

**The Path to God from Ibn Thufail's Perspective in Hayy Ibn Yaqzhan's
Novel and Its Relevance in the Present Time
(An Examination of the Novel Hayy Ibn Yaqzhan)**

Maria Ulpa¹, Muna Mingpraleh²

¹Department of Aqidah Islamic Philosophy, Faculty of Ushuluddin,
State Islamic University Sunan Gunung Djati Bandung, Indonesia

²Dirasat Islam, Faculty of the Institute of Islamic and Arabic Studies,
Princess of Naradhiwas University, Thailand
mulpa685@gmail.com, korseng9954@gmail.com

Abstract

The purpose of this research is to find out the relevance of the path to God from the perspective of Ibn Thufail. The method used in this study is a qualitative method using library research. So the results of this study indicate that the path to God from Ibn Thufail's perspective in Hayy Bin Yaqdzan's novel consists of two aspects, starting with the physical aspect to metaphysics where Hayy bin Yaqzhan always observes then contemplates and formulates it. Then on the second aspect, namely Sufism which includes three spiritual journeys starting with the stages of purification of the soul, imitation of animal behavior, imitation of the behavior of celestial objects and the last imitation of the behavior or attributes of the Immaterial God; wise, wise, and all the qualities of his greatness. This is where it leads someone to actually musyahadah and sink into al-haq.

Keywords: Hayy bin Yaqzhan; Ibn Thufail; The Path to God

Introduction

God is a traditional study to be the main problem in philosophy as has been questioned by other philosophers. One of them is Al-Kindi who had recorded in his book and discussed God, he said that God is the most praiseworthy and is also the ultimate goal of philosophy, as well as the cause of the eternal movement of the universe (qadim). That is, the cause of the movement of something without moving His Essence which cannot be seen and cannot be divided (Syarif, 1994).

In this story of Hayy bin Yaqzhan, Ibn Thufail tries to present a picture of how to reach the ultimate understanding. Firstly, imitating animal life. Where this imitation is only to fulfil physical needs. So when Hayy needs something in himself, this imitation will not bring him to the highest level.

Therefore, Hayy only imitates this naturally (Masruri). Secondly, when Hayy has not gained knowledge of the essence then he tries to imitate the objects in the sky and their properties. Based on this imitation, because it is the nature of heavenly objects, he must be in a state of purity, then cleanse himself of various impurities that may be hidden, then Hayy wears fragrances so that his body and clothes are fragrant, because Hayy knows that this is the way to meet with the Most Existent, then at the same time Hayy moves small and then rotates around the island that Hayy lives on until he feels a loss of consciousness due to too much rotation (Thaha, 1997).

In the third part of the journey Hayy focuses on gaining an understanding of *Wajib Al-Wujud*, then he closes his eyes, closes his ears to reject sensory interaction which is called spiritual processing. After that, Hayy trained himself to focus on the Supreme Being. Hayy freed his mind from defects and distractions (Najati, 1993). After Hayy made his third journey, Hayy felt the presence of a special guest, namely the manifest who silently came to him. Then Hayy, meditated so that his value was immersed in His essence (Thaha, 1997).

According to Hayy bin Yaqzhan, on the way to God, there are three paths that can be taken by humans, including; First, by using sensory observation (*sharia*) which tends to use the written form (*dzohir*) or in the sense of carrying out *sharia* according to the teachings that God gives. Second, by using reason and soul processing with a path that leans towards Sufism, therefore Hayy prefers the last path, namely by seeing the *Maujud* through spiritual processing (Hidayat, 2003).

After reading and analysing Ibn Thufail's view of divinity, it can be concluded that Ibn Thufail is a Muslim philosopher who analogises Hayy bin Yaqzhan into an image to gain essential knowledge. In this story, Ibn Thufail can evoke the character contained in the novel, then make it a way of life as a mindset where he tends to use his reason for seekers of God through the level of the universe, which is assisted by his reasoning. With his philosophical way of thinking that can be digested easily, then between religion and philosophy will not conflict with each other. Because Ibn Thufail on several occasions expressed his opinion related to the verses of God contained in the holy book of the Qur'an.

