

ISSN: 2621-6582 (p)
2621-6590 (e)

Living Islam

JOURNAL OF ISLAMIC DISCOURSE

VOLUME 6 NOMOR 2 Juli-November 2023



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UNIVERSITAS ISLAM NEGERI (UIN) SUNAN KALIJAGA YOGYAKARTA**

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JOURNAL OF ISLAMIC DISCOURSES

ISSN 2621-6582 (p); 2621-6590 (e)

Volume 6 Nomor 2, Juli-November 2023

Living Islam: The Journal of Islamic Discourses is an academic journal designed to publish academic work in the study of Islamic Philosophy, the Koran and Hadith, Religious Studies and Conflict Resolution, both in the realm of theoretical debate and research in various perspectives and approaches of Islamic Studies, especially on Islamic Living of particular themes and interdisciplinary studies.

Living Islam: Journal of Islamic Discourses published twice a year (June and November) by the Department of Islamic Aqeedah and Philosophy, the Faculty of Ushuluddin and Islamic Thought, Islamic State University of Sunan Kalijaga Yogyakarta.

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Abstract

The purpose of this study is to examine and explain and convey Ibnu Tufail philosophical thoughts in various aspects through the story of Hayy bin Yaqdzon. Therefore researchers are interested in conducting in-depth research on how the philosophical thoughts of Ibn Thufail are contained in the story of Hayy bin Yaqdzon. This research uses the Library Research method (literature study) with qualitative descriptive. As a result of this research, the researcher concludes that the philosophical thoughts of Ibn Thufail contained in the story of Hayy bin Yaqdzon include ontological aspects regarding nature and being (Hayy bin Yaqdzon's origins, matter and form as well as arguments proving the existence of God), epistemological aspects regarding sources of knowledge (mind), five senses and revelation) as well as axiological aspects including ethics towards God, environment and social.

Keywords: *Philosophical Thought, Ibn Thufail, Acts, Hayy bin Yaqdzon.*

Abstrak

Tujuan dari penelitian ini adalah untuk mengkaji, menjelaskan dan menyampaikan pemikiran filosofis Ibnu Tufail dalam berbagai aspek melalui kisah Hayy bin Yaqdzon. Oleh karena itu peneliti melakukan penelitian secara mendalam tentang bagaimana pemikiran filosofis Ibnu Thufail yang terkandung dalam kisah Hayy bin Yaqdzon. Penelitian ini menggunakan metode Library Research (studi kepustakaan) dengan deskriptif kualitatif. Sebagai hasil dari penelitian ini, peneliti menyimpulkan bahwa pemikiran filosofis Ibnu Thufail yang terkandung dalam kisah Hayy bin Yaqdzon mencakup aspek ontologis mengenai alam dan wujud (asal-usul, materi dan wujud Hayy bin Yaqdzon serta argumen-argumen yang membuktikan keberadaan Tuhan), aspek epistemologis mengenai sumber pengetahuan (akal), panca indera dan wahyu) serta aspek aksiologis termasuk etika terhadap Tuhan, lingkungan dan sosial.

Kata Kunci: *Pemikiran Filsafat, Ibnu Thufail, Kisah Para Rasul, Hayy bin Yaqdzon.*

Introduction

The word *qishob* (storu) comes from Arabic, *al-qasabsu* or *al-qishshatu* which means story. The word also mean the repetition of past things, besides that the story can also mean news.¹ Meanwhile, in terms, *qishob* are news about a problem at a successive time. In Islam, of course, we find the fact that in the Qur'an, which is the main source of religious teachings, there are many stories that serve as a reference for human life. In addition to the stories in the Qur'an, stories are also used as a method of understanding philosophy. Using imaginary nature or symbols to explain philosophical thought using literary arts is a method that has been repeatedly used by philosophers. The Greeks who lived in the 6th century BC had the same belief system. They believe that all truth must be based on myths or fairy tales.²

In the treasures of Islamic civilization there is a very famous philosophical story, one of which is the story of Hayy bin Yaqdzon. Written by a prominent Muslim philosopher from Spain whose full name is Abu Bakr Muhammad bin Abdul Malik bin Thufail al-Qaisi al-Andalusi, who is an expert in medicine, religious expert, and likes to put his thoughts into miraculous stories and full of truth. In describing his philosophical thoughts, Ibn Thufail expressed his thoughts in a story entitled Hayy bin Yaqdzon.³ This type of research is Library Research (literature study) which is descriptive qualitative in nature, namely by examining the material objects of works, and sources of data taken and collected from books, writings and literature related to this research.

