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IBNU THUFAIL AND HIS CONTRIBUTIONS IN THE FIELD OF ISLAMIC PHILOSOPHY: THOUGHTS AND DEVELOPMENTS

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Abstract: *Islamic philosophical thought is actually a study that discusses the essence and substance of the thinker. As an Islamic thinker, of course, various Islamic philosophical thoughts are related to Islamic teachings. This can be understood because Islam seems to be a "spring" in the middle of a dry desert. This study aims to explore the thoughts of Ibn Thufail in the aspect of Islamic philosophy. This research is a literature review research by prioritizing qualitative-descriptive that tries to analyze thoughts based on books or other research works that substantively discuss the thoughts of an Islamic thinker, namely Ibn Thufail. The results of the study confirm that the context of Ibn Thufail's thought in the field of Islamic philosophy is influenced by the context of the reality of the times when Ibn Thufail lived, namely the massive development of science.*

Keywords: *Islamic Philosophy, Ibnu Thufail, Islamic Thought*

Abstrak: Pemikiran filsafat Islam sebenarnya merupakan kajian yang membahas tentang hakikat dan substansi pemikir. Sebagai seorang pemikir Islam, tentunya berbagai pemikiran filosofis Islam berkaitan dengan ajaran Islam. Hal ini bisa dimaklumi karena Islam seolah menjadi "mata air" di tengah gurun pasir yang kering. Penelitian ini bertujuan untuk menggali pemikiran Ibnu Thufail dalam aspek filsafat Islam. Penelitian ini merupakan penelitian tinjauan pustaka dengan mengutamakan kualitatif-deskriptif yang mencoba menganalisis pemikiran berdasarkan buku atau karya penelitian lain yang secara substantif membahas pemikiran seorang pemikir Islam, yaitu Ibnu Thufail. Hasil kajian menegaskan bahwa konteks pemikiran Ibnu Thufail dalam bidang filsafat Islam dipengaruhi oleh konteks realitas zaman Ibnu Thufail hidup, yaitu perkembangan ilmu pengetahuan yang masif.

Kata Kunci: Filsafat Islam, Ibnu Thufail, Pemikiran Islam

INTRODUCTION

Islamic philosophical thought is actually a study that discusses the essence and substance of the thinker.¹ As an Islamic thinker, of course, various Islamic philosophical thoughts are related to Islamic teachings. This can be understood because Islam seems to be a "spring" in the middle of a dry desert.² The religion of Islam that was spread by the Prophet Muhammad then became one of the pioneers of civilization not only for the Islamic community, but for the people in the Arabian peninsula in general.³ Of course, the spread of Islam to various parts of the Arabian peninsula and various parts of the world also increases the understanding of Islam based on the thoughts of each character. The thoughts of each of these figures later gave birth to thoughts in the field of Islamic philosophy.

One of the most massive developments in Islamic philosophical thought was put forward by Ibn Thufail. Ibn Thufail who was born in Granada, Andalusia (now Spain) was born in an area which was the center of the development of Islamic thought and civilization at that time.⁴ This can be understood by the development of Islamic thought put forward by Ibn Thufail, one of which is supported by an environment that really supports the development of Islamic philosophical thought. This study aims to explore the thoughts of Ibn Thufail in the aspect of Islamic philosophy. Mahbub Junaidi (2020) has conducted research on Ibn Thufail's thoughts on *Ibn Thufail: A Critical Study of Divine Philosophy in Roman Hayy bin Yaqzan* which analyzes Roman Hayy bin Yaqzan especially from the aspect of divine philosophy.⁵ Furthermore, the research conducted by Syamsuri, Syofi Aruni Mafaza, and Imam Kamaluddin (2021) on *Strategies in Creating Falah with Ibn*

¹ Muhammad Huzain Andi Muhammad Iqbal Salam, "Al-Nafs Dalam Filsafat Islam: Kajian Kritis Terhadap Pemikiran Tentang Jiwa," *DIRASAT ISLAMIAH: JURNAL KAJIAN KEISLAMAMAN* 1, no. 1 (2020): 34–46.

