



The Concept of Islamic Religious Education in the Story of Hayy ibn Yaqzan by Ibnu Thufail and Its Relevance to Informal Education

M. Mahdi Al Fattah ¹, Zulkipli Nasution ²

mmahdial0301212166@uinsu.ac.id ¹, zulkiplinasion@uinsu.ac.id ²

State Islamic University of North Sumatra ^{1,2}

Receive: 27/07/2025

Accepted: 01/08/2025

Published: 01/10/2025

Abstract

Penelitian ini bertujuan untuk mengkaji konsep pendidikan agama Islam dalam kisah Hayy Ibn Yaqzan karya Ibnu Thufail serta relevansinya terhadap praktik pendidikan informal. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi pustaka. Data diperoleh dari teks utama dan literatur pendukung yang dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa Hayy memperoleh pengetahuan melalui pengamatan, eksperimen, penalaran, intuisi, dan pembiasaan yang seluruhnya mencerminkan prinsip pendidikan informal berbasis fitrah, pengalaman, dan spiritualitas. Kisah ini relevan sebagai inspirasi dalam mengembangkan pendekatan pendidikan agama yang kontekstual, mandiri, dan menyatu dengan lingkungan kehidupan.

Kata Kunci: Hayy Ibn Yaqzan, Islam, Pendidikan, Informal

Abstract

This study aims to examine the concept of Islamic religious education in the story of Hayy ibn Yaqzan by Ibn Tufail and its relevance to the practice of informal education. The method used is qualitative research with a literature study approach. Data were obtained from the primary text and supporting literature, analyzed descriptively. The results show that Hayy ibn Yaqzan acquired knowledge through observation, experimentation, reasoning, intuition, and habituation—all of which reflect the principles of informal education based on fitrah (natural disposition), experience, and spirituality. This story is relevant as an inspiration for developing a contextual, independent, and life-integrated approach to Islamic religious education.

Keywords : Hayy ibn Yaqzan Ibn Yaqzan, Islam, Education, Informal

Research Background

Literary works are the result of human contemplation, conveying values, ideas, and moral messages in aesthetically pleasing language. One of the most popular forms of literature is the novel, as it conveys the realities of life in a narrative and reflective manner (Saragih et al., 2021). In novels, authors attempt to convey thoughts through stories, characters, conflicts, and symbols, which indirectly serve as a medium for education. Literature is not merely entertainment but also a means of conveying social, cultural, and spiritual values. (Aziz, 2021)

Within the treasury of Islamic scholarship, literary works play a crucial role as a means of propagation and education. Many Muslim figures have produced highly valuable

literary works, including Ibn Sina, Jalaluddin Rumi, Nizami, and Ibn Tufail. One such monumental work is Hayy ibn Yaqzan Ibn Yaqzan, a philosophical novel by Ibn Tufail that depicts the search for truth by a child growing up without a community or teachers. This work is not only philosophical but also imbued with Islamic educational values, such as independent learning, spiritual reflection, and environmental exploration (Ulinnuha et al., 2024).

Hayy ibn Yaqzan Ibn Yaqzan holds significant relevance to contemporary educational issues, particularly in the context of informal education. In this story, Hayy ibn Yaqzan's educational process occurs naturally: he learns from experience, observation of nature, intellectual reflection, and ultimately attains

knowledge (makrifat). Education is not provided formally, but rather grows from within (self-education). This reflects the principle of Islamic education, which integrates the physical, intellectual, and spiritual dimensions. Unfortunately, the educational potential of works like this is rarely explored in Islamic educational practices. In many institutions, learning still focuses on cognitive aspects and memorization, while space for reflection, self-exploration, and experiential learning remains minimal, particularly in informal education that takes place within families or communities.

Informal education in Islam has been a vital part of Islamic education since the time of the Prophet, with the family, community, and the natural environment playing a central role as learning platforms. Education based on natural instinct, habituation, and role models often takes place outside the formal education system. Therefore, reintroducing the educational values of stories like *Hayy ibn Yaqzan Ibn Yaqzan* within the context of informal education is an urgent need in the modern, structurally fragmented era.

