

## REVIEW OF THE PSYCHOLOGICAL THINKING OF IBN RUSYD

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### ABSTRACT

Ibn Rushd is a thinker who contributed many of his works to the development of science, especially in the field of philosophy. However, there is not much research that discusses Ibn Rushd in his psychological studies. Even though Ibn Rushd's interpretation in the field of psychology is written in his work entitled *De anima*. The purpose of this study is to find out what Ibn Rushd thinks about several scientific studies, especially in the field of psychology. The method used in this research is library research, the data sources in this study are several articles and journals that focus on Ibn Rushd's psychological thinking, and data analysis techniques in this study use the literature study method. The results of this study conclude that Ibn Rushd's thoughts in Islamic psychology explain that in the soul there is a heart, eve, and reason. In the structure of the soul, there is a heart which is the form of interaction between hawa and reason, where it will follow the dominance of one of them. Nafs/soul in its level is divided into three, namely nafs-muthmainnah, nafs-lawwamah, and nafs-anger. The reason according to Ibn Rushd is a place that will accommodate all forms of knowledge through thinking power (external senses), imagination power (internal senses), and intellectual power (ratio power) to know the truth about the nature of God and the universe there are many ways that can be done. One way to do this is through Islamic education.

**Keywords:** *Ibn Rushd, islamic psychology, the concept of the soul, the concept of the mind*

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## INTRODUCTION

Among Islamic thinkers, the name Ibn Rushd became one of the most influential names. Ibn Rushd is known as a very prolific writer, in which his writings cover many topics. Ibn Rushd, who is called "the great commentator" among Western thinkers because of the comments given to the works of Aristotle, such as *Talkhish al-Sama' al-Thabi'I*, a summary of the book *Physica*, *Talkish Kitab al-Maqulat*, a summary of the book *Categoriae*, *Syarh Kitab al-Nafs* reviews on psychology, and many others (Soleh, 2012). It's just that what the author doubts here is about Ibn Rushd's writings regarding his explanation of psychology which is not widely discussed by scientists or researchers. However, philosophy is the most frequently studied or deeper study. Even though Ibn Rushd's thoughts in the field of psychology have also been translated into a work entitled *De Anima* (regarding the soul). Therefore, the importance of this study is that we know the intellectual treasures as well as the psychological thoughts of one of the philosophers, here the author tries hard to study and find out more deeply through books or journals related to Ibn Rushd's thoughts in the field of psychology (Fatimah, 2020).

In previous research conducted by (Soleh, 2012), (Fawait, 2018), and (Mustofa, 2021), which among other things specifically discussed epistemology and the implications of Ibn Rushd's thoughts and his efforts to reconcile religion with philosophy and his views on philosophy, this research discusses Ibn Rushd's thoughts in the discipline of psychology (Fawait, 2018). Recently, events have revealed that the characteristics of the soul are not the same for people of different ages. This view encourages psychologists to develop a branch of psychology that studies the characteristics of the human soul at a certain level. Other branches

of psychology emerged, such as child psychology, adolescent psychology, parenting psychology, and so on.

In Rahmatiah's research, the discussion about the soul in the Islamic world has started since the emergence of Islamic thinkers on the historical stage (Rahmatiah, 2017). Beginning with the collapse of the Greek-Roman civilization and the existence of translation movements, comments and original works carried out by Islamic thinkers, especially during the Abbasid Daula, the essence of Greek thought was raised and enriched. On the other hand, Muslim philosophers were also influenced by Greek thought in discussing the soul, so the Islamic philosophy group represented by Ibn Rusyd was involved in a prolonged academic debate with Al-Ghazali. In a period of more than seven centuries, the soul has been discussed in the Islamic world in studies that are both mystical and philosophical (Nurmala et al., 2023).

This study aims to find out how the thoughts of Ibn Rusyd, known as the Aristotelian school, regarding the thoughts and works of Aristotle in the field of psychology, Ibn Rusyd describes his thoughts in the field of psychology in three interpretations (Bagus, 1996; Mustamin, 2019). Based on the explanation above, the basic assumption in this study is that the results of Ibn Rusyd's thoughts on psychology will provide theoretical and practical benefits in reconstructing or even redefining Ibn Rusyd's thoughts regarding psychology which can be used as a reference for philosophers who give their views regarding psychology.