² Muhammad Lukman, Awaluddin Nasution, and Nurhasanah Bakhtiar, "Revolusi Islam terhadap Kondisi Sosial Masyarakat Arab," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (2019): 25, <https://doi.org/10.30829/juspi.v3i1.3801>.

³ Jajat Burhanudin, *Islam Dalam Arus Sejarah Indonesia*, 2nd ed. (Jakarta: Kencana, 2017).

⁴ Fauzi and Siti Aminatul Jannah, "Peradaban Islam; Kejayaan Dan Kemundurannya," *Al-Ibrab* 6, no. 2 (2021): 1–26.

⁵ Mahbub Junaidi, "Ibnu Thufail: Studi Kritis Filsafat Ketuhanan Dalam Roman Hayy Bin Yaqzan," *Dar E Ilmi* 7, no. 1 (2020): 55.

Thufail's Economic Rationality Approach: A Study of the Book of Hayy bin Yaqzan which discusses the Book of Hayy bin Yaqzan in the perspective of economic rationality.⁶ Judging from the two previous studies that focused on discussing the book of Hayy bin Yaqzan, this research is an original study because it discusses Ibn Thufail's thoughts in general and the context that influences his thinking.

Context of Ibn Thufail's Thought in the Field of Islamic Philosophy

Ibn Thufail is actually one of the Islamic thinkers in the field of Islamic philosophy. Ibn Thufail's full name was Abu Bakr ibn Abd Al-Malik ibn Muhammad Ibn Tufail.⁷ He was born in Guadix which in Arabic pronunciation is Wadi Asy in the area of Granada, Andalusia (present-day Spain) in the year 506 Hijri/1110 AD. In Latin pronunciation, Ibn Thufail is known as Abubacer.⁸ One of Ibn Thufail's great influences in government was his influence during the caliphate of Abu Yaquf Yusuf. This was motivated by the caliph Abu Yaquf Yusuf's preference for science, one of which emphasized the existence of freedom of thought and philosophy. At first, Ibn Thufail actively worked as a doctor and teacher which later because of his intelligence and various advantages, Ibn Thufail was appointed personal secretary to the leader of Granada. Furthermore, in 549 H/1154 AD, Ibn Thufail became secretary to the governor of the Moroccan region, especially in Ceuta and Tenger.⁹

Ibn Thufail's career continued in 558 H/1163 AD in Marrakech as a judge and doctor for the royal family of Abu Yakub Yusuf. Abu Yakub Yusuf himself ruled in 1163-1184 AD.¹⁰ One of Ibn Thufail's contributions in the development of

⁶ Imam Kamaluddin Syamsuri, Syofi Aruni Mafaza, "Strategi Dalam Menciptakan Falah Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab Hayy Bin Yaqzan," *Malika* 12, no. 2 (2021): 212.

⁷ Murtiningsih Ulpiyana, Ris'an Rusli, "Pemikiran Ibn Tufail Tentang Pengetahuan Metafisika Dalam Kisah Hayy Ibn Yaqhzan," *JIA* 21, no. 1 (2020): 6.

⁸ Nisa Shofiyatul 'Afiifah, "Relevansi Epistemologi, Jiwa and Akal Dalam Perspektif Ibnu Thufail," *Al-Ibrah* 5, no. 1 (2020): 122.

⁹ Jarman Arroisi and Erva Dewi Arqomi Puspita, "Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)," *Jurnal Ushuluddin* 28, no. 2 (2020): 170, <https://doi.org/10.24014/jush.v28i2.10990>.

