



## Rationality, Spirituality, and Social Well-Being in the Thought of Ibnu Tufail

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### Abstract

This study examines the political thought of the Andalusian philosopher Ibn Tufail, whose seminal work Hayy ibn Yaqzan presents a philosophical discourse on the potential of human rationality in shaping societal welfare. Using a qualitative, hermeneutical approach, this research analyzes the conceptual framework underpinning Ibn Tufail's perspectives on politics, economy, and spirituality. The findings suggest that Ibn Tufail's political philosophy emphasizes the centrality of individual rational faculties in guiding human behavior, ethical conduct, and the organization of the polity. His narrative of Hayy, a self-taught man who develops a sophisticated understanding of the natural world and social dynamics through the power of reason alone, serves as a thought experiment to demonstrate the sufficiency of human intellect in attaining societal well-being. Furthermore, the study highlights Ibn Tufail's views on the management of scarce economic resources and the importance of aligning individual pursuits with the collective welfare. His ideas on the harmonious integration of material, intellectual, and spiritual realms provide a holistic framework for governing a just and prosperous society. The insights gleaned from this research contribute to a deeper understanding of the philosophical foundations of Ibn Tufail's political thought, which can inform contemporary discussions on the role of reason in addressing challenges in governance, social policy, and community development. The study also underscores the continued relevance of this Andalusian thinker's perspectives in the ongoing discourse on the relationship between the individual, the state, and the pursuit of the common good.

**Keywords:** rationality, spirituality, social, ibnu Tufail

### Abstrak

Penelitian ini mengkaji pemikiran politik filsuf Andalusia Ibnu Tufail, yang dalam karya monumentalnya Hayy ibn Yaqzan menyajikan wacana filosofis tentang potensi rasionalitas manusia dalam membentuk kesejahteraan masyarakat. Dengan menggunakan pendekatan kualitatif-hermeneutis, penelitian ini menganalisis kerangka konseptual yang mendasari perspektif Ibnu Tufail tentang politik, ekonomi, dan spiritualitas. Temuan menunjukkan bahwa filsafat politik Ibnu Tufail menekankan sentralitas fakultas rasional individu dalam membimbing perilaku manusia, etika, dan organisasi sistem politik. Narasi tentang Hayy, seorang manusia yang belajar sendiri dan mengembangkan pemahaman canggih tentang dunia alam dan dinamika sosial melalui kekuatan akal semata, berfungsi sebagai eksperimen pemikiran untuk mendemonstrasikan kecukupan intelek manusia dalam mencapai kesejahteraan masyarakat. Lebih lanjut, studi ini menyoroti pandangan Ibnu Tufail tentang pengelolaan sumber daya ekonomi yang langka dan pentingnya menyelaraskan tujuan

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individual dengan kesejahteraan kolektif. Ide-idenya tentang integrasi harmonis antara ranah material, intelektual, dan spiritual menyediakan kerangka holistik untuk memerintah masyarakat yang adil dan makmur. Wawasan yang diperoleh dari penelitian ini berkontribusi pada pemahaman yang lebih mendalam tentang landasan filosofis pemikiran politik Ibnu Tufail, yang dapat menginformasikan diskusi kontemporer tentang peran akal budi dalam mengatasi tantangan dalam tata kelola pemerintahan, kebijakan sosial, dan pembangunan masyarakat. Studi ini juga menekankan relevansi yang berkelanjutan dari perspektif pemikir Andalusia ini dalam wacana yang sedang berlangsung tentang hubungan antara individu, negara, dan pencapaian kebaikan bersama.

**Katakunci:** rasionalitas, spiritualitas, sosial, Ibnu Tufail

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## Introduction

Politics is the effort of citizens in exercising their government to jointly realize goodness, harmony and justice. However, political will can also be interpreted as the will of the ruler, as the rules are determined in the hands of the ruler. With a good political system, ruler and society will be in harmony. Just as we want to build a two-story building, even if there are two stories, the foundation must be stable. Therefore, it would be impossible and useless if we build a 15-story building with only a foundation on the second floor. In politics and government, we can describe it as body parts, head, hands and feet have their respective functions and complement each other. And it is inconceivable that if all body parts were of the same type, goodness, beauty and harmony would not be felt, especially in political government affairs.

Ibnu Thufail is an important person, figure and Spanish Neoplatonic Muslim philosopher who lived during the reign of the Al-Muwahidin dynasty.<sup>1</sup> Ibnu Thufail provides an overview of a social life that changes the way of thinking, with the main aim of showing what the human mind can achieve without the help of a divine part outside of his mind. Which with this mind imparts knowledge and acceptance of ideas as well as the tendency to continuous search.

Understanding social phenomena in Islamic political economic philosophy, which places greater emphasis on the concept of human management. To achieve economic goals, improving human management (subjective) is no less important than the scarcity of goods (objective), which is the basis of today's economy. The relationship between human behavior, ethics and politics is very closely related when it comes to explaining societal achievements for well-being, which is the main goal of

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<sup>1</sup> Fuji Rahmadi P, "Dinasti-Dinasti Kecil di Afrika: Murabithun dan Muwahhidun", *Jurnal Pancabudi*, Volume 13, Nomor 1, 2020, 68.

economic philosophy. Rationality plays a very important role in governing human behavior and morality.<sup>2</sup>

In this article, the author focuses on the political thought of Ibnu Thufail in his work *Hayy bin Yaqzan*. This research uses a descriptive qualitative methodology. Using literature and library studies from previous studies. This research uses the concept of rationality expressed in the story of *Hayy bin Yaqzan* to achieve well-being in the field of politics, economics and tranquility. We hope that this writing is an example of the application of well-being in this era.