¹ Rusydie Anwar, *Pengantar Ulumul Qur'an dan Ulumul Hadits*, (Yogyakarta: IRCiSoD, 2015), h. 143

² Asmoro Achmadi, *Filsafat Umum*, (Jakarta: PT. Raja Grafindo, 2014), h. 31

³ Faruq Sa'ad, "Pengantar" *Ibn Thufail, Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 1

Ibn Thufail whose full name is Abu Bakr Muhammad bin Abdul Malik bin Muhammad bin Thufail al-Qaisi al-Andalusi. Born in Cadix, province of Granada, Spain in 506 H/1110 AD. Ibn Thufail belonged to the family of the prominent Arab tribe, Qais. In Latin he is known as Abu Bacer.⁴ His busy life in a government that was so dense made Ibn Thufail less productive in the world of writing. But there are several themes that he wrote, for example in the fields of medicine, philosophy and astronomy. Based on the records of Ibn Ruysd who became the successor of Ibn Thufail when he retired in 1882. Ibn Thufail actually wrote several works, including the *Risale-i Asrar al-hikmah al-Masyriqiyah* (Hayy bin Yaqdzon, *Rasail fi an-Nafs*, and *Biqa' al-maskunnah wa Al-Ghair al-Maskunnah*). However, these essays did not reach the next generations. Until now, only one work has come down to us, namely an article entitled *Hayy bin Yaqdzon*.⁵

When reviewing the story of Hayy bin Yaqdzon as a novel, what we will examine first is the story or story of the birth and origins of Hayy bin Yaqdzon. There are two opinions on the story of the birth of Hayy bin Yaqdzon, the first opinion says that Hayy was born right. He was born as an ordinary human being, his mother was the younger sister of the Maharaja in a kingdom. The kingdom located on an island in the Indian kingdom crossed by the equator.⁶

The second opinion states that Hayy was born in essence or naturally, he was formed directly from the ground. Hay comes from a lump of clay that has long been deposited in the bowels of the earth on the island of Wak-wak.⁷ The sources only disagreed about the origins of Hayy bin Yaqdzon's birth. Then they agreed when explaining the phases of Hayy bin Yaqdzon's life journey. The initial phase, starting from the period of nurturing, guarding and protecting the mother deer until little Hayy was seven years old. The second phase, begins with the death of the deer. He is looking for the cause of his mother's death, he dissects his mother's body to find the cause of his mother's death. The third phase occurs when Hayy discovers fire, from how to get it to how to use it. In the fourth phase, Hayy begins to study objects found in the natural world (creation), as well as the natural world (objects). The fifth phase, entered by Hayy whenever he observed objects on earth, Hayy changed the object of his research to planets and stars. Hayy started this phase when Hayy was 35 years old. At this age he has reached the maturity of thinking. According to him, the spirit is separated from the body or body. Hayy in the seventh phase, if he is able to contemplate or witness *Al-Wajibul Existence* continuously, then his soul will get happiness and safety.

⁴ Sirajuddin Zar, *Filsafat Islam*, (Jakarta: PT Raja Grafindo Persada, 2019), h. 211

⁵ Mas'udi, *Pemikiran Filsafat Ibn Thufail: Khazanah Pemikiran Filsafat dari Timur Asrar al-Hikmat al-Masyriqiyah*, (Jurnal Ilmu Aqidah dan Ilmu Keagamaan, 2015), Vol. 3, No. 2, h. 418

⁶ Faruq Sa'ad, "Pengantar" Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 2

⁷ Hadi Masruri, *Ibn Thufail: Jalan Penceraban Menuju Tuhan*, h. 46-47

Results and Discussions

Ibn Thufail's Ontological Dimensions

First, related to the first theory which states that Hayy bin Yaqdzon's origins were the result of the marriage of a king's younger sister to a friend of the king named Yaqdzon. Because the king was arrogant and conceited, he would not allow his younger sister to marry a man who did not fit the royal caste. But because of his sister's deep love, he was desperate to choose to marry the king's friend who had nothing. Not long after the marriage took place, Yaqdzon's wife became pregnant and gave birth to a handsome and handsome baby boy. However, when they remembered the cruelty of the king again, a sense of fear and anxiety arose that swept over them. This prompted the mother to protect her child at any cost, and the way the mother did this was to throw the child away so that the king could no longer find him. He first breastfed the baby until he was full and fell asleep. He surrendered to Allah for what would happen to his son in the future.