## **METHOD**

The object of this research is the thoughts of Ibn Rusyd related to psychology. The method used in this research is library research, namely research that uses a literature or book reference as a data source to understand scientific knowledge that originates from certain documents as submitted by previous researchers or previous scientists. This study uses library research because the data source is obtained from historical literature and not field data, so the information obtained uses books and journals on history (Sari & Asmendri, 2020).

The data sources in this study are several articles and journals that focus on Ibn Rusyd's psychological thinking. The method of data collection is an important stage in research because the main goal of a scientific study is to obtain reliable and valid data. The data analysis technique in this study used the literature study method. The data that is already owned is then analyzed by matching one data with some other data that has been obtained from heritage studies. The linkage of one data with another data shows that the data was obtained from a literature study. The connection with one another shows the existence of historical harmony that has been written with the conditions that occurred in the past. In addition, history occurs outside the area of the researcher, so researchers must be selective about the data obtained in the literature. The selection process is carried out by comparing historical literature with one another, then conclusions are drawn about the point from that history (Sukmana, 2021).

## **RESULTS AND DISCUSSION**

### **Islamic Psychology According to the View of Ibn Rusyd**

Ibn Rusyd in his thoughts regarding psychology still refers a lot to Aristotle's views which are interpreted into three stages, entitled *De Anima* (regarding the soul), including short interpretations, intermediate interpretations and long (last) interpretations. The soul in Ibn Rusyd's view is an initial perfection for the body which is natural and mechanistic. This

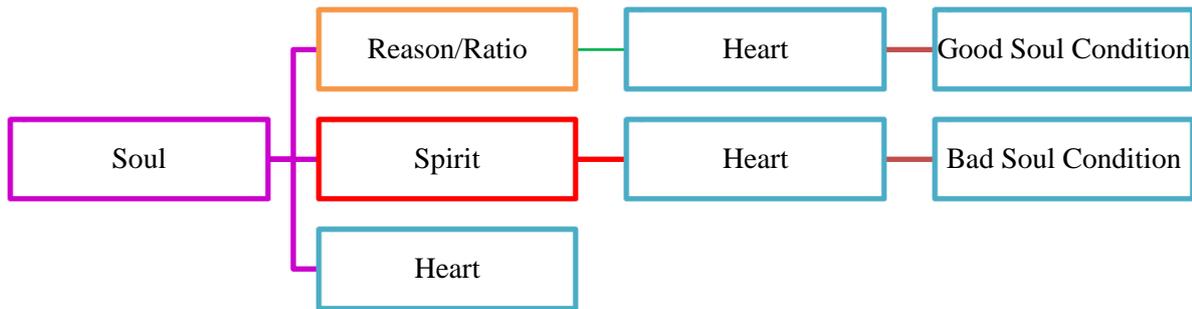
definition is almost the same as the meaning of Aristotle and all previous Muslim philosophers. Meanwhile, Islamic psychology is a science that talks about the soul or is called *al-nafs* or a deeper study of philosophy which talks about the soul, mentality, human behavior and its relationship with the concept of *tazkiyyah al-nafs* to get closer to Allah SWT (Farid, 2012). Ibn Rusyd also links *'ilm al-nafs* with *al-ruh*. In his opinion, in interpreting *al-nafs*, people tend to associate it with bad behavior, and its habitual spirit is associated with nobility and goodness.

In the short (initial) interpretation of Ibn Rusyd, he took many theoretical references from the work of Ibn Bajjah, where the experience or image experienced by a person will be stored in a place called material reason, if the specific image/experience becomes the basic concept between material reason and reason. agent and general unified, then the person will have perfect knowledge of experience (Fakhry, 2014). In the second/middle interpretation, Ibn Rusyd views psychology as referring to Al-Farabi's view, namely that the agent mind gives humans the ability to have general knowledge of a concept. When a person has sufficient experience with a concept, this ability becomes active and the person is said to have general knowledge. Whereas in the long/last interpretation, Ibn Rusyd proposed a new theory which became known as the theory of the unity of reason. Ibn Rusyd argued that there is only one material soul, which belongs to everyone and does not mix with human bodies or remains (Yudiani, 2013).