### **Biography and Thoughts of Ibnu Tufail**

Ibnu Tufail or his real name is Abu Bakar bin Abdul Malik bin Muhammad bin Muhammad bin Thufail Al-Qaisi Al-Andalusi. Westerners usually call him "Abubacer". He was born in the year 1105 M. in the city of Guandix. One of the fertile valleys of a small town in Spain about 60 km north of Granada and belongs to the famous Arab tribe of Qais Ailan which spread throughout North Africa and Andalusia.<sup>3</sup> At that time Granada was under the rule of the Kingdom of Al-Muwahhidun which had its headquarters in Morocco. When he breathed his last in 1185 M.<sup>4</sup>

Ibnu Tufail was small and the condition of his family was not in the history books, but his life began to be in the history books when he grew up and studied in the city of Granada. Ibnu Thufail grew up under Ibnu Bajjah, a great scientist with many skills. Ibnu Tufail studied various fields of science such as mathematics, astronomy, Arabic literature, philosophy, astronomy and medicine and became a great scientist, philosopher, doctor, religious expert, politician and writer who mastered the science of law and education to the point of being the second most important Muslim (after Ibnu Bajjah) in the West.

Ibnu Thufail, with his phenomenal work *Hayy bin Yaqzan*, appears as a logical thinker, lover of harmony, logical, honest and independent. With Enneagram type 5W4, who is a curious, creative and calm person. In his work, he represents the figure of *Hayy*, who is ISTP, with the figure of *Deer*, who is ESFJ. The ISTP type is a person who is willing to work hard, is active and likes to engage with the environment while

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<sup>2</sup> Syamsuri, Syofi Aruni Mafaza, Imam Kamaluddin, "Strategi Dalam Menciptakan Falah Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab *Hayy Bin Yaqzan*". *Malia: Jurnal Ekonomi Islam*, Volume 12 Nomor 2, 2021, 216.

<sup>3</sup> Syamsuri, Syofi Aruni Mafaza, Imam Kamaluddin, "Strategi Dalam Menciptakan Falah Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab *Hayy Bin Yaqzan*". *Malia: Jurnal Ekonomi Islam*, Volume 12 Nomor 2, 2021, 211-212.

<sup>4</sup> Asep Sulaiman, *Mengenal Filsafat Islam* (Yrama Widya: Bandung, 2016), 93.

observing his surroundings to find practical solutions. As we learn in his story, Hayy is a character who always wants to know everything until he finally discovers the essence of himself, the balance of nature and how to deal with the Caliph.

Thus, the attitudes and characteristics reflected by Hayy bin Yaqzan cover all aspects of human behavior, ethics and politics that must serve as a basis for man to achieve true prosperity. Apart from the growth and development of Ibn Thufail, which are not recorded in history, the conflict during the Renaissance in Europe had a great influence on the personality of Ibn Thufail, who, if one looks at him, was an INTP. Because in the context of Ibn Tufail's political thought related to politics, he stood out with his famous work amidst his busy duties as an advisor and other functions performed during the reign. However, religion, ethics, economics and politics remained Ibn Thufail's concern.

Initially he was a doctor and, due to his fame, he became the secret treasurer of the city judge, then he was appointed by Prince Abi Said as a secret official in the region of Tangier. He was appointed as the personal secretary of the governor of Granada. Later he was transferred to the position of personal secretary of the governor of Ceuta. Due to the fame of his name, Abu Ya'qub Yusuf Al-Manshur, the caliph of the Muwahhidin dynasty, appointed him as the personal physician and vizier of the caliph. Even the caliph asked Ibnu Thufail to explain the books of Aristotle to him. But he suggested Ibn Rushd, one of his students, to do the task.<sup>5</sup>

In addition, the Sultan of the Muwahhidun al-Mu'min dynasty also entrusted Ibnu Ali with Ibnu Thufail as a minister until he became the governor of the Sabtah and Tohjah regions of Morocco. When he was old, he asked to resign from his post. Although he was relieved of his post, even after the death of Caliph Abu Ya'kub and his replacement by his son Abu Yusuf Al-Mansyur, the recognition of Abu Ya'kub still went to Ibnu Thufail. Although he held an important and influential position, Ibnu Thufail did not separate himself from scientific activities. He still spends a lot of time reading, writing and trying to explain how people have the potential to know God by exploring their environment and surroundings.

In the book Hayy ibn Yaqzan, Ibnu Thufail tried to compile a system of ideas based on the development of thoughts related to people, reason and God. For this, he has used the figure of Hayy ibn Yaqzan, who lives on an island in Ecuador, as a representation of the mixture of four important elements of life, namely heat, cold, dryness and moisture, with the soil. Consider that the upper layers of air are colder than the lower ones. Since the location of a high mountain is colder than the coast due to low temperatures, even though the location is closer to the sun.

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<sup>5</sup> Shafie Abdul Rahman, *Cendikiawan Islam*, Percetakan Zafar Sd. Bhd.: Malaysia, 2011), 171-173.

It is said that the figure of Hayy lives in isolation and can survive with the guidance of reason and the help of the five senses. So that it becomes a logical and critical figure in the revelation of facts, life and its true meaning. When one looks at nature, one realizes that it is something new and ordained by the only and almighty God.<sup>6</sup> Meanwhile, one understands in man that there is a mind which is the source and principle of his life on this earth. Apart from this, it is described in the work of Hayy ibn Yazqan that there is a large section of society which is lazy and easily influenced by existing values or beliefs without wanting to discuss or think about them. In such cases, revelation is sent to people to strengthen reason.

