

The Concept of The Senses According to Ibn Sina (Study on The Improvement of Faith)

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Abstrak: Among the factors that can improve the quality of one's faith is the knowledge that based on the correct epistemology. In this case, the information received by the mind is inseparable from the performance of the senses as the first perceiver capable of receiving sensations from sensory objects. By using the comparative descriptive analysis method, this paper aims to determine the concept of senses according to Ibn Sina in processing knowledge and its influence on faith. The discovery in this paper is that the concept of the senses is described by Ibn Sina as perfecting the function of reason in achieving knowledge with its performance in the form of a process of receiving sensory perceptions by external senses which are channeled to the internal senses so that humans can witness and contemplate the existence of God in achieving the truth that affects the quality of faith. In this case, it can be seen that Ibn Sina's concept of senses is different from the West which makes the senses the main source of knowledge without involving revelation.

Keywords: Ibn Sina; Faith; Knowledge; Senses

I. INTRODUCTION

According to Ibn Sina, knowledge affects human benchmarks in forming ideology in their thoughts.¹ That is true knowledge based on monotheism as the goal of Islamic epistemology.² Therefore, people should hold fast to their faith. Because faith brings people to awareness which is the basis of belief in the formation of monotheism.³ So, true knowledge is the human foundation in improving the quality of Faith.

However, the truth of this knowledge is often relative, because humans only make ratios and empirical experience as a benchmark for truth, even strengthened by the influence of secular philosophical speculations. As a result, it is difficult for humans to

¹ Imron Mustofa, "Konsep Kebenaran Ibnu Sina" 15, no. 1 (n.d.): 10–18.

² Bakar Osman, "Islamic Science, Modern Science, and Post-Modernity Towards a New Synthesis Through a Tawhidic Epistemology," *Revelation and Science* 1, no. 3 (2011): 17–19, <https://journals.iium.edu.my/revival/index.php/revival/article/view/36>.

³ Asma Kounsar, "The Concept of Tawhid in Islam: An Overview of the Perspectives of Some Prominent Muslim Scholars," *Journal of Islamic Thought and Civilization* 06, no. 02 (2016): 95–110, <https://doi.org/10.32350/jitc.62.06>.



determine the truth.⁴ therefore the knowledge produced is not able to bring humans to acknowledge the existence of God. This has distanced humans from their nature who believes in God in the form of God in the form of *Tauhid al-Rububiyyah*, *Tauhid al-Uluhiyyah* and *Tauhid al-Asma' wa al-sifah*.⁵

In obtaining this knowledge, the function of reason is an important means.⁶ Therefore, some groups are more inclined to the ability of reason by prioritizing their innate knowledge to acquire knowledge.⁷ However, the mind is not able to work without the performance of the senses which are able to perceive the sensations given by the sense objects.⁸ With these senses, humans are able to prove the truth of God through their creations that reflect His existence.⁹

Research on the senses has been studied by several previous researchers such as Kadar M. Yusuf who stated the function of the senses is not only limited to receiving information, but the senses according to the Qur'an are forming beliefs which are the result of collaboration from the external senses, internal senses and the heart. This study uses a comparative descriptive analysis method with a psychological approach.¹⁰ Muhammad Taqiyuddin in his research on the senses according to philosophers, Sufis, and fuqaha from various literatures with library research methods. This paper affirms and develops the five senses concept based on revelation, so that the senses find their main function, namely as a gift from God in understanding His signs.¹¹ Muhammad Hatta who studied the relationship between reason, senses, intuition and revelation in building Islamic scholarship. With descriptive analysis method, this research grouped important instruments in achieving knowledge into three approaches, namely bayani, irfani and burhani. As for Islam, it prioritizes the burhani instrument with a clean heart in achieving irfani.¹² And also Vivi Novinggi with a descriptive analysis method with a phenomenological approach, this study found that the function of the senses in the psychology of communication is influenced by several factors such as external, internal,

⁴ Dedy Irawan and Ridani Faulika Permana, "Konsep Kebenaran Dalam Perspektif Islam Dan Barat (Studi Komparatif)," *Tasfiyah* 4, no. 1 (2020): 140, <https://doi.org/10.21111/tasfiyah.v4i1.3965>.

⁵ Kounsar, "The Concept of Tawhid in Islam: An Overview of the Perspectives of Some Prominent Muslim Scholars."

⁶ Ahmad Taufiqurrahman, "Manusia Memperoleh Pengetahuan," *Al-Fatih*, 2015, 12. Jon Taylor, "Human Intuition," in *62nd Annual Convention of the Parapsychological Association* (France, 2020).

⁷ Muhammad Taqiyuddin, "Panca Indera Dalam Epistemologi Islam," *Tasfiyah* 4, no. 1 (2020): 105, <https://doi.org/10.21111/tasfiyah.v4i1.3964>.

⁸ Bruce Goldstein, "Sensation and Perception" (Canada: Cengage Learning, 2015), 5–9.

⁹ Anik Masriyah, "Bukti Eksistensi Tuhan Integrasi Ilmu Kalam Dengan Filsafat Islam Ibnu Sina," *Ilmu Ushuluddin* 19, no. 2 (2020): 31–40, <https://doi.org/10.18592/ilmu>.

¹⁰ Kadar M Yusuf, "Indera Manusia Menurut Al-Quran Dan Psikologi; Suatu Kajian Perbandingan," *Hadhari* 6, no. 2 (2013): 55–69.

¹¹ Taqiyuddin, "Panca Indera Dalam Epistemologi Islam."

¹² Muhammad Hatta, "Hubungan Antara Akal, Penginderaan, Intuisi Dan Wahyu Dalam Bangunan Keilmuan Islam," *Itqan* VI, no. 2 (2015): 141–52.

functional and structural factors.¹³ From this research, we can find the same writing topic, namely on the position and function of the senses. But, this study will focus on the discussion of the concept of the senses of Ibn Sina's perspective and its integration into human faith by using a descriptive analysis method with Islamic philosophy and psychology approaches.