Before the author conducts research, here the author searches and examines several references from previous studies. Therefore, from several search results, the author found writings related to Ibn Thufail, including: First, Thesis (2017) written by Siregar Sardani, Department of Islamic Studies, Faculty of Usuluddin UIN North Sumatra with the title *Philosophy of Hayy Ibn Yaqzhan: Dialectics of Reason and Revelation according to Ibn Thufail. Discussing the harmony of reason described by Hayy and revelation described by the character Absal* (Siregar, 2017).

Second, religious studies research (2020) written by Junaidi, M, Department of Education and Humanities UI Darul 'Ulum Lamongan. Titled Critical Study of the Philosophy of God in the Romance of Hayy bin Yaqdzan. This journal discusses the romance of Hayy bin Yaqdzan which says that humans can interact with God with their weakness through the power of reason (philosophy) and the power of the heart (Sufism) (Junaidi, 2020).

Third, the Journal of Syar'i Social and Culture (2019) was written by Luis Marnisah, Havis Aravak, Fakhry Zamzam. Entitled From the Story of Hayy Bin Yaqdzan to Economic Morality; Ibn Thufail's Economic Thought. This journal discusses matters relating to ibn Thufail's economics in the context of economic morality which is determined by the consumption behaviour of goods and services (Marnisah at al., 2019).

Fourth, a thesis (2022) written by Mukaromah, Melisa, UIN Fatmawati Sukarno Bengkulu. Entitled Ibn Thufail's Philosophical Thought in the Story of Hayy Bin Yaqdzan. In this thesis describes the nature, existence and proof of the existence of God through the sources of reason and the five senses which also include the social environment (Mukaromah, 2022).

The research discusses Ibn Thufail's thoughts on reason and revelation as well as several other philosophical thoughts. The similarities in this research are in terms of methodology and others, while the difference is that this research will discuss God, more precisely the path to God according to Ibn Thufail's thought.

Abu Bakr Muhammad Ibn abd Al-Malik Ibn Muhammad Ibn Thufail or known as Ibn Thufail was the second philosopher in the western hemisphere during the reign of Daulah Muwahidun. He was born in Guadix (Arabic: Wadi Asy), Granada province, Spain in 506 AH/1110 AD. which in Latin Ibn Thufail is known as Abubacer (Zar, 2007). He is known as Abubacer because he was born to a prominent Arab descendant, Qais. Therefore, he can easily get learning facilities, because his love for human beings is defeated by his books and knowledge (Nasution, 1999). And in 581 H/1185 AD died in the city of Marraqesh.

In the beginning, he actively worked as a doctor and teacher. With his fame as a doctor, he was later appointed secretary to the governor of the province (Zar, 2007). Then in 1163-1184 AD, Ibn Thufail was made a special doctor and appointed as Patih for the Caliph of Daulah Muwahiddin, Abu Yusuf (Nasution, 1999). Due to his age, in 578 AH/1182 AD, Ibn Thufail left his position as a government doctor, and was transferred by Ibn Rusd at his request. However, he was still honoured by Abu Ya'qub and Al-Mansur even attended his funeral (Mustofa, n.d.). But that is not why he is known by many people, Ibn Thufail's name is known by one of his works, namely the story of Hayy Ibn Yaqdzan fi Asrar al-Hikmah al-Masyriqiyah is a famous work, which contains the core philosophical thoughts of Ibn

Thufail. Philosophically, Ibn Thufail's Hayy Ibn Yaqzan is a great sequence in his knowledge of God. It bridges the gap between Aristotle and the Neoplatonists, and between Imam Al-Ghazali and Ibn Bajjah, of whom Ibn Bajjah was a devoted follower of Aristotle. We can still find his work today, namely the story of Hayy ibn Yaqzhan, whose full title is Hayy ibn Yaqzhan fi Asrar al-Hikmat al- Masyariyyah (Mustofa, n.d.).

