

# ABDURRAUF SINGKEL'S INSAN KAMIL CONCEPT TO ANSWER THE PROBLEM OF SEXUAL CONSENT, CHILDFREE, NATURE AND NURTURE IN URBAN SOCIETY

Nur Hadi Ihsan<sup>1\*</sup>, Che Zarrina Binti Sa'ari<sup>2</sup>, Tistigar Sansayto<sup>3</sup>, & Sayyid Muhammad  
Indallah<sup>4</sup>

<sup>1,3,4</sup>Universitas Darussalam Gontor, East Java, Indonesia.

<sup>2</sup>Universiti Malaya, Kuala Lumpur, Malaysia.

\*e-mail: nurhadihsan@unida.gontor.ac.id

<b>Received:</b> 02/03/2024	<b>Revised:</b> 07/05/2024	<b>Approved:</b> 14/05/2024
--------------------------------	-------------------------------	--------------------------------

DOI: 10.32332/akademika.v29i1.9081



Abdurrauf Singkel's Insan Kamil Concept To Answer The Problem Of Sexual Consent, Childfree, Nature And Nurture In Urban Society Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

## Abstract

This article aims to analyze Abdurrauf Singkel's concept of *Insan Kamil* to address the problems of sexual consent, childfree, and nature and nurture which frequently arise in urban society. These issues are a common phenomenon in contemporary urban society due to their materialistic lifestyle and the pursuit of worldly goals by denying their true nature (*fitrah*). Sufism's concept of "*Insan Kamil*" depicts the ideal human being from every perspective – that is, the ideal human being as he is by nature. This concept of the perfect human will serve as an antidote to the three problems above, each of which is a deviation from the essence of human nature. This paper is a qualitative library research that analyzes data using an analytical descriptive method. This study concludes that, first and foremost all of these issues stem from the same root cause which is a denial of human nature. As a concept of the perfect human, *Insan Kamil* is a manifestation of achieving the pinnacle of humanity based on true human nature. *Insan Kamil* is also a condition of servitude to the highest degree or *ihsan*. Therefore, this concept is relevant to overcoming the root problems of sexual consent, childfree, and nature and nurture which stem from the denial of one's nature. By becoming *Insan Kamil*, someone can place himself according to his nature in the right and proper place.

**Keywords:** Abdurrauf Singkel; *childfree*; *Insan Kamil*; *nature and nurture*; *sexual consent*.

## A. Introduction

*Insan Kamil* is one of the essential concepts of Sufism. This can be seen from the Sufis who studied this concept and made it a core issue in the study of Sufism (Al-Attas, 1980, 2010). Sufis, from Rabi'ah al-Adawiyah (713-717), Abu Yazid Al-Busthami

(804-874), Junaid al-Baghdadi (830-910), al-Hallaj (858-922), Imam Al-Ghazali (1056-1111), Sheikh 'Abd al-Qadir al-Jilani (1077-1166), Ibn Arabi (468-543/1076-1148) (M. al-D. I. Arabi, n.d.), Abd al-Karim al-Jili, and so on deal with this issue. In addition, the discussion of *Insan Kamil* explains the concept of *fitrah* and human purpose, so this is a fundamental foundation because today, many humans have lost their existence or *fitrah*. In fact, in modern times, this concept has an important role, especially in answering the problems that existed when Abdurrauf Singkel served as *qadli* during the leadership of Sultan Safiyatuddin, namely answering the issue of the controversy caused by the influence of *wujuduiyyah* understanding during the previous Sultan Iskandar Sani (Abdullah, 2019; Fathurahman, 1999b), this was done by Abdurrauf Singkel (1615-1693) (As-Singkili, 2015). So, the concept of *Insan Kamil* will help answer the problems of sexual consent, childfree, and nature and nurture.

Talking about the concept of *Insan Kamil* will not be separated from the figures of Ibn Arabi and al-Jilli. Ibn Arabi is famous as the pioneer of the concept (Iqbal, 1908). Then, al-Jilli, a student of Ibn Arabi, generally follows the teacher's understanding. However, the two figures have differences where Ibn Arabi emphasises the union of God's Substance with humans; al-Jilli emphasises the theological aspect more so that the concept is more theologically mystical (Al-Jili, 2010; I. Arabi, 1999). In this Archipelago, this concept was also studied by Sheikh Siti Jenar who maintained that human beings are united in substance with God (Mulkhan, n.d.). Thus, *tajalli* here does not eliminate the essence or nature of man as a servant who must worship or follow all His commands and stay away from His prohibitions (Al-Attas, 1990). The same thing that Abdurrauf Singkel did is that he has the concept of *Insan Kamil*, which will be explained in detail in the discussion below. So it can be said that *Insan Kamil* is the best condition of a human being in servitude and will not disappear from his nature.

The concept of *Insan Kamil* will be instrumental when used to address the issues of sexual consent, childfree, and nature and nurture. The problem is the loss of human existence as servants and the loss of their nature. More specifically, this is based on the practice of modern urban society which is materialistic (Alsherfawi Aljazaerly et al., 2024; Olmedo et al., 2024; Srinivas et al., 2009a), thus directing humans to the interests of worldly life which denies their *fitrah*; and the practice of modern life is what gives rise to problems such as sexual consent, childfree, and nature and nurture (Daganzo, 2004; Salama & Patil, 2024). So, the idea of *Insan Kamil* can be a solution to the problem of feminism in which they distinguish between gender and sex. So, this article will explain the concept of *Insan Kamil* according to Abdurrauf Singkel to answer the problem of feminism related to gender and sex.

The authors' interest in this discussion is because of three points. First, Abdurrauf Singkel is one of the Nusantara-Malay scholars with an accountable *sanad*. For over 15 years, he studied with authoritative teachers across cities and countries, namely Makkah, Dohha, Yemen, Jeddah, and Medina (Azra, 2013). Secondly, related to his expertise, he wrote much about religious science, not least in Sufism. He received a direct lineage from Shaykh al-Qushashi, who is the *murshid* in the *Tariqah Shattariyah* (Fathurahman, 1999b). Third is his creativity in answering conflicts in Aceh based on Sufism, which then coloured the Sufi perspective he taught.