As one of the paripatetic philosophers, Ibn Sina puts forward reason in his philosophy. However, Ibn Sina has great attention to the function of the senses which is a complement to the performance of reason because of its position as the first window of information for humans.¹⁴ The ability of the senses to witness evidence of God's existence through his creation is able to form ontological arguments that can be accepted rationally and empirically.¹⁵ By witnessing and understanding the greatness of God that exists in the surrounding creation, humans will be able to understand the existence of God with their minds.¹⁶ Therefore, this paper tries to analyze the concept of the senses in Ibn Sina's view and its relevance to improving the quality of faith.

II. THEORETICAL REVIEW

a. Definition of Senses in Qir'an and Hadist

The sense in Arabic is called *al-hiss* or *al-hassah* (*ha-sa-sa*) in the form of *mashdar*, derived from the word '*hassa-yahussu*' and is a *mufrad* or singular form of *al-hasis* or *al-hawas*. *Al-hiss* which means 'knowing', 'understanding', 'feeling', and 'finding'. While in the form of *mashdar* it is called *al-hissu* or *al-hasis* which is interpreted as '*al-shaut al-khafiy*' or 'hidden voice'. Ibn Mandzur also explained that '*al-ihsas*' has another meaning, namely 'knowledge and is obtained through sensing'. Therefore, the senses are called "*al-hawwas*", while the objects that can be sensed are called "*al-mahsusat*" or "*hissiyat*".¹⁷ The word '*ahsastu*' means "*allimtu bi al-syai'i*" 'I know something'.

In the Qur'an there are six verses contain the term '*al-hiss*' and its derivatives, namely the word "*tahassunahum*", "*ahassu*", "*ahassuu*", "*tuhissu*", "*fatahassuu*", "*hasiisaha*" each once.¹⁸ The meaning is explained by several commentators, such as the word "*falamma ahassa 'isa min hum al-kufra*" in surah Ali Imran: 52. The word

¹³ Vivi Novinggi, "Sensasi Dan Persepsi Pada Psikologi Komunikasi," *AL-HIKMAH: Media Dakwah, Komunikasi, Sosial Dan Budaya* 10, no. 1 (2019): 40–51, <https://doi.org/10.32505/hikmah.v10i1.1706>.

¹⁴ Pedzisai Mazengenya and Rashid Bhika, "The Structure and Function of the Central Nervous System and Sense Organs in the Canon of Medicine by Avicenna," *Archives of Iranian Medicine* 20, no. 1 (2017): 67–70.

¹⁵ Gede Agus Siswadi, "Argumen Logis Tentang Eksistensi Tuhan Dalam Wacana Filsafat Ketuhanan," *Sanjiwani* 12, no. 2 (2021): 127–32, <https://doi.org/10.25078/sjf.v12i2.2626>.

¹⁶ Anik Masriyah, "Bukti Eksistensi Tuhan Integrasi Ilmu Kalam Dengan Filsafat Islam Ibnu Sina," *Ilmu Ushuluddin* 19, no. 2 (2020): 31–40, doi:10.18592.

¹⁷ Abi Fadhil Jamal al-Din Muhammad bin Mukrim Ibnu Mandzur, *Lisan Al-Arab Juz 6* (Beirut: Dar el-Shadir, 1968), 49.

¹⁸ Muhammad Fuad 'Abdul Baqi, *Mu'jam Al-Mufahras Li Alfadzi Al-Qur'ani Al-Karim* (Kairo: Dar el-Hadist, 1364), 202.

“*ahassa*” is interpreted by Abu Ja’far al-Thobari¹⁹ as ‘find’. As Abu Ubaidah²⁰ dan Raghīb al-Ashfahani²¹ which means ‘knowing’, ‘finding’, and ‘understanding’. Meanwhile, Syamsuddin al-Qurthubi²² also agrees by emphasizing the ‘knowledge gained through the senses’.

Syamsuddin al-Qurtubi’s opinion is strengthened by the opinion of the commentators in interpreting the word “*al-hiss*” in Surah Yusuf: 87 “*fatahassuu min Yusuf*”. Al-Thabari,²³ Abu Hatim,²⁴ al-Mawardi,²⁵ Ibn’ Athiyah,²⁶ and Qutubi²⁷ agree that the meaning of “*al-hiss*” refers to the command to find out news or news about Yusuf by using the senses.

In contrast to the sentence “*falamma ahassu ba’suna*” in surah al-Nabiya ‘:12, and the sentence “*hal Tuhissu minhum in ahadin au tasma’u*” Surah Maryam: 98 words “*ahassu*” and “*tuhissu*” are interpreted by Abi Hatim,²⁸ Raghīb al-Ashfahani,²⁹ al-Mawardi,³⁰ Syamsu al-Din al-Qurthubi,³¹ represents the verb ‘to see’, i.e., ‘to know by way of sight’. In contrast, Ibn ‘Athiyah³² agrees with this opinion without regard to vision but in its entirety. Meanwhile, Ibn Katsir³³ interprets it as ‘belief’.

In some hadiths, the word “*al-hiss*” It is also said to represent the use of the senses in acquiring knowledge. As one of the narrations of Sahih Muslim in the sentence “*hatta kana rahtan falammaa hassa al-Nabi*,”³⁴ Malik “*annahu mata sami’a*

¹⁹ Abu Ja’far Muhammad bin Jarir Al-Thabari, *Tafsir Al-Thabari Jami’u Al-Bayan’an Ta’wil Ayi Al-Qur’an*, Juz 6 (Misro: Dar el-Ma’arif, 2000), 443.