¹⁰ Fahim Khasani, "Al-Tawfiq Bain Al-Din Wa Al-Falsafah Inda Ibn Thufail Wa Ibn Rusyd," *Aqlania* 11, no. 2 (2020): 135, <https://doi.org/10.32678/aqlania.v11i2.2694>.

science was the effort to introduce Ibn Rushd to Abu Ya'kub Yusuf in 1169 AD who advised Ibn Rushd to discuss, review, and analyze Aristotle's masterpieces.¹¹ In addition, in the field of science, Ibn Thufail mastered several scientific fields such as philosophy, medicine, to astronomy. One of Ibn Thufail's masterpieces is a book entitled *The Treatise of Hayy Ibn Yaqzan fi Asrar al-Hikmah al-Masyriqiyah* which focuses on the study of thought and philosophy initiated by Ibn Thufail.¹² The book is commonly known as the Risalah Hayy ibn Yaqzan which lexically means the life of the child of consciousness. One of the philosophers who was influential in writing the *Treatise of Hayy ibn Yaqzan* was Plato.¹³ *The Treatise of Hayy Ibn Yaqzan* is actually a work that simultaneously reviews philosophy, reason and religion in an effort to find the most essential truth. In Ibn Thufail's view, humans as rational beings are basically in addition to worship, they also have a duty to find the truth.¹⁴ The task of finding this truth is inherent in the position of humans as caliphs on earth.

The effort to find the truth is carried out by humans based on a rational understanding of God's laws that exist in the universe. In this context, religion is positioned as a motivator so that humans can seek and translate God's laws so that they can be used in human life as well as efforts to protect the universe.¹⁵ The effort to translate God's laws is through science. In this case, philosophy functions as an "intermediary" between reason (science) and religion. Philosophy has an important position in science because with philosophy there is a point of connection between religion and reason that produces benefits for humans.¹⁶

¹¹ Umi Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 (2020): 229–41, <https://doi.org/10.54437/urwatulwutsqo.v9i2.185>.

¹² Andi Muhammad Iqbal Salam, "Al-Nafs Dalam Filsafat Islam: Kajian Kritis Terhadap Pemikiran Tentang Jiwa."

¹³ Nino Yudiar, "Tahapan Perkembangan Manusia Perspektif Pendidikan Islam," *AL-IDRAK: Jurnal Pendidikan Islam Dan Budaya* 1, no. 2 (2021): 138–57.

¹⁴ Azis Masang, "Kedudukan Filsafat Dalam Islam," *Jurnal Pilar: Jurnal Kajian Islam Kontemporer* 11, no. 1 (2020): 30–55.

¹⁵ Mubassyrirah Bakry, "Konsep Al-Nafs Dalam Filsafat Islam," *Al Asas* 5, no. 2 (2020): 32.

¹⁶ Dhaoul Ngazizah and Kholid Mawardi, "Integrasi Filsafat Dan Agama Dalam Perspektif Ibnu Rusyd," *Jurnal Ilmiah Mandala Education* 8, no. 1 (2022): 588–95, <https://doi.org/10.36312/jime.v8i1.2746>.

The description of Ibn Thufail's thoughts was actually also reviewed by Ibn Sina. In the description of Ibn Sina, Ibn Thufail is described as an old Sheikh who likes to wander and is considered to carry the "key of knowledge". Ibn Sina describes Ibn Thufail as a learner who uses reason as a means to philosophize while at the same time promoting "inner" communication with the prophets.¹⁷ In contrast to Ibn Sina, Ibn Thufail tended to think of Hayy ibn Yaqzan who he described as a baby carried by a crate and tossed around in the sea. The baby was then stranded on an island and lived together with the animals and plants around it. The baby then slowly grows up and realizes that every animal and plant that lives here must have a creator.¹⁸ This awareness of the creator of animals and plants is at the heart of Ibn Thufail's description of Hayy ibn Yaqzan in his work.

The view and awareness of the creator is the main idea in Ibn Thufail's thought. The true creator is the *causa prima*, the cause of the existence of all things.¹⁹ In this case, when the *causa prima* is difficult to find and describe, a more relevant way is to look for the consequences of the existence of a *causa prima*. In this case, understanding his creation is actually one of the steps to recognizing and understanding the *causa prima*. After realizing the existence of a creator through His creation, Ibn Thufail also views that as humans need certain efforts and steps to understand His creation.²⁰ The effort to understand His creation is what Ibn Thufail knows as science.

Science is actually born from philosophy or human thinking activities on everything that is God's creation. For Ibn Thufail, all of God's creations must be considered, be it the orbits of the stars in the sky, the setting of the sun, the way

¹⁷ Bakry, "Konsep Al-Nafs Dalam Filsafat Islam."