Revelation comes in the form of inspiration which Allah has implanted in the hearts of His Messenger in the form of knowledge and true knowledge. The same applies to the revelations which were sent in the form of dreams by the true prophets and apostles. For example, Prophet Ibrahim dreamed of massacring his son Ismail. As Allah says:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبْنِيَ لِي فِي الْمَنَامِ أَنِّي أَدْبَحُكَ فَأَنْظُرُ مَاذَا تَرَى قَالَ يَا بَتِ أَفَعَلَ مَا تَوَمَّرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

*Then when the boy reached the age when he was ready to work with Ibrahim, Ibrahim said, "O my son, I saw in a dream that I slaughtered you." So think what you think! He replied, "O my father, do as you are commanded; God willing, you will find me among the patient people. [As Saffat:102]*

For Ibnu Tufail, even if a person lives in isolation on an island, far from the society, he will still be able to attain perfection so that he will be ready to receive the rays of God's knowledge.

### Books On Compositions

Historians state that Ibnu Tufail has works in various fields. But the most famous one currently is Hayy bin Yaqzan, besides *Murajaat wa Mabahis* and *Al-Arjuzah fi At-Tib*. In fact, the title of Ibnu Thufail's philosophy book is very long: *Hayyu Ibnu Yaqzan Fi Asraril Hikmah al-Masyriqiyyah, Istakhlasha-Min Durari Jawahiri al-Fadhilur-Ra'is Abi' Ali Ibnu Sina al-Imam al-Failasuf al-Kamil. al-'Arif Abi Jaafar Muhammad bin Tufail*.<sup>7</sup>

Al-Marakusyî stated that *Risalah Fi an-Nafs* is still written in the handwriting of Ibnu Tufail and also contains several verses on medicine, while the existence of

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<sup>6</sup> Mas`udi, "Pemikiran Filsafat Ibnu Thufail: Khazanah Pemikiran Filsafat dari Timur Asrar al-Hikmat al-Masyriqiyyah", *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Volume 3, Nomor 2, 2015, 429.

<sup>7</sup> Asep Sulaiman, *Mengenal Filsafat Islam* (Yrama Widya: Bandung, 2016), 94.

others is unknown. Abu Ishaq Al-Bathruji Al-Falaky, a student of Ibn Tufail, said that Ibn Tufail discovered the latest astronomical system found by the Greek astrologer Ptolemy.

Abdul Wahid al-Marakasy reports that Ibnu Thufail narrated many books written by himself in the fields of philosophy, psychology and poetry. Miguel Casiri mentions two works that still exist: *Risalah Hayy Ibnu Yaqzan* and *Naskhah Asrar al-Hikmah al-Mashriqiyyah*. According to Ibnu Khatib, there are two books in the field of medicine that are said to be the work of Ibnu Thufail, written by two of his students and presented to Ibnu Thufail. The two books are titled *Kitab al-Hai'ah* by Al-Batruji and *Fi al-Buqa' al-Maskunah Wa al-Ghair al-Maskunah* by Ibnu Rushd. Ibnu Abi Ushaibia'ah discussed the background of Ibn Rushd and mentioned that the name of Ibnu Thufail's book is *Fi al-Buqa' al-Maskunah Wa al-Ghair al-Maskunah*. Ibn Rushd also said in his book *Ilahiyyat (Theology)*, Book 12 that Ibn Thufail had a very great and deep thought.

Abu Ishak al-Batruji mentions in one of his treatises on the science of astronomy that Ibnu Thufail has a vision of the science of astronomy which is very suitable for overcoming problems and understanding views on astronomy. *Hayy Ibnu Yaqzan's* philosophical book was translated into Latin by Edward Pocoke, *Philosophus Autodidactus*, and first circulated in the West in 1671. The first English translation was written by Simon Ockley and published in 1708. His novel was translated into Latin and English. The translated novel later inspired Daniel Defoe to write "*Robinson Crusoe*", which is also about the desert and is also the first novel in English. This novel is also inspired by the *tabula rasa* concept developed by John Locke, a student of Pococke, in "*An Essay Concerning Human Understanding*".

*Hayy Ibnu Yaqzan*, which means "Life of the Child of Consciousness" and is known in the West as *Philosophus Autodidactus*, has gone down in history as one of the most valuable works ever produced in the field of philosophy. The amazing writings of Ibnu Thufail are also considered as his symbol of "Eastern wisdom". This book is inspired by Ibnu Sina (Avicennaism) and Sufism mentions some essays of Ibnu Thufail related to physical philosophy, metaphysical philosophy, psychology, etc. But it was the work of *Hayy Ibnu Yaqzan* that reached the present day society.

Ibnu Thufail, in his work, tries to reveal the problem and relationship between man, reason and God. Someone who never met his parents. But nature gave him a deer that suckled and fed him. As an adult, he turns his gaze to the things around him. Here he began to talk about the events and mysteries of the changes that took place around him. Starting from the assumption that there are hidden reasons behind the existing world that create, shape and organize it. *Hayy bin Yaqzan* was always

discussing and analyzing something until he was able to realize that man's happiness and misery depend on his relationship with God. With the character "Hayyand"; In this way, Ibnu Thufail managed to give an interesting description and contribute to the understanding of his philosophical thought.

Ibnu Thufail lived almost at the same time as Ibnu Bajjah. Therefore, he readily accepts the philosophical views of Ibnu Bajjah, al-Farabi and some other Islamic philosophers. According to some researchers and thinkers, Ibnu Thufail was greatly influenced by the philosophy of Ibnu Bajjah, as can be seen in the middle of the book *Hayy bin Yaqzan*, which contains many interpretations found in the book *al-Mutawwahid*, that is, related to a perfect human being. Living in an imperfect city where some people are alone to achieve happiness in life. In this book, Ibnu Bajjah defended the writings of al-Farabi and Ibnu Sina.<sup>8</sup>

Nevertheless, Ibnu Thufail did not fully accept this understanding but critically examined it by adhering to logic in revealing the reality of nature and human life. In which he did not withdraw or isolate himself as some other philosophers did. On the other hand, he actively participates in affairs of society and takes an active part in government and state affairs. He carried out this activity until his last breath.

