

Received: Oktober 2022

Accepted: November 2022

Published: Januari 2023

Hayy Ibnu Yaqdzhan: The Concept of Knowledge Development from Ibn Tufail's Perspective and His Contribution to Islamic Education

Yazida Ichsan, Unik Hanifah Salsabila, Difa'ul Husna, Supitri Okfia

Universitas Ahmad Dahlan Yogyakarta, Universitas Ahmad Dahlan Yogyakarta

Universitas Ahmad Dahlan Yogyakarta, Sekolah Dasar Muhammadiyah Worawari Yogyakarta

Email: unikhanifahsalsabila@gmail.com

Abstrak

Artikel dengan judul Hayy Ibnu Yaqdzhan: Konsep Perkembangan Pengetahuan Perspektif Ibnu Tufail dan Kontribusinya Terhadap Pendidikan Islam pada dasarnya memiliki dua tujuan esensial. Pertama, mendeskripsikan perkembangan pengetahuan dalam perspektif Ibnu Thufail. Kedua, mengetahui kontribusi roman Hayy dalam epistemologi dan pendidikan Islam. Penelitian ini merupakan penelitian pustaka dengan menggunakan analisis konten berkaitan dengan roman Hayy Ibnu Yadzhan melalui metode dokumentasi. Hasil penelitian menunjukkan bahwa roman Hayy Ibnu Yadzhan memberikan kontribusi bagi perkembangan epistemologi pengetahuan dalam Islam yaitu bahwa pengetahuan dapat diperoleh dengan pendekatan indera, akal dan intuisi. Selain itu, dalam pendidikan Islam terdapat tiga aspek substantif kontribusi roman Hayy terhadap pendidikan Islam. Pertama, dalam hal perkembangan kognitif. Roman Hayy menggambarkan proses perkembangan dari masa sensorik, *imitative*, eksploratif, filosofis, kontemplatif dan mistis. Kedua, konsep pengetahuan yaitu bahwa pengetahuan dapat diperoleh melalui penginderaan, akal dan intuisi. Ketiga, dalam hal religiusitas yaitu semua unsur baik berupa keyakinan, ritual, ilmu pengetahuan agama, dan pengalaman beragama akan senantiasa bermuara pada hakikat dan hikmah

Kata Kunci: Hayy Ibnu Yadzhan, Ibnu Thufail, Pendidikan Islam.

Abstract

The purpose of the article Hayy Ibnu Yaqdzhan: The Concept of Development of Knowledge from Ibn Tufail's Perspective and His Contribution to Islamic Education is twofold. First, a description of the growth of knowledge from Ibnu Thufail's viewpoint. Second, understanding the relevance of Hayy's love story to epistemology and Islamic education. Through documentation, this study examines the novel by Hayy Ibnu Yadzhan through a content analysis of the text. The findings of this study indicate that Hayy Ibnu Yadzhan's novel contributes to the creation of an epistemology of knowing in Islam in which knowledge can be attained through

the use of the senses, reason, and intuition. In addition, Hayy's new contribution to Islamic education includes three essential components. First, about cognitive growth. Roman Hayy describes the development process as sensory, imitative, exploratory, philosophical, contemplative, and mystical. Second is the concept of knowledge, which can be acquired through sense, reason, and intuition. Third, in terms of religiosity, all the positive elements in the form of beliefs, rituals, religious knowledge, and religious experience always lead to the essence and wisdom.

Keywords: Hayy Ibn Yaqdhan, Ibn Thufail, Islamic Education.

Introduction

During the Middle Ages, there were at least five distinct learning centres. There is Islam from both the West and the East (Baghdad and Andalusia), as well as from India, China, Japan, the West, and the Latin world, as well as Christianity. In Islam, apart from Baghdad, Andalusia is a territory for the advancement of civilization, contributing to the development of Western thought and civilization. The transmission of translation books, interaction and scientific endeavours led to the birth of Aufklärung and enlightenment for the West. Genealogically, the birth of Andalusia cannot be separated from that which has several periodizations. From Badri Yatim's perspective, Islamic rule in Andalusia was divided into six periods. First, it was led by trustees under the rule of the Umayyah dynasty I. Second, it was led by an emir of Umayyah I descent, starting from the leadership of Abdurrahman Ad-Dakhil to Abdullah Bin Muhammad.