¹⁸ Anzhar Ishal Afryand and Sapriya, "Internalisasi Nilai-Nilai Pancasila Melalui Pusat Studi Pancasila Sebagai Upaya Penguatan Ideologi Bangsa Bagi Generasi Muda (Studi Kasus di Pusat Studi Pancasila Universitas Gadjah Mada Yogyakarta)," *Untirta Civic Education Journal* 3, no. 2 (2018): 30–42, <https://doi.org/10.16143/j.cnki.1001-9928.2018.01.002>.

¹⁹ Khairunnisa Harahap, "Sumber-Sumber Filsafat Islam Urgensi Filsafat Islam Serta Tokoh-Tokoh Filsafat Islam," *Journal Of Social Research* 1, no. 4 (2022): 277–84.

²⁰ Wahyu Rinjani, Haidar Putra Daulay, and Zaini Dahlan, "Masuknya Pemikiran Filsafat Ke Dunia Islam," *PANDAWA: Jurnal Pendidikan dan Dakwah* 3, no. 3 (2021): 333–47.

animals live and forage for food, and the activities of other creatures.²¹ The astonishment that gave rise to this thinking power was what Ibn Thufail considered a philosophy which later in more specific reasoning gave birth to science. Philosophy as a reaction of human thought on phenomena makes humans have the intention and interest to investigate it.²² Human efforts to investigate this is the forerunner of science. From Ibn Thufail's view, apart from aiming to meet human needs, science is actually based on efforts to recognize and understand the nature of the creator, namely God Almighty (Allah SWT).²³ Therefore, according to Ibn Thufail, the main purpose of science is an effort to know and be aware of the nature of God Almighty.

Ibn Thufail's scholarship was also particularly influenced by the views of Ibn Bajjah. This is because after reaching adulthood, Ibn Thufail studied specifically with Ibn Bajjah.²⁴ Ibn Bajjah actually mastered various fields of science at once. This was what later influenced Ibn Thufail who also mastered several aspects of science at once. Ibn Rushd even described how Ibn Thufail inspired him in various aspects in carrying out his routine as a bearer of knowledge, especially related to carrying out state duties. In general, Ibn Thufail did have an interest and focus on studying philosophy. However, of his various works, only *the Treatise of Hayy ibn Yaqzan* remains and can be studied. There is one interesting treatise from Ibn Thufail, namely *Asrar al-hikmat al-Masyriyyah* which lexically means the secrets of eastern philosophy.²⁵ At first, the manuscript was considered a separate work. However, it was finally understood as part of *the Treatise of Hayy ibn Yaqzan* which is actually still stored in the Escurrial Library.

²¹ Luis Marnisah, Havis Aravik, and Fakhry Zamzam, "Dari Kisah Hayy Bin Yaqzhan Sampai Moralitas Ekonomi; Pemikiran Ekonomi Ibn Thufail," *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 4 (2019): 343–54, <https://doi.org/10.15408/sjsbs.v6i4.13710>.

²² Imam Kanafi, *FILSAFAT ISLAM: Pendekatan Tema Dan Konteks*, 1st ed. (Pekalongan: NEM, 2019).

²³ Arroisi and Puspita, "Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)."

²⁴ Parida Parida et al., "Kontruksi Epistemologi Ilmu Pengetahuan," *Jurnal Filsafat Indonesia* 4, no. 3 (2021): 273, <https://doi.org/10.23887/jfi.v4i3.35503>.

²⁵ S Salminawati and F H Hasibuan, "Epistemologi Perspektif Barat & Islam," *Jurnal Pendidikan Tambusai* 5 (2021): 11190–99.