After surrendering everything to the all-loving and all-protecting creator, he washed away his son who was in a sea chest. The tide from the ocean immediately greeted him, the crate was tossed around until it was stranded on a remote island called Pulau Wak-Wak. This understanding is taken from Ibn Thufail's statement contained in the following quote:

“... The king had a sister who was very beautiful and beautiful. The King forbade his sister to marry except with a man who is equal to her.

The king had a friend named Yaqdzon. Yaqdzon married the king's brother secretly but legally according to the schools of thought prevailing at that time. Not long ago his wife became pregnant and gave birth to a handsome baby boy. The fear and anxiety that grips the soul forces the mother to put the baby in the crate after being satisfied with breastfeeding. He breastfed the baby until he was full and fell asleep.

After praying, he floated the coffin into the ocean. The high tide that only comes once a year immediately greeted him. ..., after the tide started to fall, the chest was stranded on an island that was not inhabited by humans...”⁸

Such is the creation of Hayy according to the first theory expressed by Ibn Thufail. It is not enough with the first theory alone, Ibn Thufail also reveals his second theory which is different from the concept in the first theory. In this second theory it is said that Hayy bin Yaqdzon was born naturally from a soil deposit. As for Ibn Thufail's statement, it is contained in the following quote:

“Meanwhile, pious salafus who believe that Hayy was born directly from the bowels of the earth say that deep in the middle of the earth on the island of Wak-wak, there is a lump of clay that has been deposited in the bowels of the earth for years.

⁸ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuban Rusa*, h. 135-137

Because it settles for too long, several elements such as hot and cold, dry and wet coalesce in the lump of soil. The opposing elements unite and mix and balance.

... Only soil deposits that are right in the middle of the earth contain elements that are more balanced and perfect. So that the elements contained in the mixture are similar to the elements contained in the body of a human child. It is at that time that the Spirit, which is God's business, enters into it.⁹

... When the time is perfect, with the help of the clay that settles around it, the sediment that has changed slowly begins to move. The membrane covering his body began to crack. The membrane was torn. It's like tearing the membrane that covers the baby in the womb when it's about to come out of the human womb. The ground around it was split because it was dry and hard.

When the baby came out of the ground which was split because of the dryness and heat, he cried like the cry of a baby born from a human womb. At the same time, a mother deer who was looking for her lost calf passed by."¹⁰

Second, the theory that this time states that Hayy bin Yaqdzon was born and grew naturally or directly from the bowels of the earth on a remote island called Pulau Wak-Wak. According to this theory, Hayy's birth came from a lump of clay that had settled in the bowels of the earth for years. Because it has been deposited for a long time, some of the elements in it such as hot, cold, dry and wet are united in the lump of earth, the elements are integrated and balanced with each other.

Soil deposits that contain elements that are balanced and perfect are those that are right in the middle of the earth. So that the elements contained in the soil deposits are similar to the elements contained in the body of a human child. Gradually the lump of earth that resembles the elements that exist in humans slowly begins to move. From within the soil sediment created something that resembles a bubble. And at that moment the Spirit which is God's business enters into it. The spirit is tightly attached to the little bubble, making it difficult to separate. Either from the senses or from a logical point of view, because basically the spirit is something that comes from God.

After the movements of the bubbles in the soil sediments are completed in forming all the shapes that are human-like, the soil sediments slowly begin to tear. The land that was around him began to split open and a baby like a human child emerged from the sediment of the soil. Because the baby came out of a splitting soil sediment, with dry and hot soil conditions, the baby also made a crying sound like the cry of a human baby who was born into the world. That was the process by which Hayy bin Yaqdzon was born into the world according to the pious salafus that was revealed by Ibn Thufail.

