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Mukhlis Latif

*Ibn Thufail and His Contributions in the Field of Islamic Philosophy:
Thoughts and Developments*

Yaniah Wardani

القيم البلاغية في ثلاثيات الردة وانتشرها في اندونيسيا ومصر: دراسة مؤلّنة

**Nur Taufiq Sanusi, Ahmad Fauzan, Abdul Syatar, Kurniati,
Hasanuddin Hasim**

*Political Configuration of Islamic Law in Legal Development in
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Ibn 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 context of Islamic philosophy. This research is a literature review by prioritizing qualitative-descriptive research 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 reality of the times when Ibn Thufail lived, namely the massive development of science.

Keywords: Islamic Philosophy; Ibn Thufail; Islamic Thought

الملخص

الفكر الفلسفي الإسلامي هو في الواقع دراسة تناقش طبيعة وجوهر المفكرين. كمفكر إسلامي ، بالطبع ، ترتبط العديد من الأفكار الفلسفية الإسلامية بالتعاليم الإسلامية. هذا أمر مفهوم لأن الإسلام يبدو أنه "عين ماء" في وسط صحراء جافة. تهدف هذه الدراسة إلى استكشاف أفكار ابن طفيل في جوانب الفلسفة الإسلامية. هذا البحث عبارة عن بحث مراجعة أدبية مع التركيز على الوصف النوعي الذي يحاول تحليل الأفكار القائمة على الكتب أو غيرها من الأعمال البحثية التي تناقش بشكل جوهري أفكار المفكر الإسلامي ، وهو ابن طفيل. تؤكد نتائج الدراسة أن سياق فكر ابن طفيل في مجال الفلسفة الإسلامية متأثر بسياق حقائق حياة ابن طفيل ، أي التطور الهائل في العلم.



الكلمات المفتاحية: الفلسفة الإسلامية ; ابن طفيل ; الفكر الإسلامي

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 Ibn 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 Ibn Thufail. Hasil kajian menegaskan bahwa konteks pemikiran Ibn Thufail dalam bidang filsafat Islam dipengaruhi oleh konteks realitas zaman Ibn Thufail hidup, yaitu perkembangan ilmu pengetahuan yang masif.

Kata Kunci: Filsafat Islam; Ibn Thufail; Pemikiran Islam

A. Introduction

Islam came with human awareness of his identity as a dualistic creature of outer and inner elements. Consciousness that makes humans must meet the needs of both. Humans outwardly consist of elements that have a real form, can be seen and touched. These elements require energy intake to maintain their cells, strengthen their tissues, and support their limbs so that they are able to give birth to dynamic movements.¹ The urgency and role of philosophy can be observed in its development in a very dynamic human civilization. This dynamism invites Muslim thinkers to interpret, even re-interpret the text (al-Qur'an-Sunnah) which is still general in nature so that it is not dry from the universal values of Islamic teachings, because philosophy does not only refer to certain parts and reality, but in totality.²

Islamic philosophical thought is actually a study that discusses the essence and substance of the thinker.³ In this regard, the study of Islamic philosophy can be understood from Al-Kindi's view that the way to introduce philosophy into the Islamic world is by knocking on the hearts of the people so that they accept the truth

¹ Zaenal Abidin, “Rahasia Hukum Islam Dalam Ruang Peribadatan”, *Jurnal Adabiyah* 11, no.2 (2012): 23-35.

² Arfan, A. (2015). Peran dan Pengaruh Filsafat dan Logika dalam Metode Istinbāth Hukum Islam. *Uloomuna*, 19(1), 93-110. <https://doi.org/10.20414/ujs.v19i1.1252>.

³ Muhammad Huzain Andi Muhammad Iqbal Salam, “Al-Nafs Dalam Filsafat Islam: Kajian Kritis Terhadap Pemikiran Tentang Jiwa,” *DIRASAT ISLAMIAH: JURNAL KAJIAN KEISLAMAN* 1, no. 1 (2020): 34–46.

from wherever it comes.⁴ 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.⁵ 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.⁶ 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 massive advances in Islamic philosophical thought was put forward by Ibn Thufail. Ibn Thufail who was born in Granada, Andalusia (now Spain) which was the center of the development of Islamic thought and civilization at that time.⁷ In the progress of Islamic thought put forward by Ibn Thufail, it is strongly influenced by the environment which strongly supports the progress of Islamic philosophical thought itself. This study aims to explore the thoughts of Ibn Thufail in the aspect of Islamic philosophy. Mahbub Junaidi (2020) in his research on *Ibn Thufail: A Critical Study of Divine Philosophy in Roman Hayy bin Yaqzan* who analyzes Roman Hayy bin Yaqzan especially from the aspect of divine philosophy.⁸ Furthermore, the research conducted by Syamsuri, Syofi Aruni Mafaza, and Imam Kamaluddin (2021) on *Strategies in Creating Falah with Ibn 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.⁹ 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.