Some other works noted by Ibn Thufail that are contained in his work are *Murajaat wa Mabahits*, this is the result of debates and conversations between Ibn Thufail and Ibn Rushd. Later this writing was written as one of Ibn Rushd's essays, *al-Kulliyat*. Another work of Ibn Thufail in the field of medicine is *Arjuzah fi at-Thib*, which is stored in the Al-Qarawiyin library (Morocco) in the form of a manuscript of 7700 stanzas (Hanafi, 1990). In addition, Ibn Thufail is also an expert in astronomy. He made a brilliant concept on astrology, in which he formulated a sensational theory about the cosmic system and the basis of its rotation (Hanafi, 1990).

Hayy Ibn Yaqdzan by Ibn Thufail contains a story that tells about the journey of a human child. Where on an island there is a child who lives alone because of the abandonment of his parents, then found by a deer, cared for and raised the child to adulthood by a deer. Along with growing up, his curiosity to know and investigate something he did not understand was getting higher, until finally the search for truth continued until the deer died. Until finally the deer foster child lives alone. With the guidance of his soul power, he gained knowledge. From the knowledge he gained from the five senses and experiments, as well as knowledge from the summary of knowledge through the nature of creation and destruction (the universe) (Thufail, Ibn Thufail hayy bin Yaqdzan Man in the Care of a Deer, 2010).

The pattern of philosophy presented by Ibn Thufail is a journey towards the goal of the process whether good or otherwise. It will be seen from the goal to be achieved. In the writing of Nadhim al-Jisr in the book *Qissat Al-Iman* quoted by Ahmad Hanafi (Hanafi, 1990), it is stated that Ibn Thufail wants to explain a truth with the aim of achieving the adjustment of philosophy with Shara' (Rusli, 2021).

Based on the description above, the formulation of the problem of this research is Ibn Thufail's view of the Path to God in the story of Hayy bin Yaqzhan. On this basis, the research question is how Ibn Thufail's view of the Path to God in the story of Hayy bin Yaqdzan and its relevance today? In addition, the purpose of this research is to gain knowledge about Ibn Thufail's perspective on the Path to God in the story of Hayy bin Yaqzhan's journey and its relevance today.

Research Methods

This type of research is a type of library research, which uses material in the library, such as books, documents, historical stories, and others

(Mardalis, n.d.), or studies that study reference books and previous research results that are similar to the problem to be studied (Jaya, 2020). The types of data in this study are primary data and secondary data. Primary data sources are obtained directly from the main source. The main source in this research is the novel Hayy Bin Yaqzhan by Ibn Thufail. In addition, there are also other literatures that become secondary sources such as books, articles, journals and so on which are certainly related to the object of this research.

Results and Discussion

1. Biography of Ibn Thufail

Ibn Thufail was born in Guadix, Granada, Spain. His real name was Abu Bakr. Ibn Thufail lived during the reign of the Muwahiddun Dynasty in 506 AH/1110 AD (Amin, 1963). Ibn Thufail's full name is Abu Bakr Muhammad Ibn Abd al-Malik Ibn Muhammad Ibn Muhammad Ibn Thufail. Thufail itself does not come from his father's name, but from his great-grandson, from Latin Ibn Thufail is known as Abubacer (Zar, 2007). After growing up, Ibn Thufail studied with great scientists, his knowledge was very broad; covering philosophy, mathematics, cosmology, medicine and literature. Ibn Thufail was also involved in the palace environment serving as secretary to the Governor of Granada (473-524 AH / 1080-1130 AD). Ibn Thufail was appointed private secretary to Abu Yusuf al-Mansur in 1154 A.H. Abu Yusuf was the caliph of the Muwahiddun dynasty from 1163 to 1184 A.H. The caliph of the Muwahiddun dynasty was Abu Yusuf.

Then became a government doctor and became a qadhi (Hasan, 2004), addition to being elected as a private doctor, Ibn Thufail also served as minister of culture who was specifically tasked with finding people of knowledge and learning then Ibn Thufail was also tasked with inviting people of knowledge and learning and then one of the many people of knowledge had the honour of being invited and introduced to Abu Ya'qub or often known as Ibn Rushd around 1169 AD or 564 H. Due to his age, Ibn Thufail died in 581 H / 1185 AD in the Marrakesh area. As a tribute, he descended directly at his funeral and his work "Hayy Ibn Yaqdzan" is regarded as the greatest prose literary work ever in medieval times (Syarif, 1994).