⁹ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 138-139

¹⁰ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 144-145

Material and Form

In essence, everything in the universe has a material element and form. The nature of things that exist in this universe includes material meanings and therefore additions. Ibn Thufail stated how important shurah (form) is, it is said that an object cannot be seen without form, and form cannot exist without something that embodies it. And that which manifests is referred to as the Fail (performer) who created everything in the universe. Such a thing is stated by Ibn Thufail in the following quote:

“Hayy really likes to pay attention to all things on earth. Both dead and living things. In essence, all objects on earth have two meanings. Namely the meaning of jismiyyah (object) and the meaning outside or accidental (additional meaning) for the object. The meaning is sometimes one, sometimes more than one. He noticed all the objects that exist on earth with various kinds of shura (shape). And what he first observed was the spiritual realm. Because the shurah (form) of the spiritual realm cannot be sensed with external senses. But it can only be sensed by using the internal senses. That is by using rational faculties...”¹¹

Based on the quotation above, the researcher understands that all objects, both inanimate and animate objects, have two meanings. Namely the meaning of Jismiyyah (object) and the outer meaning or accidental (additional meaning) for the object. Hayy pays attention to all objects with various shapes. Each object has its specialty that distinguishes one object from another. And each of these objects has a special function that cannot be performed by other objects.

About The God

God is the Fail (doer) who created everything in the universe. The nature of the essence or substance of God is not an object or something that has the properties of an object. God is something that is perceived as something that exists absolutely and that must exist. To emphasize this, the researcher takes Ibn Thufail's thoughts as stated in the following quote:

“Every time Hayy sees beauty, goodness, perfection, strength or virtues of objects in the universe, he thinks that all of them come from the abundance of Al-Fail chosen by Jallajalaluhu. All of that must have come from His purity and deeds. If so, God's Essence (substance) is much greater, more perfect, more thorough, more beautiful, better, more eternal than what is inherent in objects in the universe. God cannot be relied upon these things. He noticed all the qualities of perfection inherent in these objects. He sees that the qualities of perfection originate and return to the chosen Al-Fail. He is more entitled to these characteristics of perfection than objects that have perfect characteristics, objects that exist in the universe.”¹²

¹¹ Ibn Thufail, *Hayy bin Yaqdʿon: Manusia Dalam Asuhan Rusa*, h. 183

¹² Ibn Thufail, *Hayy bin Yaqdʿon: Manusia Dalam Asuhan Rusa*, h. 209

The figure of Hayy in this story always pays attention to everything, be it what happens to the earth or to the heavenly bodies. By always doing his hobby in finding out something, researching and doing experiments can lead Hayy to a very, very important knowledge. Hayy understands that there are Fails (actors) that make changes or creations.

Hayy can think and know the Fail or perpetrator based on what he sees and feels. When he sees the beauty, goodness, perfection, strength or virtues of objects in this universe, he thinks that all of them come from the abundance of Al-Fail. All of that comes from his purity and his actions. Nature and everything in it exists after the Fail.

Hayy knows that things in nature are the work of Al-Fail, so he begins to pay attention to Al-Fail's abilities. A feeling of awe grows over the wonders of His creation and the thoroughness of His knowledge. In this way, the substance of Allah as Al-Fail is far greater, more perfect, more comprehensive, better, more eternal than what He has created. The objects or everything that was created by Al-Fail or the substance of Allah is indeed very beautiful and perfect, but it will not be more beautiful and more perfect than something that creates or makes those things exist.

Arguments Proving the Existence of God

Motion Arguments

Ibn Thufail also emphasizes that the movers that move things are not in these objects. The driving force for natural movement is not an object, or something that contains elements of matter and properties of objects. Then the existence of the universe as a whole is driven by Fail (the actor) as a non-material mover. He is the Holy of Holies of Allah as Al-Fail who drives all movements. From the movement that occurs in nature is evidence of the existence of God. This kind of argument is conveyed by Ibn Thufail in proving the existence of God, this is stated in the following quote:

“So the mover or the one that drives these natural movements is not an object, not something that contains elements of matter or something that has the properties of objects. When he looked at the universe, he realized that the nature of matter's existence resides in its shura (form). Namely the capacity to produce a variety of movements. While the form (existence) of objects when viewed from matter is a weak existence and cannot be sensed. Then the existence of the universe as a whole is from its capacity to be set in motion by an immaterial Fail. A file that doesn't have the properties of an object. A file that cannot be sensed, or imagined. Holy God almighty. If the Mover is able to set the stars in motion with all kinds of motion without clash, without getting bored or lagging in the slightest, then the Mover is All-capable, All-mighty and All-knowing Fail.”¹³

¹³ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 204-205

Based on the quote, the author understands that Hayy came to the conclusion that the mover or what drives these natural movements is not an object, and also not something that contains elements of matter or something that has the properties of objects.

