



Transformation of Non-formal Islamic Education in Responding to Modernism

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Abstract. This study aims to explain non-formal Islamic education as an alternative solution to Muslims' problems, especially in education, because of modernism. Non-formal Islamic education in this study was the Islamic Student Association (HMI). This research was qualitative, with a descriptive approach and content analysis. Data in this study were collected using library research. The study results found that the problems of Muslims are divided into internal and external problems. The internal problems are in the form of scientific confusion (a corruption of knowledge), the collapse of courtesy (loss of courtesy), and the emergence of false leaders who cannot lead, while the external problems are the existence of modernism, which produces secularism. In this case, HMI, through Cadre Training I, II, and III, can produce cadres who understand the problems of Muslims, both internal and external. Education at HMI does not only integrate the functions of servitude and caliphate functions in a balanced manner but also inculcates courtesy for its cadres so that HMI, through education, can be the answer to currently developing modernism.

Keywords: Islamic Student Association (HMI) · Non-formal Islamic Education · Modernism

1 Introduction

The progress of knowledge happening now is the result of the human desire to continue to make changes to a more modern direction and is a demand of the times so that humans continue to carry out and update every area of human life [1]. It makes it easy to do everything because technological sophistication makes people feel helped, and previously heavy work becomes lighter and easier.

However, progress is not always accompanied by an overall positive. In education, for example, advances in technology and science have caused a shift in perspective in addressing religion and the world, so a separation has arisen between general science and religious knowledge (Islam), resulting in the decline of Islamic education today [2]. Education, which should improve human morality and intellect, instead focuses more on the intellect without paying attention to the improvement of morality, which is a consequence of modernism.

This modernization that continues to develop must be addressed with the right response so there is no conflict between religion and today's world [3]. For that, a place/association that can accommodate students in thinking and still know their religion is needed. Also, it is very necessary to strengthen general knowledge and religious knowledge in today's digital era so that changes must be made.

Transformation or change is not an easy task and requires increasing capabilities, perfecting strategies in response to changes in the external environment, and, most importantly, human resources, which are the most valuable assets. To overcome this challenge, organizations, through education, must develop their capabilities, adapt to the external environment, and integrate it. The purpose of organizational transformation is to better align organizational capabilities with the requirements of the surrounding environment [4]. Changes towards improvement against modernity and upholding Islamic values are the results of Islamic education.

Even so, today, several problems cause the decline of the Muslim community, which is ongoing and protracted. It is due to scientific confusion (a corruption of knowledge), which undermines Muslims from within the ummah itself, resulting in a butterfly effect on other fields, such as the political, economic, social, and cultural fields. The fundamental problem Muslims face is the confusion of knowledge that causes defeat in various fields, not various fields that cause a decline in the field of science [5].

The fruit of education is the process carried out to make students willingly and consciously continue to maximize every potential they have, both spiritual, cognitive, affective, and psychomotor aspects, which they can use for themselves, society, and the country [6]. Education is a crucial issue in general, and specifically, Islamic education is an urgency that needs to be resolved as soon as possible because of the need for the ummah to get out of the quandary of scientific confusion (a corruption of knowledge).

Furthermore, everyone, including organizations, faces the modern era, which presents one of the most complex challenges. The more important problem is the relationship between forced modernization, so people/organizations have not been able to deal with it with previous civilizations. Modernization must be interpreted as an object of knowledge so that modernization is seen as relative and can be subdued positively instead of becoming an enemy and coloring the personality of every Muslim [7].

It is not an easy problem to solve, where changes that have continued until now have caused a very rapid shift in habits. Modernization or planned societal change is a clear example of social transformation. Modernization, or the process of directing social change according to a predetermined strategy, is an example of a real form of social change and is a problem that society, especially Muslims, must face [8].

Moreover, a person with skills and intelligence will easily deal with any changes due to modernization, and this is a must for Islamic education to produce intellectual individuals who are ready to experience change for the sake of progress and are aware of themselves and their responsibilities as servants and caliphs in the face of the earth [9].

The researchers took a case study from a student organization called the Islamic Student Association (hereinafter abbreviated as HMI). The researchers made HMI the study object because from the post-independence era of Indonesia to the present day, HMI still exists and has been proven to give birth to cadres who have qualified Islamic

and Indonesian intellectuals and remain relevant despite the changing times and modernization in Indonesia. HMI, a student organization based on Islam, is deemed capable of developing the scientific potential of its cadres, both general science and religion. Education in HMI is divided into formal and informal education, or formal cadres and informal cadres. Formal Cadre Training is divided into formal, non-formal, and other training. The researchers limited the discussion only to formal training at HMI so that the discussion did not widen too much.