This study aims to reintroduce *Hayy ibn Yaqzan ibn Yaqzan* as a classic work rich in Islamic educational values and relevant today. Hayy ibn Yaqzan's character demonstrates a process of independent, gradual, and critical learning, such as when he investigates the death of the deer that nursed him and begins to contemplate the nature of life and the existence of the Creator.

Several previous studies have examined research similar to this study. For example (Salim et al., 2025) The results of the study show that Ibn Thufail's criticism in his work *Hayy ibn Yaqzan Ibn Yaqzan* against religious dogma is still relevant and can be strengthened by Popper's falsification theory. The author discusses Hayy ibn Yaqzan Ibn Yaqzan's concept of rationality and *Popper's falsification theory in The Logic of Scientific Discovery*. Comparative analysis shows similarities between the criticism of religious dogma and the criticism of scientific dogma through Popper's falsification theory.

Research conducted by (Halilović, 2023) also explains the novel *Hayy ibn Yaqzan ibn Yaqzan* shows that Ibn Thufail's work is not merely philosophical fiction, but also an intellectual model that reconciles philosophical rationality with religious revelation. Hayy ibn Yaqzan's characterization as a man who attains knowledge of God and nature without external

guidance illustrates the potential of human reason to discover truth. However, with the presence of Absal and the introduction of religious ritual, Ibn Thufail emphasizes that spiritual perfection is only achieved when reason and revelation go hand in hand.

Ulinuha found that the story of Hayy ibn Yaqzan provides new insights for developing a critical educational approach in the context of Islamic education and enriches the relationship between Islamic literature and critical education. The results of this study can serve as a reference for Islamic education practitioners in developing critical, reflective, and contextual educational strategies and approaches, particularly in relation to the actualization of the independent learning curriculum (Ulinuha et al., 2024).

Unlike previous studies that focused more on the philosophical, epistemological, or dogmatic aspects of the *Hayy ibn Yaqzan ibn Yaqzan story*, this study specifically highlights the concept of education in the novel, focusing on the curriculum, media, and learning methods in the context of informal education. With this approach, the author seeks to contribute to the development of a contextual and applicable concept of Islamic education, particularly for application in informal education in the modern era.

Method

This research is a qualitative study with a descriptive approach and library research. Its main focus is to analyze the concept of Islamic religious education in Ibn Thufail's novel *Hayy ibn Yaqzan Ibn Yaqzan* and its relevance to informal education.

The primary source of this research is the main text of the novel *Hayy ibn Yaqzan Ibn Yaqzan* in Indonesian translation, supported by secondary sources such as Islamic education books, journal articles, and relevant verses of the Qur'an and Hadith. Data collection techniques were carried out through reading, recording, and reviewing written sources. Data analysis was carried out descriptively-qualitatively by identifying, classifying, and interpreting important themes, which were then linked to Islamic education theory and contemporary informal education practices. (Herdiansyah, 2019).

Results and Discussion

Ibn Thufail and the Treatise of Hayy ibn Yaqzan ibn Yaqzan

Ibn Thufail's full name is Abu Bakr Muhammad Ibn 'Abd al-Malik Ibn Muhammad Ibn Muhammad Ibn Thufail al-Qaisy al-Andalusi. He is also known as al-Andalusi and al-Qurthubi, while in the West his name is popular as Abubacer. He was born in Wadi Ash (now Guadix), near Granada, in 508 AH/1110 AD to the Qaisy tribe, an influential Arab tribe. This background gave him broad access to education, which was then enriched by his love of knowledge and books.

From a young age, he mastered various disciplines, ranging from medicine, literature, mathematics, to philosophy. He studied in Seville and Cordova, and is thought to have studied with Ibn Bajjah (d. 533 AH), a great Andalusian philosopher. His career began as a government physician in Granada, then secretary to the governor, finally reaching the peak when he was appointed as a physician and minister during the reign of Caliph Abu Ya'qub Yusuf al-Mansur of the Muwahiddun Dynasty. In 578 AH/1183 AD he resigned, his position was replaced by Ibn Rushd. He died in Marrakesh in 581 AH/1186 AD.

