

Efektivitas Permainan Fomoboard sebagai Solusi Menurunkan *Fear of Missing Out (Fomo)* Pada Remaja Akhir di Kota Padang

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ABSTRACT

Contemporary Islamic Religious Education (PAI) faces epistemological fragmentation marked by the separation between critical reasoning and spiritual intuition, resulting in cognitive formalism and weakened ethical-spiritual orientation. This study seeks to reconstruct Ibn Sina's epistemology of *hads* as an integrative model of knowledge acquisition that balances rational and intuitive dimensions. Positioned within a qualitative philosophical inquiry, this research employs an epistemological-hermeneutic approach through critical content analysis of Ibn Sina's primary works, including *Al-Isyarat wa al-Tanbihat*, *An-Najat*, and *Ahwal al-Nafs*. The discussion focuses on three main aspects: the mechanism of *hads* as an intuitive intellectual faculty, the demarcation between psychological epistemology and Neoplatonic emanation, and the transformation of the hierarchy of the soul and stages of intellect into a contemporary PAI curriculum framework. The findings demonstrate that *hads* can be recontextualized as the highest form of rational cognition without reliance on the problematic concept of the Active Intellect (*Aql Fa'al*), by repositioning the source of knowledge within the framework of Nur Ilahi. This reconstruction enables the integration of 'aql nazhari and 'aql 'amali within a holistic educational paradigm that incorporates intellectual training, ethical formation, and spiritual purification. The study contributes theoretically by offering an epistemological synthesis relevant to Islamic education and practically by proposing a conceptual foundation for a more integrative and transformative PAI curriculum in the contemporary era.

Keywords: *Hads Epistemology, Ibn Sina, Islamic Education, Intellectual Intuition.*

ABSTRAK

Pendidikan Agama Islam (PAI) kontemporer menghadapi fragmentasi epistemologis yang ditandai oleh pemisahan antara nalar kritis dan intuisi spiritual, sehingga melahirkan formalisme kognitif dan melemahnya orientasi etis-spiritual. Penelitian ini bertujuan untuk merekonstruksi epistemologi *hads* Ibn Sina sebagai model perolehan pengetahuan yang integratif antara rasionalitas dan intuisi. Penelitian ini merupakan kajian filosofis kualitatif dengan pendekatan epistemologis-hermeneutik melalui analisis isi terhadap karya-karya utama Ibn Sina, seperti *Al-Isyarat wa al-Tanbihat*, *An-Najat*, dan *Ahwal al-Nafs*. Pembahasan difokuskan pada tiga aspek utama, yaitu mekanisme *hads* sebagai intuisi intelektual, demarkasi antara epistemologi psikologis dan kosmologi emanasi, serta transformasi hierarki jiwa dan tahapan akal ke dalam kerangka kurikulum PAI kontemporer. Hasil penelitian menunjukkan bahwa *hads* dapat direaktualisasikan sebagai bentuk tertinggi rasionalitas tanpa bergantung pada konsep Akal Aktif (*Aql Fa'al*) yang problematis, dengan

mereposisi sumber pengetahuan pada Nur Ilahi. Rekonstruksi ini memungkinkan integrasi antara 'aql nazhari dan 'aql 'amali dalam paradigma pendidikan yang holistik melalui penguatan nalar, pembinaan adab, dan penyucian jiwa. Secara teoretis, penelitian ini menawarkan sintesis epistemologis bagi pengembangan pendidikan Islam, dan secara praktis memberikan landasan konseptual bagi perumusan kurikulum PAI yang lebih integratif dan transformatif di era kontemporer.

Kata Kunci: Epistemologi Hads, Ibn Sina, Pendidikan Islam, Intuisi Intelektual.

INTRODUCTION

Islamic Religious Education (Pendidikan Agama Islam/PAI) in the early 21st century faces various interrelated global challenges, including the secularization of knowledge, the advancement of digital technology, and moral degradation among the younger generation (Abrar, 2025). One fundamental issue that often escapes attention is the epistemological fragmentation within the PAI curriculum, namely the separation between the development of critical reasoning skills and the cultivation of spiritual intuition. Religious education tends to be reduced to the transfer of cognitive-textual information or rote memorization with minimal reflective content. This condition results in graduates of Islamic education struggling to respond to the development of modern science while simultaneously losing their spiritual orientation (Hapidin et al., 2022; Suwahyu, 2023).