⁴ Sattar, A. (2010). Filsafat Islam: Antara Duplikasi dan Kreasi. *Ulumuna*, 14(1), 1-20. <https://doi.org/10.20414/ujis.v14i1.225>

⁵ 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>.

⁶ Jajat Burhanudin, *Islam Dalam Arus Sejarah Indonesia*, 2nd ed. (Jakarta: Kencana, 2017).

⁷ Fauzi and Siti Aminatul Jannah, "Peradaban Islam; Kejayaan Dan Kemundurannya," *Al-Ibrah* 6, no. 2 (2021): 1–26.

⁸ Mahbub Junaidi, "Ibnu Thufail: Studi Kritis Filsafat Ketuhanan Dalam Roman Hayy Bin Yaqzan," *Dar El Ilmi* 7, no. 1 (2020): 55.

⁹ Imam Kamaluddin Syamsuri, Syofi Aruni Mafaza, "Strategi Dalam Menciptakan Falah Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab Hayy Bin Yaqzan," *Malia* 12, no. 2 (2021): 212.

B. Research Method

This research is a literature study by reviewing literary sources and the works of Ibn Thufail's thought in his contribution to Islamic philosophy. This study sequences the methodology to determine the theoretical basis, object of study, data collection and data analysis where the object of this research is a review of the work and thoughts of Ibnu Thufail. The research method developed is qualitative research which is presented descriptively.

Data collection was in the form of books and works related to Ibn Thufail's thoughts which were then processed based on an analysis of the story of Hayy bin Yaqzhan who also came to be known in the philosophical term "Philosophus Autodidactus". The researcher used secondary data to support the proper data analysis process. The data found is then analyzed and processed in the following steps: Reduction (data selection) and analytical Descriptive.

C. Result and Discussion

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

Ibn Thufail is one of the philosophers in the study of Islamic philosophy. Ibn Thufail's full name is Abu Bakr bin Abd Al-Malik bin Muhammad Ibn Tufail.¹⁰ He was born in Guadix, which in Arabic is Wadi Asy, located in Granada, Andalusia (now Spain) in 506 Hijri/1110 AD. In Latin pronunciation, Ibn Thufail is known as Abubacer.¹¹ One of Ibn Thufail's great influences in government was his influence during the caliphate of Abu Yaquf Yusuf. This is motivated by the primacy of the caliph Abu Yaqub Yusuf for science which emphasizes freedom of thought and philosophy. At first, Ibn Thufail was active as a doctor and teacher. Due to his intelligence and various strengths, Ibn Thufail was appointed as 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 Tengier.¹²

Ibn Thufail's career continued in 558 H/1163 AD in Marrakech as a judge and doctor for the royal family of Abu Yaqub Yusuf. Abu Yaqub Yusuf himself ruled in 1163-1184 AD.¹³ One of Ibn Thufail's contributions to science was his attempt to

¹⁰ Murtiningsih Ulpiyana, Ris'an Rusli, "Pemikiran Ibn Tufail Tentang Pengetahuan Metafisika Dalam Kisah Hayy Ibn Yaqzhan," *JIA* 21, no. 1 (2020): 6.

¹¹ Nisa Shofiyatul 'Afifah, "Relevansi Epistemologi, Jiwa and Akal Dalam Perspektif Ibnu Thufail," *Al-Ibrah* 5, no. 1 (2020): 122.

¹² 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>.

¹³ 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>.

introduce Ibn Rushd to Abu Yaqub Yusuf in 1169 AD who advised Ibn Rushd to discuss, review, and analyze Aristotle's works.¹⁴ 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.¹⁵ The book is commonly known as the Risalah Hayy ibn Yaqzan which lexically means the life of the child of consciousness. Plato is a philosopher who is influential in writing the Treatise Hayy bin Yaqzan.¹⁶ *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 intelligent beings basically besides carrying out worship activities, humans are also obliged to seek and find the truth.¹⁷ The task of finding this truth is inherent in the position of humans as caliphs on earth.