The authors trace some literature to find out the novelty of this discussion. First, there is a discussion of Singkel's *Insan Kamil* concept in general (Ibnu'Arabi, 2004). Second, books written directly by Abdurrouf Singkel, such as *Umdah al-Muhtajin*, *Daqaiq al-Huruf*, and *Tanbih al-Mashi*. Third, there are certain discussions about the specific field of Sufism, namely *wahdat al-wujud* (Firdaus & Sahib, 2021), *qana'ah*, *dhikr*, *tawhid*, and so on (Siraj, 2020). In the form of scientific articles or journals, which

discuss the concept of *Insan Kamil* according to Abdurrauf Singkel, but its relation to the moral crisis in the modern era (Studies et al., 2022), then some studies discuss Abdurrauf Singkel written from a text study (Harun, 2013). Not much different, but the text study in the chapter on perfection (Al-Tullab, n.d.). Then, a discussion of the text of *Tanbih al-Mashi* (Fathurahman, 1999a). So far, there has been no similar discussion about this issue in the manner this paper will deal with.

This article aims to explain the concept of *Insan Kamil* according to Abdurrauf Singkel, which will be used to answer the problems of feminism related to gender and sex issues. The concept of *Insan Kamil* that will be explained is the problem of feminism in general in the Western world, where they cannot distinguish between men and women by nature, cannot overcome sexual violence, and sexual promiscuity is rampant. It will be explained in more detail below.

## B. Methods

This research utilises a qualitative approach and adopts the library study. The primary data is obtained from Abdurrauf's works focusing on *Insan Kamil*, including *Umdah al-Muhtajin*, *Daqaiq al-Huruf*, and *Tanbih al-Mashi*. The supporting data comes from various writings and research conducted by various academicians on Abdurrauf Singkel's thoughts. In the data analysis process, the author uses the descriptive analytical method to examine Abdurrauf Singkel's thoughts and ideas concerning other figures. Meanwhile, to answer problems related to understanding gender and sex issues, the concept of *Insan Kamil* is used as a basis for analysis (M.S., 2005).

## C. Findings and Discussion

### 1. Findings

#### Abdurrauf Singkel's *Insan Kamil* Concept

At this juncture, the authors divide the discussion into four parts to facilitate a complete understanding. The first is the definition of a perfect human being. Then, proceed with the level of a perfect human being. Then, an explanation of how to reach the degree of a perfect human being. Lastly, the essence of a perfect human being.

The definition of *Insan Kamil* can be explained etymologically and terminologically. Etymologically, *Insān Kamil* consists of two words: *insān*, which means human, and *Kamil*, which means perfect or complete. In the *Lisan al-Arab* dictionary, *insān* from *kana unas*, attributed to Prophet Adam, has various advantages. Apart from being interpreted as *unas*, it is also interpreted as *bashar*, which means human (Muhammad ibn Makram Manzur al-Afriqi al-Mishri, n.d.). Meanwhile, the word *al-Kamil*, from the derivation of *kamal*, tells the whole, completeness, and perfection (Muhammad ibn Makram Manzur al-Afriqi al-Mishri, n.d.). If these two words are found, it can be interpreted as a universal human being who has harmony with Prophet Adam. So, from here, the etymological understanding of the word *Insan Kamil* can be seen.

Then, the word *Insān Kamil* has a much different meaning in terminology. First, according to Ibn Arabi, *Insan Kamil* reflects God or the *tajalli* of God on earth as *khalifah fi al-ard* (M. al-D. I. Arabi, n.d.). The *tajalli* of God is the human spirit, and the spirit is *Asma' Allah* (M. ibn Arabi, n.d.). This is in line with al-Jilli's opinion that *Insan Kamil* is an entity that is attached to the Absolute entity, namely God (Al-Jilli., 1997). God has all perfection; this is the same as Ibn Arabi's opinion that *Insan Kamil* is God's *tajalli* towards humans. So, the characteristics of perfection in God are also reflected in humans. However, it is explained in more detail regarding the *tajalli* brought by

Abdurrauf Singkel that the manifestation is incomplete in that it has differences (Singkel, n.d.-a). So, it can be concluded that *Insan Kamil* is a perfect human being who has the qualities of God reflected in him, of course, to different degrees.

Ibn Arabi further elaborated that *Insan Kamil*, or universal man, is a manifestation of the Asma' of God in humans. This can be seen in human deeds or actions. In this case, Abdurrauf Singkel and al-Jilli agree with this understanding (Al-Jilli., 1997; Singkel, n.d.-a). Furthermore, Abdurrauf Singkel adds that the perfect human being or *Insan Kamil* is a human being who gets guidance in the form of advice or guidance on his soul so that he has guidelines to reach the highest degree of a mu'min; Allah gives a form that is praised by the name "Muhammad" (a form that gets praise), and that is what is meant as "*khalifah fi al-ard*" (caliph on earth). Unlike the disbelievers, their form is associated with a bad appearance. In this context, "ugly" and "good" refer to meaningful meanings, not just physical appearance (Singkel, n.d.-a). From this, it can be concluded that the perfect human being, or *Insan Kamil*, is the highest degree of a believer, attained with guidance from God.

From all the explanations above, it can be concluded that *Insan Kamil* can be interpreted as a perfect human being, a complete human being, and a universal human being. This perfection is reflected in the Prophet Adam. In addition, terminologically, the perfect human being or *Insan Kamil* is the *tajalli* of God from Asma' or His Name in men. However, it can be achieved with *hudā* given by God to his believing servants so that the degree of a human being has a level that will be explained below.