The views and ideas of Ibn Thufail's philosophy are actually interesting to study. This is particularly related to Ibn Thufail's view that philosophizing is an attempt to activate the *fa'al* sense through reason (thinking). In addition, philosophizing in Ibn Thufail's view is an effort to explore deeply the understanding that relates to concrete reality and also has a practical dimension. In general, studying philosophy that aims to get happiness by Ibn Thufail can be obtained in two ways, namely:²⁶

1. Through Inner Sufism

Inner Sufism is an effort to get happiness by prioritizing the inner path. In this case, philosophy is still needed but not dominant in the use of reason. It is based on the inner ability to get something that makes life more joyful. This inner Sufism is oriented towards inner purity as a means of realizing happiness. This actually confirms that Ibn Thufail agrees with Al-Ghazali's view, but even though he agrees, for Ibn Thufail Al-Ghazali's view is not comprehensive and does not reflect the essence of happiness to be achieved in inner Sufism.

2. Through Contemplation

Contemplation is one of the efforts to achieve happiness by prioritizing the aspect of "ratio" or thinking as the main basis for happiness. This is actually in line with the views of Al-Farabi and his followers. Ibn Thufail actually emphasizes on "a separate way" as an effort to solve problems, namely by prioritizing relational thinking between human relationships with *fa'al* reason and with God.

Although in general Ibn Thufail agrees and admires Al-Ghazali's ideas, in Ibn Thufail's view, Al-Ghazali's ideas that put forward the Sufistic aspects in understanding and finding happiness are considered less relevant and do not provide great satisfaction. Therefore, even though he agrees with Al-Ghazali's view, Ibn Thufail also sees Ibn Bajjah's view that is relevant in the search for truth and happiness. In Ibn Thufail's view, the "loner" (*al-mutawahhid*) who contemplates

²⁶ Roy JACKSON, "Hayy Ibn Yaqzan: A Philosophical Novel by Ibn Tufayl," *Alfinge. Revista de Filología* 9513 (2018): 83–101, <https://doi.org/10.21071/arf.v0i29.10111>.

and thinks about the divinity dimension as well as the social context is the "main foundation" of philosophy that has the means to find happiness.²⁷ In this case, Ibn Thufail's main study is related to the relationship between religion, philosophy, and science.

Referring to the view above, it can be concluded that the view Ibn Thufail's emphasis on philosophy was influenced by at least three factors, namely: *first*, the factor of social-society conditions which at the time of Ibn Thufail held science highly and even became one of the focuses of the ruling caliph. This means that every society that studies science is a society that has prestige and high social strata in society. This also affects the mindset of people who view science as a "living part" of their time so that at that time, the dimension of science in the form of an aspect of rationality occupied its own urgency. *Second*, the teacher factor and the knowledge experience of Ibn Thufail. In this case, Ibn Thufail studied with Ibn Bajjah who was also fond of various sciences. This helped make Ibn Thufail's view of philosophy and science more profound. *Third*, the factor of Islamic thought that was developing at that time. This can be seen when Ibn Thufail was born and raised in Granada, Spain now which at that time was the center of the meeting of various sciences. Dialogic relations between sciences made Ibn Thufail's philosophical thought more open and integrated it with religious understanding, which at that time Spain or Andalusia was one of the centers of Islamic civilization.

Based on the description above, the context of Ibn Thufail's thought in the field of Islamic philosophy is influenced by the context of the reality of the times when Ibn Thufail lived, namely the massive development of science. In addition, Ibn Thufail's Islamic philosophical thought, especially in his *Risalah Hayy ibn Yaqzan*, is related to the idea of achieving happiness in the form of discovering and encountering the essence of God through philosophical contemplation and science. In Ibn Thufail's thought, rationalization of God is impossible, but through understanding God's creatures, the essence of God can be understood. Therefore,

²⁷ Ichsan, "Relevansi Filsafat Ibnu Tufail Pada Kisah 'Hayy Bin Yaqzan' Terhadap Perkembangan Pemikiran Ekonomi Islam," *Visioner Dan Strategis* 7, no. 2 (2018): 67.

understanding God's creatures and other natural phenomena through philosophy and science is actually a concrete step in understanding the nature of God Almighty, Allah SWT.