Humans from the very beginning of development have always had a curiosity to know their nature, they have always devoted their abilities with great enthusiasm to know their identity, their relationship with the body and how it will end.¹⁸ The development of science and various practices of social life, every human being needs reading skills. This is based on the increasingly advanced civilization of life that is lived by every human being in various activities.¹⁹ Humans in their search for truth can be done in various ways. Among them humans can understand the signs of Allah's greatness by observing natural phenomena which are also known in Islam as Al-Ayat Al-Kauniyah. In this form of observation there are several terms, including:²⁰

¹⁴ 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>.

¹⁵ Andi Muhammad Ikbal Salam, "Al-Nafs Dalam Filsafat Islam: Kajian Kritis Terhadap Pemikiran Tentang Jiwa."

¹⁶ Nino Yudiar, "Tahapan Perkembangan Manusia Perspektif Pendidikan Islam," *AL-IDRAK: Jurnal Pendidikan Islam Dan Budaya* 1, no. 2 (2021): 138–57.

¹⁷ Azis Masang, "Kedudukan Filsafat Dalam Islam," *Jurnal Pilar: Jurnal Kajian Islam Kontemporer* 11, no. 1 (2020): 30–55.

¹⁸ Asriyah, "Kajian Kritis Terhadap Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam", *Jurnal Adabiyah* 10, no.2 (2010): 223-237.

¹⁹ Syamhari, Andi Miswar, Nasrum, & Sardian Maharani Asnur. (2022). THE TRADITION OF READING LONTARA KUTIKA OF DATARA VILLAGE COMMUNITY, TOMPOBULU DISTRICT GOWA REGENCY (APPRECIATION OF THE AL-QUR'AN VERSES). *Jurnal Adabiyah*, 22(1), 140-159. <https://doi.org/10.24252/jad.v22i1a8>

²⁰ Mohammad Nor Ichwan, "Mengungkap Fenomena Alam (al-Ayat al-Kauniyah) dalam al-Qur'an: Perspektif Tafsir Ilmly", <https://s2iat.walisongo.ac.id/index.php/2020/07/31/mengungkap-fenomena-alam-al-ayat-al-kauniyah-dalam-al-quran-perspektif-tafsir-ilmly/>

- a. Tadzabbara, namely contemplating something explicit and implied;
- b. Tafakkara, namely reflecting, thinking about and discovering natural laws;
- c. Faqiha, that is to understand deeply;
- d. Tadzakkara, namely remembering, getting warnings, getting lessons, paying attention and learning;
- e. Fahima, namely understanding in the form of deep understanding;
- f. Nadzara, that is seeing abstractly, in the sense of contemplating.

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.²¹ The effort to translate God's laws is through science. In this case, the use of philosophy is 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.²²

Ibn Thufail's thoughts were 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.²³ 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.²⁴ 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.²⁵ 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,

²¹ Mubassyrirah Bakry, "Konsep Al-Nafs Dalam Filsafat Islam," *Al Asas* 5, no. 2 (2020): 32.

²² 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>.

²³ Bakry, "Konsep Al-Nafs Dalam Filsafat Islam."

²⁴ 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>.

²⁵ Khairunnisa Harahap, "Sumber-Sumber Filsafat Islam Urgensi Filsafat Islam Serta Tokoh-Tokoh Filsafat Islam," *Journal Of Social Research* 1, no. 4 (2022): 277–84.

knowing and understanding his creation actually includes a way to recognize and know *the causa prima*. In the concept of Islam, God is believed to be the Supreme Being who is real and One, the creator who is all-powerful and all-knowing, eternal, determiner of destiny and judge of the universe. Islam emphasizes the conceptualization of God as the One and Almighty (*tawhid*). He is one and only (*ahad*), all-loving and all-powerful. In the Qur'an there are 99 names of Allah (*asma'ul husna*, meaning the best names) which remind each of the different attributes of God.

After realizing the existence of a creator through His creation, Ibn Thufail also views that humans need certain efforts and steps to understand His creation.²⁶ The effort to understand His creation is what Ibn Thufail knows as science. Science is born from philosophy or the activity of human thinking about 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 animals live and forage for food, and the activities of other creatures.²⁷ 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.²⁸ 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).²⁹ 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 at an adult age, Ibn Thufail studied specifically with Ibn Bajjah.³⁰ Ibn Bajjah really mastered various fields of knowledge at once. This then 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

²⁶ 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.