Third, under the leadership of caliph Abdurrahman An-Nashir until the appearance of Muluk Thawaif. *Fourth*, from the Muluk Thawaif period to the Murabithun dynasty. *Fifth*, the reign of the Murabithun up to the Muwahidun dynasty. *Sixth*, under the rule of Bani Ahmar until the fall of the Umayyah in Andalusia¹. After the collapse of Roman and Visigothic rule, under Islamic rule, the current development of Islamic culture and civilization in Andalusia became a mecca for the West. Culture itself is a manifestation and reflection of the deep spirit of society in the form of religion, art, morals and literature. While civilization emphasizes more on technological, economic, political, intellectual and social progress². Andalusia is considered a transmitter for the revival of the west, where many scholars and academics flock to travel (*rihlah 'ilmiyyah*) to acquire knowledge, such as Gerard, Johannes Hispalensis, Dominic Gundisalvi, Aberlad, Campanus, Albert and Daniel. Westerners are not reluctant to study at various universities in Andalusia, such as

Granada, Seville, Cordova, Salamanca and Malaga³.

As a beacon of civilization, Andalusia gave birth to scientific traditions and good thinking in the dogmatic, rationalist, mystical and illuminist fields. In contrast to the West, which rejects and fights science and philosophy. Even religious circles became the initiators of the ban on studying Roman and Greek works and closing the schools of philosophy in Athens. In addition, the scientific tradition goes hand in hand with advances in infrastructure such as the Cordoba mosque, Medina Az-Zahra, Al-Hamra' Palace, Al-Qatharah Ad-Dahr and the Ja'fariyyah Palace. This progress is supported by interest patronage manifested by the authorities by building schools, universities and libraries and translation projects. There are several factors behind the development of civilization and culture. *First*, there is the struggle of the Arab, Muwalladun, Barbarian, Shaqalibah, Jewish and Christian Muzareb⁴ communities so that knowledge transmission occurs.

Second, the government's policies in infrastructure and education, such as the construction of palaces, mosques, libraries and schools as a form of awareness of the urgency of education. *Third*, the birth of positive competition between eastern civilization, represented by the Abbasiyah

and the east, represented by Ummayyah II. *Fourth*, there is the awareness that individuals have to develop knowledge⁵. As a representative of the progress of Islamic civilization in the West, Andalusia gave birth to multidisciplinary scientists in science, religion, literature, music and philosophy. During this period, philosophers who contributed to the development of Islamic thought were born, such as Abu Bakar Muhammad ibn Syayigh (Ibnu Bajjah), Abu Bakar ibn Tufail (Abu Bacer), and Ibn Rushd. These figures contributed to developing critical reasoning with a demonstrative thinking structure better known as Burhani epistemology reasoning⁶.

This figure is also the background for the birth of European rationalism initiated by St. Aquinas was oriented towards the Arab-Islamic rationalism of Andalusia and the Maghrib⁷. Unlike Western philosophy, Islamic philosophy does not represent Greek-Alexandrian philosophy but is firmly rooted in the Al-Qur'an and Hadith as the primary foundation. Nevertheless, the existence of eastern world philosophy does not stand alone. However, sometimes it is juxtaposed and has a relationship with Greek philosophical thought, which is then packaged in Islamic principles⁸.

One of the monumental works in the field of philosophy in Andalusia is the

novel Al-Hayy Ibn Yadzon by Ibn Thufail. Roman Al Hayy tries to synergize philosophical and scientific reasoning with Sufism through literature⁹. Ibnu Thufail is the initiator of developing the concept of epistemology in romance. He pointed out the limitations of the senses and reason and educated the soul to obtain the highest source of knowledge. Hayy Ibnu Yaqdzan himself was inspired by the thoughts and allusions of Ibn Sina that the human mind will always live and is always driven by an active mind¹⁰.

The problem at this time, discourse related to the construction of knowledge development from a philosophical and scientific perspective in Islam is rarely carried out. On the one hand, the realm of epistemology in Islam is more influenced by Western developments. On the other hand, the development of knowledge in Islam is very dominant in the normative aspect without conducting a comprehensive study.