The Development of Ibn Thufail's Ideas in the Field of Islamic Philosophy

Thoughts on philosophy from Ibn Thufail generally include various philosophical domains such as: metaphysics, philosophy of physics, philosophy of psychology, and various other philosophical realms. The magnitude of the influence of Ibn Thufail's ideas, in the west Ibn Thufail is known as *Philosophus Autodidactus*.²⁸ This is because in arguing about philosophy, Ibn Thufail often puts forward logic that is oriented towards "social circles". A social twist that shifts the imaginary mental condition from sensory deprivation to cultural isolation.²⁹ Even if the narrative is similar to Romulus and Remus' reasons, which talks of a wild deer as a nurse Hayy bin Yaqzhan who is lost or a guest on an island, it attempts to give conjecture about the empirical things of the "wild boy" phenomena. Its fundamental goal is to demonstrate that human reason can uncover God-given knowledge without the assistance of others. The ease with which man accepts ideas and an active tendency to investigate, as stated by Al-Ghazali for himself and which Aristotle established as the premise when he opened *Metaphysics* with words: "Everyone by nature has a desire to know."³⁰

The desire to know in Ibn Thufail's view is the basis of every science. Science is built from curiosity to "know" others. This continuous search for the meaning of knowing is what makes humans look for something they want to know through ignorance. Ignorance and curiosity are actually one thing that are intertwined. These

²⁸ Immamul Huda Titis Thoriquattyas, Meidi Saputra, Yusuf Hanafi, "The Idea of Religious Moderation from Arabian Classical Literature: Ibn Tufayl's (1110–1185 CE) Hayy Ibn Yaqzan," in *Proceedings of the First International Seminar on Language, Literature, Culture and Education, ISLLCE, 15-16 November 2019, Kendari, Indonesia*, 2019, 6.

²⁹ Edi Sumanto, "Esensi, Hakikat, Dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam)," *El-Afkar* 8, no. 2 (2019): 60–69.

³⁰ Imron Agung Khoirudin, "The Classification of Knowledge According to Imam Al-Ghazali," *Tasfiah: Jurnal Pemikiran Islam* 5, no. 1 (2021): 75, <https://doi.org/10.21111/tasfiah.v5i1.5223>.

two things are like two coins in one coin. This means that ignorance is an important means of seeking true knowledge. This further, knowledge will become something new if it continues to be explored with the spirit of ignorance.³¹ This is what actually confirms that wanting to know and not knowing are the basic joints of science.

Related to the development of the ideas of Ibn Thufail's Islamic philosophy, actually the ideas put forward by Ibn Thufail were developed from the ideas of previous Islamic thinkers such as Al-Farabi, Ibn Sina, to Ibn Bajjah. Al-Farabi's views were strongly criticized for his inconsistent views on the afterlife.³² According to Ibn Sina's point of view, the rest of his book would expound on his use of Eastern knowledge. According to particular perspectives, Ibn Bajjah only incompletely presented the most incredible speculative condition—"witnessing" or mystical experience. He did not mention the condition above it. While there is no disputing al Ghazali's spiritual encounters, none of his writings on mystical understanding have been attained by Ibn Thufail. Ibn Thufail's purpose, which is to elaborate on Ibn Sina's Eastern knowledge, is explained in the introduction, along with how his work varies from that of his forebears.

One of Ibn Thufail's generic views regarding the idea of Islamic philosophy is in his presentation of the nature of human individuality in achieving the basic knowledge possessed. Referring to the views of some scholars, According to Ibn Thufail's experiment with his fiction, language, culture, religion, and tradition are not necessary for the growth of a flawless intellect and may even impede it. This outcome is a smack in the face of institutional Islam in general and established social structures in particular. Ibn Thufail's critical message, including social critique, is not unstated. A completed section of the criticism explains the interaction between Hayy bin Yaqzhan and the citizens of a community under the rule of prophetically revealed religion. As a prophetic revelation, religion must be

³¹ Siti Mariyah et al., "Filsafat Dan Sejarah Perkembangan Ilmu," *Jurnal Filsafat Indonesia* 4, no. 3 (2021): 242, <https://doi.org/10.23887/jfi.v4i3.36413>.

