Bilangan Dan Aljabar Pada Siswa Mts Plus Karangwangi."

[28] DeRobertis, "Piaget and Husserl: Comparisons, Contrasts, and Challenges for Future Research."

[29] Rohaendi and Laelasari, "Penerapan Teori Piaget Dan Vygotsky Ruang Lingkup Bilangan Dan Aljabar Pada Siswa Mts Plus Karangwangi."

[30] Ruseffendi, *Pengantar Kepada Membantu Guru Mengembangkan Kompetensinya Dalam Pengajaran Matematika Untuk Meningkatkan CBSA* (Bandung: Tarsito, 2006).

[31] Rohaendi and Laelasari, "Penerapan Teori Piaget Dan Vygotsky Ruang Lingkup Bilangan Dan Aljabar Pada Siswa Mts Plus Karangwangi."

Comparison of Al-Jilli's Theory and Piaget's Theory

After examining the theories of Piaget and al-Jilli, several points of similarity and difference can be identified. To clarify the comparison, the process of human development in both theories can first be aligned in terms of understanding, process of achievement, and level of development. In broad terms, the three main processes in Piaget's theory can be analogically aligned with the three levels of *insan kamil* in al-Jilli's thought, as summarized in Table.

Tabel 1. Comparison of Al-Jilli and Piaget Theory

No	Piaget	Abdul Karim Al-Jilli
1	Assimilation; integrating new information into existing cognitive structures in the individual.	*Al-Bidayah;* the initial level at which the human being begins to realize his or her own attributes and the Divine attributes through *mujahadah* and *riyadhah* (fighting desires and training the soul).
2	Accommodation; adjusting cognitive structures to new situations and experiences.	*At-Tawasuth;* the intermediate level at which the human being reflects Divine love; God opens some unseen realities so that the person reaches *ma'rifah* and *fana',* deepening understanding and transforming the inner structure of the self.
3	Equilibration; continuous balancing between assimilation and accommodation.	*Al-Khitam;* the final level at which the human being fully realizes the image of God, living in a stable state of *mukasyafah* and *musyahadah* that harmonizes knowledge, feeling, and action.

In broad terms, the three main processes in Piaget's theory can be analogically aligned with the three levels of *insan kamil* in al-Jilli's thought. Assimilation, namely the integration of new information into existing cognitive structures in the individual, corresponds to *al-bidayah*, the initial level at which the human being begins to realize his or her own attributes and the Divine attributes through *mujahadah* and *riyadhah* (fighting desires and training the soul). Accommodation, the adjustment of cognitive structures to new situations and experiences, parallels *at-tawasuth*, the intermediate level at which the human being reflects Divine love; God opens some unseen realities so that the person reaches *ma'rifah* and *fana'*, thereby deepening understanding and transforming the inner structure of the self. Equilibration, the continuous balancing between assimilation and accommodation, corresponds to *al-khitam*, the final level at which the human being fully realizes the image of God, living in a stable state of *mukasyafah* and *musyahadah* that harmonizes knowledge, feeling, and action.

From this alignment, several key similarities can be drawn. First, both theories understand human development as a process that passes through several stages. Piaget emphasizes the sequence of cognitive structures, while al-Jilli emphasizes the sequence of spiritual–moral states. In educational terms, this means that forming *insan kamil* or cognitively mature individuals cannot be instant but requires long-term, structured efforts. Second, both theories stress active internalization. In Piaget's view, new information is actively internalized through assimilation and

accommodation; similarly, al-Jilli's *al-bidayah* level requires active spiritual struggle (*mujahadah*) and training (*riyadhah*) to internalize Divine values. Both reject a purely passive model of the human being. Third, both theories point toward a higher balance. Piaget's equilibration and al-Jilli's *al-khitam* describe a form of higher equilibrium: in Piaget, the balance is between cognitive schemata and the environment; in al-Jilli, the balance is between the human self and Divine reality. In education, this implies that the ideal learner is not only knowledgeable but also balanced intellectually, emotionally, socially, and spiritually.