### **Analysis of the The Political thought of Ibn Tufail in the work "Hayy ibn Yaqzan"**

The political thought of Ibnu Tufail is reflected in his famous work titled "Hayy ibn Yaqzan" which seems to defend morality and ethics. In this work, Ibnu Tufail describes the life of a man living on a remote island and develops his philosophical understanding of the universe, morality and the ideal government. Although it is not explicitly about politics, this work reflects Ibnu Tufail's political thought on the importance of a wise leader and a government based on moral principles and wisdom.

Ibnu Tufail's political thought is found throughout the narrative "Hajj ibn Yaqzan" and not just in certain chapters. The work as a whole presents ideas about the lives of individuals seeking an understanding of the universe, morality and the ideal government. However, his work presents a political concept throughout the narrative that relates to moral principles and justice. The thoughts and works of Islamic figures, especially in the field of philosophy, are naturally greatly influenced by the socio-cultural and political conditions of their time as well as previous times. Because thought is a cultural product of a society in which a person lives, grows and grows up.<sup>9</sup>

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<sup>8</sup> Abdul Kohar, "Politik Islam: Analisis Pemikiran Ibn Bajjah Dalam Kitab Tadbir al-Muwahhid", *Politea: Jurnal Politik Islam*, Volume 3, Nomor 1, 2020, 75.

<sup>9</sup> Asep Sulaiman, *Mengenal Filsafat Islam* (Yrama Widya: Bandung, 2016), 97.

During the Umayyad era, in the Middle Ages, Islam triumphed in Spanish Córdoba, at which time Córdoba became one of the centers of world civilization. The culture of art, literature, philosophy and science developed there. Many great Islamic personalities were also born there. Such as Ibn Bajjah, Ibn Masarra, Ibn Arabi, Ibn Hazm, ash-Syathibi and many other figures. As Abed al-Jabiri said, these personalities succeeded in promoting a tradition of critical thinking based on a structure of demonstrative reasoning (nizham al-aql al-burhani) or what is known as "burhaniand".

In fact, the tradition of philosophical thought has been implemented since the establishment of the Umayyad dynasty. Other scientific traditions such as Syariand#039;ah (Fiqh), mysticism (Sufism) and enlightenment (Israqi) also continue to develop. Although at this time the relationship between Sharia and philosophy began to differentiate, for example in the state.<sup>10</sup> Scientific traditions such as these would later influence the thinking of Ibn Tufail. However, this scientific development experiences ups and downs depending on the political situation of the respective government.

Intellectual activities in the fields of philosophy and science gained full attention during the time of Caliph al-Hakam al-Mustanshir Billah (961-976 AD), son of the first Caliph Abdurrahman ad-Dakhil. During this period, it could also be said that scientific transmission from East to West flourished. Since there were no longer enough places to accommodate students after the establishment of scientific institutions, Muslim scholars from the West migrated to the East, namely from Egypt, Syria, the Hijaz, to Baghdad, to study. Al-hakam is very fond of science, both Sharia and philosophy. He was even ready to bear the expenses of the expeditions to various countries.

History says that this golden age did not always last long as there were power struggles during the 9th-12th centuries.<sup>11</sup> After he was replaced in power by al-Hakam's son, Hisyam al-Muand#039;ayyid Billah. Because it was more inclined towards knowledge of Sharia and anti-philosophy. Eventually, intellectual activities came back into fashion and philosophical teachings were again labelled as heretical. Although the circumstances were very unfavorable, the activity of following philosophy was carried out in secret. Until the final establishment of the al-Muwahhidin dynasty, where under the reign of Abu Yaand#039;qub Yusuf al-Mansur

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<sup>10</sup> Aksin Wijaya, *Teori Interpretasi Al-Qur'an Ibnu Rushd: Kritik Ideologis-Hermeneutis* (Kalimedia: Yogyakarta, 2017), 343.

<sup>11</sup> Hakim Javid Iqbal, "Konsep Negara dalam Islam", in *Masalah-Masalah Teori Politik Islam*, ed. Mumtaz Ahmad (Mizan: Bandung, 1993), 65.



(558-580 AD), philosophy came to light. During this period, Ibn Tufail spent his life studying philosophy. His closeness to the ruler, even his trust as a doctor and personal advisor to the Caliph, led to philosophical activities being accepted again. But only within the palace or restricted to the elite.

Society still considers philosophy as a heretical doctrine and contrary to Islam. In this unfavorable situation, Ibnu Thufail continued to deepen his knowledge until his work "Hayy ibnu Yaqzhan" was born. From this it can be concluded why Ibnu Tufail uses symbolic language in his work. With a simple language, it is expected that society will easily understand philosophy and sooner or later accept it as a scientific study. Also as a way of thinking and seeing life. In the writings of Nadhim Al-Jisr in the book *Qissat Al-Iman* quoted by Ahmad Hanafi, it is mentioned that Ibnu Thufail wanted to present the truths with various goals to be achieved that would bring philosophy into line with syara'. The purpose is as follows:

- a. The sequence of the ladder of enlightenment (knowledge) that the mind takes, from specific sense objects to universal thoughts.
- b. Without any teaching or guidance, the human mind can know the existence of God by exploring His signs in His creatures and by putting forward arguments for His existence.
- c. The human mind sometimes experiences inertia and inability to present the arguments of the mind when it wants to describe absolute originality, infinity, time, qadim, huduts (new) and other similar things.
- d. That reason reinforces the antiquity of nature or its newness, but also the persistence of belief is one, namely the existence of God.
- e. Humans can know with their intellect the basics of priorities and the basics of morality, which are practical and social. Apart from subordinating the desires of the body to the mind and not neglecting or abandoning the rights of the body at all.
- f. What Islamic law prescribes and what common sense knows in itself, in the form of truth, goodness and beauty, can bring both together at one point without the need for further discussion.
- g. The conclusion of all wisdom is that established by syar'a, that is, directing the conversation to others according to their intellectual capacities without revealing to them the truth and the secrets of philosophy. Also, the basis of all good deeds is to defend the limits of the Shariah and abandon the depth of things.

Reason and revelation or what is often referred to as philosophy and religion have led to an endless controversy over the differences between the two. Even within

the Islamic group, there are several groups that reject reason in the face of religion. This difference of opinion became very clear when Imam Ghazali published his book titled *Tahafut Al-Falasifah*. A few years after the book was published, Ibnu Rushd, a philosopher from mainland Andalusia, denied Imam Ghazali's accusations against philosophy in his book titled *Tahafut At-Tahafut*. . Imam Ghazali criticized philosophers as equivocal thinkers while Ibnu Rushd criticized Al Ghazali as an equivocal critic and invalid arguments.<sup>12</sup>

To settle the dispute between the two sides, Ibnu Tufail wrote a book in the form of the *History of Hayy bin Yaqzan* with the aim of making it easier for readers to understand and analyze the philosophical thought that was developed at that time, so that they can easily accept the consequences of both opinions, both reason and philosophy. A few years later, Ibnu Rushd also wrote a book entitled *Fasl al-Maqal fi ma bayna al-Hikmah wa al-Syariah min al-Ittisal*. Without realizing it, this dispute has influenced the development of Western thought, especially in Europe. Scholasticism still linked economic problems, so it was followed by the physiocratic group, which used religion as a shield to promote interactions between merchants. A few years later, Adam Smith emerged, who created the capitalist group (1790 AD), which established the ideology of liberalism and carried out the industrial revolution in Europe by not involving religion in the issues of life, including economics.

Especially during the Renaissance, the Eastern intellectual transformation was dominated by Islamic sciences, Sufism and Tarekat. Meanwhile, in the West, rational empirical sciences are in the foreground.<sup>13</sup> Today, Western culture tends to adopt a confrontational attitude or element of conflict, with the parties facing each other and directly involved in disputes between themselves and Islam.<sup>14</sup>

### **The Economic Thought of Ibn Tufail**

The economic thought of Ibn Tufail views of the Islamic economic philosophy of Ibn Tufail through the novel *Hayy bin Yaqzan*. The story of *Hayy bin Yaqzan* was accepted by the thinkers of the Middle Ages. That was the second period in the economic field in the 11th to 15th centuries. At this moment, the political reality is that the distribution of power is based on the strength of power without taking into

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<sup>12</sup> Aksin Wijaya, *Teori Interpretasi Al-Qur'an Ibnu Rushd: Kritik Ideologis-Hermeneutis* (Kalimedia: Yogyakarta, 2017), VII.

<sup>13</sup> Saeful Anwar, *Filsafat Ilmu Al-Ghazali: Dimensi Ontologi dan Aksiologi* (Pustaka Setia: Bandung, 2007), 378.

<sup>14</sup> Ismail al-'Alam, *Tasawuf Dan Tragedi: Kritik Kebudayaan Perspektif Syed Muhammad Naquib Al-Attas*, (Yayasan Bentala Tamaddun Nusantara: Yogyakarta, 2020), 176.

account the will of the people, and corruption is increasing among those in power.<sup>15</sup> Because in fact, the main goal of economic activity is to meet simple needs of life, meet the needs of the family, meet long-term needs at a certain point in time, meet the needs of backward families, and provide social assistance, alms and information along the way from Allah.<sup>16</sup>

Ibn Tufail is also considered a pioneer of moderate philosophy between reason and revelation. In this case, the two schools that are closely related to economics are the capitalist school and the socialist school. These two schools share the opinion that countries should follow the Western system in which they eliminate all ethics, morals and customs in order to achieve perfect economic development. Because it is considered an obstacle to economic growth. If this system is implemented in an economic system, it will not be able to control greedy human desires. This causes fatal damage to natural resources. Because they explode as much as possible without thinking about the consequences that will occur. So with the birth of the Sharia economy, it was possible to transform the animal system into a humane system with all the principles and rules that exist in the Sharia economy. As a country, we must protect the economy by avoiding monopolies and manipulation.<sup>17</sup>

There will be different effects between the conventional economy based on a capitalist economic system and the socialist economy and the Shariah economy based on the Islamic economy. Meanwhile, the aim of Islamic economics is to achieve *Falah* (victory) in this world and the Hereafter. Meanwhile, conventional economics only seeks happiness in the world and only for certain groups. Here, the task of society and the state is to achieve prosperity and justice. In general, economics comes from economic philosophy, which includes problems, methodology, issues and ethics in the discipline of economics. All methods, concepts and theories formulated by economics aim to achieve a comprehensive understanding of the functioning of the economic process.