His greatest work, Hayy ibn Yaqzan ibn Yaqzan, is a philosophical treatise containing literary, Sufi, educational, and epistemological dimensions. The story follows a human being who grows up without society, culture, language, or religion, relying solely on reason and observation of nature. Using his intellectual prowess, Hayy ibn Yaqzan arrives at the truth about God and the immortality of the soul. This treatise also represents the journey of pure reason from the material world to a higher metaphysical reality.

Ibn Thufail composed this story by combining Aristotelian rationalism and Neoplatonic illumination, while also criticizing the Sufi approach, which he considered to underemphasize the rational aspect. This work also shows the influence of Ibn Sina's philosophy, although Ibn Thufail's version emphasizes the harmony between reason and intuition, not simply the superiority of reason over instinct. This difference in substance is what makes Hayy ibn Yaqzan ibn Yaqzan Ibn Thufail unique compared to similar works written by Ibn Sina.

The influence of this treatise extended to the Western world. G. Sarton called it one of the most original works of the medieval era. After being translated into various European languages, it inspired literary works such as

Daniel Defoe's Robinson Crusoe, albeit with different content and style. Thus, Hayy ibn Yaqzan ibn Yaqzan is not only Ibn Thufayl's masterpiece but also an Islamic intellectual legacy that contributed to the development of world philosophy and literature.

The concept of PAI Hayy ibn Yaqzan ibn Yaqzan Ibn Thufail

Islamic education is not merely the delivery of teaching materials, but rather a holistic human development process encompassing physical, intellectual, and spiritual aspects toward the attainment of a perfect human being (Ariani & Ritonga, 2024). These potentials are divine gifts that distinguish humans from other creatures, and from an Islamic perspective, these potentials are known as *fitrah* (natural disposition). (Suharto, 2014). Through this comprehensive approach, Islamic Religious Education forms individuals who think critically, are independent in learning, possess intellectual intelligence, and are spiritually strong (Lubis, 2019).

Critical Thinking

Problem-solving skills are essential, but so is critical thinking. Critical thinking is a higher-order thinking skill, which helps you find viable solutions to problems. It is considered an essential skill that impacts the cognitive process of problem-solving (Almulla, 2023). In an educational context, this skill is crucial for encouraging independent thinking and not simply passively receiving information (Kusumawati et al., 2022). In the context of this research, the author examines the process of critical thinking skills depicted in the novel Hayy ibn Yaqzan ibn Yaqzan, which is described as follows.

"When its mother dies, it constantly thinks about something that leaves the body. What is that something? What does it look like? What makes it so attached to this body that it can survive for so long? And when it leaves the body, where does it go? How does it leave this body? Through which door? What has caused it to leave by force? That this body must part with it if it leaves as a choice?" (Thufail, 2010).

These questions represent a concrete manifestation of Hayy ibn Yaqzan's naturally occurring critical thinking process. He didn't stop at contemplation, but also observed his mother's body and compared it to other animal carcasses to determine the cause of death. This demonstrates cognitive development through independent exploration. This finding aligns with

Gustina's research, which states that a stimulating environment can foster critical thinking skills in students, particularly through experiential learning (Gustina et al., 2022).

Nuryati stated that cognitive ability can be understood as a child's ability to think more complexly, as well as their ability to reason and solve problems. The questions that arise in Hayy ibn Yaqzan's mind demonstrate the cognitive development that is taking place (Nuryati & Darsinah, 2021).

Islam defines reason as the primary human tool for attaining truth and recognizing God. Thirteen verses in the Quran contain the phrase " *afala tatafakkarun* " (do you not reflect?). These verses often end with questions about why humans do not reflect on the signs of God's greatness in the universe. Thus, this story supports how the environment can stimulate students to think critically through real-life experiences and deep reflection (Ariani & Ritonga, 2024).

Learning Independence

Independent learning is at the heart of reason-based education, which positions students as active subjects in constructing their own knowledge. In Islamic Religious Education, independent learning has spiritual and intellectual dimensions that guide students to continuous growth through experience, reflection, and intellectual encouragement (Loeng, 2020). In the story of *Hayy ibn Yaqzan*, independent learning is evident in almost every phase of his life, as described below.