Meanwhile, this research aims to (1) describe non-formal Islamic education and the problems of Indonesian Muslims and (2) describe HMI as an alternative solution to non-formal Islamic education.

2 Research Method

This qualitative research sought to make descriptive data from observations made through reading and studying in-depth data sources (books, journals, and results of congress decisions) to get an overview of the object of research [10]. In this regard, the case study was the Islamic Student Association (HMI), used as the research object and the main/primary source in the research, accompanied by other/secondary sources in the form of books and data related to this research [11].

Collecting data in this study employed library research. A literature study is a way to explore and obtain written information or data in print or through electronic media and can be obtained from books, journals, results of congressional decisions, and other sources [12]. Data analysis with a literature study was carried out through content analysis. This analysis produces information that can be justified and re-examined if it has the same aims and objectives [13].

3 Results and Discussion

3.1 Overview of Education Transformation and Non-formal Islamic Education

Transformation in the Great Dictionary of the Indonesian Language (KBBI) means a change in appearance, including its nature, function, and form. The transformation has a deeper meaning than the word change because it refers more to its type, but change has not reached that stage [14]. Agus Salim also explained that transformation creates new things due to business processes related to science and technology [15].

Today, education also needs to change to answer the problems of the times, so there is a need for transformation in the world of education. Education needs to emphasize value aspects and knowledge aspects, even though today, modernization in all fields, including education, makes it difficult to instill values in students. Educational transformation means making fundamental changes in education so that education can produce students who can truly answer the problems and changes of the all-modern era.

In this regard, humans are creatures that need education. It is because only with education can a person know himself and automatically realize the need to believe in the existence of God Almighty [16]. Islam, which is the religion of *rahmatan lil' alamin*, teaches its adherents always to deepen knowledge in all fields with the right goal, i.e.,

through education that is free from approaches, methods, and sources of knowledge that result in humans getting further away from knowing themselves and their God. Thus, there is a need for Islamic-based education. Education must be important in developing the quality of human resources that can keep up with the times [17].

According to Fazlur Rahman, Islamic education can be interpreted as a continuous activity to produce integrative human beings full of goodness, such as being active, critical, dynamic, moving forward, and so on [18]. Al-Attas states that Islamic education must maintain continuity and the understanding that humans are servants and *khalifah fil ardh* [19]. Hence, it can be concluded that Islamic education strives for the formation of human beings with the capacity to think (intellectually) and balance between the world and the hereafter. It has the hope that humans can develop all their abilities as a whole and use them for the good and improvement of humankind so that world order is realized [20].

Law No. 20 of 2003 concerning the National Education System explains that several pathways in education in Indonesia include formal, non-formal, and informal education. Specifically, non-formal education can be interpreted as an educational path with structure and levels outside formal education, and organizations are included in non-formal education. In this study, the researchers took a case study of the Islamic Student Association (HMI) as an object of study in non-formal Islamic education [21]. Islamic education through non-formal channels must grow in a more modern direction, advance the standard of living, and respect the dignity of every human being [22]. As an example of non-formal Islamic education, HMI must also produce cadres who can answer the problems Muslims face today. It means producing cadres with five human qualities.

On the other hand, the formal Islamic education that students get at higher education institutions/equivalents is felt to be lacking in meeting the scientific needs of their students, so there is a need for Islamic education outside of higher education institutions to support the potential of each student. Therefore, it is necessary to have an organization complementing non-formal Islamic education, which can balance Islamic scholarship with general scholarship.

3.2 Problems of Muslims in Indonesia

The problems faced by Muslims today are increasingly complex. Muslims face two sources of problems at once: within (internal) and outside (external) Islam. Internal problems stem from critical thinking about Islam itself, while external problems are the way of renewal done to contextualize Islamic teachings so that they are in harmony with the changing times [19].