## 2. Discussion

### The Hierarchy of *Insan Kamil*

*Insan Kamil*, in the discipline of Sufism, has levels. In this case, Abdurrauf Singkel divides the level or degree of *Insan Kamil* into three levels, namely *mubtadi'* (beginner), *mutawassith* (intermediate), and *muntahi* (advanced) (As-Singkili, 2014). It will generally look the same as Ibn Arabi's opinion. It classifies it into three levels: *al-Insan al-hayawan*, *al-Insan al-Kamil*, and *al-Insan al-Kamil al-akmal* (M. ibn Arabi, n.d.). As for another opinion, namely al-Jilli, he explains the degree of *tajalli* of God in humans, but what he means is the level of *Insan Kamil*. The level consists of four classes: *Tajalli al-af al* (manifestation of the deeds of al-Haqq), *Tajalli al-Asma'* (manifestation of the names of al-Haqq), *Tajalli al-Sifat* (manifestation of the properties of al-Haqq) (Al-Jilli., 1997), and *Tajalli Dzat* (manifestation of initial-Haqq). So from here, we can see the level difference between Abdurrauf Singkel, Ibn Arabi, and al-Jilli.

It is important to explain the level of *Insan Kamil* between Ibn Arabi and Abdurrauf Singkel. The two figures have a connection, where Ibn Arabi explains that the first level is *al-Insan al-hayawan* (M. ibn Arabi, n.d.), which Abdurrauf Singkel describes as *al-mubtadi'* or beginner (As-Singkili, 2014). At this level, humans have not yet recognised Muhammad as a figure of *Insan Kamil*; even Ibn Arabi has a more precise analogy, like a monkey (As-Singkili, 2015; Rivauzi, 2015). Humans only have bodies and minds but have not used their nature as servants. According to Ibn Arabi *al-Insan al-Kamil*, a second level is a human being loved by God because of his faith as a reflection of God but not yet at the perfect or highest stage (M. ibn Arabi, n.d.). At the same time, the *mutawassit* or intermediate level is a human condition that has recognised the Prophet Muhammad as a human being, who is exemplified as a figure but has not reached the level of *muntahi* (advanced). The last level is *al-Insan al-Kamil al-akmal* and *muntahi* (advanced). This *al-akmal* level, according to Ibn Arabi, is a human condition that has recognised itself and arrived at perfect *tajalli*. Meanwhile, according

to Abdurrauf Singkel, it is a human being who can unite the elements of *lahut* and *nasut* where humans are in a *fana'* condition (Abdullah, 2019, Chapter 26), where humans have reached the highest degree of *tajalli*, which can also be called the level of *ma'rifatullah*. So from here, the relationship between the level of *Insan Kamil* between Ibn Arabi and Abdurrauf Singkel can be seen.

From all the explanations above, it can be concluded that there are levels or hierarchies of *Insan Kamil*. According to Abdurrauf Singkel, the hierarchy is divided into three: *mubtadi'* (beginner), *mutawassith* (intermediate), and *muntahi* (advanced). Not much different Ibn Arabi divides it into three, *al-Insan al-hayawan*, *al-Insan al-Kamil*, and *al-Insan al-Kamil al-akmal*. At the same time, al-Jilli divides it into four: *Tajalli al-Af'al* (manifestation of the deeds of al-Haqq), *Tajalli al-Asma'* (manifestation of the names of al-Haqq), *Tajalli al-Sifat* (manifestation of the properties of al-Haqq), and *Tajalli Dzāt* (manifestation of initial-Haqq). In essence, all of these divisions are the levels of the *Kamil* human being based on the quality and deeds he has done. The following section will explain how to achieve these levels.

### The Path to *Insan Kamil*

*Insan Kamil* is a spiritual level that is the goal of the *salik*. Some explain it as a *maqamat* or stage of spiritual stages that are sought to achieve by passing through the passions attached to the human body. Although humans tend to worship or serve, humans are given a body as a test (Al-Attas, 2015), in which the body has needs or *hayawani* desires that must be subdued to reach the highest achievement, namely *Insan Kamil*. So from here, it can be said that to achieve the degree of *Insan Kamil*, there are *maqamat*. There are various kinds of *maqamat*. Al-Kalabadzi mentions ten *maqamat*: *taubah*, *zuhd*, *tawakkal*, *mahabbah*, *patience*, and *ma'rifah*. The last condition is the goal of the *salik*. This is in line with Abdurrauf Singkel's opinion. However, there is one that al-Singkili highly emphasises: following the Prophet's behaviour is fundamental. Because one of the sources of the formation of *shari'a* is the words and behaviour of the Prophet (Mirri, 2004). Among the Prophet's commands is *dhikr*; multiplying it is the closest way to Allah. In addition, in imitating the Prophet, there is a *shari'a* or law of God that is not only in the realm of *rububiyyah* but also *Insaniyyah*. So, attention to the social environment is also essential; in other words, *habl min Allah wa habl min al-nas* (As-Singkili, 2015; Mirri, 2004) So, from this, it can be concluded that there are *maqamat* offered by Abdurrauf Singkel by emulating the Prophet Muhammad from the *rububiyyah* and *Insaniyyah*, so that the *Kamil* human being as *khalifah fi al-ard* is not only *Kamil* in worship but *Kamil* in the social environment or society.

The emphasis on the *shari'ah* aspect carried out by al-Singkili is fundamental for the *Insan Kamil* (Mirri, 2004). On the other hand, Abdurrauf Singkel ordered Muslims to follow the Prophet as described above. Imitating the Prophet can be done from various aspects, between *uluhiyyah*, *rububiyyah*, or *Insaniyyah* (Kartanegara, 2007). In terms of *rububiyyah*, *Insan Kamil* is the perpetrator of *shari'at*. So, there is no doubt that it is perfect in this case. Then, in the realm of *uluhiyyah*, humans act as Allah's representatives in the world so that they play a role in maintaining the stability of life on earth in the social, legal, and so on contexts (Kartanegara, 2007). From this, it can be concluded that a perfect human being will act following his nature as a servant. This is in the realm of divinity. As for his life in the world or his relationship with humans, he has humanitarian reasoning based on beliefs reflected like God, and of course, he has positive values and goodness that will cause *maslahat* for him and those around him. In the end, *Insan Kamil* will always act consistently, which is marked by his practice of *shari'a*, so when he does not practice *shari'a*, his faith or himself as *Insan Kamil* is lost.