In Islamic education, it is the same. The epistemological reasoning of Bayani, Burhani, and Irfani, which should work synergistically, sometimes experiences collisions so that science is sometimes considered to be contrary to the substance of Islamic teachings, which refer to the Al-Qur'an and Hadith. The research entitled "Hayy Ibnu Yaqdzhan: The Concept of Development of Knowledge from Ibn

Tufail's Perspective and His Contribution to Islamic Education" has several objectives. First, knowing the concept of knowledge was built by Ibn Thufail in Hayy ibn Yaqdzhan's novel. Second, knowing the contribution of Hayy Ibnu Yaqdzan in the development of the epistemology of Islamic education.

Research Method

The library research is titled Hayy Ibnu Yaqdzhan: The Concept of Development of Knowledge from Ibn Tufail's Perspective and His Contribution to Islamic Education. The primary data is from the book Hayy Ibnu Yaqdzan written by Ibnu Thufail. While secondary data is in the form of written data as a support for primary data in the form of books, manuscripts, and journals related to research¹¹. The steps used in this study were carried out by writing, clarifying, reducing and presenting data from various documents¹². The data collection process was carried out using the documentation method: collecting information from both primary and secondary sources, then processing it and finding data according to the problem formulation. As for the data that has been obtained, it is classified in three substantial terms. First, the biography of Ibn Thufail. Second, the development of the epistemology of knowledge in Hayy's novel. Third, relevance related to Islamic

education. The data analysis method is related to research using content analysis to analyse an article's content to obtain sharper, in-depth and comprehensive data related to research¹³.

Results and Discussion

Biography of Ibn Thufail

Ibn Thufail was born in the town of Wadi Ash, near Granada, in 508/1110 AD in another history 494 H with the name Abu Bakr Muhammad bin 'Abdul Malik bin Muhammad bin Muhammad bin Thufail al-Qaishi Al-Andalusi¹⁴. Ibn Tufail died in 581 H/1185 AD in Marrakesh, Morocco¹⁵. He has several chews, such as al-Andalusi, al-Qurthubi, al-Ishili and al-Qasyi, who are descendants of Arab tribes who have positions in Andalusia¹⁶.

In Europe, he is known as Abubacer. He is a scientist who lived under the rule of the Muwahidun dynasty. The Muwahidun dynasty itself is a dynasty that ruled the land of Andalusia after the Murabithun dynasty, which rebuilt the land of Andalusia with science, madrasas and libraries¹⁷. Ibn Thufail is a scientist who mastered various fields of medicine, philosophy, mathematics and literature. In medicine and philosophy, Ibn Thufail spent his time in Seville and Granada and studied Ibn Bajjah's philosophy. In the field of

religion, he studied with Abu Muhammad Rusyathi and 'Abdul Haq Ibn 'Atiyah¹⁸.

Ibn Thufail's love for science led to his career as a government doctor in Granada, Seville and Cordova. He was also appointed secretary to the governor of Granada. When Andalusia was under the rule of the Almohads, he was appointed secretary to the governor of Sabitah (Ceuta) and Tanjah (Tangier). He was also appointed palace doctor and vizier during Abu Ya'qub Yusuf al-Manshur. As vizier, he was tasked with gathering and inviting academics and scientists into the palace environment, one of whom was Ibn Rushd, who would later replace Ibn Thufail as the palace doctor¹⁹. Ibn Thufail writes several works, including *Maraji' wa Mababits Fi Thib Baina Ibnu Thufail Wa Ibnu Rushd*, *Arjuzah fi Thib*, *Risalah fi Nafs*, *Ba'dhu Qashaid Suffiyyah and Risalah Hayy Ibnu Yaqdzhan*, *Biqa' al-Maskunnah wa Al-Ghair al-Maskunnah*²⁰. One of Ibn Thufail's monumental works is *Hayy Ibnu Yaqzhan* which represents the development of literature, Sufism, philosophy and epistemological systems that developed during his time.