³² Ahmad Asmuni, "A Critical Study of Al-Farabi Philosophy Implementation at Education Non Islamic Higher Education in Indonesia," *Dinamika Ilmu* 21, no. 2 (2021): 491–500, <https://doi.org/10.21093/di.v21i2.3913>.

used as a guide, motivation, as well as inspiration in the development of science and the search for truth.

The prophetic revelation places religion as a noble value that is multidimensional in nature even its essence is universal. Islam, in this case, with guidance in the form of the Qur'an, which is the word of Allah, is undeniably true. Even so, what is more important for a seeker of truth, especially in interpreting religion, is related to the wisdom in the Qur'an. Wisdom in general is an implicit value and truth, which means that humans must be active in seeking and interpreting it.³³ In the aspect of religion as a guide, the exploration of explicit and implicit values is the most important thing. Furthermore, as motivation, in the Qur'an there are various stories and stories of the people and previous prophets that can be used as motivation to build Islamic civilization in the future. In this case, the development of Islamic civilization can be started from a philosophical understanding of the stories that have been conveyed in religious teachings. As an inspiration that in the Qur'an there are various verses that explain various natural phenomena, natural phenomena, to various aspects that can be used as inspiration to be utilized for human life through the development of science.

Ibn Thufail is of the view that the path shown by religion can be obtained by human intellect which tends to desire to keep asking questions and trying to answer what is and also by revelation which can be used as a permanent guide to one truth. Ibn Thufail believed that he could explain the truth of philosophy and mysticism and help settle the dispute between philosophy and religion in the century-old Muslim world. The disparity between religion and philosophical truth was later found by Ibn Thufail's synthesis regarding what is called illuminative wisdom. The notion of illuminative wisdom was originally put forward by Ibn Sina, and which in his opinion can be relegated to mysticism.³⁴ The difference between philosophers and mystics is that the former believes that mystical illumination can be gained only

³³ Hairunnisa Sahidu Gusti Afifah, Syahril Ayub, "Konsep Alam Semesta Dalam Perspektif Al-Quran Dan Sains," *GeoScienceEdu Journal* 1, no. 1 (2020): 5–10.

³⁴ Miswar Abdullah, "Dasar-Dasar Filsafat Isyraqiyah Suhrawardi," *Al-Mutsala* 2, no. 1 (2020): 79–98, <https://doi.org/10.46870/jstain.v2i1.35>.

by speculation, whereas ultimate speculation will bring searchers of truth to the gates of the ineffable experience, which is the essence of authentic mysticism. Capable of describing a scenario that cannot be conveyed in words.

Ibn Thufail was forced to use allegory (*tamtsil*), which is more acceptable because it is indirect rather than explicit. The narrative begins on a barren island in the Indian Ocean, with Hayy, a young kid who arrives on the island suddenly. A deer that has lost its young suckles Hayy, making him stronger. Despite having lived his animal existence, he rapidly learns that he is not like the other creatures. Hayy was disappointed when the deer that had kept him alive perished over time. According to early findings, the deer died as a consequence of a heart malfunction, which ended his life and injured his vital organs. Hayy therefore concludes that death is nothing more than the separation of body and soul. Thus, Hay discovers the secret of life. In general, Nadhim al-Jisr summarizes Ibn Thufail's viewpoint in his *Qissat al-Iman* with numerous key elements, including:³⁵

1. The sequence of ma'rifat (knowledge) ladders taken by the mind, starting from specific sensory objects to universal thoughts;
2. The human intellect may know the form of God, namely by His signs on His creatures, and create the grounds for His existence without teaching or supervision;
3. This human mind sometimes experiences dullness and inability to express the propositions of the mind, namely when it wants to describe absolute injustice, unending, age, qadim, huduts (new) and other things similar to that;
4. Whether reason strengthens the qadim of nature or its newness, however, the continuation of that belief is one too, namely the existence of God;
5. Humans with their minds are able to know the basics of morals that are charitable and social, and adorn themselves with the virtues of these moral bases, in addition to subjecting the desires of the body to the laws of the mind, without neglecting the rights of the body or abandoning them altogether;

³⁵ Agus Hasan Mustofa, "Peningkatan Iman Dan Moral Anak Melalui Pembelajaran Aqidah Akhlaq," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 64–84.