Ibn Rusyd's theory of the unity of the human mind, in which humans do not differ from one person to another. However, the soul is bound by physical characteristics, where physical characteristics can create personal diversity, that is, the soul cannot be separated from the influence of personal character. Ibn Rusyd emphasizes that the soul lies in "*al-Istiqa'f*" i.e. the material condition which is very conspicuous and transmits from the great body which is a warmth that is neither fire nor under fire. Although the soul has a relationship with such a body and governs it through the soul that is on earth, it is not attached to the body or any of its characteristics. The soul returns to spiritual, subtle, and intangible matter when the body dies or breaks down. The death of the body does not harm the soul. The various qualities that result from the physical body cannot break the unity of the soul and mind. Ibn Rusyd determines the eternal status of the spirit/soul after leaving the body, the spirit will remain there with eternal life (Susanti & Hayani, 2021).

From the perspective of the Koran, the science of *al-nafs* or psychology is associated with three terms, namely *al-qalb*, *al-aql*, and *al-ruh*. The soul or *nafs* is conceptualized as a meeting between the mind and the spirit as the two main forces in human beings. While the heart will be the condition of the soul as a whole which is completely dependent on the results of the meeting of the two previous elements (Yudiani, 2013). The reason is the substance of the human soul which functions as a binder for the spirit so that it does not go out of control, where reason is driven by thoughts (*al-fikru*), feelings (*al-wujdan*), and will (*al-iradah*). Meanwhile, the spirit or *eve* is the substance of human beings which is likened to a lower tendency than animals. Then the heart is a part between the mind and the *hawa*/spirit whose circumstances will follow the tendencies of the two, where if one is more dominant than the mind, then the condition of the soul will be safe (Al-Ahwani & Bachri, 1985). On the other hand, if the air is more dominant, then the condition of the soul will be damaged. The following is a schematic of psychological findings in the view of Ibn Rusyd, namely as follows:

Figure 3.1  
The Concept of Islamic Psychology According to Ibn Rushd's View



### The Concept of the Soul in the View of Ibn Rushd

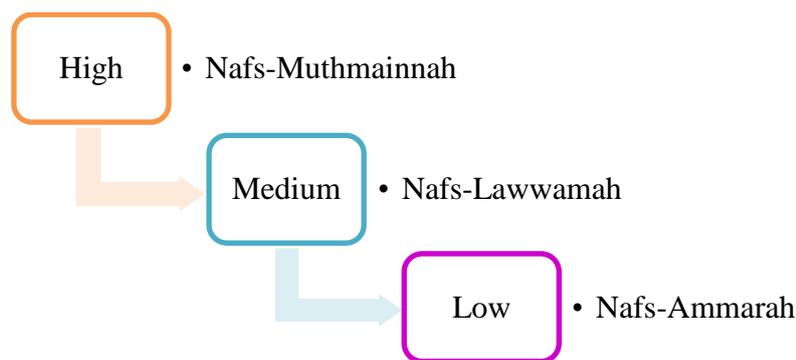
The soul in man is interpreted as a characteristic that is not visible from outside him. So the soul is called the spiritual soul (spirit soul) (Omar, 2020). In *Manāhij* Ibn Rushd writes, that knowledge about happiness and safety can be known through knowledge of the soul and its essence. Ibn Rushd also agreed with Al-Ghazali, and Al-Farabi said that there are two important components in humans, namely the body component and the soul component (Juwaini & Musa, 2010). The soul is seen as an element of initial perfection for organic natural bodies, where the soul can be distinguished from other perfections that complement it, such as forms of deeds. It is called organic because the soul reveals a body consisting of several members. The soul has various functions which form the basis of various psychic powers, they all function as a complementary unit, these forces do not work independently, but on the contrary, they help each other. According to Ibn Rushd, there is a natural transition between the various uses of psychic powers, and indeed between the souls, there is a relationship in terms of being and knowledge (Yamani, 2021). The soul is the essence of a person's personality according to Ibn Bajjah each human being has one soul. This soul does not experience changes as the body, the soul is the driving force for humans, the soul is moved through two types of tools, namely physical tools and spiritual tools.

In Islam itself, Allah created a perfect human who even grew up before He was born equipped with a soul of faith and humanity. The spirit of faith is the basis of *insaniyah* and grows as a substance that differentiates humans from other creatures. Ibn Rushd also defines the soul as the initial perfection of the physical which has a natural, mechanistic nature, and has an energetic life. This view has also been mentioned by other Islamic scientists. In personality, there is a structure, namely physical, spiritual, and *nafsani*/soul. The soul or *nafsani* here has three structures, namely heart, reason, and lust. There are *nafsani* characteristics, including (1) The nature of the spirit and the body whose creation is sometimes gradual and through a process, but sometimes not, (2) Between form, quantity, and character or not which is naturally good/bad and pursuing spiritual pleasures and lust, (3) Spiritual and bodily energy, (4) Its existence depends on nutritious food and worship, (5) Actual existence, (6) Between knowing and not being bound, (7) Capable of capturing something abstract or concrete and its substance is contemporary or eternal, and (8) between divisible and not (Imran, 2016).