²⁰ Syamsudin Qurthubi, *Tafsir Al-Qurthubi*, Juz 4 (Kairo: Dar el-Kutub al-Misro, 1964), 97.

²¹ Raghīb al-Ashfahani, *Tafsir Raghīb Al-Ashfahani*, Juz 2 (Riyadh: Dar el-Wathan, 2003), 582.

²² Qurthubi, *Tafsir Al-Qurthubi*, Juz 4, 232.

²³ Al-Thabari, Juz 16, *Tafsir Al-Thabari Jami’u Al-Bayan’an Ta’wil Ayi Al-Qur’an*, Juz 7, 232.

²⁴ al-Razi ibnu Abi Hatim, *Tafsir Al-Qur’an Al-’Adzim Li Abi Hatim*, Juz 7 (Saudi: Mamlakah al-Sa’udiyah, 1419), 2190.

²⁵ Syahir Al-Mawardi, *Tafsir Al-Mawardi (Al-Naktu Wa Al-’Uyun)* (Libanon: Dar el-Kitab al-’Ilmiyah, n.d.), 27.

²⁶ Abu Muhammad abdu al-Haq bin Abdu al-Rahman bin Tamam bin ’Athiah Al-Muharibi, *Al-Mahrur Al-Wajiz Fi Tafsir Al-Kitab Al-’Aziz*, Juz 3 (Beirut: Dar el-Kitab al-’Ilmiy, 1422), 274.

²⁷ Qurthubi, Juz 9, *Tafsir Al-Qurthubi*, Juz 4, 252.

²⁸ Hatim, *Tafsir Al-Qur’an Al-’Adzim Li Abi Hatim*, Juz 8, 2446.

²⁹ Abu al-Qasim al-Hasan bin Muhammad al-Ma’ruf Raghīb Al-Ashfahani, *Tafsir Raghīb Al-Ashfahani* (Kulliyatu al-Adab Thanta University, 1999), 241.

³⁰ Al-Mawardi, *Tafsir Al-Mawardi (Al-Naktu Wa Al-’Uyun)*, Juz 3, 439.

³¹ Qurthubi, *Tafsir Al-Qurthubi*, Juz 11, 274.

³² Al-Muharibi, *Al-Mahrur Al-Wajiz Fi Tafsir Al-Kitab Al-’Aziz*, 76.

³³ Abu al-Fida’ Isma’il bin Umar bin Katsir, *Tafsir Al-Qur’an Al-’Adzim*, Juz 5 (Dar el-Thoyyibah li al-Nasyri wa al-Tauzi’, 1999), 335.

³⁴ Muslim bin al-Hajaj abu Hasan al-Qusyairi Al-Niisaburi, *Al-Musnad Al-Shahih Al-Mukhtashar Binaqli Al-’Adl’an Al-’Adl Ila Rasullullah*, Juz 2 (Beirut: Dar el-Ihya al-Turats al-’Arabi, n.d.), 775.

al-insan hassa silaahu bi al-lail,"³⁵ and Bukhari Muslin "*falam astaiqidz illa li qaulihi 'hassii', fa qultu 'astaghfirli ya Rasulallah'*".³⁶ They are representing hearing. Thus we can understand that the word "*al-hiss*" is interpreted as something humans have as a means of knowing, understanding, and getting news, namely the senses.

III. METHODOLOGY

This is a qualitative research based on library data research. The descriptive method used is analytical in processing the data through with Islamic philosophy and psychology approaches by deductive-inductive techniques in analyzing data and drawing conclusions.³⁷

IV. THE SENSES PERFORMANCE ACCORDING TO IBN SINA

Ibn Sina was the first Muslim philosopher to conduct research on the power of perception in detail. That is in the form of sensory power consisting of the outer senses (*al-hawas al-zahirah*) and the inner senses (*al-hawas al-batinah*). As one of the *peripatetic* scholars,³⁸ Ibn Sina was heavily influenced by Aristotle's thinking, one of which was in defining sensing as the process of receiving sensory information by sensory power. While perception is the perception of the perception of the perception of the image.³⁹ As in one of his expressions: "Five external senses would become the major task of Reid's an inquiry into the human mind, on the principles of common senses."⁴⁰ Although both believe that the senses are one of the human instruments in reaching God with the truth of his existence.⁴¹ However, there are some basic differences developed by Ibn Sina in the principles of his thinking.

Ibn Sina developed and systematized Ibn Maskawaih⁴² and Ikhwan al-Safa⁴³ thoughts that the senses are not only a means of perception, but as a tool for life.

³⁵ Ibnu Bathal abu al-Hasan Ali bin Khalfi bin Abdu Malik, *Syarhu Shahih Al-Bukhari Li Abi Bathal*, Riyadh, Juz 5 (Maktabah al-Rasyad al-Sa'udiyah, 2003), 83.

³⁶ Mu'ammur bin Abi 'Amru Rasyid al Uzdi abu 'Aurah Al-Bashari, *Al-Jami' (Mansyur Kamulhaqq Bi Munaf 'Abdu Al-Razzaq)*, Juz 11 (Beirut: al-Majlis al-'Ilmiy bi Bakistan, wa Tauzi' al-Maktab al-Islami, 1403), 49.

³⁷ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Syakir media press, 2021), 29.

³⁸ "*Avicenna saw himself as belonging essentially in the Peripatetic tradition. Not only does he himself say that the Peripatetics were the philosophical school most worthy of Partisan Adherence (T8, §3), but it is also clear that he had very little patience with philosophical traditions other than the Peripatetic.*" Dimitri Gutas, *Avicenna and the Aristotelian Tradition; Introduction to Reading Avicenna's Philosophical Work*, ed. Hans Daiber, Anna Akasoy, and Emilie Savage-Smith, 2nd ed. (Boston: Brill, 2014), 286.