### The Characteristics of *Insan Kamil*

We have explained above the definition of a perfect human being, the levels or hierarchy, and how to reach a perfect human being. So here we will explain the essence of a perfect human being. The nature of *Insan Kamil* is the best human condition or can be said to be human nature (Bhat, 2016). Al-Attas explains that *Insan Kamil* is a human being who can put everything in its proper place. Placing everything in a good place can also be interpreted as positioning humans in a state of *fitrah* or in which humans agree with the covenant with the Rab, commonly called *mithaq* or primordial agreement (Al-Attas, 1980, 1995, 2010, 2015, 2019). In this condition, humans agree with their souls that Allah is the One God. On this basis, humans also carry out all commands and avoid prohibitions. Suppose it is associated with Ibn Arabi's opinion that the best condition of *Insan Kamil* is the *tajalli* of God in Substance because humans at this time united God with humans (M. al-D. I. Arabi, n.d.; M. ibn Arabi, n.d.) This differs from the opinion of al-Jilli, who believes that *Insan Kamil* is an entity attached to the Absolute entity, namely God, where God has all perfection so that the characteristics of perfection in God are reflected in humans. It can be concluded that the essence of *Insan Kamil* is the best condition of humans who are in their nature, namely believing in God with recognition and acknowledgment. So that all his actions will be based on this *fitrah*.

*Insan Kamil* is the best human condition or the condition of human nature. Abdurrauf Singkel's opinion aligns with the above opinion: *Insan Kamil* is the *tajalli* of God in humans. However, what distinguishes the difference in opinion between Ibn' Arabi al-Singkel and al-Singkel and al-Jilli is that the location of the *tajalli* is not the same, or the manifestation is not complete in the sense that it has differences (Singkel, n.d.-a). So, it can be concluded that *Insan Kamil* is a perfect human being who is reflected in the attributes of God in him, which are of different degrees.

More clearly related to the explanation of the manifestation of *Insan Kamil* in man can be seen in the concept of *wahdat al-wujud*. According to Ibn Arabi,

وليس خلقًا بهذا الوجه فأدركوا فالخلق خلق بهذا الوجه فاعتبروا

The above quote can be understood as what we determine with our intellect regarding the duality of God and the world: Creator and creation, but Creator and creation have two names or faces for one reality. If we look at it from the perspective of its Godhead, it is called the Creator. And if it is plurality, it is called creation. However, they are two names for one reality (M. al-D. I. Arabi, n.d.) From this, it can be concluded that man can merge (*wahdat*) with God in substance.

In contrast to Ibn Arabi's opinion, Abdurrauf Singkel explains that to know *wahdat al-wujud* can be known through *fana* conditions (As-Singkili, 2015). God manifests himself as a human being who is compared to a mirror (Nasution, 1993). In his book, *Kifāyah al-Muhtājīn*, he explains the formation of this nature with God's vision of Himself. From this, Allah created its manifest through nature and man (Singkel, n.d.-b). From the form of nature, He created human beings as a mirror image. Then, from these bodies, Allah blows the spirit as life so that humans have the existence of His *asma'* and attributes. So that manifestation is *asma'* and *sifat*, not in substance, as Ibn Arabi argues (M. al-D. I. Arabi, n.d.). So from here, humans have two existences: *jasad* and spirit. The body is *al-a'yan al-khorijiyah*, while the spirit is *al-a'yan tsabitah*. *al-a'yan tsabitah* radiates to *al-a'yan khorijiyah* so that it can live or animate and *al-a'yan tsabitah* is a shadow of God's existence (As-Singkili, 2015). Therefore, it can be concluded that the nature of *Insan Kamil* here is only a shadow of God and cannot be referred to as something essential because it is dependent and does not have its

existence or form. Nevertheless, this condition is the best for a human being who directly gets the radiance of God's Attributes. Thus, humans, by nature, have the potential to be the Attributes of God.

In addition, Abdurrauf Singkel explained the nature of man is a reflection of God. The creation of this nature when God looks at him, which means that God's existence is reflected or *bertajalli* in humans as a whole. However, of course, God and servants have a hierarchy, which distinguishes between the two. Al-Singkel explains God will remain God even though he is below, and humans will remain a servant even though he is above. Another analogy is the difference between a hand and its movement, the movement is not a hand, it is not the other, meaning that the hand and its movement will remain different even though they are in one form (Singkel, n.d.-b). Therefore, human nature according to al-Singkel is the condition of a person or servant who is at the highest level, but that does not mean being one with God without a hierarchy.

From all the previous explanations, it can be concluded that the nature of *Insan Kamil* is the best condition of man as a human being who, by nature, also has animal lust. For this reason, humans have gone through or surpassed the condition of ordinary humans who only depend on *hayawani* desires. Thus, all human behaviour in that condition is only reflected by the good Attributes of God. More specifically, this condition is the state of man in his fitrah or human condition with natural potentials reflected in God's Attributes.

### **Abdurrauf Singkil's *Insan Kamil* Concept as a Solution to Gender Issues in Feminism**

In discussing feminism, there are several gender issues, such as sexual consent (Bailey et al., 2016; Beres et al., 2004; Uta Ranke-Heinemann, 1990), childfree (Mukhtamar, 2021; Oktaviana, 2021), polygamy, gender (Tantimin & Sinakuban, 2020), and so on. These are the issues that exist in modern society today. For example, sexual practices between *non-mahram* members of the opposite sex. The desire not to have children on purpose. Some of them are unable to distinguish between genders, which in turn gives birth to acts of liking the same sex or the so-called guy and so on. However, in this discussion, Abdurrauf Singkel's concept of *Insan Kamil* aims to answer two of these problems, namely sexual consent and childfree (M. ibn Arabi, n.d.). Because these two issues are products of feminism, there is a need to understand feminism in this regard.

To provide a clearer picture, various views regarding feminism have been expressed by the figures. William Outhwaite considers feminism a support effort made by women to achieve an equal position between men and women in gender and society. This concept allows for an imbalance of strata in society between men and women, where patriarchal domination causes gender inequality and social classes of different sexes (Outwaite, 2008). Meanwhile, according to Nicholas Abercrombie and his friends, feminism is a view that supports equal opportunities between men and women in the realm of social equality. They reveal that, in modern society, women are systematically disadvantaged. Therefore, feminism, for them, is a women's movement that aims to equalise gender in the Western social environment (Abercrombie, 2006). From this idea, it can be seen that feminism is a view where women feel discriminated against and not equal to men. As a result, this movement hopes for justice in society.