*Nafs* or soul in English is referred to as soul which means the totality of the human self in which good and evil are collected. According to scholars, including Ibn Rushd, the *nafs* become a vessel between *Fuad*, *shade*, and *hawa*, all of which are gathered together and will show

themselves in the form of real behavior that can be seen by humans. In the Qur'an it shows the word "Fa almaha" (QS. As-Syams) that Allah created the nafs perfectly which has a function as a vessel and encourages humans to do good rather than bad. So the Qur'an suggests giving greater attention to this inner side (Sufriyadi, 2010). Nafs is divided into three levels from the highest, namely first, nafs-muthmainnah is a soul that is closer to God or a soul that is pleased with what it pleases, secondly, nafs-lawwamah is a soul that tends to desire (loba-tama') or pursues pleasure, groups and characteristics that are unique to human characteristics and third, nafs-amarah is a soul that has animal tendencies, where its stimulus and motivation always lead to evil like what animals do. The following are the levels of the soul, namely as follows:

Figure 3.2  
The Levels of the Soul According to the View of Ibn Rushd



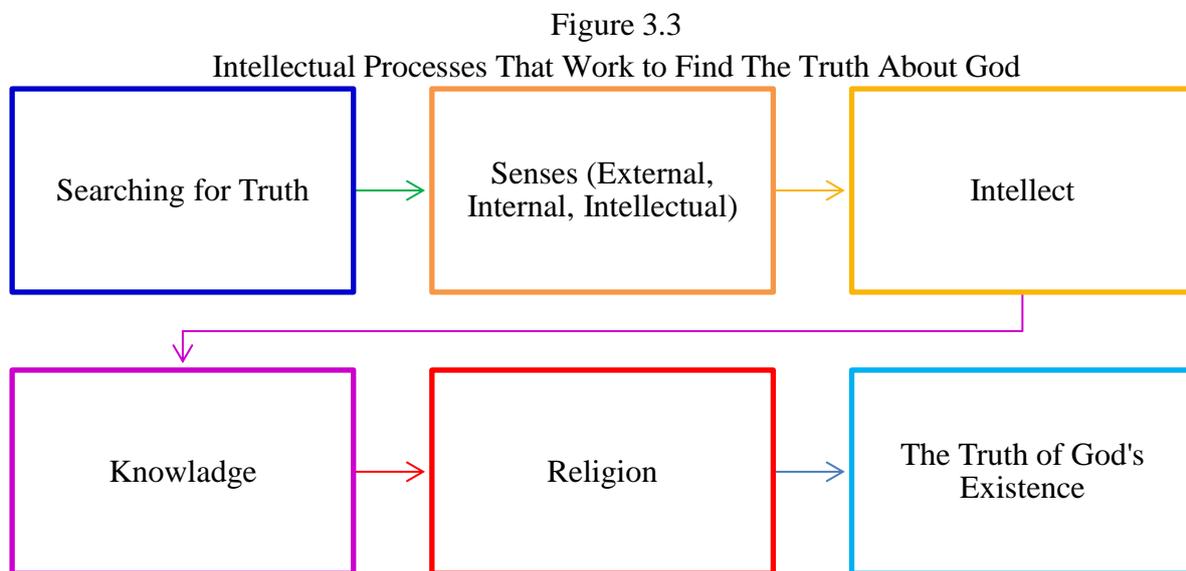
### **The Concept of Reason in the View of Ibn Rushd**

Ibn Rushd argues like Aristotle that the basis of human knowledge is the senses. The senses perceive images of their objects in potential or material form. Strictly speaking, Ibn Rushd explained that human knowledge and experience are formed by the form of objects or human knowledge is formed based on observations and research on object forms, and rational materials, so that they are considered to have a temporal distance (hudust) and this is what distinguishes human knowledge from God's knowledge which is spiritual in nature (Qadim). In addition, Ibn Rushd said, human knowledge is obtained through its three potentials, namely the senses, imagination, and thinking powers, which Majid Fakhry termed external senses, internal senses, and reason.