Ibn Sina, known in the West as Avicenna, is one of the most prominent intellectual figures in Islamic civilization, who formulated a systematic epistemological framework through the concept of *hads* (Gutas, 1994; Mustamin, 2019). In Ibn Sina's perspective, knowledge is not solely acquired through empirical observation or deductive reasoning but can also be attained through intellectual intuition occurring instantaneously, which he terms *hads*, a condition in which a trained intellect gains cognitive illumination spontaneously. This concept offers an alternative to the limitations of discursive reasoning, which in some respects is insufficient to fully explain the process of knowledge acquisition (Argo et al., 2024; Nurfitriani, 2025). However, Ibn Sina's epistemology has often been criticized by theological scholars due to its association with Neoplatonic emanation cosmology, where knowledge is viewed as emanating automatically from the Active Intellect (Aql Fa'al), as argued by Fakhruddin al-Razi and al-Ghazali (Mustofa, 2015; Rozi, 2020).

Although Ibn Sina's educational thought has been widely discussed in academic literature, most studies have not sufficiently distinguished between the psychological mechanisms of knowledge acquisition and the cosmological framework of emanation. Studies conducted by Agus Fudholi et al. (2025), Ariani & Putu Muchtar (2024), Putri & Nurhuda (2023), and Atmasari et al. (2026) reveal a research gap in the epistemological demarcation between Ibn Sina's psycho-educational aspects and the ontological elements of Neoplatonism embedded within his thought. The limited effort to reconstruct his framework by repositioning the source of knowledge as "Divine Light" (Nur Ilahi) instead of the "Tenth Intellect" (Aql Fa'al) has made Ibn Sina's thought difficult to integrate into contemporary PAI paradigms grounded in Ash'arite theology, which represents the

dominant creed of Ahl al-Sunnah wa al-Jama'ah. Furthermore, the operational application of Ibn Sina's stages of intellect in modern PAI curriculum design remains highly limited in existing literature.

This study holds theoretical significance in the development of Islamic epistemology, particularly through the reactualization of the concept of *hads* as a pedagogical instrument. Practically, the proposed reconstruction provides direction for the development of a PAI curriculum that is not only oriented toward intellectual intelligence (*'aql nazari*) but also encompasses ethical-practical maturity (*'aql 'amali*) through an *adab*-based educational approach. By positioning the source of knowledge in the Divine Light (*Nur Ilahi*), this study proposes an educational model grounded in religious values while remaining open to intellectual development. It is expected that such a model will produce individuals who possess both critical thinking skills and spiritual awareness simultaneously.

Based on this background, this study formulates three main research questions: (1) How can the mechanism of attaining *hads* in Ibn Sina's epistemology be reconstructed as a model of knowledge acquisition in PAI? (2) How can a demarcation be established between Ibn Sina's educational psychology and his emanation cosmology to ensure its relevance to contemporary Islamic theology? (3) How can Ibn Sina's hierarchy of the soul and stages of intellect be transformed into an ideal PAI educational ecosystem? The objective of this study is to rearticulate the balance between critical reason and intuition through the reconstruction of Ibn Sina's epistemology of *hads*, in order to develop an integrative, holistic, and transformative model of Islamic education in the contemporary era.

METHODS

This study employs a qualitative philosophical research design using a library research method. The approach adopted is epistemological-hermeneutic, aiming to uncover the deeper meanings of classical texts and reinterpret them within a contemporary context. The analysis focuses on the relationship between the structure of the human soul, cognitive mechanisms, and the sources of knowledge within the Avicennian tradition. The primary data sources consist of three major works of Ibn Sina. *Al-Isharat wa al-Tanbihat* is used to understand the mechanism of *hads* and the levels of intellect; *An-Najat* is examined to explore the definition of the soul and its cognitive functions; and *Ahwal al-Nafs* is analyzed to investigate the classification of the soul's faculties and the concept of inner purification. Secondary data are obtained from reputable journal articles discussing Islamic epistemology, the challenges of 21st-century education, and the integration of knowledge. The data are analyzed using a critical-analytical content analysis technique. The analytical procedures include: (1). Identification: Collecting key statements on *hads* and the faculties of the soul from the primary texts. (2). Demarcation: Distinguishing psychological elements from the cosmological framework of emanation. (3). Synthesis: Relating the concepts of practical and theoretical intellect to the practice of *adab* in education (4). Contextualization: Formulating the application of these concepts within the contemporary PAI curriculum.