Material and Form Arguments

The attachment of objects to *shurah* (form) is a very important bond. The nature of an object will not be proven without form, and *shurah* (form) will not exist unless there is an act of Fail, therefore all objects when they want to show their form or existence as objects, they really need Fail. Fail is the beginning of the existence of objects, without its help all objects will not be able to show their form or existence. Ibn Thufail stated this as stated in the quote below:

“If the material of each object requires a *shurah* (form), because an object cannot be seen except by the presence of a *shurah* (form) that frames it, the nature of an object will not be proven without a *shurah* (form), then the *shurah* (form) will not exist unless with the actions of this Fail. In fact, if all objects are to exist, they really need Fail. Not a single object is able to show its existence without the help of Fail. Then this Fail is *illat* (cause) for all things in the universe. The Fail knows very well the object that needs it. Both the existence of the object is *hadith* (baharu), having previously been preceded by nothing or its existence not preceded by nonexistence (*qodim*).”¹⁴

Causal Arguments

Regarding the causal argument that everything in this universe has a cause, what substances or things make or cause the universe and everything in it. It is from the first cause that the effect of the cause will arise. This is stated by Ibn Thufail in the following quote:

“After that he began to pay close attention to some of the *shura* (forms) of objects he had studied before. From one *shurah* (form) to another *shurah* (shape). All *shurah* (shape) of that thing is new. And the *shurah* (shape) of these objects requires reformers or actors. After that he began to examine several substances, and several *shurah* (forms) of objects. According to him, the essence of matter and its *shurah* (shape) are nothing more than the capacity or power of the object itself to produce actions. For example, water. If he heats the water, his movement capacity will change. No more moving down. But he began to change the direction of his movement to go up. And this upward movement is suitable for hot water... He tested this theory on several *shurah* (forms) of objects. From these trials, he

¹⁴ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 206

concluded that actions that originate from the shurah (shape) of an object are not the essence of that object. However, this action is only because there are actors who do work based on the shura (shape) of the object.”¹⁵

From these quotations it can be explained the researcher's understanding of Ibn Thufail's thoughts contained in the quotations. Here it is realized that Hayy in finding out about the causes of the creation of an object always uses observation, research and experiments. He pays close attention to several forms of matter, from one form of water to another. The four elements he had observed were earth, water, air and fire. All shura (forms) of these objects are new, and such things definitely require reformers or actors. Hayy has conducted various tests, including water. As stated above, actions originating from the shura (shape) of an object are not the essence of the object. However, these actions exist only because there are actors who do work based on the shura (form) of the object.

The Order of Creation Argument

The existence of this nature certainly has a purpose, in the sense that this nature was created and arranged for a certain purpose. With the moon, stars, sun and also planets that are arranged very neatly and orderly, of course, there is an extraordinary order of creation. Hayy is also always aware of this. This statement is supported by Ibn Thufail in the quote contained below:

“... He began to pay attention to the heavenly bodies. Namely the planets and stars. The movements of the stars and planets are very orderly and directional. The heavenly bodies run regularly. All planets are encrusted in crystalline form, or translucent, like gems, thin and shining. Will not be damaged or changed. The celestial bodies must have a substance (substance) other than the object. And with that essence (substance) he knows Al-Maujud, which is obligatory.”¹⁶

Hayy had previously made many observations on objects on earth and in the natural surroundings. But this time he focused on his visions and observations of the heavenly bodies. He began to pay attention to the sky, the stars, the movement of the stars, and also the very orderly and directed movements of the planets. For Ibn Thufail nature is very neatly arranged, these objects have a essence or substance other than the object. The order that occurs in the universe is of course not regular or occurs by itself. There must be a substance, essence, or agent that carries out this order. The more orderly and systematic everything that exists in this universe, the more it is necessary to have a very effective and very good designer. Therein lies the essence that can be used to know or know Al-Maujud, which is obligatory to exist as the designer of all existing order and beauty.