The assumptions of economic rationality are not able to regulate generally natural phenomena to understand individual behavior. To answer the questions that arose from these thoughts, Ibnu bin Thufail expressed his answer through the story of Hayy bin Yaqzan. This leads us to understand the philosophy of Islamic economics, which can be divided into several points. When Hayy makes the most of his ingenuity

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<sup>15</sup> Nur Chamid, *Jejak Langkah Sejarah Pemikiran Ekonomi Islam* (Pustaka Pelajar: Yogyakarta, 2010), 217.

<sup>16</sup> Nur Chamid, *Jejak Langkah Sejarah Pemikiran Ekonomi Islam* (Pustaka Pelajar: Yogyakarta, 2010), 3446-351.

<sup>17</sup> Ahmad Jalaluddin, *As-Siyaasah Al-Iqtishaadiyah Fii Dhawi Al-Maslahah As-Syariyah* (UIN-Malang Press: Malang, 2008), 95.

to survive in the natural environment and gradually discovers new things, making it easier to access the natural environment to meet the needs of life. This is Hayy's observation that satisfying the needs of life is the basic concept of the scientific method and the natural epistemology of economics.

In the story of Hayy, it is closely related to the ethical values that people hold in their dealings with people, animals, plants and the environment that surrounds them in nature.<sup>18</sup> How human behavior maintains the sustainability of the ecosystem in the surrounding environment and behaves like a living being that needs to eat, drink and rest is part of the ethical values in the economy that humans must realize. In the early stages of development, Hayy used his mind, which distinguishes him from other living beings. In his activities, Hayy manages to overcome obstacles and problems that prevent him from satisfying his needs and economic rationality. The story describes how Hayy achieved wealth and prioritized a range of options when performing economic activities.

Hayy's existence is part of the nature of the place where he lives. By following these natural phenomena, Hayy joins the "law of nature". Thus, in order to survive, Hayy had to be able to answer puzzles or assumptions that had no solution at the time. In this way, a person's activities during this period can be a reflection of the habitual laws or regulations he has experienced so far. If his observations fail, he will test them in other ways. Until finally, Hayy discovered a powerful force that regulates all movements in this universe. After thinking for a long time about finding the creator of the universe, Hayy puts his trust in the almighty God who is able to regulate all the activities of the universe. This process of contemplation has led Hayy to understand the unity of creation, the unity of the guidance of life, and the unity of the meaning of life. This process is a transition from the status of Homo Economicus to the status of Homo Islamicus in economic management. From this it can be seen that monotheism is the basis of Hayy's economic activities.

Hayy reflects his personality in his dealings with nature and his environment, just as the Creator does in dealing with this universe. When he discovers that he is capable of dealing with the natural environment, Hayy assumes the role of a Caliph. The order that has been maintained in the management of nature around the island where he lives is a confidence that no other living being possesses except him. Thus, he has realized and understood that the nature of the material objects around him is property and that these objects are mortal. In carrying out his activities, Hayy is free to explore the natural environment by any means to satisfy his needs, while

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<sup>18</sup> Pusat Pengkajian dan Pengembangan Ekonomi Islam, *Ekonomi Islam* (PT Raja Grafindo Persada: Jakarta, 2014), 98.

having a sense of responsibility in maintaining the sustainability and balance of the local ecosystem. During this phase, Hayy limited himself to eating grains in view of the extinction of this species. All Hajj activities are based on trust, which means freedom with full responsibility.

**Economic Rationality** In the story of Hayy bin Yaqzan is an opinion or belief based on systematic and logical reasoning to satisfy needs and is the basic framework for understanding economic rationality. Rationality is part of microeconomic studies in economic discussions. One of the barometers or benchmarks of the success of economic behavior in achieving satisfaction (utility) is the rational behavior of individuals in prioritizing economic needs. In the story of Hayy bin Yaqzan, several types of rationality can be found, including self-interest, which is the supreme principle for Hayy as an economic actor. When Hayy was seven years old, he had to struggle hard to maintain your life with the natural environment and be more selfish in preserving life. Next, Hayy started applying the principle of rationality based on the goals to be achieved (Present Aim Rationality). Hayy assumed that people always adapt their preferences to a set of principles over time and that the preferences used or adopted should be more consistent.

Adjustments to this principle not only lead to economic actors having their own interests, so they can change according to time and needs. This change was discovered when Hayy consumed simpler things throughout his life in order to maintain the ecosystem and its balance so that it did not die out. This was done out of a form of moderation (self-interest), achieving certain goals at that moment (rationality of the present goal). When it comes to prosperity in the Islamic economy, the attitude of Hayy bin Yaqzan is an attempt to achieve prosperity. In other words, a Hajj bin Yaqzan meets all your needs simply and without excess. Taking care of the ecosystem and the environment to protect it from extinction. Well-being in Islam is not just about meeting needs in terms of consumption, health, education, etc.<sup>19</sup>

In accordance with human nature as servants of Allah SWT and the Caliphate on earth, people should be able to fulfil their functions with all activities and aspects of development that constitute their devotion to Allah SWT. Then this prosperity is Falah which brings the meaning of happiness (Sa'adah) and Hasana (goodness) in this world and the Hereafter. The indicators of goodness in the world are not only material aspects but are also based on spiritual values. The true spiritual values are those that the Prophet Muhammad SAW exemplified with his qualities namely Siddiq, Amanah,

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<sup>19</sup> Syamsuri, Syofi Aruni Mafaza, Imam Kamaluddin, "Strategi Dalam Menciptakan Falah Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab Hayy Bin Yaqzan". *Malia: Jurnal Ekonomi Islam*, Volume 12 Nomor 2, 2021, 217.

Tabligh, Fathonah. With these qualities the Prophet exemplified the nature of goodness before people and before Allah SWT. In the journey of Hajj, it can be seen that not every human being has to fulfil all his desires in the realisation of his life. Because fundamentally, human desires are unlimited while the availability of natural resources is limited. And in everything it does, it always pays attention to the ecological sustainability of the ecosystem.