Roman Ibnu Thufail has roots in Hunain Bin Ishaq's translation, *Qishash Ash-Shanam wal Mulik wa Ibnatubu*. Several scholars differed regarding the purpose of Hayy Ibnu Yaqdzhan's composition. First. Narrating the condition of a human being

whose revelation does not reach him can he independently know the truth of revelation and the basis of aqidah without the intermediary of a mu'allim. Second, it aims to synergize between reason and naql (religion and philosophy).

Hayy Bin Yaqdzhan

Roman, with the title Hayy Ibnu Yaqdzhan is interpreted as "The Alive, the Son of Awake". Ibn Sina used Hayy's nomenclature in his treatise. Ibn Thufail's Magnum Opus includes a philosophical view of God, human beings, culture, society, religion and morals. He also fictionally narrates that reason (philosophy) and mystical (tasawuf), with all their weaknesses, can become an intermediary for communication with God and finding the essential truth²¹.

Hayy Ibnu Yaqdzhan was born as a philosophical foundation in the Middle Ages to counter the influence of pseudo-philosophical ideas in Andalusia²². Through *Hayy Ibnu Yaqdzhan*, Ibnu Thufail describes the journey of human knowledge through three models of amaliyah, which consist of amaliyah resembling animals, celestial bodies and amaliyah al-wajib existing²³.

First, eating, drinking and other activities become substances for the existence of the spirit of life, leading to the recognition of celestial bodies. To achieve

this, he must position himself as the caliph (manager of the universe) by meeting natural human needs, caring for living things in the universe and cultivating the virtuous behaviour of animals. Second, the similitude of the motion of the celestial bodies is a manifestation of love for the absolute perfection of God. In this case, Hayy tries to go around the island to achieve ecstasy by praying and maintaining a relationship with God.

Third, *Hayy* must always be clean and pure from dust and dirt on her body. In this case, not only is cleanliness the essence of a philosopher, but brilliance towards adab and manners is the main thing²⁴. *Hayy Ibnu Yaqdzhan* also describes a human being in solitude without revelation, and a teacher can know, relate to and serve his God²⁵. *Hayy Ibnu Yaqdzhan* describes the story of the journey of philosophers in search of truth. The spiritual journey is traversed through various stages, starting from the sensing stage, the mind, and the mind. This is manifested in the contemplation of natural phenomena, animals and celestial bodies so that he obtains the essence of truth²⁶. *Hayy* was born on the equator on the island of Wawak without having parents, culture or language. Independently, he finds technical, physical, and spiritual truths to synergize with philosophical and mystical truths²⁷. There are at least eight chapters

related to the intellectual and spiritual development phases. Roman *Hayy* has significantly contributed to the development of Western philosophy. This can be found in some of the thoughts of Spinoza, Leibnitz and Rousseau and others.

Stages of Human Development in Hayy Ibn Yaqdzhan

Substantially, the story of Hayy bin Yaqdzhan is a representation of the concept of Ibn Tufail's thoughts after contemplating and doing scientific *rihlah* in his life. As a philosopher, doctor, scientist and writer, Ibnu Tufail tries to describe the steps in the journey of actual human knowledge since he was born. There are at least three processes of transmitting knowledge in humans.

First, knowledge is obtained through sensing by optimizing the five senses of sight, hearing, taste, smell and touch, which are carried out through trials, repetition and comparisons. Second, the transmission of knowledge through reason, where sensing and experience lead to contemplation which leads to the perfection of the Creator and human weaknesses. The third is transmitting knowledge through *kasyaf*, *musyabadah*, and illumination (spiritual light)²⁸. There are at least eight stages of human development, both knowledge and spiritual.

As a Muslim philosopher who combines reason and intuition (*al-failasuf al-*

israqi), through *Hayy bin Yaqdzhan*, Ibn Thufail seeks to combine the power of reason which emphasizes the human ability to understand everything logically, empirically and through scientific studies with the power of intuitive in understanding the nature of the soul and human feelings. Through the eight stages mentioned above, independently, by using an active mind, the development of Hayy's knowledge reaches *haqiqatul 'Ulya*. In addition, *Hayy Ibnu Yaqdzhan* narrates three typologies of knowledge possessed by humans. First, the representation of Hayy, who obtains philosophical truth by contemplating natural reality. Second, knowledge based on religion is represented by Asl, who adheres to religious teachings and revelation. Third, the knowledge of the ordinary people where the manifestation of religion is based on tradition and taqlid by accepting religious teachings from the outer side only²⁹.