### ***Sexual Consent***

The issue of sexual consent is a derivative of feminism, where women are victims of sexual violence, so sexual consent is a solution for them. Sexual consent can be understood as sexual agreement or sexual acts with unclear ties. This is based on mutual consent or without being harmed by each other. As previously explained, sexual violence occurred (Chairil, n.d; D'Este, 2007) So, it can be concluded that sexual consent is an action taken by a human being to overcome the problem of sexual violence.

In addition, sexual consent is based on an individualistic, subjective, or relative perspective of truth. This means that sexual consent is considered correct if neither party feels harmed. Thus, sexual violence only occurs when there is disagreement in sexual relations, causing one party to feel disturbed or disadvantaged (Chairil, n.d; Srinivas et al., 2009b) Overall, sexual behaviour is not considered to violate moral norms as long as it does not cause harm to the parties involved, even outside the context of marriage (sexual consent). Therefore, sexual acts are considered acceptable if they are carried out with the consent of both parties. This is caused by an individualistic or subjective view, which views sexual acts as having good value (Beres et al., 2004).

### ***Childfree***

Apart from sexual consent, childfree must also be given more attention. In language, childfree can be interpreted as "not having offspring by will." This can be seen in the Oxford Dictionary and Cambridge Dictionary. From this definition, it can be understood that childfree is someone who does not have children, intentionally or with will or consent. Of course, this results from the relationship between a male and a female couple (Kurnialam, 2021; Mukhtamar, 2021; Nashrullah, n.d.; Oktaviana, 2021). From the definition above, it can be understood that childfree is a male and female couple who have sexual relations but do not want to have children forever. The couple is generally husband and wife. So, childfree can be interpreted as a husband and wife who do not wish to have children (Kurnialam, 2021; Mukhtamar, 2021; Nashrullah, n.d.; Oktaviana, 2021).

Childfree, which is the tradition of Western society, certainly cannot be followed taqlid. This requires a view of Islamic law or *maqasid al-shari'ah*, and the purpose of shari'ah is benefit. A person who marries will generally have children, so choosing not to have children is breaking the maslahat. This is following the opinion of Imam al-Syathibi in *dlaruriyah al-khamsah* or more precisely *hifzh al-nasl* (Al-Yubi, 1998). This is also agreed by al-Ghozali (Al-Ghozali, 1998). Although some scholars allow not having children, such as Sayid Sabiq, this is due to certain factors, such as death, illness, and so on. However, the original law of not having children, which is the same as cutting offspring, is haram. Hence, the original ruling, childfree in terms of fiqh scholars is prohibited because it cuts off the offspring.

There are several reasons why husband and wife couples are childfree. The first is to be a happy couple because not having children will make things easier for the couple financially. For example, the results of work or salary can be enjoyed freely (Hasib, 2019). Apart from that, in economic terms, apart from ensuring that childfree couples can enjoy their results, they are also afraid of being unable to meet their needs. So they choose not to have children. They even decide to be childfree for reasons of fear of educating their children. Their fear in educating is that they will not be able to provide an excellent example of their offspring's success (Fatwa Tentama, 2012).

From this, it can be understood that being childfree is an effort by a husband and wife who do not want to have children to live in harmony between the two partners. So the goal of childfree is to achieve happiness. However, all these attitudes only violate human nature, which was created between men and women so that they will continue to give birth and have offspring (Ahmad Atabik & Burhanuddin, 2015; Imas Damayanti, 2021; Kurnialam, 2021; Mukhtamar, 2021; Nashrullah, n.d.). So, the goal of achieving happiness is just an illusion or pseudo.

### *Nature and Nurture Issues*

In this case, the study discussing feminism is included in the study of human nature, which explains a human being's sex or genitals. The problem is the loss of human existence as servants and the loss of the essence of their nature. More specifically, the concepts of nature and nurture understand human nature. This is the understanding of feminists who explain the concept of gender (Muslikhati, 2004), where they differentiate between genders. In various other languages, this concept is generally still considered equal in definition to the word "sex (sex is a derivation taken from the English "sex," which is translated as a distinction between sexes by describing the biological division of humans into male or female. However, in everyday use in Indonesia, this term is often misunderstood as sexual activity) (Muslikhati, 2004). So, in essence, in the issue of nature and nature, there is no specific gender for a human being. Still, they only have characteristics that make them male (masculine), feminine (feminist), and many others.

The new definition explores the breakdown of existing norms and structures (Sterling, 2000). Various judgments, rules, habits, and treatments that previously created differences and discrimination between men and women are now being reanalysed from the perspective of feminism and gender equality. Terms such as gender inequality, gender bias, patriarchal hegemony, sexism, and misogyny emerged as a result of this thinking. According to this view, comprehensive equality, regardless of gender, is the only solution to overcoming existing differences (Khuza'i, 2012).