¹⁵ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 192-193

¹⁶ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 220

The Epistemological Dimension of Ibn Thufail

Intellectual

In this case Ibn Thufail in his thoughts to gain knowledge also uses reason. This can be seen when Hayy dissected her mother's body and found out what caused her mother to die. This was stated by Ibn Thufail in the following quote:

“... It looks pensively at itself ...¹⁷ It observes and examines the outer limbs of its mother. But he didn't see anything that could hinder the mother's movements ...¹⁸ Hayy decided to cut open the mother's chest and examine what was inside the chest ...¹⁹ ... From those studies he understood that each type of animal, even though the limbs were very many, various forms and movements, but all the limbs are moved by one Spirit which is the source of life for all the limbs of the animal ...²⁰ ... And when the Spirit as a whole comes out and leaves the animal's body, or just disappears, or is released, then the whole body becomes corrupted. All activities stopped completely. If this happens, then the body will move from one phase, the living phase to the next. That is from life moving to the phase of death.”²¹

From this quote the researcher understands that Hayy can gain knowledge by using his rational mind. It was seen when his mother died when Hayy had tried with all his might to call his mother, he screamed loudly to call his mother in the hope that the mother would wake up again. But it was in vain, the mother was also unable to move as before. Then Hayy pensively looked at herself, she thought about how to restore the movements that are usually carried out by the mother.

Hayy observed the mother's external body, but she also did not find any obstructions there. After that Hayy performed surgery on the mother's body, she examined what was in the chest. Is there something in it that makes the movement stop. He dissected and examined the chest carefully, his rational mind was slightly aware of the cause of death. He realized that all the movements and attitudes that had been shown by his mother had come from something that left the body. Not from this broken body, the body is just a tool.

Hayy's mind became erratic, each of her thinking about something that came out of

¹⁷ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 153

¹⁸ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 153-154

¹⁹ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 156

²⁰ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 168

²¹ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 170

her mother's body. He continued to make observations, research and experiments until he got an enlightenment. From the research that had been done, he understood that every animal, even though there are many limbs, with various forms and functions, but all of these limbs are moved by a Spirit which is the source of life for all animal limbs.

Members of the body that are not flowed by the Spirit will make the activities of those limbs stop completely. It is like an obsolete tool that is no longer used. when the Spirit as a whole comes out and leaves the animal's body or just disappears and is released, the whole body will be damaged. All activities will stop completely. If that happens, then the body will move from one phase to the next, namely from life to death.

That is the knowledge that Hayy bin Yaqdzon obtained during his observations, experiments and research with the aim of finding out why the mother's body was no longer able to move. Based on observations, experiments, research and by using rational reasoning, he can uncover the secret of his mother's death.

The five senses

In this case Ibn Thufail illustrates that Hayy also uses his five senses in gaining knowledge. Hayy has made various kinds of observations, research and experiments using his five senses. The first was when Hayy found out about fire. This matter is confirmed by Ibn Thufail with a statement in the following quote:

“Several times I witnessed a burning fire burning the qolakh forest (sugar cane that was still wet) because of the friction of the leaves. When witnessing the burning process, it appears that the wood affected by the fire is damaged and burning. From those woods created something that was not there before. He stopped and began to observe the burning process because he was amazed by what he witnessed... The feeling of amazement, courage, strength that God created in his soul and high curiosity pushed him to reach out. He wanted to catch and hold the fire. He wanted to take even a little.²²

When he stretched out his hand, the fire immediately greeted and tried to burn him. He was shocked and tried to pull his hand from the flames, he was unable to catch and hold the fire...²³

Based on these quotes, researchers can understand that Hayy has indeed witnessed a lot of various kinds of phenomena that exist in this universe, where based on phenomena that are caught by his five senses it can lead to knowledge. Hayy has seen fires burning and burning sugarcane forests which are still wet several times. Hay watched as the flames burned whatever was nearby. He witnessed how the fire could damage the wood or objects

²² Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 163-164

²³ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 164

that were around the fire, so that something was created from the fire that did not exist before. Hayy observed the burning process and he was amazed by what he saw.