³⁹ Ibnu Sina, *Al-Isyarat Wa Al-Tanbihat*, Juz 3 (Beirut: Mu'assasatu al-Nu'man, 1993), 7–9. Muhammad Utsman Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 1st ed. (Bandung: Pustaka Hidayah, 2002), 149.

⁴⁰ Benjamin W. Redekop, *Common Sense and Science from Aristotle to Reid* (New York: Anthem Press, 2020).

⁴¹ Hanna al-Fakhuri, Khalil al-Jurr, *Riwayat Filsafat Arab*, Juz 1, (Jakarta: Sadra Internasional Institute, 2014), 87

⁴² Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 92.

Because some senses are primary and some are perfect in achieving perfection.⁴⁴ Meanwhile, al-Ghazali agreed with Ibn Sina's thinking, with the principle that humans must receive information through images from the external senses and meaning from the internal or internal senses.⁴⁵ Therefore, we can understand that the external and internal senses of obedience are one of the means for humans to gain knowledge.

Ibn Sina divides the human senses into two things, each of which consists of five senses (*masyaa'ir al-khamsi al-hawas*), namely: first, the external senses (*al-hawas al-zahirah*) that are physically visible. namely touch. (*al-lamsu*), taste (*al-dzauqu*), smell (*al-syammu*), hearing (*al-sam'u*), and sight (*al-basharu*).⁴⁶ Second, the internal senses (*al-hawas al-batinah*) centered in the brain in the form of collective power (*al-hiss al-musyatarak*), conceptual power (*al-khayal wa al-musyawarah*), the power of fantasy (*al-khayal wa al-musyawarah*), the power of wishful thinking (*al-khayal wa al-musyawarah*). (*mutakhayyilah*), wahm (*al-wahmiyah*), and memory (*al-hafidzah al-dzakirah*).⁴⁷

The performance of the external senses (*al-hawas al-zahirah*) consists of: First, vision, which is centered on the eyeball, in order to perceive sensory objects in the form of color and shape by reflecting them on the cornea of the eye.⁴⁸ According to Ibn Sina, the object of view first reflects on the cornea of the eye, but vision does not occur on the cornea. Rather, it is the result of the reflection of two image objects, both of which are intertwined on the two corneas of the eye which are on the eyeball by means of the spirit power that moves the two nerves that are able to bring the two together. The process is what reflects an image to the power of vision.⁴⁹ As in modern medical science which places the center of vision in the back of the brain.⁵⁰ If so, then the center of vision according to Ibn Sina is the result of the meeting between the two eye nerves.

Second, hearing (*al-sam'u*). According to Ibn Sina, it is formed by the composition of the nervous system that forms the power of hearing in the eardrum so that it is able to respond to sound waves and is centered on the ear.⁵¹ Meanwhile, according to modern medical science, hearing occurs due to the arrival of air waves on

⁴³ Ikhwan Al-Safa, *Rasail Ikhwan Al-Safa Wa Khillan Al-Wafa'*, Juz 2, ed. Khairuddin Zarkali, vol. 59 (Handawa, 2017), 414–72.

⁴⁴ Ibnu Sina, *Asy-Syifa'* (Kairo: al-Mathba'ah al-Amiriyah al-Qahirah, 1956), 50–53; Sina, *Al-Isyarat Wa Al-Tanbihat*, Juz 3, 130.

⁴⁵ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 216; Ibnu Sina, *Ahwal Al-Nafs*, 1st ed. (Kairo: Dar el-Ihya' al-Kutub al-'Arabi, 1952), 60–61.

⁴⁶ Muhammad Utsman Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina, Diwan Al-Mathbu'ati Al-Jami'iyyah Al-Jazaair* (Kairo: Diwan al-Mathbu'ati al-Jami'iyyah al-Jazaair, 1946), 122–29; Mustofa Fahmy, *Sikulujiah Al-Ta'lim* (Misro: Dar Misra li al-Tiba'ah, n.d.), 177.

⁴⁷ Rahmat Ardi Nur Rifa Da'i Arroisi, J, "Psikologi Islam Ibnu Sina (Studi Analisis Kritis Tentang Konsep Jiwa Perspektif Ibnu Sina)," in *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, vol. 2, 2020, 204, <http://sunankalijaga.org/prosiding/index.php/kiii/article/view/402>.

⁴⁸ Sina, *Ahwal Al-Nafs*, 59. Al-najah, 259-260.

⁴⁹ Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 112–20.

⁵⁰ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 150–51.

⁵¹ Sina, *Ahwal Al-Nafs*, 59.

the part of the cornea that is at the inner end of the ear with chemical changes that stimulate the surrounding nerve endings. As a result, there is a transfer of vibrations that are channeled through the nerves to the brain, then there is a hearing event.⁵² Therefore, we can understand that the process of hearing according to Ibn Sina is different from modern medical understanding.

Third, smell (*al-syummu*), is the human ability to perceive the smell of a physical object that is conveyed through the air.⁵³ There are two principles of the process of smelling that is spoken by Ibn Sina, namely: first, the occurrence of mixing odors from an object with inhaled air. Second, due to changes in the smell of the air caused by a physical. While the center of the olfactory power is not in the brain, but the top or tip of the nostrils.⁵⁴

Fourth, taste (*al-dzauq*), is the power of taste which consists of an arrangement of nerve endings whose ends are centered on the tongue. Perception occurs through the process of mixing food with the resulting salivary moisture.⁵⁵ With this principle, Ibn Sina believes that the adjustment of saliva to food that occurs simultaneously, and the process of changing saliva into taste is a process of taste.⁵⁶ This opinion is very close to the principle in medical science.