Contribution to Islamic Education

Education in Islam cannot be separated from the terms *tarbiyah*, *ta'lim*, *tadris*, *ta'dib*, etc. In other words, education is the transfer of knowledge and values and the transmission of civilization from one generation to the next in all aspects. This shows that education is comprehensive. The problem that occurs there is various problems faced by Islamic education, one of which is the philosophical aspect, where

Islamic education tends to negate rational and scientific aspects. When it is related to Islamic education, at least *Hayy Ibnu Yaqdzan's* novel makes an enormous contribution to Islamic education, including 1) the development of knowledge, 2) the concept of knowledge, and 3) religiosity. More detail is as follows:

Development of Knowledge

At least there are several stages of the development of knowledge, as described by Ibn Thufail. The first phase begins when *Hayy bin Yaqdzan* is stranded on Wak-Wak Island and raised by a mother deer. As an infant, it moves through the sensory-oral stage, where it is highly dependent on its mother. He also begins to imitate his mother's voice, sorts food, and learns to identify his differences with other creatures. Meanwhile, in the second phase, when he was seven years old, he realized the difference between himself and other creatures. This was followed up by trying to cover up its shortcomings by using objects from the outside. As for the third phase, between the ages of 14-21 years, he is free from direct perception and begins to carry out scientific studies and conduct experiments by dissecting animals that are alive and dead to find the *janbar* as the mover of the body. At the age of 21-28 years, he enters the fourth stage in his life where he begins to explore all objects that

can be sensed so that it leads him to the highest science and realizes that everything in the universe has a Creator or *Fa'il*.

In the fifth stage, he turns his attention and observation to the celestial bodies and contemplates that the celestial objects are part of the abundance of the Perfect *Dzat* with all its majesty. In the sixth stage, he begins to perceive the *Fa'il Dzat*. In the Sixth stage, he realizes himself as more perfect than any other being. To reach the stage of *musyabadah*, he cannot be separated from actions that resemble animals by fulfilling physical needs, acts of celestial bodies and obligatory existence by deliberating. In the seventh stage, he finds the pinnacle of *Al-Haq*, can make *musyabadah* by abandoning material aspects and is at the degree of *wusul*. Whereas in the eighth stage, the knowledge and spiritual experience are by the substance of the values of religious teachings. Even so, the external perspective and *takwil* become a reality that cannot be separated from the dimensions of human thought. Ibn Thufail's thoughts in *Hayy* are closely related to the development of Piaget's cognitive aspects, which include the maturity of the nervous system, experience, social interaction, and equilibrium (self-regulation and control)³⁰. Nonetheless, *Hayy* offers israqi knowledge where the experimental and contemplative aspects, through the senses and ratios, can

lead to the inner aspect and to *haqiqatul ula*. In addition, Ibn Tufail described that independently, a person's *'aql* would go through the steps of dhikr, nadzar, *'ilm*, *fiker*, *muhasabah*, and *ijtihad* which ultimately lead to wisdom³¹.

Knowledge Concept

The urgency of experimentation in understanding oneself and the universe is always emphasized in Hayy's novels. Doubt and scepticism become a stimulus for rational development to reach a tested truth, ultimately leading to God's truth. Roman *Hayy* also contributed to the birth of scientific knowledge through scientific, philosophical and religious steps. In this novel, two theories of knowledge are presented. First, material knowledge where this knowledge is obtained through observations, hypotheses, experiments, empirical testing and analogies to the objects of the universe. Second, metaphysical knowledge. This knowledge cannot be obtained through sense but emphasizes the intuitive aspect. On the other hand, three typologies of knowledge methods were also born. The first method is based on ratios (comparative, analysis and deduction), and the second is knowledge based on senses (observation, observation and research). Third, knowledge based on intuition (the meaning of the essence and wisdom of religious teachings). *Hayy ibn Yadzhan* as a

child who grew up outside of society was instinctively armed with a pure mind and soul and could find the truth and solve his problems. With his *fa'al* mind, he can proceed to the state of *haqiqatul 'ulya*, where the mind is dynamic, active, and contains divine elements which ultimately lead to *ittisalu billah*.