"He realized that fire not only provides heat but can also be used for cooking after accidentally dropping his prey into the fire. From there, he began to make a list of foods that are good to eat and which are not. This experience shows how Hayy ibn Yaqzan learns from mistakes and develops new knowledge without external guidance. Furthermore, his curiosity about his mother's death did not stop even though he did not immediately find an answer. He continued to study various animals, both living and dead, to understand the difference between animate and inanimate bodies. From this research, he concluded that all parts of the body are animated by one spirit, which is the source of life, animated by one spirit, which is the source of life." (Thufail, 2010).

Hayy ibn Yaqzan's learning process demonstrates how knowledge can be constructed independently, starting with curiosity about the

phenomena around him. When he accidentally discovered fire, he didn't just stop at surprise, but also reflected, tested, and classified the food. This finding aligns with Salahuddin's research, which states that this process reflects the stages of active and constructivist learning models. Independent learners set their own learning goals, identify relevant sources, and evaluate their understanding (Salahuddin et al., 2022).

Independent learning is part of the educational process that liberates the mind, fosters curiosity, and makes students independent of formal teaching structures (Fadillah et al., 2024). This is also in line with Salahuddin's statement that the concept of *self-directed learning* emphasizes that independent learners have the initiative to set goals, evaluate the process, and build understanding through exploration and real-world experience (Salahuddin et al., 2022).

In Islam, this ability is rooted in human nature as rational beings endowed with the potential to think and reflect. Allah SWT says in Surah Al-Ghasyiyah: 17:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۚ ١٧

Meaning: *"Do they not look at the camel, how it is created?" (17)*

Prof. Wahbah Az Zuhaili explains the meaning of this verse, namely that Allah SWT commands His pests to see and take lessons from His creatures which show the power, majesty of their existence and the oneness of Allah SWT (Az-Zhuaili, 2010). Hayy ibn Yaqzan continues to develop his intellectual potential, which he does independently without external involvement.

From an Islamic educational perspective, this process also demonstrates the importance of the natural intellect and the urge to *contemplate* God's creation in attaining true knowledge. Hayy ibn Yaqzan used his intellect as a primary instrument for developing life skills and understanding the realities of nature (Fadillah et al., 2024). Thus, the story of *Hayy ibn Yaqzan* provides an ideal illustration of how independent learning can be developed through direct experience, environmental exploration, and strong intellectual drive. This is an essential foundation for a curriculum that seeks to cultivate active, independent, and innovative learners.

Spiritual and Intellectual

Education should not only focus on cognitive aspects and technical skills, but should also address the spiritual side as part of the

formation of a complete human being. Islamic Religious Education emphasizes that awareness of God (*ma'rifatullah*) and the purpose of life are essential foundations in building students' character (Nasution et al., 2023) . In this context, spirituality and intellect are inseparable; they complement each other to lead humans to a complete understanding of life. Therefore, spiritual reasoning is an essential part of a reason-based curriculum. In the story of Hayy ibn Yaqzan ibn Yaqzan, Hayy ibn Yaqzan's spiritual reasoning began to develop when he was no longer interested solely in the physical objects around him.

"He began to observe the sky, the stars, and the universe as a whole. He wondered how could all this exist so orderly if no one had created and governed it? He concluded that the universe must have been created by an Almighty Being, who existed before all else. For five full weeks, Hayy ibn Yaqzan thought about the Creator, whom he called Al-Fail (The Creator), until his entire mind was focused solely on Him. He no longer thought about creation, but instead sought to understand the Creator. He longed to meet Him, even though his soul still felt restless because he did not yet fully understand who God was. This shows that Hayy ibn Yaqzan was not only thinking logically, but also spiritually and deeply. " (Thufail, 2010)

Hayy ibn Yaqzan came to an understanding of God through reason, observation, and personal reflection , not from inherited teachings. This demonstrates that reason can be a path to knowing God if used honestly and sincerely. Hayy ibn Yaqzan's story bears similarities to the story of the Prophet Ibrahim (peace be upon him). While seeking God, the Prophet Ibrahim contemplated the heavenly bodies, as seen in Surah Al-An'am, verses 76–79 of the Qur'an.