Fifth, touch (*al-lamsu*), which is the ability to perceive touch which is spread throughout the skin, flesh, and nerves between the two. Ibn Sina states that there are four types of touch, namely rough and smooth, hard and soft, moist and cold, and hot and cold.⁵⁷ Ibn Sina's thoughts have succeeded in uncovering scientific facts that have just been revealed by modern science. Namely with the discovery of a theory which states that internal touch in the form of which makes humans able to feel various diseases that exist in non-sensory organs such as the liver, heart, stomach, nerve membranes and others.⁵⁸

The similarity of Ibn Sina's opinion with modern medical science can be seen from his belief in placing nerves as the essence of power in the senses. In medical science, it is known that Ologodendrocytes are located in the central nervous system, and Schwann cells are located in the peripheral nervous system. Both are parts of neurons or cells that combine with non-neural cells to form sensory or sensory receptive organs.⁵⁹ While functionally, in human sensory power, there is an afferent nervous system which is useful for transmitting information from sensory receptors to the central nervous system, and efferent nerves are useful for transmitting information from the central nervous system to the muscles. This process is also supported by sensory fibers

⁵² Sina, *Al-Isyarat Wa Al-Tanbihat*, Juz 3, 7–9. Ibnu Sina, *Al-Najah (Fi Al-Hikmah Al-Aalihah)*, 2nd ed. (Misro: Maktabah al-Murtadhawwiyah, 1938), 259–60.

⁵³ Sina, *Ahwal Al-Nafs*, 59.

⁵⁴ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 151–52.

⁵⁵ Sina, *Ahwal Al-Nafs*, 59–60.

⁵⁶ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 152–53.

⁵⁷ Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 88–89.

⁵⁸ Najati, 84–85.

⁵⁹ Ajib Diptyanusa and DKK, *Sistem Saraf* (Yogyakarta: Gadjah Mada University Press, 2020), 63–64.

that are able to transmit impulses from one sensation to another such as smell, sight, and others. From the description of the nervous system on the external senses according to Ibn Sina, we can conclude that Ibn Sina first revealed various principles of sensory performance as applied by modern medical science.⁶⁰

And the internal senses (al-Hawas al-Bathinah) according to Ibn Sina consist of: First, the collective power (al-hiss al-musytarik) is located on the front side of the brain. This opinion is contrary to Aristotle and al-Farabi who put it to heart.⁶¹ Because the external senses are not able to carry out all perceptions simultaneously, all the sensory perceptions received by each stimulus are gathered together in a collective power. In it, there will be comparisons and distinctions between the sensory stimuli received.⁶²

Second, the power of conception (al-khayal wa al-musyawah), is located at the inner end of the front of the brain. Serves as a store of images that have been collected by the collective power and retains them after sensory perception is lost.⁶³ This power works to serve the collective power in storage, and the fantasy power in providing the images needed in the fantasy process. Although only remembering with no reaction to the image, he keeps the creation and arrangement of fantasy.⁶⁴

Third, the power of fantasy (al-mutakhayyilah), is located in the middle of the brain. Serves as a response to the partial meaning perceived by the power of wahm with various perceptual images that gather on the collective power.⁶⁵ That is by separating or combining these images with other existing images. This power gives humans the ability to recall or recall perceptual images both with precise and incorrect images.⁶⁶

Fourth, the power of wahm (al-wahmiyah), is located at the inner end of the middle of the brain. Serves to perceive partial meanings that are non-sensory in sensory stimuli.⁶⁷ The power of delusion has the ability to perceive and understand sensory perception from all sides. as the opinion of Imam al-Ghazali, that the power of wahm is one of the sensory stimuli that is able to stimulate a response.⁶⁸

The power of delusion is possessed by humans and animals, which are known as instincts with varying momentum and accompanied by the principle of the soul.⁶⁹ However, of course there are differences between the two that make humans more noble. That is, the human instinct is an inspiration to the human soul that comes from

⁶⁰ Abdullah Nur, "Ibnu Sina: Pemikiran Fisafatnya Tentang Al-Fayd, Al-Nafs, Al-Nubuwwah, Dan Al-Wujûd," *HUNAFa: Jurnal Studia Islamika* 6, no. 1 (2009): 105, <https://doi.org/10.24239/jsi.v6i1.123.105-116>.

⁶¹ Sina, *Asy-Syifa'*, 144–49.

⁶² Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 157.

⁶³ Najati, 158.

⁶⁴ Ibnu Sina, *Ahwal Al-Nafs Risalah Fi Al-Nafsi Wa Baqaiha Wa Ma'adiha* (Paris: Dar Byblion, 3710), 69–75.

⁶⁵ Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 199.

⁶⁶ Sina, *Al-Najah (Fi Al-Hikmah Al-Aalihah)*, 266.

⁶⁷ Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 212–14.

⁶⁸ Sina, *Asy-Syifa'*, 163.

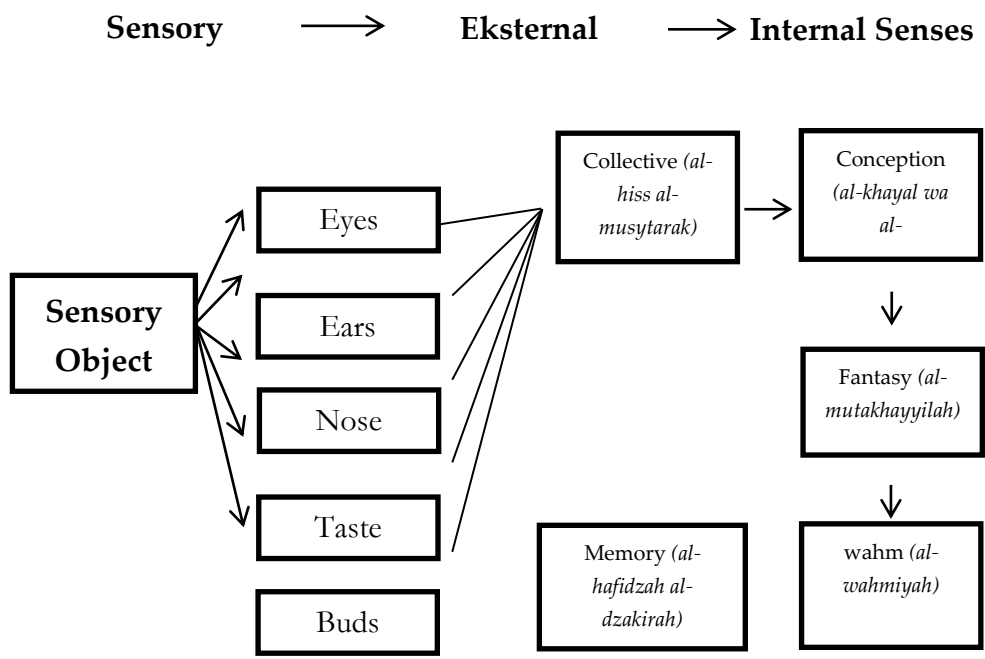
⁶⁹ Sina, 162.