RESULTS AND DISCUSSION

Demarcation between Psychological and Emanation Concepts

In his two major works, *Al-Isharat wa al-Tanbihat* and *Kitab al-Najat*, Ibn Sina introduces the concept of *hads* as the highest form of human intellectual capacity. Technically, *hads* is defined as the ability of the intellect to grasp the middle term (*had al-awsat*) in a syllogism directly, without undergoing a gradual process of reasoning (*fikr*) (Sina, 2020, 2025). Ibn Sina explains that, in general, the human soul moves from previously acquired knowledge to new knowledge through the mediation of syllogistic reasoning. However, for a soul with a high level of intellectual preparedness, the middle term can be attained instantaneously and comprehensively (Rahman, 1952).

It is important to note that *hads* is not a supernatural phenomenon in a sense that contradicts rationality. On the contrary, it represents the highest expression of rationality itself. Ibn Sina emphasizes that differences in intellectual capacity among individuals fundamentally lie in the strength of their respective *hads*. Some individuals possess minimal intuitive ability and thus rely entirely on external instruction, while others exhibit such a high degree of intuition that they can acquire knowledge independently of formal teaching. The highest level of this capacity is referred to as *al-'Aql al-Qudsi* (the Sacred Intellect), which, according to Ibn Sina, is possessed by the prophets (Sina, 2020, 2021).

In the context of Islamic Religious Education (PAI), the concept of *hads* offers an alternative framework for the learning process. The PAI curriculum should not be limited to the verbal transmission of religious premises; rather, it must be designed to cultivate students' intuitive capacity to independently grasp the essence of religious teachings. This requires the integration of critical reasoning (*'aql nazari*) and spiritual refinement (*tazkiyah*). Without critical reasoning, intuition risks devolving into unverified subjectivity (*wahm*), while without spiritual cultivation, reasoning may lose its ethical and spiritual dimensions that constitute the foundation of Islamic education (Sari et al., 2023).

A crucial aspect of this discussion is the need to demarcate between the psychological mechanisms of knowledge acquisition in Ibn Sina's thought and his cosmological framework of emanation. Within Ibn Sina's peripatetic philosophical system, the human soul is understood to receive intelligible forms from the "Tenth Intellect" or the "Active Intellect" (*Aql Fa'al*), which governs the sublunary world (Herwansyah, 2017; Yusuf et al., 2024). This view, rooted in the Neoplatonic tradition, positions the Active Intellect as a metaphysical entity that transmits knowledge to a soul that has attained a state of potential readiness (Mustamin, 2019; Suprpto, 2018).

For contemporary PAI, reliance on the concept of the Tenth Intellect often generates theological tension with the doctrine of *tawhid*, which emphasizes God's direct agency in all processes. Therefore, the framework proposed in this study adopts Ibn Sina's mechanism of knowledge acquisition while reassigning its source, from the Active Intellect to the Divine Light (*Nur Ilahi*) as the ultimate origin of knowledge in accordance with the principles of *Ahl al-Sunnah wa al-Jama'ah*

theology. Among the critiques, Ibn Rushd argued that the doctrine of emanation limits God's free will and is incompatible with the Islamic belief in creation, which affirms divine will and absolute power (Salsabila & Asnawi, 2022).

Table 1: The Distinction between Psychological and Emanation Concepts in Ibn Sina Aspect

Aspect	Ibn Sina's Neoplatonism	Epistemological Demarcation
Agency of Knowledge	The Tenth Intellect (Aql Fa'al)	Divine Light (Nur Ilahi)
Process	Automatic Emanation (Radiation)	Bestowal based on intellectual acuity and spiritual purity
Human Mechanism	Intellectual refinement and purification of the soul	Intellectual refinement and tazkiyat al-nafs
Nature of the Relationship	Cosmic causality	Existential servant-God relationship

Through this repositioning, the educational process in PAI can be understood as an intellectual activity imbued with devotional value. Students are encouraged to develop their reasoning abilities through logic (*manthiq*) while simultaneously cultivating their inner disposition through *adab* and *tazkiyah al-nafs*, with the awareness that ultimate truth originates from God, who grants understanding to whom He wills. This demarcation enables the utilization of Ibn Sina's psychological framework within Islamic educational systems without being burdened by cosmological implications considered problematic by the majority of *mutakallimun*.