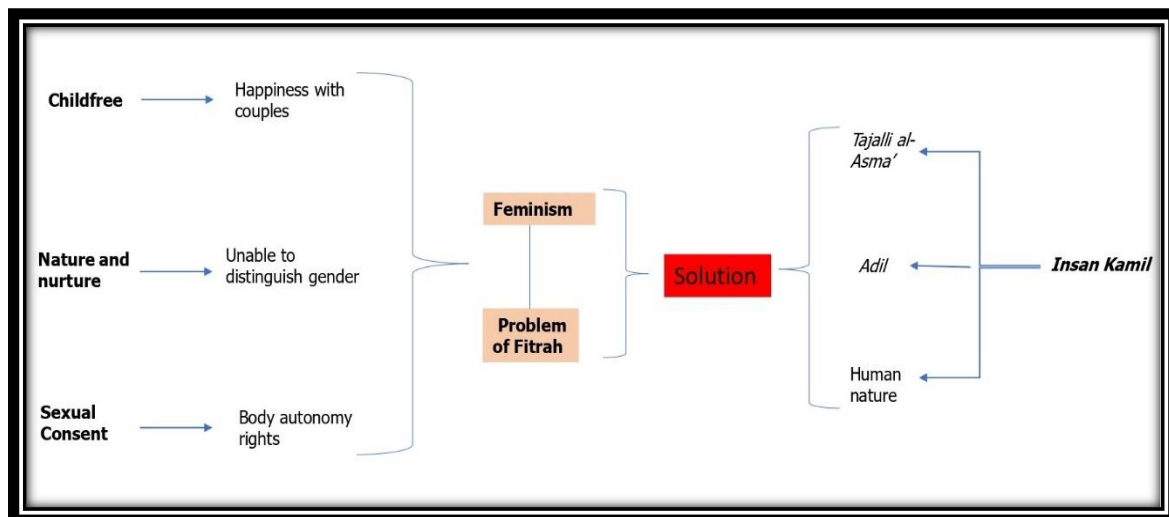
In line with all the problems above related to sexual consent (Beres et al., 2004), childfree, and nature and nurture (Khuza'i, 2012), they can be analysed and answered using the concept of human beings, according to Abdurrauf al-Singkili. *Insan Kamil* is the best human condition, perfect from a mental, spiritual, and physical perspective (Abdullah, 2019; Fathurahman, 1999b; Singkel, n.d.-b). In this case, perfect humans reflect God's good qualities in themselves in their actions or deeds. Apart from that, a human being in the best condition will be fair, or someone who puts everything in good; this aligns with al-Attas' opinion (Al-Attas, 1980, 2010, 2015). So, a proper attitude will put all realities in their place, such as these three problems. So below, we will explain how Abdurrauf Singkel's concept of *Insan Kamil* answers the problem of gender and feminism issues.

In the first problem, the concept of *Insan Kamil* will answer the issue of sexual consent (Beres et al., 2004). The focus of the idea of sexual consent is an agreement between both parties in having sexual relations. This is based on an understanding of the right to bodily autonomy, where they do it out of lust. To answer this, for a human with a fair attitude towards everything, seeing this is simply against his nature. So, the pleasure is only temporary.

Apart from sexual consent, the problem of being childfree (Mukhtamar, 2021), which is also based on feminism, will be answered with the concept of *Insan Kamil*, according to al-Singkel. This concept is also a protest against human nature (As-Singkili, 2015). Because, in essence, humans will continue to have offspring, but not

with childfree people who refuse to have offspring, with the aim of happiness. This point of view contradicts the concept of human beings, according to al-Singkel, because rejection of human nature will only eliminate problems and cause harm or damage (Kurniati, 2017; Slamet, 2015). So the answer to this problem is to believe that childfree cannot reach the highest level of happiness.

The last problem, namely the concept of nature and nurture, lies in failing to understand human nature and being unable to differentiate between men and women. According to them, male and female genitalia only exist at birth; this is called nature or something natural. However, when growing up, a man and a woman must understand that they both have similarities or must be considered the same because the differences between men and women are unfair. The growth process, influenced by culture, education, and social society, will shape each individual into feminine, male, and many others so that a human being's gender is not only male and female. To answer this problem, there is only one answer: they deny their nature about their nature. So, the form of rejection provides another view of gender between men and women with two entities that must be considered equal and equal (Khuza'i, 2012; Singkel, n.d.-b). So, believing in your nature as an individual aiming to serve Allah will not lead to an ambiguous understanding like this problem. Because human beings believe that to gain glory is not to equalise the two sexes, but piety is the measure of good and evil in a human being. To make it easier to understand the flow of the discussion, it can be seen below:



From all the explanations above, it can be concluded that the problems with gender and feminism issues, which are divided into issues of sexual consent, childbearing, and nature and nurture, have a core problem, namely the patterning of human nature. So, from rejecting nature, they will assume that their body is their autonomy, so they are free to do whatever they find pleasing. Then, refusing to have children was thought to be something even common sense would accept. The last problem, nature, and nurture, has the same elements as the rejecting problems, namely, humans created in this world are men and women, and there are no others. So, the new genders that have emerged or been made recently are new and cannot be called natural or natural.

#### D. Conclusion

From the foregoing discussion, it becomes clear that Abdurrauf Singkel has delved deeply into the issue of *Insan Kamil*. He explores it starting from the definition, the hierarchy, the essence, and the path to the human being. From these four sub-discussions, it can be understood that *Insan Kamil* is the best form of a human being because he manifests Allah's *asma'* and *sifat*. Apart from that, a perfect human being is a civilised human being who carries out nature in his life, which is perfect in all aspects, body, and soul. Thus, sexual consent, childfree, and nature and nurture, problems that contemporary urban society confront, can be reduced and even resolved by implementing *Insan Kamil's* concept and philosophy.

#### E. Acknowledgements

The author is grateful to all the individuals who contributed to the writing of this article. From translators, correspondent writers, and others who cannot be mentioned one by one. For the institution, Darussalam Gontor Ponorogo University, which has supported the financing of this writing until publication.

#### F. Author Contributions Statement

Several authors collaborated in developing ideas and issues related to the topic. Nur Hadi Ihsan, Che Zarrina Binti Sa'ari, Tistigar Sansayto, Sayyid Muhammad Indallah, generally contributed to this paper. Nur Hadi Ihsan, Che Zarrina Binti Sa'ari, selected the data and developed the theory. Furthermore, Tistigar Sansayto and Sayyid Muhammad Indallah verified the method of analysis. Then Nur Hadi Ihsan, Che Zarrina Binti Sa'ari investigated and monitored the findings of this research. On the other hand, Sayyid analyzed the discussion of this research. Meanwhile, Nur Hadi focused on language.