²⁷ 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>.

²⁸ Imam Kanafi, *FILSAFAT ISLAM: Pendekatan Tema Dan Konteks*, 1st ed. (Pekalongan: NEM, 2019).

²⁹ Arroisi and Puspita, "Soul Restoration in Islamic Tradition (Ibn Tufail's Perspective of Tazkiyya an-Nafs Model)."

³⁰ Parida Parida et al., "Kontruksi Epistemologi Ilmu Pengetahuan," *Jurnal Filsafat Indonesia* 4, no. 3 (2021): 273, <https://doi.org/10.23887/jfi.v4i3.35503>.

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-Masyriqiyyah* which lexically means the secrets of eastern philosophy.³¹ 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 Escorial Library.

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 gain in-depth knowledge about understanding related to concrete reality and also practical dimensions. In general, studying philosophy that aims to get happiness by Ibn Thufail can be obtained in two ways, namely:³²

a. 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 solely as a philosophical aspect, but must have continuity between mind and reason. It is based on the inner ability to get something that makes life more joyful. This inner tasawuf is oriented towards inner purity which is a means to achieve happiness. This confirms that Ibn Thufail agrees with Al-Ghazali's view, but even though he agrees, according to Ibn Thufail Al-Ghazali's view is not comprehensive and does not reflect the essence of happiness to be achieved in inner tasawuf.

b. 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 in line with the views of Al-Farabi and his followers. Ibn Thufail emphasizes "a separate way" as an effort to solve problems, namely by prioritizing relational thinking between human relations with reason and fa'al 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 agreed with Al-Ghazali's view, Ibn Thufail saw that Ibn Bajjah's opinion was relevant in the search for truth and happiness. In Ibn Thufail's view, the "loner" (*al-mutawahhid*) who contemplates and

³¹ S Salminawati and F H Hasibuan, "Epistemologi Perspektif Barat & Islam," *Jurnal Pendidikan Tambusai* 5 (2021): 11190–99.

³² 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>.

thinks about the divinity dimension as well as the social context is the "main foundation" of philosophy that has the means to find happiness.³³ 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 influenced the mindset of the people who saw science as a "living part" at that time so that at that time the dimension of science in the form of aspects of rationality was a different part. *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. which 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. This can be seen when Ibn Thufail was born and raised in Granada, Spain, which at that time was the center of the advancement 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 Islamic philosophy was influenced by the context of reality during Ibn Thufail's lifetime, where the development of science was massive. Apart from that, Ibn Thufail's Islamic philosophical thought, especially in the *Risale Hayy ibn Yaqzan*, is also concerned with the idea of achieving happiness, namely discovering and encountering the essence of God's existence through philosophical contemplation and scientific observation. 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 a concrete step in understanding the essence of God Almighty, Allah SWT.

2. 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

³³ Ichsan, "Relevansi Filsafat Ibnu Tufail Pada Kisah 'Hayy Bin Yaqzan' Terhadap Perkembangan Pemikiran Ekonomi Islam," *Visioner Dan Strategis* 7, no. 2 (2018): 67.

of Ibn Thufail's ideas, in the west Ibn Thufail is known as *Philosophus Autodidactus*.³⁴ 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.³⁵ 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 is naturally curious."³⁶

Curiosity in the view of Ibn Thufail is the basis of every science. Science is built from curiosity to "know" others. This continuous search for meaning over curiosity is what makes humans look for something they want to know through ignorance. Ignorance and curiosity are actually one thing that is interrelated. These 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.³⁷ This confirms that curiosity and not knowing are the foundations of knowledge.

Related to the progress of Ibn Thufail's Islamic philosophical thought, the thoughts put forward by Ibn Thufail were developed from the thoughts of earlier Islamic thinkers such as Al-Farabi, Ibn Sina, and Ibn Bajjah. Al-Farabi's views were strongly criticized for his inconsistent views on the afterlife.³⁸ 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

³⁴ Immamul Huda Titis Thoriquttyas, 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.

³⁵ Edi Sumanto, "Esensi, Hakikat, Dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam)," *El-Afkar* 8, no. 2 (2019): 60–69.

³⁶ 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>.

³⁷ 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>.