Ibnu Thufail tries to convey that substantially, there is no contradiction between philosophy and religion. The synergy of experimentation, observation, contemplation and one's musyahadah will reach the metaphysical stage. He also criticizes that religious teachings originating from texts must be explored and understood meaningfully, not just as an external symbol. For Islamic education, the normative values built by the text (absolute truth) must be strengthened by a philosophical framework and experimental methods. In other words, rationality and empiricism become part of Islamic scholarship. Even so, in certain areas in the study related to transcendent matters, the metaphysical aspect becomes a fundamental thing to do, considering that the realm of reason and the senses cannot reach this. Islamic education must be able to synergize perennial knowledge with acquired knowledge which ultimately leads to religious values as a manifestation of the caliph and *'abd*.

Religiosity

As an independent learner, Hayy has rational freedom because societal constructs do not bind him. However, in his scientific pursuits and spiritual journey, he was given the gift of reason to find the ultimate truth. Even without religion, prophets and sacred texts, he is given a way to find the truth (*haqiqatul 'ulya*) by knowing the *Dzat* of Being and the creator of everything. As for his religious expression, it is manifested in *musyahadah* with *munajat* immersed in the service of the Khaliq. Before meeting Isal, Hayy did three practices in his life. First, the struggle that resembles an animal. At this stage, it will be hindered, and it will not even be easy to do *musyahadah*. However, to maintain the existence of the spirit, it must still carry out the first practice. Second, actions that resemble heavenly bodies. At this stage, he can witness Al-Wajib, but only little things appear. Third, it resembles the Mandatory Subject. At this stage, he can do *musyahadah* as a whole. Do not turn to anything else except for the True Essence. As for the matter of shari'ah, in the form of *mahdhab* worship, Hayy cannot carry it out except after meeting Isal. He learned to perform prayers, zakat, fasting, pilgrimage and other worship. In Hayy's novel, it is also described that there are two typologies for understanding religious teachings. First, understanding the deepest depths of

religious teachings and doing *takwil* on *mutasyabihat* verses.

This has implications for *uzlah* and contemplation of leaving society. Second, subtly understanding religious teachings without doing *takwil*. Ibnu Thufail described that these two typologies are commonplace in understanding religious teachings as long as they are by the values of religious teachings. This thinking contributes to Islamic education, where religious teachings provide space for science to find a truth that leads to religious values. Even though Hayy's religiosity does not begin with normative reasoning based on *qauliyah* verses, he tries to identify nature by studying the *kauniyyah* verses so that he is at the point of knowing God. In the process, Hayy goes through various religious dimensions, which consist of five primary dimensions: belief, religious practice, experience, religious knowledge and consequences.

Conclusion

Hayy Ibnu Yaqdzhan is a novel that represents the progress of Islamic thought through works of fiction. Even so, essential values are very influential in the development of Islamic epistemology, including aspects of religion, philosophy and tasawuf. In contrast to western thought, thought from an Islamic perspective is not based on Greek-Alexandrian philosophy but

relies on Al-Qur'an and Hadith reasoning. In this novel, Ibnu Thuffail describes that knowledge can be obtained through the senses, reason and inner reasoning through *kasyaf*, deliberation and scholarship. He also describes human development from the oral age to the stage of wisdom. There are at least three substantive aspects of Hayy's novel contribution to Islamic education. First, in terms of cognitive development. Roman Hayy describes the development process from sensory, imitative, exploratory, philosophical, contemplative and mystical. Second is the concept of knowledge, where knowledge can be obtained through sense, reason and intuition. Third, in terms of religiosity, all the good elements in the form of beliefs, rituals, religious knowledge, and religious experience will always lead to the true essence, namely Allah Ta'ala.