#### G. References

- Abdullah, Z. (2019). Tanbih Al-Masyi Menyoal Wahdatul Wujud: Kasus Abdurrauf Singkel Di Aceh Abad 17 Karya Oman Fathurahman. *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 3(2), 280-288. <https://doi.org/10.36671/mumtaz.v3i1>.
- Abercrombie, N. (2006). *Kamus Sosiologi, terj. Desi Noviyani dkk*. Pustaka Pelajar.
- Ahmad Atabik, & Burhanuddin, A. (2015). Konsep Nasih Ulwan tentang Pendidikan Anak. *Elementary*, 3(2), 274-296. <http://dx.doi.org/10.21043/elementary.v3i2>.
- Al-Attas, S. M. N. (1980). *The Concept of Education In Islam* (Edisi ke-2). ISTAC (International Institute of Islam Thought and Civilization).
- Al-Attas, S. M. N. (1990). *The Nature of Man and the Pscychology of the Human Soul*. ISTAC.
- Al-Attas, S. M. N. (1995). *Prolegomena to the Metaphysics of Islam an Exposition of The Fundamental Elements of The Worlview of Islam* (edisi ke-1). ISTAC.
- Al-Attas, S. M. N. (2010). *Islam dan Sekularisme*. Institut Pemikiran Islam dan Pembangunan Insa.
- Al-Attas, S. M. N. (2015). *On Justice and The Nature of Man: A Commentary On Surah Al-Nisa' and Surah Al-Mu'minin* (Edisi ke-1). IBFIM.
- Al-Attas, S. M. N. (2019). *Islam: Faham Agama dan Asas Akhlak* (Edisi ke-3). Ta'dib International.
- Al-Ghozali, A. H. A.-G. I. M. (1998). *Ihya' Ulumiddin* (III). Dar Mishr li al-Thiba'ah.
- Al-Jili, A. K. bin I. (2010). *Al-Insân Al-Kâmil Fî Ma'rifati Awakhiri Wa Awâil*. al-Azhar

Mesir.

- Al-Jilli., A. K. bin I. (1997). *Al-Insan al-Kamil fi Ma'rifah al-Awakhir wa al-Awail*. Darul Kutub al-Islami.
- Al-Tullab, M. M. (n.d.). *Crimes from the Perspective of Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Manuskrip Mir'at Al-Tullab: A Perfect*.
- Al-Yubi, M. S. bin A. (1998). *Maqasid al-Syariah wa Alaqatuha bi al-Adillah al-Syarieyyah*.
- Alsherfawi Aljazaerly, A., Okyere, S. A., Mensah, S. L., Abunyewah, M., Frimpong, L. K., & Kita, M. (2024). Towards a socially sustainable built environment: a comparative assessment of urban neighbourhoods in Istanbul. *Smart and Sustainable Built Environment, ahead-of-p* (ahead-of-print). <https://doi.org/10.1108/SASBE-11-2023-0372>.
- Arabi, I. (1999). *Al-Futuhah Al-Makkiyyah*. Dar Al-Kotob Al-Ilmiyah.
- Arabi, M. al-D. I. (n.d.). Fusûs al-Hikam wa Ta'liqât 'Alayhi. In *(Beirut: Dar al-Kutub al-'Arabi*.
- Arabi, M. ibn. (n.d.). *al-Insan al-Kamil*.
- As-Singkili, A. (2014). *Umdat Al-Muhtajin Ila Suluk Maslak Al-Mufradin*. Perpustakaan Nasional.
- As-Singkili, A. (2015). *Daqaiq Al-Huruf*. Balai Pelestarian Nilai Budaya Sumatera Barat.
- Azra, A. (2013). *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII*. Kencana.
- Bailey, J. M., Vasey, P. L., Diamond, L. M., Breedlove, S. M., Vilain, E., & Epprecht, M. (2016). Sexual orientation, controversy, and science. *Psychological Science in the Public Interest*, 17(2), 45–101. <https://doi.org/10.1177/1529100616637616>.
- Beres, M. A., Herold, E., & Maitland, S. B. (2004). Sexual consent behaviors in same-sex relationships. *Archives of Sexual Behavior*, 33(5), 475–486. <https://doi.org/10.1023/b:aseb.0000037428.41757.10>.
- Bhat, A. M. (2016). Human Psychology (fitrah) from Islamic Perspective. *International Journal of Nusantara Islam*, 4.
- Chairil, A. (n.d.). *Mempertanyakan Komitmen Moral Dalam Permendikbud No 30 Tahun 2021*. Republika Insist.
- D'Este, G. (2007). Urban Freight Movement Modeling. In D. A. Hensher & K. J. Button (Eds.), *Handbook of Transport Modelling* (Vol. 1, pp. 633–647). Emerald Group Publishing Limited. <https://doi.org/10.1108/9780857245670-033>.
- Daganzo, C. F. (Ed.). (2004). Summary of the Oecd Report Delivering the Goods - 21 Century Challenges to Urban Goods Transport'. In *Logistics Systems for Sustainable Cities* (pp. 431–440). Emerald Group Publishing Limited. <https://doi.org/10.1108/9780080473222-031>.
- Fathurahman, O. (1999a). *Tanbih al-masy: menyoal wahdatul wujud: kasus Abdurrauf singkel di Aceh abad 17*. Mizan.
- Fathurahman, O. (1999b). *Tanbih Al-Masyi Menyoal Wahdatul Wujud: Kasus Abdurrauf Singkel di Aceh Abad 17 (I)*. Mizan.
- Fatwa Tentama. (2012). *Peran Orang Tua Mendidik Anak ADHD*. Republika.Com.
- Firdaus, M. A., & Sahib, R. (2021). Wahdat Al-Syuhud : Ahmad Sirhindi's Criticism on The Concept of Wahdat Al-Wujud Ibn 'Arabi. *Millati: Journal of Islamic Studies and Humanities*, 6(2), 209–224. <https://doi.org/10.18326/mlt.v6i2.5962>.
- Harun, J. (2013). Mir'at al-tullab by Syekh Abdul Rauf Singkel: a preliminary study of manuscripts kept in the Special Collections, Leiden University Library. *Malay Literature*, 26(2), 119–138. [https://doi.org/10.37052/ml.26\(2\)no1](https://doi.org/10.37052/ml.26(2)no1).
- Hasib, K. (2019). Manusia dan Kebahagiaan: Pandangan Filsafat Yunani dan Respon Syed Muhammad Naquib al-Attas. *Tasfiah: Jurnal Pemikiran Islam*, 3(1).