Imam az-Zuhaili in his tafsir al-munir explains this verse, we showed Ibrahim the signs of greatness in the heavens and the earth, namely the creation of both of them and all their contents in the form of a great regulatory system and amazing creations. Pay attention to the wonders of the universe hidden in the heavens and the earth so that they can be an indication of the oneness of Allah SWT and the greatness of His power and the breadth of His knowledge (Az-Zuhaili, 2010) .

Support for the importance of integrating spiritual and intellectual aspects in Islamic

education is expressed in a study that emphasizes that ideal Islamic education is one that develops humans holistically , not only developing intellectual and physical maturity but also purifying the heart. It asserts that reason and revelation must go hand in hand in the educational process to create individuals who are faithful, pious, and possess spiritual and social intelligence (Nasution et al., 2023) .

This view is in line with Fitriyani's opinion that human nature and reason have a big role in the process of knowing God (*ma'rifatullah*) (Fitriyani, 2022) , in line with Saadah's view which states that spirituality must be an important part of education so that students have a deeper vision of life. The story of Hayy ibn Yaqzan ibn Yaqzan teaches that spiritual reasoning can grow strong from within humans and this is true education that shapes a whole human being (Saadah & Asy'ari, 2022) . Thus, the story of *Hayy ibn Yaqzan ibn Yaqzan* teaches that spiritual reasoning can grow strong from within humans, and this is true education that shapes a whole human being .

Hayy ibn Yaqzan ibn Yaqzan's Media Concept Nature-Based Media

Learning media is a way, tool or process used to convey messages from the message source to the message recipient that takes place in the educational process. In the story of Hayy ibn Yaqzan ibn Yaqzan , learning media emerged naturally from Hayy ibn Yaqzan's life experiences, both from the outside world and from the potential that exists within himself. The first and most dominant external media in this story is nature .

"Hayy ibn Yaqzan learned directly from observing the sky, stars, animals, plants, fire, and various other natural phenomena. He watched birds build nests, then made his own home by imitating their methods. He saw fire not only as a source of heat, but also as a cooking tool after accidentally dropping his prey into it (Thufail, 2010) ."

The story of *Hayy ibn Yaqzan ibn Yaqzan* shows that nature can function as a complete educational medium, providing practical knowledge, forming logical thinking, and at the same time leading to the recognition of God. The knowledge that Hayy ibn Yaqzan obtained is also in accordance with *back to nature education*. Hartati in his research explains that *the back to nature concept* will provide students with broad

opportunities to develop their potential, gain direct experiences freely and follow their talents and interests (Hartati, 2022) .

In line with the constructivist approach, where knowledge is the result of our own construction (formation), knowledge is generated through interaction with new materials or experiences (Jaarvis, 2021) . Thus, the story of Hayy ibn Yaqzan ibn Yaqzan demonstrates that nature can function as a complete educational medium: providing practical knowledge, shaping logical thinking, and simultaneously leading to an understanding of God. This is an important lesson for today's education world: that the curriculum should not disconnect students from nature, but rather make nature an active and reflective learning space.

Reason as a Medium of Meaning

The primary goal of education is to develop reason and knowledge so that individuals can understand and apply religious teachings in their daily lives (Syahid, 2024) . Reason is considered the highest gift that distinguishes humans from other creatures, and is the main key to achieving human *nature to know God* (Nata, 2019) . In the story of Hayy ibn Yaqzan ibn Yaqzan, reason plays a central role in his entire learning journey from introduction to the physical world to the highest spiritual attainment. *" Hayy ibn Yaqzan thought about all that when he was 35 years old. He kept thinking about Al-Fail which had settled in his heart. He thought of nothing but Al-Fail. He was confused and did not understand what was in Him. He tried to study and understand the objects that existed in the universe. He studied all the objects in the universe well. There was not a single object that escaped his research. In these objects he found traces of creation from Him"* (Thufail, 2010) .