First, the external senses consist of five elements, namely sight, smell, hearing, touch, and taste. According to Ibn Rushd, the external senses perceive objects they can reach with the same capacity and quality. Then the fantasy power retains the object in a way that is independent of matter but does not liberate it totally from its material attachments. Second, the internal senses are part of the soul that has other abilities that are not possessed by the external senses. According to Ibn Rushd, this internal sense consists of four elements, namely the power of imagination, the power of reason, the power of memory and the power of feeling. Third, Ibn Rushd distinguishes between reason and intellect by using the terms al-`aql al-syakhshî to refer to ratios and al-`aql al-kullî to designate the meaning of intellect (Candra, 2018). Ratio is an innate power that works directly based on data from the senses, external and internal. Intellect

is a transcendent power and is a gift from God that works only on the basis of universal data and non-sensuous rational objects.

The reason for Ibn Rusyd is the potential possessed by humans to reason about tangible objects that are caught by the senses. However, according to Ibn Rusyd, not all of the objects in this universe can be captured by reason, because human reason itself has weaknesses and limitations. For example, the matter of kindness will bring safety in the afterlife. To interpret it requires the existence of other sources that are not related to reality (Salam & Huzain, 2020). According to Ibn Rusyd, issues related to Islam should be resolved by reason and reason, logic must be used as the basis for all judgments about truth (religion). In studying religion, one must also use logic, although it is not denied by Ibn Rusyd himself that it is difficult to solve unseen things usually contained in religion. The reason as the home of knowledge is intended to know the truth about Allah SWT and nature and its true essence based on the Shari'a, while practicing the truth according to religious teachings by carrying out what He commands and avoiding His prohibitions which will have a bad impact (Baharudin, 2016). Therefore, Ibn Rusyd considers that anything that can be learned by humans in religion can also be understood by reason/logic. The following is a process/cycle of reason that works to find the truth about God, namely as follows:



As a great thinker who has a myriad of ways to develop various fields of knowledge, Ibnu Rusyd seeks to make his contribution to the world, including in the field of psychology which is interpreted from western psychology to the study of psychology in accordance with Islamic teachings. Ibn Rusyd seeks to prove that everything that exists in the universe does not merely exist by itself but is the form of what He wills. Through Islamic philosophy, Ibn Rusyd developed the science of psychology to find out the essence of everything, which of course is about the soul. Psychology itself cannot be separated from philosophy. Studying Islamic psychology requires its thinkers to re-open its basic sheet, namely Islamic philosophy. Referring to this, then Ibn Rusyd continued to study and develop psychology based on the science of philosophy according to what he believed based on the Qur'an (Al-Aqqad, 2003).

So that in the end, Ibn Rushd succeeded in obtaining results by issuing a work entitled *De Anima* (holding the Soul).

Something that is understood as the science of the nafs is a science that discusses a lot about the human personality/soul/soul, soul itself is the English understanding of the word psyche (Greek) which is now more popular with the word psychology. Personality in Islam is inseparable from three aspects, namely reason/ratio, hawa/spirit, and heart/heart. In the hadith, it is stated that in humans there is something called mudghah (heart/heart), which if the mudghah is good then the whole thing will be good, but conversely, if the mudghah is not good then the personality/behavior will not be good either (Afif, 2019). As mentioned above, the human heart/heart is the result of the interaction (battle) between hawa and reason in the heart will follow the dominance of one of them which is then revealed through one's behavior and personality. Ibn Rushd emphasized that the soul is an important component of human beings which is very different from the components of the body. This is because the soul is a very influential driving factor for human behavior, where it is in charge of issuing instructions to the body in the form of action. As a form of Divine tenderness (nafs in another perspective) becomes the real state of a human being, which is widely referred to in modern psychology as a persona or personality which is an outward expression of his inner world. So it is not wrong in modern psychology to say that a person's personality is a form of mask/mask that becomes an individual attribute of each (Salabi, 2021).

Ibn Rushd, like Al-Farabi, defines the soul as the totality of self which refers to the innermost side of human beings, which has the potential to be both good and bad (Ngazizah & Mawardi, 2022). Even so, the Sufis identify the soul or nafs as well as the understanding in the Big Indonesian Dictionary as lust as a trait that has the potential to become bad behavior or "lust". Therefore, the Al-Qur'an in it strongly recommends humans always maintain the purity of their good potential and not pollute it by dominating their soul/spirit. The concept of the soul by Ibn Rushd by taking the basis of the Qur'an which has three levels of nafs muthaminnah, lawwamah, and anger. This level of nafs is then translated back by scholars into several forms of human behavior or practice.