According to Ibnu Tufail, man acts as an adaptable and creative being and also as a tool-making being. Adaptable and creative means that man can adapt and change the natural and environmental conditions according to his needs. Toolmakers, meanwhile, mean that people are living beings who have intelligence and are able to make the tools necessary for carrying out their economic activities. And as a key to developing the industrialization process of a country based on existing natural resources.

From this we can derive an analysis of the basic framework of factors affecting economic development such as: Natural factors, Natural wealth has a great influence on the course of economic development. Especially for developing countries, natural wealth is the most important asset of the country. However, the wealth of natural wealth alone is not enough but must be balanced with the ability to manage it for economic development to be successful. And we must remember that natural resources, which are constantly being exploited, are increasingly depleted. Therefore, careful calculations are required in managing our natural wealth. The factors mentioned include mineral resources, soil fertility, forest products and other riches. Technological and natural factors: The implementation of economic development will progress faster if it is supported by technological advances. Technological advances followed by investment opportunities will further accelerate the pace of economic development of a country. Technological advances can affect production efficiency and increase its quality. Economic development policy patterns vary from country to country. This is due to differences in natural resources, human resources and policies. There are many policy patterns for economic development for developing countries.

The first study of economics in ancient Greece was moral philosophy; Aristotle wrote a book called "The Nicomachean Ethics" in which he described the interest of economics in the ultimate goal of man, which is well-being. From Aristotle's point of view, politics is like a "master of art" in elaborating all kinds of knowledge, including economics. By elaborating precepts that must be followed by all people, the goal is to make man good. The connection between ethics, human behavior and politics becomes very clear here when one explains social achievements within the framework of the relationship between economics and ethics to achieve wealth, which is the main

goal of economic philosophy. The Islamic economic vision of well-being is based on the totality of Islamic teachings on life. This concept is very different from the concept of well-being in conventional economics because it is a holistic concept. Holistic and balanced well-being that encompasses material and spiritual dimensions and includes both individual and social aspects. Term used to describe a materially and spiritually prosperous state of life in this world and the hereafter within the framework of Islamic teachings.

In simple terms, *falah* is glory and victory in life. The Islamic social welfare function is a concept rooted in the socio-economic thought of Al-Ghazali. The theme that forms the starting point of all his works is the concept of *mashlahah* or social welfare or benefit (common good), that is, a concept that encompasses all human activities and establishes a close connection between the individual and society. Al-Ghazali identified all problems, both in the form of benefits and benefits (*masalih*) and in the form of benefits and harms (*mafaashid*) in improving social welfare. In addition, Al-Ghazali defined the social welfare aspect of economic activity within the framework of a hierarchy of individual and social benefits, namely the need for primary, secondary and tertiary goods. Basic goods or what is called *Dharuriyah*, secondary goods which give priority to pleasure or comfort are called *Hajiyah*, and tertiary goods which are synonymous with luxury are called *tahsiniyah*.<sup>20</sup>

*Dharuriyah* is obligatory because it is an essential human benefit and an absolute requirement for the realization of life itself, both in this world and the Hereafter. In other words, if *dharuriyah* is not performed, human life will surely die out. *Hajiah* or secondary needs which are comfort or pleasure and all things that enable people to live happily and prosperously in this world and the Hereafter and avoid misery. At the last level is *tahsiniyah*, that is, tertiary needs as a complement and complete human well-being. *Mashlahah* is a very powerful concept that covers all aspects of human life, including the economy. Individual and collective and very relevant to achieving social and community welfare and in line with the objectives of Shariah. Furthermore, Asy-Syatibi expanded Ghazali's thought by finding a concept of social welfare that modern economists had been looking for for a long time. The main point is that Islam determines the main goal of human life. Anything that supports the realization of this goal is called *mashaalih*, while the opposite is called *mafaashid*. In this way, Al-Ghazali also explains the function of social welfare in Islam, specifically the establishment of a hierarchy of individual and social needs. He

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<sup>20</sup> Syamsuri, Syofi Aruni Mafaza, Imam Kamaluddin, "Strategi Dalam Menciptakan *Falah* Dengan Pendekatan Rasionalitas Ekonomi Ibnu Thufail: Telaah Kitab Hayy Bin Yaqzan". *Malia: Jurnal Ekonomi Islam*, Volume 12 Nomor 2, 2021, 221.

explained that the welfare of all people lies in the protection of faith (ad-din), soul (al-nafs), reason (al-aql), progeny (al-nasl), and wealth (al-bad). Anything that ensures the protection of these five ensures the public interest and is desirable.

## **Analysis**

Religion, morality and ethics are the most important foundations of life organization, which must complement and complement each other. If someone values and thinks seriously, then life will have more meaning and will remain so. However, Western thinkers tend to understand that they do not want to associate religion with life because they consider it an obstacle to success and it is an outdated way of thinking. In the story of Hayy bin Yaqzan, we find a mind that continues to work and evolve to keep thinking until it finds a balance between plant and animal populations, the nature of oneself and the importance of God as a creator, as well as the desire to be a good servant by preserving it is the potential of the mind that is currently forgotten due to the lack of will to think. Even when Absal came to the island to make Uzlah, this was also evidence that his mind sought peace in order to be close to his God. Until the meeting between the two took place and Da'wah's intention to impart true knowledge arose. But unfortunately, not everyone may be ready to accept it despite claiming to be quite an obedient servant.<sup>21</sup>