Ibn Thufail is not like most other philosophers, who have many works. Ibn Thufail was more inclined to contemplate than to write. However, in some biographical books say that Ibn Thufail in his work had written and discussed physics, philosophy, and medicine. However, of the many essays of Ibn Thufail, only one has reached us, namely Hayy Ibn Yaqdzan, which is the core of Ibn Thufail's thought that has been translated into several languages.

Montgoment's philosophical works may be of interest among Arabs, a manuscript in the Escurrial Library entitled *Asrar al-Hikmah al-Masyiriyyah*, while other essays are thought to have been lost in the chaos of the war in Maghribi (Irfan, 2018). According to Ali Audah, the novel "Hayy bin Yaqdzan" has been translated into various languages, including; Hebrew, English, Spanish, Latin, German, French, Russian, Dutch, Indonesian and others.

2. The Story of Hayy bin Yaqdzan in the Novel Hayy bin Yaqdzan

In the story of Hayy bin Yaqdzan, there are two opinions regarding his birth. There are those who believe that Hayy was born from nature which can be proven to be born without a mother or father in that area. This is based on the opinion that in the earth of the island (*wak-wak*), there are various kinds of objects, namely there is soil that has been processed for years so that it can release various elements such as moist and dry, hot and cold mixed in balance. However, there is a stickiness at the centre of the soil and a small bubble that is divided into two, and this is bounded by a thin boundary sheath with a soft airy substance that makes it balanced and suitable. This is the "spirit" that comes from the command of Allah the Almighty.

But there are also those who argue that Hayy bin Yaqdzan was born out of an unsanctioned marriage of a close friend of the king and the king's brother in secret, because the king had previously forbidden his sister to marry before there was a suitable candidate. Out of this marriage, unknown to the king, a child named Hayy bin Yaqdzan was born. After birth, the child was abandoned in a river which eventually led the baby to a forest.

The baby (son of Yaqdzan) was hungry. Because of this hunger, the baby moaned and moved and cried. Because of the baby's cry a doe came out of her nest and approached the sound of the cry which was thought to be her child. With a sense of compassion for the baby, then the doe with a sense of tenderness appeared. Then she nursed and raised the baby and educated it and protected it from disease.

From the first and second opinions there is a similarity, which lies in the implied meaning of education in the similarity lies in the implied meaning of education, they both said: Hayy bin Yaqdzan was nurtured by a deer which then found a fertile pasture area. Then the deer's body became fat and its milk continued to flow. The deer gave Hayy good food and took care of him like its own son. Hayy liked the deer and if the deer was late in feeding him, he would cry until the deer came.

The island where the deer and Hayy lived had no dangerous wild animals. Therefore, Hayy grew up and was educated like a normal human being. Hayy drank deer's milk until he was two years old. Then, Hayy began to learn to walk and his teeth began to grow and follow the behaviour

of the deer who was loved and cherished by Hayy so that it took him to the places of dense trees. The baby was very well cared for and fed by the deer.

Meanwhile, when Hayy was about 7 years old he began to notice everything from animals that were hairy and had hair that had courage, hostility and others. Then Hayy noticed himself naked so that Hayy's mind came to try to make a kind of body covering to cover his body from wide leaves, then tied to a kind of belt made from palm fronds and dates. Selangtidak nature used, the leaves withered then Hayy made another stronger by dedaunan it sewn to make it more durable. But still, the leaves withered and fell off again. Hayy tried to make a stick from a tree branch whose ends were tidied up. With this stick Hayy was able to pick up anything that disturbed him. Hay then thought, from his hand it turned out to have more ability than animals. Therefore, with his hands he could cover parts of his body, then Hayy made a stick for self-defence. Hay did the activity until the age of 7 years.

Not long after, the deer that Hayy was taking care of became old and weak, and died. Seeing such a deer, Hayy felt pity and sadness. Both ears and eyes of the deer were deformed as well as the whole body until Hayy wanted to find the source of the defect. He had looked at all the deer's limbs but did not see any defects, Hayy then determined to cut open the deer's chest and examine it. First, Hayy cut open the lungs in the form of a cavity. Hayy seemed to tilt in one direction. Hayy continued to examine it until he found the heart (*qolb*) wrapped in a very strong membrane.