inayah, this is what is considered by reason, so that humans are able to choose and act to achieve the truth, namely with the encouragement of knowledge and revelation that God has inspired him. different from the instincts in animals which are the basis of all their behavior without any reasoning.⁷⁰ It can be concluded that the power of delusion or human instinct is not the same as that of animals.

Fifth, memory power (*al-hafidzah al-dzakirah*), is in the back of the brain. Serves to store the results of sensing with all the processes it has gone through, both in the form of non-sensory meanings from wahm and behavior.⁷¹ While the loss of various influences or images from memory, makes humans experience forgetfulness.⁷²

Although it serves to bring back the image in the image on the power of conception with the non-sensory meaning of wahm, Ibn Sina distinguishes between the power of fantasy and remembering (memory). Remembering is an activity to add image perception and meaning to the previous perception that already exists. Meanwhile, fantasy does not add meaning and image perception to past perceptions, or is only capable of perceiving the present moment.⁷³ So is the case with the process of al-zikr and al-tadzakkur, while al-zikr is the spontaneous appearance of images and meanings that occur in humans and animals. While al-tadzakkur images and meanings that appear in accordance with the wishes, and only occur in humans.⁷⁴

Sketch. 1. The Indra's Performance Perspective of Ibn Sina



⁷⁰ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 164.

⁷¹ Sina, *Asy-Syifa'*, 149.

⁷² John G. Jenkins and Karl M. Dallenbach, "Obliviscence during Sleep and Waking," *The American Journal of Psychology* 35, no. 4 (October 1924): 605, <https://doi.org/10.2307/1414040>.

⁷³ Ibnu Sina, *'Uyun Al-Hikmah*, 2nd ed. (Beirut: Dar el-Qalam, 1980), 38–40.

⁷⁴ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 156. Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 190–92.

Like other philosophers, Ibn Sina was influenced by Aristotle in characterizing the performance of the outer and inner senses. Although it is a power that lies in certain parts of the brain, but the process is not said to be rational like western psychologists. because all sensory processes involving external sensory stimuli are sensory processes, and humans involve reason as a stimulus for rational perception which is abstract and universal.⁷⁵

Therefore, we can understand that Islam believes that reason and senses have an important role in acquiring knowledge. Both of them complement each other's shortcomings,⁷⁶ then place them in a separate position by not denying the functions and shortcomings of both. While revelation is a measure of the truth of the knowledge that results from it.⁷⁷

a. Senses According To The West (Conventional Psychology)

In conventional psychology, senses is believed to be a means in achieving truth based on the ability of organs centered on the brain and heart.⁷⁸ Humans with their senses have an evolutive intellectual ability that is empirically positivistic. The ability is the result of the performance of the nerves in the brain that are driven by the heart.⁷⁹

This theory was pioneered by Aristotle as the development of the concept of the ability of the human rational soul in carrying out the abstraction process through the power of perception, power of estimation, power of imagination, and power of intellect. The whole process is driven by pressure from the heart and is centered on the brain.⁸⁰ Then this theory was developed by Galen of Pergamum as a foundation in laying the science of neurosis. According to him, if the rational soul is located in the brain, then the brain becomes the center of all senses both rationally and fantasy.⁸¹ This opinion is also supported by David Hume who states that reason is not capable of understanding the whole of reality.⁸² Therefore, the brain is believed to be the center that controls human actions and activities.

From the explanation above, it can be seen that the performance of the inner senses from the perspective of conventional psychology is as follows:

⁷⁵ Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, 157.

⁷⁶ Raja Oloan Tumanggor and Carolus Sudaryanto, *Pengantar Filasafat Untuk Psikologi* (Yogyakarta: PT Kanisius, 2017), 83–88.

⁷⁷ Paul Hardy, “Alvicenna on Knowledge of The Self” (The University of Chicago, 1996).

⁷⁸ Michał Oleksowicz, “Aristotle on the Heart and Brain,” *European Journal of Science and Theology* 14, no. 3 (2018): 229–30.