Ibn Sina's Theory of the Human Soul in Education

Ibn Sina in *Kitab al-Najat* and *Ahwal al-Nafs* classifies the soul into hierarchical levels that represent the development from the simplest organisms to human beings. This classification functions not only as a biological taxonomy but can also be interpreted as a framework for the development of the soul within the context of Islamic Religious Education (Sina, 2025b, 2025a).

1). *Al-Nafs al-Nabatiyyah* (Vegetative Soul) represents the most basic level, encompassing functions of nutrition, growth, and reproduction. In the context of PAI, education at this level relates to physical well-being, health, and the fulfillment of lawful (*halal*) and wholesome (*tayyib*) needs. Ibn Sina emphasizes that the body serves as an instrument of the soul; thus, poor physical conditions may hinder the overall functioning of the soul.

2). *Al-Nafs al-Hayawaniyyah* (Animal Soul) includes the motive faculties and perceptive faculties. The perceptive faculties are divided into external senses (the five senses) and internal senses, which consist of the common sense, representation, imagination, estimation, and recollection. Education at this level is directed toward controlling base desires and refining the faculty of estimation (*wahm*) so that it does not obstruct sound reasoning.

3). *Al-Nafs al-Nathiqiyyah* (Rational Soul) is the highest level, enabling human beings to intellectually apprehend universal truths. This soul possesses two primary capacities:

a). 'Aql 'Amali (Practical Intellect), which relates to the body and functions in regulating moral behavior based on universal principles, forming the foundation of adab and ethics.

b). Aql Nazhari (Theoretical Intellect), which relates to abstraction and plays a role in attaining speculative and metaphysical truths (Prasetia et al., 2022).

A comprehensive PAI curriculum should integratively encompass all three levels of the soul. Neglecting the vegetative and animal dimensions may result in an imbalanced intellectual orientation, while neglecting the rational soul may hinder the realization of humanity's highest potential, reducing it to the level of animals. The balance among these faculties is a prerequisite for the soul's readiness to receive hads (Wanto & Khojir, 2024).

Ibn Sina also formulates stages of the development of the theoretical intellect ('aql nazhari), which are highly relevant as a reference for structuring the levels of the PAI curriculum. Within this framework, learning is understood as the gradual development of the intellect's capacity, rather than merely the accumulation of information.

1). 'Aql Hayulani (Material Intellect) represents the basic human potential to learn, namely the unactualized capacity of the intellect. In the context of PAI, this stage relates to students' initial exposure to the fundamental principles of faith (iman) and Islam.

2). 'Aql bil-Malakah (Habitual/Dispositional Intellect) refers to the stage in which the soul has mastered axiomatic principles and basic logic. At this level, learners no longer rely solely on memorization but possess conceptual tools to independently understand religious texts.

3). 'Aql bil-Fi'il (Actual Intellect) is the ability to actualize knowledge in accordance with contextual needs. At this stage, learners begin to engage in critical analysis of contemporary issues using a structured religious framework.

4). 'Aql Mustafad (Acquired Intellect) is the highest level, where the human intellect attains actual intellectual illumination. It is at this stage that hads functions fully, where knowledge and certainty (yaqin) merge into a unified understanding (Sina, 2025b).

Contemporary PAI curricula tend to remain at the stages of 'aql hayulani or 'aql bi al-malakah, which have not yet been optimally developed. To reach the stage of 'aql bi al-fi'l, educational design must encourage intellectual independence and the development of students' cognitive abilities to understand the Qur'an and Sunnah in a contextual and analytical manner (Alyana et al., 2025; Samiuddin & Imran, 2024).

Contextualization in Contemporary Islamic Religious Education

Ibn Sina's educational model calls for the transformation of educational institutions into environments that support the holistic development of the human soul. 'Aql 'Amali (Practical Intellect) cannot be cultivated through one-way instruction; rather, it requires habituation through adab in learning interactions and exemplary conduct (uswah hasanah). From this perspective, educators do not merely function as transmitters of cognitive content but as murabbi who guide learners toward moral

maturity through direct interaction and sustained habituation (Agus Fudholi et al., 2025; Alyana et al., 2025; M. I. Rahman & Shofiyah, 2019; Sari et al., 2023; Wanto & Khojir, 2024).