Then, he continued to examine the other side and found another rib that was invisible to the eye, he tried to damage and split the fighter. He cleaned the liver, saw that all sides were covered then Hayy split the liver. There were two cavities in the liver, the right and the left. The right side was filled with frozen blood, while the left side was empty. Then Hayy thought, which he had sought before. But it went empty. Therefore, the deer died unable to move and crawl. Hayy was sure that when the cavity had not been damaged, there had been something. Hayy's attention was focused on the left cavity where there must have been something before. Then he began to question that something, how? What did it have to do with the body? Where did it disappear to? And various other questions that arose.

One day Hayy saw Fire burning a pile of wood, Hayy saw an amazing sight. Hayy tried to burn meat, so it tastes better than before the fire, the fire can also illuminate the night instead of the sun, Hayy was even more amazed at the fire, until then with courage and strength from Allah, Hayy brought his hand to the fire intending to carry it, but the fire burned his hand, then Hayy tried to carry it with wood, finally the fire was lit, he carried the fire by holding the end of the wood that was not exposed to fire, when he got home Hayy kept the fire by adding a pile of wood, so that the

fire grew bigger and towered to reach a height. He thought the fire belonged to some celestial substance (*jawhar samawiyyah*) that he had witnessed.

When Hayy dissected the Deer's body there was a warm space, but when it died the warmth was gone. Hayy's research lasted for 3 weeks, when he reached the age of 21. After that Hayy was able to improve his way of life by covering his body with animal skins from surgery, making shoes, as well as other objects he needed. After that Hayy returned to researching many species of plants and animals, it turned out that there were many characteristics of each, there were in terms of conformity he witnessed objects with each other. While in terms of different properties (characteristics) of certain objects that other objects do not have. He concluded that his own essence is many, as is the essence of all things. Things are in the law of the Unity, and do not differ except as a result of differences in their actions. And according to its essence, the spirit is one, and the spirit is the essence of essence. All the members of the body are merely instruments. In this way, in his opinion, the essence is unified (Thaha, 1997).

3. The Path to God from Ibn Thufail's Perspective in the Novel Hayy Ibn Yaqzhan

According to Ibn Thufail's opinion, there are three goals that must be done to get to God, including: Acting like a mute animal, acting like heavenly objects, acting like the Mawjud who must exist.

Firstly, the imitation of dumb animals (*tashabbuh*). This is because dumb animals have limbs that have their own functions, and have different strengths and tendencies that are well organised. With this imitation or resemblance, it will turn away and disturb him and he will not get testimony, because it always contradicts objective issues with sensory knowledge that serves as a control in the testimony. In order to achieve the second kind of imitation or likeness, which is the likeness of heavenly objects, this first imitation is necessary. However, it is only limited to utilising the animal spirit in order to achieve the second imitation. There are several factors associated with this imitation, namely: Firstly, external factors. These external factors serve to protect and protect from various temperaments such as heat, cold, sunlight, rain and the threat of dangerous animals and others. Second, internal factors. Namely food that functions as a substitute for damaged body parts. In this first likeness or imitation, he will not allow plants or animals that are defective or dangerous.

Secondly, imitation or imitation of heavenly objects. This imitation is done because it has an animal spirit in which the heart is housed. The spirit is the main principle for the entire body. It contains the forces of power within it. It gains great testimony in this second imitation, even though it remains tainted with bad taints. Therefore, when a person has testified to

this kind of model and is accompanied by actions that understand his own essence rationally.

If the essence is clear, then he will turn away. There are three conclusions that can be obtained, namely: 1) Information about its essence, such as the process of becoming transparent, free and pure from all kinds of impurities, pure and shiny, and the process of its motion is circular, and partly at its own centre and partly at another centre; 2) Descriptions of heavenly bodies, which are interconnected with the creation of the universe and the destruction underneath it, that are able to explain the fundamental or essential process of heating, as well as the distinctive cooling, softening, softening and illumination. As well as other agents being able to receive the emanation of the spiritual form of the obligatory agent; and 3) Information relating to the obligatory agent and information on heavenly objects. In each of the above three ways he tries his hardest to imitate a heavenly object. In this second imitation, he will always try to do so by purifying himself. For example, bathing as often as possible and wearing perfume.