As a human being who has a very high sense of curiosity, and on the basis of his admiration for what he sees. He dared to use the strength that Allah created in him to stretch out his hand towards the blazing fire. A feeling arose in him to hold the fire, he wanted to take it even just a little bit. But when he stretched out his hand towards the fire, he suddenly felt something hurt him deeply, his hand felt hot and burning. Hayy immediately pulled back his hand and he didn't manage to catch or hold the fire even just a little. By using her senses of sight and touch, Hayy could tell that fire had a burning sensation that would burn if it came in direct contact with the human body. With this experience based on the five senses, he no longer wants or tries to hold and touch the fire directly.

Intuition

Apart from using reason and the five senses, intuition is a means or way of gaining knowledge. To find out how to get intuition to arrive at the highest essence, here Ibn Thufail conveys his thoughts as stated in the following quote:

“... he began to think about how to carry out musyahadah in a bil-f’l (actual) way. Musyahadah that goes on and on without stopping. In order to always think of Al-Maujud all the time. Does not look away even though there is an object that flashed in front of his eyes. Or his ears hear animal sounds. Or his delusions crossed by shadows. Or one of the limbs hurts. Hungry. Thirsty. Cold. Hot. Or want to relieve oneself. So that he could clear his mind. Eliminate everything that interferes with his concentration in musyahadah.²⁴

He tried hard to negate himself by purifying musyahadah (witnessing) Al-Haq. Until he gets what he wants.”²⁵

From these quotes, the author can understand that to gain knowledge by using intuition is not something that does not need to be fought for. Hayy is constantly thinking about how to actually carry out musyahadah, that is, continuously without stopping so that he always thinks about Al-Maujud, which is obligatory. Hayy must try hard to maintain musyahadah, he gets rid of all obstacles that can interfere with his concentration in musyahadah.

Hayy always tries hard to eliminate himself by purifying musyahadah, until he arrives at an intuition or the highest musyahadah regarding Al-Haq. When he and all that is on this earth become extinct, then what is seen in the vision is only Al-Wahid (the One and Only), Al-Hayy (Supreme Life) and Al-Qoyyum (governing His creatures and on It was then that he witnessed something he had never seen before.

²⁴ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 218

²⁵ Ibn Thufail, *Hayy bin Yaqdżon: Manusia Dalam Asuhan Rusa*, h. 241

The long journey that Hayy has undertaken has brought him to the natural essence of *istighrok* (drowning) and has made a perfect self-abnegation until he arrives at the essence of *Wusul* (until). Hayy can see the highest planets that have no form, see a substance that is detached from matter, that substance is not Allah. Not the same planet or another planet. It looks like the essence of the sun seen in a thick mirror that can reflect light. That substance is not the sun, not the mirror and not both.

Ibn Thufail's Axiological Dimension

Ethics Against God

As for Ibn Thufail's ethics towards God, it can be seen through the figure of Hayy bin Yaqdzon, namely when Hayy realized that he had special features that other animals did not have. It is then that he tries to acquire the qualities that are Necessary. Hayy tries to have His attitude and morals, imitate His actions, carry out all His wishes, is willing to be born and inner with all His decrees, and must be happy with Him even when His decrees torment his body and make him hurt. . This is stated by Ibn Thufail in the following quote:

“... He sees himself as having to acquire the Necessary *Al-Wajib* attributes, which he finds everywhere. He must also have His character and character. He must imitate His deeds. Carry out all His wishes. Receive His commandments. Willing with all His decrees, willing both physically and mentally. He must be happy with Him, even though all His decrees torment his body. And made him hurt. Even if the body were to completely annihilate.”²⁶

This led Hayy to do the things he had to do in order to follow and resemble *Al-Maujud*, which is obligatory.

Ethics Against the Environment

Hayy bin Yaqdzon, who has been stranded since he was a baby and lives on a remote island, is of course no longer surprising if the actions that he often does in his daily life are inseparable from his surroundings. Hayy himself often pays attention to everything around him, he sees plants, animals, trees, rocks and much more. And when he saw plants that didn't get sunlight because something was blocking them or other plants were hurting him or the plants were dry and withered, Hayy moved from within his heart to remove those obstacles. The character that has been firmly attached to the soul, makes Hayy always do good deeds. He will move or cut plants from other plants that hurt him without hurting other plants. And he will also water the withered plants to be fresh again.