Nafs-muthaminnah as the highest level is a form of soul that really likes obedience to God by doing worship, seeking His pleasure through the practices it recommends, such as accepting (qana'ah), enthusiasm in learning, holding back anger, thinking everything it has in the world is only temporary, not arrogant, and so on (Rakhmat, 2017). These nafs can go up and down, if a human being is at this level of nafs, it is better for him to remain consistent in order to reach the enlightenment phase, which means becoming a servant who is no longer worried about the lower nafs level. Under nafs-muthaminnah there is nafs-lawwamah, namely the soul which tends to be insaniyyah and does not stay in one state (can be rabbaniyyah or shaitaniyyah). Like human nature, sometimes dhikr (remembrance of God) is sometimes negligent, sometimes obedient, sometimes evil, sometimes happy, sometimes sad. Scholars interpret these nafs as being of two types. First, the nafs lawwamah mulawamah, namely the nafs which Allah will later blame for being ignorant and tyrannical towards Him. Second, nafs lawwamah ghairu mulawamah (not to be blamed), namely nafs that is negligent due to the owner's negligence even though he is in obedience (Rizvi, 2019). According to Shaykh Ahmad Farid, a believer always sees lust as a mistake. He always wondered why he did this when he could choose this (good thing) and so on. Finally, the nafs of anger, which is more inclined to animal nature,

where this nafs weakens the mind so that it is more obedient and weak to Satan's orders, such as anger, fear, apathy, depression, and if this nafs cannot be managed properly, then humans will be carried away to evil. For example depression at suicide.

In striving for something good, it requires the involvement of reason. Ibnu Rusyd explained that reason serves as a vessel for knowledge and is a potential possessed by humans to reason everything that is captured through power. These forces are further elaborated into external senses (thinking power), internal senses (imagination power), and intellectual (ratio). For Ibn Rusyd, it is manifest that the function of reason is to know the truth about God and nature in accordance with their essence based on Shari'a. While the Shari'a itself basically has a goal so that people know the knowledge and do the right thing. Based on this, in seeking goodness a person must use his mind so that he can carry out deeds that are in accordance with His pleasure (nafs muthamainnah) and stay away from everything that is prohibited (nafs anger). So that reason will work by increasing knowledge about practices and recommendations that are in accordance with the Shari'a. For example, the spirit of learning in education.

Ibn Rusyd emphasized that the Shari'a recommends that humans always learn about everything in the right direction. One way to learn all these things is through education because education will provide guidance, direction, and protection of all kinds of knowledge, including religious knowledge (Mansur et al., 2018). Islamic education according to Malik Fajar is a type of educational facility that focuses on the Al-Qur'an as a source of knowledge. Apart from being a source of knowledge and the basis on which it is based, the Qur'an in Islamic education is also a guide for human reason. Reason here will function as a vessel for understanding and studying the existence of religion to the truth about God. Reason in Islamic education according to Ibn Rusyd is a place that will accommodate all forms of knowledge, where knowledge is a small part of the knowledge given by God which is unlimited. So humans, as intelligent beings, should be able to study and reflect on the truth of religious law and the existence of God, and the nature of the universe through the knowledge that He has acquired.

## **CONCLUSION**

Ibn Rusyd in Islamic psychology explains that in the soul there is a heart, air, and reason. In the structure of the soul, there is a heart which is a form of interaction between hawa and reason, where it will follow the dominance of one of them. If the air is more dominant then the heart will be bad, but if the mind is more dominant then the heart will be good. Nafs/soul in its level is divided into three, namely nafs-muthamainnah, nafs-lawwamah, and nafs-anger. Intellect in the view of Ibn Rusyd is defined as a place that will accommodate all forms of knowledge through thinking power (external senses), imagination power (internal senses), and intellectual power (ratio power) and to know the truth about nature of God and the universe there are many ways. This can be done, one of which is through Islamic education.

This research only focuses on the psychological thoughts of Ibn Rusyd. These limitations can be a consideration for future researchers with the same research focus, but the focus of the research can be expanded compared to the psychological thoughts of other philosophers, so this can also be a suggestion for future researchers to study the psychological thoughts of these figures. other philosophies so that the field of findings related to the psychological thoughts of philosophical figures becomes wider.

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