The external problems of Muslims are more towards the existence of modernism. The word *modern* is the equivalent of a phrase beginning from Latin, namely *modernus/modo*, which means *nunc* (now). According to this understanding, reason has a high position. Modernism is also an understanding that prioritizes the development and transformation process in a more advanced direction. Developments often eliminate religious/*ukhrawi* aspects because they are not in line with human reason and logic since they cannot be empirically proven [23]. In addition, modernization is a way to achieve the goals of modernism, which wants progress but instead backfires on Islam. Because the progress of increasingly modern infrastructure is not accompanied by the progress of a Muslim's

morals and manners, Muslim personalities are colored by values contrary to Islam. It resulted in the emergence of a new understanding that is dangerous for a Muslim, i.e., secularism.

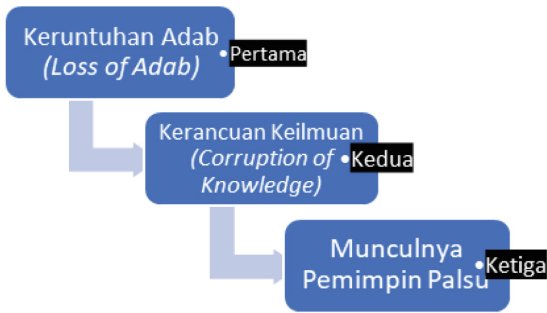
According to Harvey Cox, the word secular comes from the Latin *saeculum*, which means today. The meaning of era or world in Latin also has another equivalent word: *mundus*. The difference between these two words is that *mundus* refers more to the meaning of space, and *saeculum* refers more to the meaning of time [24].

Muslims who agree with secularism will think that the world's affairs and the hereafter are different and cannot be mixed up. Islam is only a mosque religion and regulates human relations with God. Another thing making this understanding a problem for Muslims is to modernize Islamic thought and scholarship. Islamic scholarship emphasizes the methodology of reason and is very open to Western scholarship, which is considered more advanced, even though Western epistemology and Islam are different. Post-Renaissance Western civilization assumes that the church system is the reason for the emergence of secularism. Rationalism moves freely because Protestantism and humanism movements cause rejection of religious values, and religion is only used as a private matter and ritual in certain activities [25].

Another implication of secularism for Islam is the phenomenon of mutual understanding, which causes the perspective of a Muslim to be wrong. Islam is only used as a religion, and world life is seen as not in harmony with Islamic teachings. Islam has also been deemed a problem that only stagnates civilization and does not develop.

The internal problems of Muslims also need to be understood. Islamic education in the mid-20th century until now has often become a topic of discussion, not only in Indonesia but also throughout the world. The explanation by Wan Mohd Nor in the book *Philosophy and Practice of Islamic Education* by Syed Muhammad Naquib Al-Attas regarding the problems that have been the cause of the decline of Muslims in recent decades reveals that scientific confusion (a corruption of knowledge) causes setbacks in various fields, such as the political, economic, social, cultural, educational, and other fields [5].

Wan Mohd Nor's explanation is based on the thoughts of Syed Muhammad Naquib Al-Attas about three main problems, which are the reasons for the decline of Muslims around the world. Al-Attas expressed this view for the first time in a major meeting, namely when the First World Conference on Islamic Education (First World Conference on Islamic Education) was held in Mecca in 1977, and he was appointed to lead the committee discussing the goals and definitions of Islamic education, as well as the Second World Conference on Islamic Education in Islamabad, Pakistan, in 1980 [26]. His ideas from the past until now are still consistent regarding the problems within Muslims, which are the cause of the decline: the corruption of knowledge, the loss of courtesy, and the emergence of false leaders who cannot lead. The urgency of these three things can be sorted as follows:



First, the loss of courtesy

Second, the corruption of knowledge

Third, the emergence of false leaders

The collapse of courtesy resulting in scientific confusion produces false leaders who cannot lead, an interconnected cause and effect. The collapse of courtesy means that today's people cannot place things according to their true position and dignity. In fact, every human being has different authority. It is not without reason. An example that can be observed is that the Prophets also have a sequence, the highest *Ulul Azmi* is the Prophet, and the highest *Ulul Azmi* is the Prophet Muhammad SAW. Angels are the same way, where they have an order, and the highest is the Archangel Gabriel. This kind of thing is not meant to rank, and the bottom is bad. This kind of thing means that the virtues are different, and the whole thing is good.

Humans should be like that too, but the problem in this contemporary era is that humans equate each individual to another. The collapse of manners can also be understood and often occurs on campus, such as plagiarism, fake diplomas, cheating, and others. Here, changes in increasingly modern science and technology are not matched by the progress of the morals of every Muslim, which results in the collapse of courtesy, even though true progress for the body of Islam is to return to the Quran and the Prophet's Hadith in collaboration with science and technology and changing times. Courtesy that makes Muslims progress and the collapse of courtesy are among the causes of the decline of Muslims.