6. What Islamic law commands and what common sense knows in the form of truth, kindness, and beauty can meet at one point without being argued again; and
7. The point of all wisdom is what has been prescribed by syara', namely directing the conversation to other people according to the ability of their minds, without revealing the truth and secrets of philosophy to them. Also the root of all goodness is to set the limits of syara' and leave the deepening of something.

Of the seven important points, Ibn Thufail's view is actually also similar to Stoic psychology, especially regarding moral consciousness. This is actually related to the work of Ibn Thufail, namely Hayy bin Yaqzhan, it is explained that behind diversity, of course there is uniformity (unity) and hidden and odd, holy and invisible powers. He called it the "First Cause" or "The Creator of the World". Then he contemplates himself and the means by which he acquires knowledge. Then the direction of his investigation turned into self-reflection. Finally he discovered the first elements or first substances, their composition, matter, form, and finally soul and immortality. By paying attention to the flow of water and following its source to a source of water that springs up and overflows as a river, so he was led to say that humans too must have the same source.

Hayy bin Yaqzhan realized that his existence is nothing more than a portion of the "First Cause" that produced everything from nothing as a result of his search for an existence in order to increase the knowledge that already existed inside him. Everything about him reminded him that it had been created by the original source of life, Allah swt. Humans must naturally exhibit their allegiance and obedience to their Creator when they are in this state of consciousness. When Hayy bin Yaqzhan encountered other individuals in his neighborhood, the process of creating knowledge that had arisen in him began to change. In the process of maturation, Hayy bin Yaqzhan became a mature and true mystic for the first time meeting other people, particularly Absal, philosophical refugees from populated islands that have long been controlled by revealed religious rules. It includes aspects of grief and

mockery of their first meeting. Absal assumed that Hayy bin Yaqzhan, like himself, was stuck.

Of the various ideas of thought put forward by Ibn Thufail through his work, namely Hayy bin Yaqzhan, in general, it actually tells about the search for truth from empirical reality to spiritual awareness. Related to the development of Ibn Thufail's ideas, actually developed the ideas of several previous thinkers such as Ibn Sina, Al Ghazali, Al Farabi, and various other thinkers. This means that Islamic philosophical thought was not born from a "vacuum". A thought must be born from the expression of the previous thinker in the form of refinement, revision, to the denial and improvement of a thought.

The development of Ibn Thufail's ideas in the field of Islamic philosophy was actually based on several previous thinkers such as Ibn Sina, Al Ghazali, Al Farabi, and various other thinkers. This shows that even an original thought is the "fruit" of the product of previous thinking. A new thought is a thought that must be born from the expression of the previous thinker, whether it is in the form of refinement, revision, to the denial and improvement of a thought. Thus, Ibn Thufail's ideas, especially in the work of Hayy bin Yaqzhan, certainly cannot be separated from criticism and the development of thought after that.

CONCLUSION

The context of Ibn Thufail's thought in the field of Islamic philosophy is influenced by the context of the reality of the times when Ibn Thufail lived, namely the massive development of science. In addition, Ibn Thufail's Islamic philosophical thought, especially in his Risalah Hayy ibn Yaqzan, is related to the idea of achieving happiness in the form of discovering and encountering the essence of God through philosophical contemplation and science. In Ibn Thufail's thought, rationalization of God is impossible, but through understanding God's creatures, the essence of God can be understood. Therefore, understanding God's creatures and other natural

phenomena through philosophy and science is actually a concrete step in understanding the nature of God Almighty, Allah SWT.

The development of Ibn Thufail's ideas in the field of Islamic philosophy was actually based on several previous thinkers such as Ibn Sina, Al Ghazali, Al Farabi, and various other thinkers. This shows that even an original thought is the "fruit" of the product of previous thinking. A new thought is a thought that must be born from the expression of the previous thinker, whether it is in the form of refinement, revision, to the denial and improvement of a thought. Thus, Ibn Thufail's ideas, especially in the work of Hayy bin Yaqzhan, certainly cannot be separated from criticism and the development of thought after that.

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