This process shows that reason is the main medium for Hayy ibn Yaqzan in interpreting all of his life experiences. This thought is in line with the view of Ibn Sina who believed that reason, if used correctly, can lead humans to *ma'rifatullah* , namely the knowledge of God. In Islamic education, Suwanto explains that there is a connection (relevance) between the potential of reason and Islamic education, reason plays a very important role in formulating the goals of Islamic Education. Reason works to reflect and think and seek answers based on Islamic teachings to formulate the goals of Islamic Education. In general, (Jamil, 2023) explains that the goal of Islamic Education is the embodiment of Islamic values to achieve results

(products) that have an Islamic personality that believes in and fears God Almighty,

Reason is not merely a tool for logical thinking, but also a spiritual tool. Numerous verses in the Quran encourage humans to think, reflect, and use their reason to attain truth through an honest and profound intellectual process (Syahid, 2024) . Thus, the story of Hayy ibn Yaqzan ibn Yaqzan teaches that reason is a crucial medium for understanding the world and penetrating higher spiritual dimensions. Reason guides humans from external knowledge to inner awareness. In the context of the curriculum, this emphasizes the need for education that not only conveys information but also trains reflective thinking and provides space for independent and in-depth search for meaning.

Hayy ibn Yaqzan ibn Yaqzan's Learning Method Concept

According to Ibn Thufail, knowledge has methods and several characteristics. These methods of knowledge are the means and methods used to obtain it. They are very diverse. These include observation, frictional approaches, research, disclosure, encounters, needs, experiments, *analogies*, inferences, intuition, and behavior (Thufail, 2010) . In this study, the author divides several methods described by Ibn Thufail in the novel.

Observation and Research

Knowledge can be gained by studying events that occur around us, with observation and experimentation being important initial steps. Both methods allow students to collect empirical data directly from their surroundings. Observations are conducted by observing activities, either directly or indirectly (Meulenzbroeks et al., 2024) . In the story of Hayy ibn Yaqzan ibn Yaqzan , the process of observation and experimentation is clearly visible, especially when Hayy ibn Yaqzan experiences the death of the mother deer that had been caring for him.

Hayy ibn Yaqzan decided to cut open the mother's chest and examine what was inside the chest . He took a piece of hard rock and cut open a broken twig so that it resembled a knife. He cut open the deer's body at the ribs. Until the flesh between the ribs was cut off. And what he saw further strengthened his suspicions. He believes that the function of the membrane to protect the limbs is very important (Thufail, 2010) "

Hayy ibn Yaqzan ibn Yaqzan method reflects a simple scientific process in conducting a discovery, by making observations, formulating

problems, hypotheses, testing hypotheses, and drawing conclusions. The observation pores that Hayy ibn Yaqzan ibn Yaqzan made when Hayy ibn Yaqzan ibn Yaqzan carefully observed the outside of the mother's body, but did not find the cause of the cessation of movement.

Then when he decided to dissect the mother, he saw that there was a membrane that protected an important part in the chest, and he began to conclude that that part was where something that caused life. In his research conducted by Wijiono, he explained that conducting experiments can stimulate children's creativity through this event, which can improve psychomotor skills compared to simply doing sensing which is done simply by listening (Wijoyono, 2023). Experiments not only gain theoretical knowledge, but also understand concepts more deeply through direct experience (Salam & Ilham, 2024). The observation process is carried out as an initial step to find answers to a problem by using critical and logical thinking skills (Sumiati & Asra, 2019).

Drawing Conclusions and Analogies .

In the thinking process, humans rely not only on direct observation but also on reasoning to organize separate information into a complete understanding. One form of reasoning is using analogies, or comparing two different things that have similar properties or principles (Prayudi et al., 2023). Analogies are an important part of thinking methods because they form inductive and deductive patterns that can produce new conclusions from observations. In education, this reasoning trains students to think logically, construct arguments, and understand the relationships between complex concepts (Agusantia & Juandi, 2022). In the story of Hayy ibn Yaqzan ibn Yaqzan, the ability to draw conclusions and construct analogies is seen when Hayy ibn Yaqzan has reached a higher level of intellectual maturity.

"The luminous planets or stars occupy the position of the animal's senses. And the various interconnected stars occupy the position of the animal's limbs. Meanwhile, what is inside the planets, from creation or destruction, occupies the position of the cavities found in the animal's body, as is found in the structure of the universe" (Thufail, 2010).