The collapse of courtesy that occurred among Muslims became the cause of scientific confusion. The scientific generalization happening now makes the science of religion seem foreign and old-fashioned compared to general/secular science, which is deemed a new science towards an advanced and impressive civilization, even though it is only an illusion. Al-Attas believes science should not be considered the same between general knowledge and Islam. He divided knowledge into *farldu 'ain* science and *farldu kifayah* science, where general knowledge is included in *farldu kifayah* science, while religious knowledge is included in *farldu 'ain* science.

It is because there is knowledge that comes from God's revelation, and there is knowledge that comes from human experience and thought itself. In addition, it is absolute that God gives knowledge to His Apostles and people for the benefit of the people, and every

Muslim must study it. The result of these two sciences is also different, where religious knowledge makes humans oriented toward changing manners, which then makes humans have good qualities, but secular science makes humans oriented only to pragmatic things.

Al-Attas further explained that courtesy correlates with education and science. The analogy is like the host's story, who will entertain his guests by serving food. The host will respect the guests who will come by preparing the best food because the host is a noble person. The guests also came with great courtesy. The enjoyment of banquets is increased by the presence of respectable people and eating banquets in a good manner. Therefore, knowledge must be praised and enjoyed according to its height so that knowledge is a dish for the human soul. The educational element of the story above is that banquets are educational content, guests are students, and ethics in eating banquets is an educational method so that courtesy can be interpreted as knowledge [27].

When humans have fallen into the mire of scientific confusion, the next thing that will settle in the body of Muslims is the emergence of false leaders who cannot lead. The pragmatic side obtained from wrong knowledge will create far from perfect humans. Then, when a leader does not have the proper courtesy and knowledge capacity to lead, it is only a matter of time before the Muslim community declines.

All the above problems can be solved, and Islamic education has a big contribution. Islamic education seeks to provide teaching not only in the intellectual/cognitive aspect but also in a balanced way between reason and spirit so that a complete human being is realized (*insan kamil*).

3.3 HMI as an Alternative Solution to Non-formal Islamic Education in Responding to Modernism

Islamic education seeks to make each of its adherents a perfect human being (*insan kamil*) and strives for its adherents to think, and education becomes an important urgency for Muslims to reach the level of *Ulil Albab* (those who think). *Insan kamil* is a concept in which a Muslim can integrate the world and the hereafter in a balanced and impartial manner [28].

Student organizations, such as HMI, also have the same goal regarding Islamic education. HMI seeks to harmoniously combine the functions of servitude and caliphate for each of its adherents in this world, so HMI also seeks this directly through education for its cadres so that these ideals can be realized. Cadre means a person or group of people who are organized continuously to become the backbone of a larger group [29].

HMI was founded by Lafran Pane on February 5, 1947, in Yogyakarta. HMI is the first Islamic student organization in Indonesia [30]. In his book "*The History and Struggle of HMI (1947–1975)*," Agussalim Sitompul explained that four factors formed the background for establishing HMI. These factors are as follows: (1) The condition of the international world, which has not been stable as a result of the war and the emergence of many new ideologies, (2) The condition of Indonesia after independence, (3) The condition of Indonesian Muslims who are diverse, where there are groups that think that Islam is only a religion used for certain things (death, birth, and marriage), there are groups who think this world is not as important as the afterlife, there are groups who try to carry out Islamic teachings exactly the same as in the time of the Prophet,

and there are groups who can adapt to changes era, and (4) The conditions of students and universities [31].

HMI is an organization based on Islam, and the objectives of HMI, as stated in Article 4 of the HMI Articles of Association, are: “The fostering of academics, creators, and devotees who breathe Islam and are responsible for the realization of a just and prosperous society that pleases Allah Subhanahuwata’ala” [32]. The purpose of HMI is also commonly referred to as the five qualities of a human mind. HMI’s desire is to become a forum for Islamic students oriented not only to their individual interests but also to become individuals who benefit those around them.