At the same time, there are clear and fundamental differences between the two theories. In terms of ontological orientation, Piaget's theory is built within a scientific–psychological framework and is oriented toward explaining cognitive structures, whereas al-Jilli's theory is built within a theological–mystical framework and is oriented toward spiritual perfection and proximity to God. In relation to the final goal, Piaget sees cognitive maturity characterized by the ability for formal operational thinking, such as abstract reasoning, hypothetical–deductive thinking, and logical consistency as the endpoint of development. Al-Jilli, by contrast, places *insan kamil* as the final goal: a human being who reflects Divine Names and Attributes in all aspects of life. Regarding the source of knowledge, Piaget emphasizes knowledge constructed through interaction with the physical and social environment, while al-Jilli acknowledges rational and experiential knowledge but ultimately highlights knowledge that comes from Divine illumination and spiritual unveiling (*kasyf*). Despite these differences, the two theories can be seen as complementary rather than contradictory: Piaget describes how human beings learn and develop cognitively, whereas al-Jilli describes for what and toward what ideal human development should be directed.

Responding to contemporary educational problems, the synergy between al-Jilli and Piaget can be formulated as a conceptual model of Islamic education with three main components. The first is the ideal (goal): *insan kamil*. Islamic education is oriented toward forming *insan kamil* as articulated by al-Jilli: human beings who are intellectually intelligent, morally upright, spiritually deep, socially responsible, and physically strong. The second component is the developmental process: assimilation, accommodation, and equilibration. The path toward *insan kamil* takes into account Piaget's mechanisms: assimilation corresponds to the introduction and integration of Islamic values, religious knowledge, and general knowledge in accordance with learners' existing cognitive schemata and spiritual level (*al-bidayah*); accommodation corresponds to deeper internalization and transformation of worldview and behavior as learners confront new experiences, questions, and challenges (*at-tawasuth*); and equilibration corresponds to the

continuous balancing of worldly knowledge and spiritual values, creating mature personalities who are stable and resilient (*al-khitam*).

The third component is pedagogical methods: six methods of formation. The six methods implied by al-Jilli exemplary, habituation, *ibrah*, *mau'izhah*, discipline, and independence can be integrated with Piagetian principles of active learning. Exemplary and habituation can be combined with active learning projects so that learners imitate good examples while constructing knowledge through direct experience. *Ibrah* and *mau'izhah* can be linked with reflective discussions and problem-based learning so that learners not only understand concepts but also draw ethical–spiritual lessons from them. Discipline and independence can be connected with opportunities for self-regulated learning, where learners plan, monitor, and evaluate their own learning within a framework of Divine responsibility. In this way, Piaget's theory does not replace Islamic concepts but becomes a processual complement to al-Jilli's *insan kamil* theory: the correct learning process (Piaget) leads toward the correct educational goal (*insan kamil*), while the spiritual–ethical framework (*insan kamil*) gives direction and meaning to cognitive development.

Conclusion

From the explanation above, it can be concluded that the theory of *insan kamil* describes the human being as the locus of God's *tajalli*, occupying the position of vicegerent (*khalifah*) and the highest spiritual rank (*qutb*) who is able to see God's signs in all realms of existence. Al-Jilli refers to the Prophet Muhammad as the supreme example of *insan kamil*. The light of the Prophet (*Nur Muhammad*) is understood as a Divine light that becomes the mirror of life in the world. To reach *insan kamil*, at least six methods are applied in shaping human behavior: exemplary (*uswah hasanah*), training and habituation, taking lessons (*ibrah*), advice (*mau'izhah*), discipline, and independence.

Meanwhile, Piaget's theory emphasizes that the learning process occurs according to the pattern of stages in a person's cognitive development. The learning process consists of three main mechanisms: assimilation, accommodation, and equilibration. Learners construct knowledge through active interaction with the environment, continuously balancing new experiences with existing cognitive structures.

The comparison in this article shows that al-Jilli and Piaget can be synergized in a conceptual model of Islamic education. Al-Jilli provides the ontological and axiological direction in the form of *insan kamil* as the goal of education and offers spiritual-ethical methods of formation. Piaget provides the psychological and epistemological process through which learners construct knowledge. This synergy can help Islamic education respond to contemporary

educational problems by combining spiritual-moral formation and cognitive development in an integrated way.

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