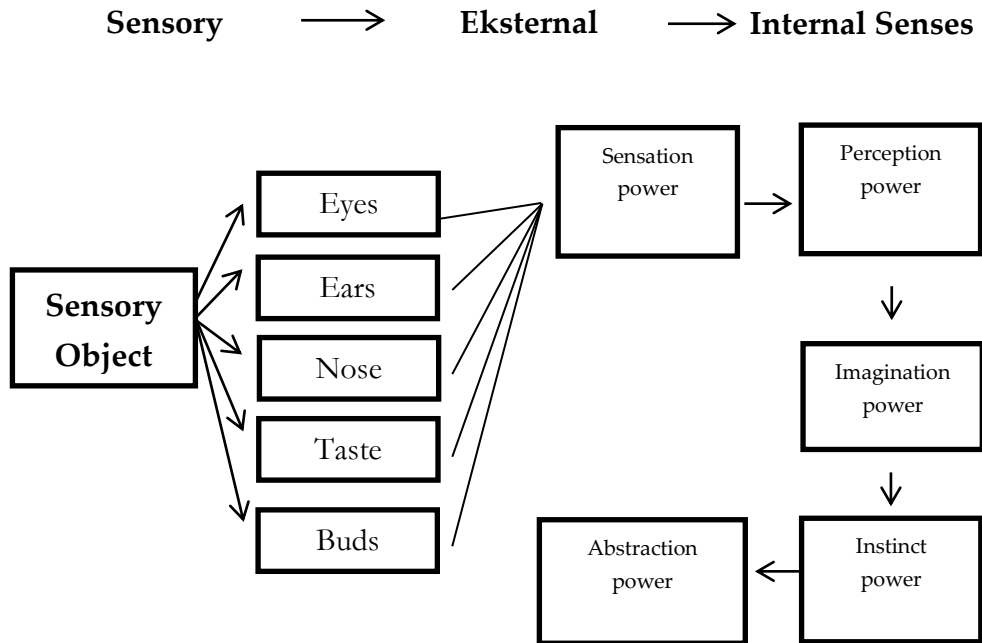
⁷⁹ Oleksowicz, 231.

⁸⁰ John F. Finamore, “Intellect and Common Sense in Aristotle’s De Anima III.7,” *Syllecta Classica* 1, no. 1 (1989): 27–38, <https://doi.org/10.1353/syl.1989.0005>.

⁸¹ Stavros Baloyannis, “Galen as Neuroscientist and Neurophilosopher,” *Encephalos* 53, no. 1 (2016): 5–6.

⁸² David Hume, *A Treatise of Human Nature*, *Everman’s Library* (New York: Everman’s Library, 1966), 78, 149.

Sketch. 2. Senses Performance According to the West



In this case, humans are believed to be the only creatures who have the ability to develop their knowledge, namely the way to reach the truth by obtaining knowledge empirically and rationally.⁸³ As John Locke argued in his expression that there is nothing in the ratio unless it has previously entered information through the senses.⁸⁴ And agreed by David Hume that humans do not have innate knowledge. The knowledge comes from impressions and ideas which are the result of experience and observation.⁸⁵ Therefore, in order to reach a fixed point of truth, the laws of nature and sensory experience as well as the physical world are set to be methods of gaining knowledge.⁸⁶

Of course, this opinion is not in accordance with Islamic thinkers, as is the principle of "tabula rasa" which believes that humans are born knowing nothing and then the five senses write what they want.⁸⁷ Then, humans will have dependence only to senses.⁸⁸ As a result, human knowledge will be limited as is the nature of the limited senses.⁸⁹ It will even invalidate human faith in miracles that occur to the chosen people

⁸³ Ahmad Taufiqurrahman, "Manusia Memperoleh Pengetahuan," *Al Fatih*, 2015, 11-13.

⁸⁴ Safaa Falah Hasan Alsaragna, "John Locke ' S Epistemological Empiricism and Its Impact Upon the Realistic Victorian Literature : Dickens ' Great Expectations," *Eurasian Journal of English Language and Literature* 3, no. 1 (2021): 263–65.

⁸⁵ Emmanuel Kelechi Iwuagwu and Gabriel Akwaji Agabi, "David Hume's Notion of Perception and His Problem with Causality," *AFRREV IJAH: An International Journal of Arts and Humanities* 8, no. 4 (2019): 68–71, <https://doi.org/10.4314/ijah.v8i4.6>.

⁸⁶ Irawan and Permana, "Konsep Kebenaran Dalam Perspektif Islam Dan Barat (Studi Komparatif)," 143–47.

⁸⁷ Jaafar Sheikh Idris, *The Islamization,...*, h 203

⁸⁸ Ali Harb, *Nalar Krisis Islam Kontemporer*, (Jogjakarta: IRCISOD. 2012), h 162-166

⁸⁹ Khozin, *Pengembangan Ilmu di Perguruan Tinggi Keagamaan Islam Konstruksi Kerangka Filosofis dan Langkah-langkahnya*, (Jakarta: PT Fajar Interpretama Mandiri, 2016), h 42-53

and the existence of God that occurs beyond reason.⁹⁰ And the most dangerous thing is that people distrust God, the Qur'an and revelation.⁹¹

b. Sense's Functions According to Ibn Sina

Indra has an important position in Islam. That is because of its function in perfecting the limitations of reason. In fact, most of the implementation of worship in Islam is carried out with the work of the senses, such as dhikr, creed, prayer, fasting and others emphasizing the performance of the external senses. Meanwhile, the implementation of intentions, which is an important foundation in every worship, and the process of receiving revelations to the Prophet, uses the performance of the internal senses.⁹²

Indra functions as the first recipient of information before it is transmitted to the mind.⁹³ The senses are able to perceive the sensations given by the sense objects.⁹⁴ Meanwhile, the external senses only perceive sensory stimuli that are limited to information.⁹⁵ While the internal senses (inner) perfect the limitations of the outer senses in judging the information they get, so that humans are able to recognize truth (haqq) and evil (batil) which have implications for aqidah and faith.⁹⁶ This is because sensory stimuli are not taken for granted and then stored only as information. Rather, humans must process it through their internal senses in order to realize the existence of God through sensory and rational evidence.⁹⁷ Thus, the position of the senses is important in Islam in the formation of faith.