Hayy ibn Yaqzan approach to drawing conclusions from natural phenomena demonstrates his use of rational thinking consistent with these principles. He not only

accepts what he sees, but also forms new understandings based on his own reasoning. This thought process reflects the characteristics of rationalism, where reason is used to construct new understandings from the information already obtained. Faizi in his journal explains that in rationalist thought, especially according to Rene Descartes, true knowledge is obtained through a logical and structured thought process. Descartes emphasized the importance of reason in building an understanding of the world, and that knowledge can be formed through a deductive process from clear and distinct ideas (Faizi, 2023).

This is a form of education that fosters active and independent thinking skills, in keeping with the spirit of rationality also supported in Islamic education (Arif & Muchlash, 2021). Thus, Hayy ibn Yaqzan's method of learning through inference and analogy not only demonstrates his intelligence in processing information but also exemplifies the importance of critical and reflective thinking as an essential part of the learning process.

Intuition

Knowledge gained through intuition is a form of direct understanding of the substance of something that cannot be reached by the five senses. In Islam, intuition or inspiration is believed to be part of human nature, namely the instinct to understand the truth without a formal learning process.), intuition comes as a result of clarity of soul, inner concentration, and purity of heart, and is a method of knowledge commonly used by Sufis to achieve high spiritual awareness (Nata, 2021). In the story of Hayy ibn Yaqzan ibn Yaqzan, intuition plays an important role in the process of seeking truth. Hayy ibn Yaqzan was able to recognize the existence of God not only through his reason, but also through deep inner experience and reflection on natural phenomena. *" Every time Hayy ibn Yaqzan sees the beauty, goodness, perfection, strength or virtues of objects in the universe, he thinks that all of this comes from the abundance of AL-Fail. All of this comes from His purity and deeds. If that is the case then the Essence of Allah is far, greater, greater, more perfect, more comprehensive, more beautiful, better, more eternal, compared to what is inherent in objects, which exist in the universe"* (Thufail, 2010)

Hayy ibn Yaqzan experience reflects that in the process of seeking knowledge, one can reach a level called intuitive knowledge, namely

understanding that is present but through human nature, clarity of soul, and inner concentration. As research results by (Pratikno et al., 2024) in their article also show, in the context of Islamic education, intuition and spiritual experience must be interpreted as epistemological processes. Heru stated that *inspiration* is a source of knowledge in Islamic epistemology that cannot be ignored, especially in the attainment of ma'rifat (knowledge). Intuition is not only important in the dimension of Sufism, but also in the realm of education as a path to a deeper understanding of knowledge and life.

Nata explains that one component of human nature is instinct or *gharizah*, namely the ability to act or behave without prior learning process which is divided into several types, one of which is intuition (*inspiration*). He also explains that in Islam, intuition is a research that is usually used by Sufi circles, the result of which is a spiritual experience towards God (Nata, 2019) . Human nature in knowing God is strengthened by QS Al-A'raf 172

وَأَشْهَدُهُمْ *God bless you*

God willing God bless you 172

Meaning: (*Remember*) when your Lord took out from the backbone of Adam's offspring, their descendants and Allah took testimony against themselves (while saying), "Am I not your Lord?" They answered, "Yes (You are our Lord), we testify." (We did it) so that on the Day of Resurrection you (not) say, "Indeed we were heedless of this ,"

According to Az-Zuhaili's interpretation, this verse illustrates that humans are given the potential of the mind and heart to recognize divine truth through natural signs. Therefore, inner experiences such as those experienced by Hayy ibn Yaqzan are a form of intuitive knowledge that originates from nature and deep observation of Allah's creation (Az-Zhuaili, 2010) . The story of Hayy ibn Yaqzan ibn Yaqzan teaches that a calm soul and a sincere heart can be the clearest way to understand the nature of life and get closer to God.

The Relevance of Hayy ibn Yaqzan ibn Yaqzan's Concept of Education to Informal Education

Learning Independence

Informal education emphasizes independent learning, where individuals actively construct their own understanding without being bound by formal learning structures. In this context, learners exhibit a high level of initiative

to explore, research, and process knowledge based on internal motivation and experiences. This characteristic is crucial for developing a resilient, creative personality (Syaadah et al., 2023) . The story of Hayy ibn Yaqzan ibn Yaqzan serves as a powerful reference, illustrating how humans can develop knowledge, values, and spirituality solely through natural instinct, reason, and interaction with the natural world.