<https://doi.org/10.21111/tasfiah.v3i1.2980>.

- Ibnu' Arabi, M. (2004). *Fushûsh al-Hikam*. Bairut: Dâr al-Kutub al-Ilmiyyah.
- Imas Damayanti. (2021). *Memutuskan Childfree, bolehkah dalam Islam?* Reoublika.Com. <https://republika.co.id/berita/islam-digest/muslimah/qw1zic725000/memutuskan-childfree-bolehkah-dalam-islam>
- Iqbal, M. (1908). *The Development of Metaphysics in Persia: A contribution to the History of Muslim Philosophy*. Luzac and Company.
- Kartanegara, M. (2007). *Nalar Religius Memahami Hakikat Tuhan, Alam dan Manusia*. Erlangga.
- Khuza'i, M. (2012). Problem Definisi Gender: Kajian Atas Konsep Nature Dan Nurture. *Kalimah*, 11(1), 102. <https://doi.org/10.21111/klm.v11i1.486>.
- Kurnialam, A. dan M. H. (2021). *Konsep Child free Banyak Diikuti, Bagaimana Sikap Muslim?* Republika.Com. <https://www.republika.co.id/berita/qyh0ru430/konsep-child-free-banyak-diikuti-bagaimana-sikap-muslim>
- Kurniati, V. (2017). *Maqosid Syari'ah*.
- M.S., K. (2005). *Metode Penelitian Kualitatif bidang Filsafat*. Penerbit Paradigma.
- Mirri, S. M. (2004). *Sang Manusia Sempurna*. Teraju.
- Muhammad ibn Makram Manzur al-Afriqi al-Mishri. (n.d.). *Lisan al-Arab*. Dar al-Shadir.
- Mukhtamar, U. (2021). *Islam Melarang Gaya Hidup Childfree*. Republika.Com. <https://www.republika.co.id/berita/qyc0yg7025000/islam-melarang-gaya-hidup-childfree>
- Mulkhan, A. M. (n.d.). *Syekh Siti Jenar: Pergumulan Islam Jawa*. Yayasan Bentang Budaya.
- Muslikhati, S. (2004). *Feminisme dan Pemberdayaan Perempuan dalam Timbangan Islam*. Gema Insani Press.
- Nashrullah, N. (n.d.). *Childfree Punya Dampak Hingga Resiko Biologis untuk Wanita*. Republika.Com. <https://www.republika.co.id/berita/qyyi7w320/childfree-punya-dampak-hingga-risiko-biologis-untuk-wanita>.
- Nasution, H. (1993). *Falsafah dan Mistisisme dalam Islam*. Bulan Bintang.
- Oktaviana, R. (2021). *Childfree, Tampanan Keras Bagi Dunia Parenting*. Republika.Com. <https://republika.co.id/berita/retizen/teh-anget/qydidig9483/childfree-tampanan-keras-bagi-dunia-parenting>.
- Olmedo, L., O'Shaughnessy, M., & Holloway, P. (2024). A geographical analysis of social enterprises: the case of Ireland. *Social Enterprise Journal*. <https://doi.org/10.1108/SEJ-09-2023-0105>.
- Outwaite, W. (2008). *Kamus Lengkap Pemikiran Sosial Modern, terj. Tri Wibowo*. Prenada Media Group.
- Rivauzi, A. (2015). Pemikiran tashawuf Abdurrauf Singkel dalam kitab Daqa'iq Al-huruf: studi budaya naskah nusantara. *Jurnal Suluah*, 16(20), 18–35.
- Salama, A. M., & Patil, M. P. (2024). "YouWalk-UOS" - technology-enabled and user-centred assessment of urban open spaces. *Open House International, ahead-of-p*(ahead-of-print). <https://doi.org/10.1108/OHI-01-2024-0021>.
- Singkel, A. (n.d.-a). *Daqa'iq al-Huruf*.
- Singkel, A. (n.d.-b). *Kifayah al-Muhtajin*.
- Siraj, F. M. (2020). Islamic Theology in The Seventeenth Century Aceh. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 15(1), 121–143. <https://doi.org/10.21274/epis.2020.15.1.121-143>.
- Slamet, M. I. S. (2015). Abu Ishak Al-Syathibi (Ulasan tentang Pemikiran Ijtihadnya

- dalam Kitab al-Muwafaqat). *Jurnal Adabiyah*, XIII(2), 175–186.  
<https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/268>.
- Srinivas, H., Shaw, R., & Sharma, A. (2009a). Chapter 1 Introduction to urban risk reduction. In R. Shaw, H. Srinivas, & A. Sharma (Eds.), *Urban Risk Reduction: An Asian Perspective* (Vol. 1, pp. 3–12). Emerald Group Publishing Limited.  
[https://doi.org/10.1108/S2040-7262\(2009\)0000001005](https://doi.org/10.1108/S2040-7262(2009)0000001005).
- Srinivas, H., Shaw, R., & Sharma, A. (2009b). Chapter 6 Future perspective of urban risk reduction. In R. Shaw, H. Srinivas, & A. Sharma (Eds.), *Urban Risk Reduction: An Asian Perspective* (Vol. 1, pp. 105–115). Emerald Group Publishing Limited.  
[https://doi.org/10.1108/S2040-7262\(2009\)0000001010](https://doi.org/10.1108/S2040-7262(2009)0000001010).
- Sterling, A. F. (2000). *Sexing the Body: Gender Politics and the Construction of Sexuality*. Basic Books.
- Studies, S., Gontor, U. D., Malaya, U., Gontor, U. D., & Authors, C. (2022). *Nur Hadi Ihsan 1\**, *Che Zarrina Binti Sa'ari 2*, *Muhammad Sofian Hidayat 3*. 8(1), 22–35.
- Tantimin, & Sinakuban, E. (2020). Perlindungan Hukum Terhadap Hak Tenaga Kerja Perempuan Terkait Ketidaksetaraan Gender Di Indonesia. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 7(2), 408–420.
- Uta Ranke-Heinemann. (1990). *Eunuchs for the Kingdom of Heaven: The Catholic Crush and Sexuality*. Penguin.