The collaboration between the external senses and the internal senses is important for humans. Because it makes humans able to feel the greatness of their God in visible (zahiriyah) and hidden (batiniyah) in order to create a sense of dependence and connectedness of a servant to his Lord. Whereas seeing the existence of God through external senses alone does not bring humans to the stage of contemplation that adds faith. As a result, humans continue to commit immorality even though they already know the greatness of God.⁹⁸ Therefore, humans need to do contemplation through the inner senses in order to gain awareness and add faith.

⁹⁰ Hamid Fahmi Zarkasyi, *Kritik Terhadap Model Pembacaan Kontemporer (Kajian Berdasarkan Worldview Islam)*, (Ponorogo: CIOS), h 100

⁹¹ Jujun S. Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer Keterkaitan Ilmu, Agama, dan Seni*, (Jakarta: Pustaka Sinar Harapan, 2017), h 43

⁹² Kholid Muslih, *Epistemologi Islam Prinsip-Prinsip Dasar Ilmu Pengetahuan Dalam Islam*, 1st ed. (Ponorogo: INSISTS, 2021), 224.

⁹³ Taufiqurrahman, "Manusia Memperoleh Pengetahuan," 12. Taylor, "Human Intuition."

⁹⁴ Goldstein, "Sensation and Perception," 5–9.

⁹⁵ Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 45–46.

⁹⁶ Sina, *Asy-Syifa'*, 145–46. Najati, *Al-Idrak Al-Hissy 'Inda Ibnu Sina*, 122–24.

⁹⁷ Sina, *'Uyun Al-Hikmah*, 38–40.

⁹⁸ Abdul Karim bin Ibrahim Al-Jilani, *Al-Insan Al-Kamil Fi Ma'rifati Al-Awakhir Wa Al-Awakhir, Juz 1* (Misro: Maktabah wa Mathba'ah Muhammad Ali Shabih wa Awladihi, n.d.), 55–56.

The position of senses as a window to all information outside of man makes him able to witness the various creations and providence of God.⁹⁹ The results of this sensing process are also determined by the worldview they have. If this function is not based on tawhid, it will produce a different concept of perception, even distance humans from truth and perfection.¹⁰⁰ Therefore, the sensory process must be based on the Islamic worldview in producing correct knowledge.

In essence, everything is permanent. Suppose a horse is a horse, salt tastes salty and so on.¹⁰¹ However, humans have different perceptions of it based on the different perception footings they have. This means that the human perception of everything in accordance with his perception. As a result, humans have different worldviews.¹⁰² Therefore, human understanding of material conditions, visuals, and sensory properties is an important activity so that humans know the nature of things. That is the nature and purpose of creation which is more important than the substance of the object itself.¹⁰³

Everything that happens is not by chance but the manifestation of creation and maintenance that comes from God's will for human happiness.¹⁰⁴ Nature is proof of the existence of God as creator.¹⁰⁵ Meanwhile, humans with the perfection of their dignity are a manifestation of God's existence by making them caliphs on earth.¹⁰⁶ If so, then the existence of a being proves the existence of its creator.

Man has responsibility for the senses bestowed upon him.¹⁰⁷ Responsibility according to the west is only on the individual and social. Meanwhile, according to Islam, the senses are a gift from God as the most strategic tool for the formation of faith that will be accounted for in the hereafter.¹⁰⁸ These strategic functions are as stated in the Qur'an, namely: first, belief is the initial shaper of the dimensions of human faith that begins with testimony (shahadah). Second, the initial covenant of the human spirit towards its devotion. The greatest potential in this service is the realm of the senses.¹⁰⁹

So we can conclude that the function of the senses according to Ibn Sina has a close relationship with faith. Because with his power, humans can prove the existence of God empirically and rationally.

⁹⁹ Fahmy, *Sikulujiyah Al-Ta'lim*, 174.

¹⁰⁰ Reza A.A Wattimena, *Tentang Manusia Dari Pikiran, Pemahaman, Sampai Dengan Perdamaian Dunia*, ed. Dwi Koratno, *Yogyakarta: Maharsa* (Yogyakarta: Maharsa, 2016), 33

¹⁰¹ Sina, *Al-Isyarat Wa Al-Tanbihat*, Juz 3, 12.

¹⁰² Wattimena, *Tentang Manusia Dari Pikiran, Pemahaman, Sampai Dengan Perdamaian Dunia*, 33.

¹⁰³ Muslih, *Epistemologi Islam Prinsip-Prinsip Dasar Ilmu Pengetahuan Dalam Islam*, 226.

¹⁰⁴ Taqiyuddin, "Panca Indera Dalam Epistemologi Islam," 123–24.

¹⁰⁵ Muslih, *Epistemologi Islam Prinsip-Prinsip Dasar Ilmu Pengetahuan Dalam Islam*, 229.

¹⁰⁶ Muslih, 229.

¹⁰⁷ Taqiyuddin, "Panca Indera Dalam Epistemologi Islam," 127–29.

¹⁰⁸ Taqiyuddin, 123–25.

¹⁰⁹ Syed Muhammad Naquib Al-Attas, *The Intuition of Existence* (Kuala Lumpur: ISTAC, 1990), 193–94.

V. CONCLUSION

In this discussion, we can understand that the senses have an important role in acquiring knowledge, both according to the West and Ibn Sina. However, both have significant differences in placing the senses.

As for the west, as applied by conventional psychology, it believes that the senses are a source of knowledge and truth so that they do not receive revelation. The sensory perception generated by the external senses will be channeled to the internal senses that are driven by the heart and centered on the brain. This is what makes humans skeptical and even materialist by rejecting the elements of metaphysics.

Meanwhile, the senses in Ibn Sina's view are strongly influenced by Aristotle's thinking which places the senses as perfecting the performance of reason. Sensory perception will be channeled by external senses to internal senses that have the ability to perceive and contemplate sensory information. This ability brings humans to be able to guess and contemplate the existence of God through His greatness which produces knowledge based on correct epistemology and affects the quality of faith.

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