"He continued to study various animals, both living and dead, to understand the difference between living and non-living bodies. From this research, he concluded that all parts of the body are animated by a single spirit, the source of life." (Thufail, 2010)

This quote demonstrates how Hayy ibn Yaqzan learned through direct observation and experimentation . He didn't simply accept the death, but instead explored its causes independently and logically. In his research, Riski also emphasized the importance of initiative and intrinsic motivation to learn as pillars of a reason-based curriculum in Islamic education (Nainggolan & Manalu, 2022) . In the context of modern informal education, particularly at home, in Islamic boarding schools, in communities, or through online learning, these values are essential to foster active, creative, and reflective learning.

This shows the characteristics of informal education explaining that learning starts from curiosity and real experiences, in the context of children, this kind of process often occurs at home when children question the things they see, try to do something with their own hands, or imitate the behavior of adults around them (Salam & Ilham, 2024) . Hayy ibn Yaqzan's independent learning process reflects that independent learners have intrinsic motivation, set their own goals, and choose and evaluate their learning resources.

Learning Through Experience

One of the key findings from the story of Hayy ibn Yaqzan ibn Yaqzan is how the learning process does not depend on formal instruction, but rather develops through direct experience. This concept emphasizes that deep understanding arises from real-life practice, not mere memorization or verbal explanations (Pinasti, 2023) . Learners are encouraged to try, fail, improve, and draw their own conclusions from their experiences. In the context of informal education, this approach forms the basis for contextual and meaningful learning.

In his story, Hayy ibn Yaqzan gains knowledge through direct interaction with nature and his own body as a tool of exploration. He learns about the benefits of fire by accidentally roasting his prey, dissecting animals to understand life, and imitating birds in building shelters. As depicted.

"He realized that fire not only provides heat but can also be used for cooking after accidentally dropping his prey into the fire. From there, he began to compile a list of foods that were good to eat and those that were not."

"After completing his dissection, his imagination began to develop, and he began to think about wearing clothes made from the skins of the animals he had dissected... He also learned to tame and ride horses. He came up with these ideas while dissecting the animals he was researching." (Thufail, 2010)

These findings align with Jaarvis' research, which emphasizes that learning through direct experience helps students integrate knowledge with real life (Jaarvis, 2021). Nusantara (2024) states that experiential education fosters a more comprehensive understanding because students not only know but also experience. From an Islamic perspective, Nata states that true learning involves the interaction of reason, intuition, and natural instinct as the basic human capital for understanding truth and God (Nata, 2021).

In contemporary informal education practices, particularly within the family and community, Hayy ibn Yaqzan's learning experience reflects how children construct knowledge from daily activities, such as imitating adults, playing, or exploring their surroundings. In her research, Sumiati explains that observation and direct experience are crucial in developing children's logical thinking and curiosity (Sumiati & Asra, 2019). Thus, Hayy ibn Yaqzan's learning process not only reflects the principle of learning

by doing, but also demonstrates the power of informal education based on real-life experiences. This type of learning can produce individuals who are independent, reflective, skilled, and possess a high level of spiritual awareness.

Conclusion

Ibn Thufail's concept of education in Hayy ibn Yaqzan is highly relevant and can even be considered the philosophical foundation for informal education. This story emphasizes that:

1. The informal environment is a rich learning space. Nature, home, and community provide unlimited learning resources and stimuli.
2. Learners must be active and independent subjects. The role of educators (parents, mentors) is more as facilitators who provide a stimulating environment and encourage curiosity, rather than as one-way providers of information.
3. Direct experience is the most powerful learning method. Learning becomes more meaningful when it engages all the senses, emotions, and reflection, thus producing not only knowledge but also wisdom and spiritual awareness.

Curriculum Vitae

The author is a student at Universitas Islam Negeri Sumatera Utara, Indonesia, majoring in Islamic Religious Education (PAI). His research focuses on Islamic education, informal education, and the integration of classical Islamic thought with contemporary educational contexts. He has written *The Concept of Islamic Religious Education in Hayy Ibn Yaqzan and Its Relevance to Informal Education* (2025). The author is actively engaged in academic writing, research, and manuscript preparation, with a strong interest in linking Islamic values to modern educational practices.

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