Thirdly, the imitation or likeness of the obligatory being. This is done because it is he, an essence (substance) to recognise the necessary being. Only then will one be able to attain pure testimony in this third imitation. And turn only to the obligatory existence. Hence, one who bears witness to this part has lost his own essence and has melted away. Likewise, all other properties (*zawat*), whether few or many, melt and disappear except for the nature of the One. The Supreme, the Most High and the Most Mighty. In this third imitation, he strives to achieve it, accustoming himself to thinking about the Mawjud, and refusing to interact with objects of sensation. Closing the eyes and ears, also refusing to think of anything other than the Mawjud, not to attribute it to anyone else.

It is now clear to Hayy that his ultimate goal is to perform the "third model of imitation". Hayy still continues to sincerely endeavour to witness the Truth, until he actually achieves it (Thaha, 1997).

4. Relevance of the Story of Hayy bin Yaqdzan to the Current Condition

Mengenai kisah Hayy bin Yaqdzan, jika dikaitkan dengan kondisi saat ini, banyak manusia yang sudah melupakan Tuhan, termasuk dalam menjalankan perintah-Nya. Karena di era modern ini, banyak manusia yang sibuk memikirkan kemajuannya di zaman yang serba canggih dengan teknologi yang pesat saat ini. Sehingga, mereka lupa akan jati dirinya terhadap Tuhan.

Humans were created by God and will return to God. In this novel, one of them Yaqdzan recognises God through the surrounding nature or the universe. By knowing nature first and then knowing the creator, namely God. One of God's commands is to make humans as caliphs on this earth, including to love nature and protect nature. While in the current condition,

many humans do not understand how important it is to protect nature as a command from God, even in the current condition a lot of nature is damaged due to human actions. Many humans deliberately destroy the surrounding nature just for their own interests and satisfaction. Though this is of course strictly prohibited in Islam.

Sayyid Husaein Nasr's famous idea of a sacred science, which states that Islam encourages its followers to conquer nature, is found in Islamic prophetic knowledge. This means that natural resources are used in a barbaric way that can cause severe damage to the environment. In the Quran, humans are only allowed to utilise natural resources in accordance with God's commands. Therefore, environmental spiritual values must be developed and instilled in order to realise or create the teachings of the Quran and the Sunnah of the Apostle relating to the environment in everyday life.

In the Qur'an, Islam teaches that man was created by Allah on this earth as a caliph not only for his own benefit but for his group and nation. However, he must also think about the happiness or benefit of all people including the environment and the universe. A Muslim spiritualist, Ibn Arabi said that the concept of love for the creator is through nature. Because with nature, God can introduce and show Himself. So for humans who love nature, they love God and if they love God, they must also love nature.

Therefore, humans as Caliphs on earth must be able to maintain and care for the preservation of nature and must also be able to be responsible and not damage it. Especially for Muslims, nature and the environment are a unity that if nature can be maintained and cared for properly, it will get enjoyment and grace from God that should be grateful for. One of them is by protecting nature and not destroying it intentionally. Allah created humans as caliphs so as a mandate humans must take care of this universe.

The earth and its contents are God's creation, so we must nurture, love and cherish them. If we love nature, we love God. And if it destroys nature, then it does not love God. Like the work written by Nawal Amar, namely *Islam and Deep Ecology*, says that "everything on earth was created by God, everything that God created reflects His holiness, and that everything on earth worships the same God" (Ramli, 2014).