In this case, we can understand that the thought of Ibnu Tufail is related to the mind receiving the meaning of Shariah from the mind, up to the meeting of Hajj and Absal who teach Shariah and teach us the meaning of politics and life. Just as the lessons of consultation and preaching in religion are organized in the language of the local people or community, because religion is a guide for the whole world. While the meaning based on reason is only for certain circles that have achieved their maqam. In this way, we receive the first instruction to read the Qur'an. But on the other hand, we are asked every day to ask God for guidance. This indicates that some are endowed by God with the intelligence to think and use it. While there are others who have been endowed by God with the intelligence to think but cannot control it, so they need the help of Shariah or rules to survive.<sup>22</sup>

In this case, we can see the importance of reflection in politics and even in economics from the visions of Ibn Tufail in his work as a contribution to a fair distribution of resources in today's society. With the principle of equality, Ibn Tufail

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<sup>21</sup> Muhammad Djakfar, *Agama, Etika, Dan Ekonomi: Wacana Menuju Pengembangan Ekonomi Rabbaniyah* (UIN-Malang Press: Malang, 2007), 4-5.

<sup>22</sup> Sarlito Wirawan Sarwono, *Pengantar Psikologi Umum* (PT Raja Grafindo Persada: Jakarta, 2014), 72.



emphasized the fundamental equality of people and their needs for a dignified life. In the context of resource distribution, this principle of equality can be used to emphasize the need to ensure that all people have equal access to the resources that are vital to their lives, such as food, water, housing, education and health services. . Just as Hayy was in the stage of spiritual development after the death of the deer that was taking care of him. He began to protect food so that it would not become extinct by selecting large quantities of food and leaving small groups so that the ecosystem was preserved and met the needs. This shows that the responsibility that Hajj assumed for the work of Ibnu Tufail was well fulfilled. With a holistic approach to understanding humans and their needs, the distribution of these resources can mean taking a holistic approach and considering human needs as a whole, including physical, social, economic and cultural needs. This can help avoid inequalities and ensure that resource distribution is not only focused on certain aspects, but also takes into account everything that is present in ecosystems and nature.<sup>23</sup>

In addition, you can rest assured that you will first understand yourself, know your existing strengths and weaknesses, and keep improving as you keep thinking. As they say: He who knows himself will know his God. So this is an illustration of the story that Hayy bin Yaqzan lived, who was not only able to know himself, but also freed himself from the shackles of inability and protected himself from the possibilities that could happen. From a psychological point of view, there is a fine-slicing technique, which is the ability to find patterns based on a small amount of data. Not because there are very few parts in the sense that the eye can see (although it can observe), but because human beings are so complex and it is impossible for one person to have a hundred percent exact resemblance to another person, even if they are Siamese twins.<sup>24</sup>

Personality or person comes from the word *persona*, referring to the mask used by artists in Roman times. In general, personality refers to how a person appears to other people and creates an impression. A personality test or psychological test is a measurement or assessment activity through a systematic attempt to uncover certain psychological aspects of a person. The Myers Briggs Type Indicator (MBTI) was developed by Katharine Cook Briggs and her daughter Isabel Briggs Myer based on

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<sup>23</sup> Zairiyah Kaoy, *Seberapa Kenal Kamu Dengan Dirimu?* (Litera Mediatama: Malang, 2022), 5.

<sup>24</sup> Patrick King, *Read People Like A Book: How To Analyze, Understand, And Predict People`S Emotions, Thoughts, Intentions, And Behaviours*, terj. Yuniasari Shinta Dewi (Bhuana Ilmu Populer: Jakarta, 2022), 165.

the personality theory of Carl Gustav Jung.<sup>25</sup> The MBTI is based on four main dimensions that are opposite to each other (dichotomous). The following are the four MBTI tendency scales:

1. Introverted and extroverted = see our energetic orientation inward or outward.
2. Intuitive and sensory = see how individuals process data.
3. Thinking and feeling = see how people make decisions. when you want to make a decision.
4. Judging and perceiving = recognize the degree of flexibility of a person.

From this grouping of personalities, it is clear that not only the figure of Hayy in his work is an ever-curious person, but also the figure of the thinker Ibn Tufail, who is guided by intuition, is a thinker who has complex thoughts about everything. and he even thinks of things that had not occurred to him before, such as the works of Hayy bin Yaqzan, which are phenomenal. The entire content of the story of Hayy Ibn Yaqzan is to emphasize that reason and revelation possess the same abilities in different ways.<sup>26</sup> This essence will later lead you to express the awareness that your existence was created by the First Essence. <sup>27</sup>

## Conclusion

A concept outlined by Ibnu Tufail in Islamic Politics and Economics deals with the importance of a wise leader and a government based on moral principles and wisdom. This is the scope of the fundamental discussion known as the three cores (creed, sharia and morality). Ibnu Tufail explains in the story of Hajj, after interacting with natural conditions until he is able to measure the degree of efficiency in fulfilling satisfaction without neglecting the balance of the surrounding environment, what we can call al-falah or victory in Islam.

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<sup>25</sup> Gagad Utami, Nurdin Bahtiar, "Aplikasi Pengenalan Kepribadian Tipe Myers Briggs Menggunakan Metode Fuzzy Saw Berbasis Android", *Jurnal Masyarakat Informatika*, Volume 11, Nomor 1, n.d., 61.

<sup>26</sup> Miswari, *Kronologi Filsafat Islam* (The Nusantara Intitute: Aceh, 2015), 29.

<sup>27</sup> Mas`udi, "Pemikiran Filsafat Ibnu Thufail: Khazanah Pemikiran Filsafat Dari Timur Asrar Al-Hikmat Al-Masyriqiyyah", *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, Volume 3, Nomor 2, 2015, 429.

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