From the HMI’s objectives, there are 17 parameters of the five human qualities described in the book *Bintang ‘Arsy* by Said Muniruddin, including:

- 1) Quality of Academic Human
 - a) Highly educated and knowledgeable
 - b) Have theoretical ability
 - c) Able to stand alone in the scientific field
- 2) Quality of Human Creator
 - a) Can see other better possibilities
 - b) His soul is full of ideas of progress.
 - c) Be independent and open
 - d) Able to carry out humanitarian work
- 3) Quality of Devoted Human
 - a) Sincere and able to work
 - b) Making the surrounding conditions good
 - c) Surrender to their ideals and sincerely practice their knowledge
- 4) The Quality of Humans Who Breathe Islam
 - a) Islam has animated and becomes the guideline of his life.
 - b) Unity of personality
- 5) Qualities of Humans Who Are Responsible for the Formation of a Just and Prosperous Society Blessed by Allah Subhanahuwata’ala
 - a) Take responsibility for his actions
 - b) Spontaneous in dealing with tasks
 - c) Fear of Allah
 - d) Corrective to any countermeasures
 - e) Believe in oneself and know one position as *khalifatullah fil ardh* [33].

HMI goals explained through parameters in the human mind are not easy to achieve but not impossible to strive for. Actions in the cadre process to produce cadres in accordance with HMI’s aspirations need to use truth as the basis for thinking and behaving. As stated, cadres are a group of people organized continuously and will become the backbone of a larger organization, and forming of cadre is a conscious, structured, and systematic effort to realize cadres [29]. In cadre, HMI has the following principles:

- 1) Integrative

All aspects of the HMI cadre must be interconnected and not cause contradictions between one aspect and another.
- 2) Balance

Development in the HMI cadre must not cause an imbalance between the aspects of the world and the hereafter and between the body and the spirit but must prioritize faith and charity in a balanced way.

3) Equality

Cadres are carried out fairly and not subjectively to members or cadres but must be objective and fair in cadre efforts.

4) Affection

Senior cadre must be based on affection because Allah is also loving and compassionate. Thus, senior cadres must protect their cadres to foster cadres so that they carry out their duties and responsibilities.

5) Exemplary

Senior cadres must be an example for their cadres because they not only create a learning atmosphere with the aim of knowledge but must instill good values in cadres.

6) Obedience

A Muslim is a person who submits and surrenders to Islam as a consequence of his faith. Hence, it has become a basic thing that obedience implies being submissive and surrendering only to Allah.

HMI seeks it through education organized by commissariats, branches, BADKO (Coordinating Body), and BPL (Training Management Agency). The education carried out by HMI to develop its cadres consists of two forms, namely formal and informal, commonly called formal cadres and informal cadres, and then formal cadres are divided into formal training, non-formal training, and other training [29].

Formal training is structured, planned, and sustainable and has national rules and guidelines to realize the goals of HMI. Formal or Cadre Training also requires participants to participate in each level. Cadre Training seeks to instill values, skills, and insights into each training participant by equating all participants so that there are no imbalances during training. Cadre Training consists of three levels, namely:

1) Cadre Training I (Basic Training)

Cadre Training I is the initial stage HMI cadres must follow to participate in other HMI training. The Cadre Training I is carried out for three days, and the presenters deliver the material using several methods so that the participants can easily understand the material and not be bored. The organizers of Cadre Training I are Commissariats and/or Branches because they are not as complicated as Cadre Training II and III in their implementation.

The purpose of Cadre Training I is “to foster Muslim personalities who are of academic quality and aware of their functions and roles in organizing and their rights and obligations as cadres of the people and the nation’s cadres.”[29] The material provided in the Cadre Training I includes (1) the History of Islamic Civilization and HMI, (2) the Basic Values of the HMI/NDP Struggle, (3) the HMI Mission, (4) the HMI Constitution, and (5) Organizational Management Leadership.

Judging from the purpose of holding the Cadre Training I and the main materials provided to the participants, HMI strives for the Cadre Training I participants to improve their academic abilities. Increased academic ability can be proven by increasing the activity and knowledge of a cadre while on campus. A cadre who has

completed Cadre Training I is also expected to implement Islamic law directly in his life, be aware of his position as a cadre of the people and nation, and have seriousness in organizing.

2) Cadre Training II (Intermediate Training)

Unlike Cadre Training I, Cadre Training II has more stringent requirements and objectives. The general requirements that prospective Cadre Training II participants must possess are to make a research journal with a theme according to the branch or BADKO that organizes it and be able to account for the written journal. Cadre Training II also has a longer implementation time of approximately ten days.