Conclusion

To get to God, in his opinion, there are three goals that he must do, namely: 1) Acting like a mute animal, 2) Acting like heavenly objects, and 3) Acting in the manner of the Omnipresent Being. The first is the imitation of dumb animals (*tashabbuh*). Because mute animals have limbs that have their own functions, and have different strengths and tendencies that are well regulated (regular). Second imitation, imitation or likeness of heavenly objects. This imitation is done because it has an animal spirit in which the

heart is housed. The spirit is the main principle for the entire body. It contains the forces of power within it. It gains great testimony in this second impersonation, although it remains tainted with bad taints. The third imitation is the imitation or likeness of the obligatory being. This is done because it is he, an essence (substance) to recognise the necessary being. Only then will one be able to attain pure testimony in this third imitation. And turn only to the obligatory existence. Hence, one who bears witness to this part has lost his own essence and has melted away. Likewise, all the other properties (zawat), whether few or many, melt and disappear except for the nature of the One. The Great, the High and the Mighty. In the current condition, many humans do not understand how important it is to protect nature as a commandment from God, even in the current condition a lot of nature is damaged due to human hands. If man loves nature, then he loves God. Especially for Muslims, he must be able to protect nature because humans were created by God as caliphs who are tasked with being leaders on this earth and as caliphs must also carry out God's mandate as contained in the Koran that humans must guard and care for nature and must not damage it. The implication of this research is that humans in this modern era are expected to obey Allah's commands, because in this modern era many humans are busy thinking about their own progress so that they forget their identity towards the Creator. As for this research, it has limitations, namely only discussing or examining Ibn Thufail's thoughts about God. Therefore, there are still some things that need to be discussed such as the harmony of philosophy and religion and human philosophy, his thoughts on ethics, and education. It would be nice for further research to discuss other thoughts so that it feels complete and perfect.

Bibliography

- Amin, A. (1963). *Hayy bin Yaqdzan li Ibnu Sina wa Ibnu Thufail wa Suhrawardi*. Dar al-Ma'arif.
- Hanafi, A. (1990). *Pengantar Filsafat Islam*. Bulan Bintang.
- Hasan, A. F. (2004). *Tokoh-tokoh Masyhur Dunia Islam*. Jawara Surabaya.
- Hidayat, N. (2003). *Hayy bin Yaqdzan Manusia dalam Asuhan Rusa*. Navila.
- Irfan, M. (2018). Paradigma Islam Rasional Harun Nasution: Membumikan Teologi Kerukunan. *Jurnal Ilmiah Sosiologi Agama (JISA)*, 1(1), 109–127.
- Jaya, I. M. L. M. (2020). *Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata*. Anak Hebat Indonesia.
- Junaidi, M. (2020). Ibnu Thufail. *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, 7(1), 52–65.
- Mardalis. (n.d.). *Metode Penelitian: Suatu Pendekatan Proposal*. Sinar Grafika.
- Marnisah, L., Aravik, H., & Zamzam, F. (2019). *Dari Kisah Hayy Bin*

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 144-155
Maria Ulpa, Muna Mingpraleh / The Path to God from Ibn Thufail's Perspective
in Hayy Ibn Yaqzhan's Novel and Its Relevance in the Present Time (An
Examination of the Novel Hayy Ibn Yaqzhan)

- Yaqzhan Sampai Moralitas Ekonomi; Pemikiran Ekonomi Ibn Thufail.
Salam: Jurnal Sosial dan Budaya Syar-I, 6(4), 343-354.
- Mukaromah, M. (2022). *Pemikiran Filosofis Ibn Thufail dalam Kisah Hayy Bin
Yaqdzan*. UIN Fatmawati Bung Karno Bengkulu.
- Mustofa, A. (n.d.). *Filsafat Islam*. CV Pustaka Setia.
- Najati, M. U. (1993). *Jiwa dalam Pandangan Filsafat*. Dar Asy-Syurug.
- Nasution, H. (1999). *Filsafat Islam*. Gaya Media Pratama.
- Ramli, S. (2014). *Pesan Al-Qur'an Mengenai Kerusakan Lingkungan*. Jambi
Express.
- Rusli, H. R. (2021). *Filsafat Islam: Telaah Tokoh dan Pemikirannya*. Prenada
Media.
- Siregar, S. (2017). *Filsafat Hayy Ibn Yaqdzan: Dialektika Akal dan Wahyu*. UIN
Sumatera Utara.
- Syarif, M. (1994). *Para Filosof Muslim*. Mizan.
- Thaha, A. (1997). *Hayy bin Yaqdzan Anak Alam Mencari Tuhan*. Pustaka
Firdaus.
- Zar, S. (2007). *Filsafat Islam*. PT. Raja Grafindo Persada.