Reference

- Abu Bakr Muhammad ibn Tufayl, Abu'l Walid Muhammad ibn Rushd. *Two Andalusian Philosophers*. VI. London: Routledge Taylor & Francis Group, 2011.
- Abu Muhammad Iqbal. *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuan Muslim*. Yogyakarta: Pustaka Pelajar, 2000.
- Ahmad Zakki Mubarak. "IBNU THUFAIL SEBAGAI MODEL PERADABAN ISLAM." *AL-BANJARI Vol. 7, No.2, Juli 2008* 7, no. 2 (2008): 187–204.
- Arifin, Shokhibul. "Perkembangan Kognitif Manusia Dalam Perspektif Psikologi Dan Islam." *Tadarus :Jurnal UM Surabaya*, 2016, 50–67.
- Badri Yatim. *Sejarah Peradaban Islam*. Jakarta: Garfindo Persada, 2006.
- Burhan Bungin. *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis Ke Arab Ragam Varian Kontemporer*. Jakarta: Rajagrafindo Persada, 2001.
- Hadi Masruri. *Ibn Thufail*. Yogyakarta: LKiS, 2005.
- Hamka. *Sejarah Umat Islam Pra-Kenabian Hingga Islam Di Nusantara*. Jakarta: Gema Insani, 2016.
- Hasan Hanafi & Muhammad 'Abid Al Jabiri. *Dialog Timur Dan Barat*. Yogyakarta: IRCiSoD, 2015.
- Hasyimsyah. *Filsafat Islam*. Jakarta: Gaya Media Pratama, 2002.
- Hidayah, Nur. "Sejarah Sastra Arab Di Andalusia." *Jurnal CMES* 6, no. 2 (2017): 210. <https://doi.org/10.20961/cmcs.6.2.11716>.
- Ichsan, Yazida. "Kontribusi Peradaban Andalusia Terhadap Barat Dan Kontekstualisasi Bagi Pendidikan Islam Masa Kini." *At-Taqaddum* 12, no. 2 (2020): 113–34.
- Junaidi, Mahbub. "IBNU THUFAIL (Studi Kritis Filsafat Ketuhanan Dalam Roman Hayy Bin Yaqzan)." *Tokoh Muslim*, 2011, 52–65.
- Lexy J. Moleong. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2002.
- M. M. Syarif. *Alam Fikiran Islam: Peranan Umat Islam Dalam Pengembangan Ilmu Pengetahuan*. Bandung: Diponegoro, 1979.
- Mas'udi. "Pemikiran Filsafat Ibnu Thufail

- (Khazanah Pemikiran Filsafat Dari Timur Asrar Al-Hikmat Al-Masyriqiyyah).” *FIKRAH: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 3, no. 2 (2015): 411–30.
- Muhammad Abid Al-Jabiri. *Bunyab 'Aql Al-'Arabi: Dirasah Tablilyah Naqdiyyah Li Nuzhum Al-Ma;Rifah Fi Tsaqafah Al-'Arabiyah*. Beirut: Markaz Dirasat Al-Wihdah al-'Arabiyah, 1993.
- Mun'im, Abu Bakar Abdul Ibrahim Muhammad Shobahi. “Atsar Falsafah Yunaniyah 'ala Falsafati Ibnu Thufail.” *Jurnal Kuliyatu Usuli Dinn* 34 (2012): 223–79.
- Nasr, Seyyed Hossein. *Ensiklopedi Tematis Filsafat Islam*. Bandung: Mizan Media Utama, 2003.
- Nisa Shofiyatul 'Afifah. “RELEVANSI EPISTEMOLOGI, JIWA DAN AKAL DALAM PERSPEKTIF IBNU THUFAIL.” *Al-Ibrab* 5, no. 1 (2020): 120–42.
- Noeng Muhajir. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 1989.
- Ramayulis. *Sejarah Pendidikan Islam Napaktilas Perubahan Konsep, Filsafat Dan Metodologi Pendidikan Islam Dari Era Nabi SAW Sampai Ulama Nusantara*. Jakarta: Kalam Mulia, 2011.
- Samia Abdel Aal Ahmed Abdel Aal. “Its Place Is the Mind According to the Philosophers of Morocco (Ibn Baja and Ibn Tufail as a Model).” *Majalah Kuliyatul Banat Al-Islamiyah* 18, no. 1 (2021): 342–438.
- Susanti, L. “Mengupas Kejayaan Islam Spanyol Dan Kontribusinya Terhadap Eropa.” *Jurnal RISALAH* 27, no. 2 (2016): 57–61.
- Suyadi. *Pengantar Neurosains Pendidikan Islam*. Yogyakarta: UAD Press, 2019.
- Wiyono, and Dwi Fitri. “Dimensi Humanisme Teosentris Pendidikan Islam: Tinjauan Mazhab Filsafat Pendidikan Islam Peripatetik, Iluminasi Dan Sufi.” *Jurnal Vicratina* 3, no. 1 (2018): 109–22.