Cadre Training II aims “to develop HMI cadres with the intellectual ability to map civilizations and formulate ideas within the organization’s scope” [29]. Cadres who have completed Cadre Training II are expected to manage and run an organization. The intellectual level of cadres who have completed Cadre Training II is also more critical, dynamic, and progressive so that organizational missions can be fought for good and common progress. The ability to get to know and map social phenomena, not only at the national level but also at the international scope, is a must for every cadre who has completed Cadre Training II.

The material provided during Cadre Training II is also different from the material during Cadre Training I, including (1) Theories of change, (2) *Ideopolitorstratak*, (3) Studies of Islamic movements, (4) Insights of Nusantara, (5) Deepening of the NDP, and (6) KMO. This material shows that the Cadre Training II participants are qualified to change organizational structures and more complex arrangements.

3) Cadre Training III (Advanced Training)

Cadre Training III is the end of the formal training process in HMI. The Cadre Training III aims “to develop a cadre of leaders who can translate and transform conceptual thinking professionally in the movement for social change.” The organizer of the Cadre Training III is BADKO or HMI Top Leader. The motoric aspect is highly emphasized in this Cadre Training III. Cadres are expected to carry out social changes based on Islamic values so that the society aspired to by HMI is realized, i.e., a just and prosperous society blessed by Allah Subhanahuwata’ala.

The target of holding Cadre Training III is the ability of cadres to reproduce their knowledge so they can conceptualize and implement their ideas. Thus, they can become organizational cadres and intelligent Muslims. Intelligence cadres are cadres who can understand and apply the goals of HMI in the form of five human qualities.

The material provided to the participants in the Cadre Training III is in the form of discussions on (1) Basic Values of Struggle, (2) Islamic Doctrine and Civilization, (3) Deepening Nusantara’s Views, (4) International Insights, (5) Political Economy Analysis, and (6) *Ideopolitorstratak*. After completing the formal training stages, participants in Cadre Training III will be able to become leaders who can harmoniously formulate the five qualities of human ideals and scientific understanding of Islam and Indonesia.

Through formal Cadre Training I, II, and III, HMI has its urgency at each level, but with the same ultimate goal. Cadre Training I is more directed to the affective domain, Cadre Training II is more to the cognitive domain, and Cadre Training III is more to the psychomotor domain. Related to that, education at HMI can answer the crisis of

Islamic education, especially for Islamic students. It is because the goal of Islamic education is the perfection possessed by humans to harmonize the life of the world and the hereafter (*insan kamil*), and HMI aims to make humans with human qualities in the form of academics, creators and servants, who breathe Islam and are responsible for the realization just and prosperous society blessed by Allah Subhanahuwata'ala. Of course, the goals of HMI are aligned with those of Islam.

HMI also teaches a balance between a relationship with God based on divine values and a relationship with humans. Harmonization between the functions of servitude and the caliphate is emphasized in HMI education to produce cadres who can truly devote themselves to Allah and understand Islamic scholarship. At the same time, they can become God's representative on earth by bringing prosperity to the earth according to the parameters contained in the five qualities of a human being.

4 Conclusion

Islamic education aims to develop intellectually and integrate the function of servitude with the function of the caliphate in a balanced way on earth. In particular, non-formal Islamic education is carried out outside formal education as a complement and addition to the knowledge obtained in formal education.

In Indonesia, the existing Islamic problems are divided into external and internal problems. External problems are in the form of modernism, which gave birth to secularism. Secularism is dangerous for Muslims because it tries to separate world affairs from the hereafter so that religion is deemed not to interfere in world affairs. Then, according to Al-Attas' explanation, internal problems include corruption of knowledge, loss of courtesy, and the emergence of false leaders who cannot lead.

As non-formal Islamic education, the Islamic Student Association (HMI) seeks to be a solution to the current problems of Muslims. HMI conducts formal training for its cadres to increase knowledge, sensitivity, and skills through cadres training I, II, and III. The aim of having formal HMI training is to develop human beings who can implement the seventeen parameters listed in the five human qualities of mind and, at the same time, respond to modernism and secularism that is contrary to Islamic teachings. Also, it is so that it can change the etiquette of Muslims who are wrong in viewing everything to become civilized human beings, produce leaders with the capacity to lead, and maximize the potential of their cadres as intelligent Muslims. Hence, it does not form a split personality but has a whole personality (unity personality) or *insan kamil*.

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