³⁸ 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>.

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 used as a guide, motivation, and 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 is an implied value and truth, meaning that humans must actively seek and interpret the values and truths behind it.³⁹ In the aspect of religion as a guide, the exploration of explicit and implicit values is the most important thing. Furthermore, as a motivation, in the Al-Qur'an there are various stories and stories of the people and previous prophets which can be used as a source of reference for building Islamic civilization in the future. In this case, the development of Islamic civilization can be started from a philosophical understanding of the stories contained in religious teachings. In the Al-Qur'an there are various verses that explain various natural phenomena, to various aspects that can be used as references to be utilized for human life through the development of science.

Ibn Thufail argues that the path shown by religion can be obtained by the human mind which tends to want to keep asking and trying to answer what it is and also by revelation which can be used as a permanent guide towards one truth. Ibn Thufail believes he can shed light on the truths of philosophy and mysticism and help resolve the century-old dispute between philosophy and religion in the Muslim world. This discrepancy between religion and philosophical truth is then discovered by Ibn Thufail's synthesis of illuminative wisdom. The idea of illuminative wisdom has been put forward by Avicenna, in whose opinion illuminative wisdom can be relegated to

³⁹ Hairunnisa Sahidu Gusti Afifah, Syahrial Ayub, "Konsep Alam Semesta Dalam Perspektif Al-Quran Dan Sains," *GeoScienceEdu Journal* 1, no. 1 (2020): 5–10.

mysticism.⁴⁰ The difference between philosophers and mystics is that the former believes that mystical illumination can be gained only by speculation, then the ultimate speculation will lead seekers of truth to the gates of the ineffable experience, which is the essence of authentic mysticism.

The essence of the philosophy of illumination (*Isyraqi*) is light, from nature and distribution of light. God is the Light he calls as Nur al-Anwar. Light as the prime mover of nature universe, while the universe is a process gigantic radiance, where all existence originates and originates of the One (Single) Supreme Principle.⁴¹ 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. Hayy was disappointed when the deer that had kept him alive perished over time. According to initial findings, the deer died from cardiac damage, which ended its life and injured its 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.⁴²

- a. The sequence of ma'rifat (knowledge) ladders taken by the mind, starting from specific sensory objects to universal thoughts;
- b. 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;
- c. 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;
- d. Whether reason strengthens the qadim of nature or its newness, however, the continuation of that belief is one too, namely the existence of God;
- e. Humans with their minds can 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;
- f. 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

⁴⁰ Miswar Abdullah, "Dasar-Dasar Filsafat Isyraqiyah Suhrawardi," *Al-Mutsala* 2, no. 1 (2020): 79–98, <https://doi.org/10.46870/jstain.v2i1.35>.

⁴¹ Amroeni Drajat, *Suhrawardi: Kritik Falsafah Peripatetik* (Yogyakarta: LKiS, 2005), hlm. 223.

⁴² Agus Hasan Mustofa, "Peningkatan Iman Dan Moral Anak Melalui Pembelajaran Aqidah Akhlaq," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 64–84.

- g. The essence of all wisdom is what has been prescribed by *syara'*, namely directing the conversation to other people according to their intellectual abilities, without revealing the truth and secrets of philosophy to them. Also the root of all good is setting the limits of *syara'* and leaving the deepening of something.

Of the seven important points, Ibn Thufail's view is similar to Stoic psychology, especially regarding moral awareness. This is related to Ibn Thufail's work entitled *Hayy bin Yaqzhan*, which explains that in diversity there is uniformity (*unity*) and hidden, odd, sacred and magical powers. He called it the "First Cause" or "The Creator of the World". Then he thought about himself and how to get 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 flow to a source of water gushing and overflowing like a river, he is led to say that humans must also have the same source.

Hayy bin Yaqzhan realizes that his existence is nothing more than a part of the "Initial Cause" of everything from nothingness through searching and observing existence in order to add to the knowledge that already exists within him. Everything about him reminds him that it has been created by the original source of life, namely Allah Subhanahu Wataala. Humans are naturally obliged to be loyal and obedient to the Supreme 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 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. 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.

Ibn Thufail's thoughts in Islamic philosophy are actually based on several previous thinkers such as Ibn Sina, Al Ghazali, and Al Farabi. 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.

D. 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 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.

Ibn Thufail's thoughts in Islamic philosophy are 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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Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

¹Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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