Every time his eyes see animals that are tortured by other animals or wild animals, trapped, hit by thorns, fallen, injured, hungry or even thirsty, Hayy will instruct these animals

²⁶ Ibn Thufail, *Hayy bin Yaqdzon: Manusia Dalam Asuhan Rusa*, h. 226

to eliminate the suffering they are experiencing as much as possible. Likewise, what Hayy did when his eyes saw water flowing to moisten plants or quench the thirst of animals, but the water was blocked by something so that it could not flow as usual. So Hayy will immediately remove those obstacles, whether those obstacles are in the form of rocks, or because of cliffs and landslides, she will immediately remove these obstacles. He always performs such actions. It can be seen that Hayy's moral actions are as stated in the discussion, while the discussion is the author's understanding based on the quotation below:

“Whenever his eyes see plants that don't get sunlight because they are blocked by something, other plants hurt him, or those plants dry up to the point of withering and are about to die, he will remove these obstacles. He will remove or cut the plant from plants that hurt him or hurt other plants. He will also water the wilted plants until they are fresh again.

And whenever his eyes saw wild animals, caught by thorns, fell injured, hungry or thirsty, he would take care of the animals by relieving their suffering as much as he could and giving them food and water.

And when his eyes see water flowing to moisten plants or quench the thirst of animals, and the water is blocked by something so that it cannot flow again, whether the obstacle is a rock that has fallen there or a cliff or rock that has fallen in the stream, then he will eliminate or get rid of those hindrances.”²⁷

Social Ethics

Hayy is used to growing up in a very remote island environment and there are no other humans besides Hayy in it, one day she went to another island where many people or rather the majority of the population on the island are humans and it turns out that Hayy still does something with ethics or morals the good one.

At first, Hayy's purpose in coming to the opposite island, which was called the island of Al-Ma'murah, was to provide knowledge about what he had previously obtained. He wanted to tell them about the Essence of Al-Maujud as a Fail that is Obligatory and that created everything in this universe. It turned out that what Hayy had hoped for did not go according to plan, the people there did not believe in what Hayy had said. So they really hated Hayy and they no longer wanted to listen to everything Hayy had to say to them. Hayy has been doing introspection on herself, she is thinking whether there is something wrong with her so they can't accept what she said. But once again it is true, that it was not Hayy's fault. It's just that they are too godly lust so they disavow and far from the right path.

The incident that had happened did not make Hayy angry or do something rude to them. Hayy still treated them gently, she still conveyed what she wanted to convey day and

²⁷ Ibn Thufail, *Hayy bin Yaqdhan: Manusia Dalam Asuhan Rusa*, h. 234-235

night. The good ethics that can be seen from how Hayy treats them, the writer takes based on the following quotation:

“None of that did not shake Hayy’s determination. He still treats them gently. He explained what he wanted to convey day and night.”²⁸

Hayy’s efforts in such a way turned out to be fruitless. The weakness of their souls has kept them from accepting the truth. then Hayy felt that she could not force or do anything else for them to believe in the truth. Finally Hayy and Isal decided to return to Wak-wak Island.”²⁹

The ethics taught by Ibn Thufail as practiced by Hayy, that Hayy always does good to the people around him even though he himself is not treated well by others. There is a big soul in Hayy, even though the actions she expects are not in accordance with what she wants, she remains tolerant and patient.

Conclusion

Ibn Thufail’s philosophical thoughts contained in the story of Hayy bin Yaqdzon can be seen through three main aspects, namely from the aspect of ontology, epistemology and also axiology. In the discussion of ontology the researcher can conclude that Ibn Thufail describes the nature of Hayy bin Yaqdzon’s form in two forms, the first stated that the essence of Hayy’s being was a human child born as a result of human marriage, and the second stated that Hayy was born naturally, he is a creature of God but not a human child. Apart from that, Ibn Thufail also stated that everything or everything that exists in this universe has two meanings, namely the element of matter and form. Then everything that exists essentially comes from the Fail essence that is obligatory to exist, namely God.

Regarding the epistemological aspect related to the source of knowledge, Ibn Thufail describes that the source of knowledge can be reason, five senses and intuition. However, in this case, Ibn Thufail emphasizes that the nature of the highest knowledge can be obtained by using intuition. Regarding the axiological aspect, the researcher can conclude that Ibn Thufail has at least taught three ethics, namely ethics towards God, ethics towards the environment and ethics towards social society.

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ISSN (O)



E-ISSN (P)