The implementation of an ideal PAI ecosystem in the contemporary era encompasses several key aspects:

- 1). Adab-based education as the foundational principle, where character formation is not treated as a separate subject but as a guiding principle underlying the entire learning process.
- 2). Dialogical learning assemblies (majelis ilmu), replacing passive instructional models with a discursive approach that sharpens critical reasoning ('aql nazhari) while simultaneously testing its practical application ('aql 'amali).
- 3). Integration of general and religious sciences, emphasizing that both originate from a single source, namely the Divine Light (Nur Ilahi).
- 4). Exemplary-based mentorship, in which educators are expected to embody the values they teach, enabling students to internalize these values through direct observation of their teachers' conduct.

Table 2: Curriculum Dimensions, Learning Methods, and Educational Objectives

Curriculum Dimension	Learning Method	Objective
Logic and Demonstrative Reasoning (Burhan)		Socratic-Avicennian
Dialectics	Sharpening of 'Aql Nazhari (Theoretical Intellect)	
Adab and Ethics	Exemplary Conduct and Service	(Khidmah)
Maturation of 'Aql 'Amali (Practical Intellect)		
Remembrance (Dhikr) and Contemplation (Spiritual Purification)	Meditation or Tazkiyah	
Contemporary Context	Readiness to Attain Hads	
	Social Issue Analysis	Actualization of 'Aql bi al-Fi'l (Actual Intellect)

This ecosystem framework aims to ensure that Islamic Education does not produce individuals who are intellectually superior but morally weak, or ritually devout but limited in their critical thinking abilities (Munawarah & Normuslim, 2025; Prasetia et al., 2022).

In the context of globalization and digitalization, Ibn Sina's epistemology of *hads* holds significant relevance as a framework for intellectual literacy. The ability to grasp truth swiftly and accurately (*hads*) becomes a crucial capacity amid the abundance of information (information overload), where the distinction between factual and inaccurate information is often blurred. Through the cultivation of *hads*, learners are expected to develop selective and critical abilities in evaluating various ideas that may potentially conflict with humanistic and theological values (Abrar, 2025; Hapidin et al., 2022; Izza, 2019).

Moreover, Ibn Sina's model of the soul provides a relevant framework for addressing mental health issues that have become increasingly prominent in the modern era. An understanding of the hierarchy of the soul enables religious education to play a role in helping learners regulate their emotional dimension (*nafs*

al-hayawaniyyah) and direct it toward rational balance (nafs al-natiqiyyah). Thus, education is no longer perceived merely as a cognitive burden but as a process of self-formation aimed at attaining true happiness (al-sa'adah) in Ibn Sina's philosophical sense (Atmasari et al., 2026; Prasetia et al., 2022).

CONCLUSION

This study demonstrates that Ibn Sina's epistemology of *hads* holds significant potential to be reconstructed as an integrative model of knowledge acquisition in contemporary Islamic Religious Education (PAI). Through a process of demarcation between psychological aspects and the cosmological framework of emanation, this study affirms that *hads* as a form of intellectual intuition remains relevant and can be adopted without being bound to the theologically problematic framework of Neoplatonism, by repositioning the source of knowledge from the Active Intellect (Aql Fa'al) to the Divine Light (Nur Ilahi). This synthesis simultaneously addresses the need to balance critical reasoning ('aql nazhari) and spiritual intuition within the Islamic educational system.

Furthermore, the transformation of Ibn Sina's hierarchy of the soul and stages of the intellect into the framework of the PAI curriculum indicates that an ideal educational model must be holistic, encompassing physical, emotional, intellectual, and spiritual dimensions in an integrated manner. The strength of this study lies in its reconstructive approach, which successfully bridges classical intellectual traditions with the demands of modern education both conceptually and practically. However, its limitation lies in its predominantly philosophical-theoretical nature, thus requiring further validation through empirical implementation in educational institutions. Therefore, future research is recommended to develop an operational curriculum model based on the epistemology of *hads*, which can be empirically tested for its effectiveness in PAI learning practices across diverse educational contexts.

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