(Endnotes)

- ¹ Badri Yatim, *Sejarah Peradaban Islam*.
- ² Ichsan, “Kontribusi Peradaban Andalusia Terhadap Barat Dan Kontekstualisasi Bagi Pendidikan Islam Masa Kini.”
- ³ Susanti, “Mengupas Kejayaan Islam Spanyol Dan Kontribusinya Terhadap Eropa.”
- ⁴ Badri Yatim, *Sejarah Peradaban Islam*.
- ⁵ Ramayulis, *Sejarah Pendidikan Islam Napaktilas Perubahan Konsep, Filsafat Dan Metodologi Pendidikan Islam Dari Era Nabi SAW Sampai Ulama Nusantara*.
- ⁶ Muhammad Abid Al-Jabiri, *Bunyab 'Aql Al-'Arabi: Dirasah Tablilyah Naqdiyyah Li Nuzhum Al-Ma;Rifah Fi Tsaqafah Al-'Arabiyah*.
- ⁷ Hasan Hanafi & Muhammad 'Abid Al Jabiri, *Dialog Timur Dan Barat*.
- ⁸ Mas'udi, “Pemikiran Filsafat Ibnu Thufail (Khazanah Pemikiran Filsafat Dari Timur Asrar Al-Hikmat Al-Masyriqiyyah).”
- ⁹ Hidayah, “Sejarah Sastra Arab Di Andalusia.”
- ¹⁰ Nasr, *Ensiklopedi Tematis Filsafat Islam*.
- ¹¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*.
- ¹² Noeng Muhajir, *Metodologi Penelitian Kualitatif*.
- ¹³ Burhan Bungin, *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis Ke Arab Ragam Varian Kontemporer*.
- ¹⁴ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuan Muslim*.
- ¹⁵ Junaidi, “IBNU THUFAIL (Studi Kritis Filsafat Ketuhanan Dalam Roman Hayy Bin Yaqzan).”
- ¹⁶ Hadi Masruri, *Ibn Thufail*.
- ¹⁷ Hamka, *Sejarah Umat Islam Pra-Kenabian Hingga Islam Di Nusantara*.

¹⁸ Mun'im, "Atsarul Falsafah Yunaniyah 'ala Falsafati Ibni Thufail."

¹⁹ Nasr, *Ensiklopedi Tematis Filsafat Islam*.

²⁰ Samia Abdel Aal Ahmed Abdel Aal, "Its Place Is the Mind According to the Philosophers of Morocco (Ibn Baja and Ibn Tufail as a Model)."

²¹ Junaidi, "IBNU THUFAIL (Studi Kritis Filsafat Ketuhanan Dalam Roman Hayy Bin Yaqzan)."

²² Abu Bakr Muhammad ibn Tufayl, *Two Andalusian Philosophers*.

²³ Hasyimsyah, *Filsafat Islam*.

²⁴ Nasr, *Ensiklopedi Tematis Filsafat Islam*.

²⁵ M. M. Syarif, *Alam Fikiran Islam: Peranan Umat Islam Dalam Pengembangan Ilmu Pengetahuan*.

²⁶ Nisa Shofiyatul 'Afifah, "RELEVANSI EPISTEMOLOGI, JIWA DAN AKAL DALAM PERSPEKTIF IBNU THUFAIL."

²⁷ Ahmad Zakki Mubarak, "IBNU THUFAIL SEBAGAI MODEL PERADABAN ISLAM."

²⁸ Mun'im, "Atsarul Falsafah Yunaniyah 'ala Falsafati Ibni Thufail."

²⁹ (Wiyono Fitri, 2018)

³⁰ Arifin, "Perkembangan Kognitif Manusia Dalam Perspektif Psikologi Dan Islam."

³¹ Suyadi, *Pengantar Neurosains Pendidikan Islam*.