

الفضلان: مجلة التربية الإسلامية والتعليم

**AL-FADLAN: Journal of Islamic Education and Teaching**

Journal website: <https://al-fadlan.my.id>

ISSN: 2987-5951 (Online),

DOI: <https://doi.org/10.61166/fadlan.v2i1.47>

Vol. 2 No. 1 (2024)

pp. 1-24

Research Article

## Analyzing the Content of Aqliyyah-Nafsiyyah Categories in Islamic Education at the Secondary Level

**Husnul Rita Binti Aris<sup>1</sup>, Saedah Binti Siraj<sup>2</sup>, Zaharah Hussin<sup>3</sup>**

1. - Department of Curriculum and Instructional Technology, Faculty of Education, University of Malaya, 50604 Kuala Lumpur, Malaysia; [umi.husna2021@gmail.com](mailto:umi.husna2021@gmail.com)  
- Mara University of Technology (UiTM), Cawangan Negeri Sembilan; [hra\\_08@uitm.edu.my](mailto:hra_08@uitm.edu.my)
2. Department of Curriculum and Instructional Technology, Faculty of Education, University of Malaya, 50604 Kuala Lumpur, Malaysia; [saedah@um.edu.my](mailto:saedah@um.edu.my)
3. Department of Educational Foundation and Humanities, Faculty of Education, University of Malaya, 50604 Kuala Lumpur, Malaysia; [zaharah@um.edu.my](mailto:zaharah@um.edu.my)

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Received : January 21, 2024

Revised : March 08, 2024

Accepted : April 20, 2024

Available online : May 25, 2024

**How to Cite:** Husnul Rita Binti Aris, Saedah Binti Siraj, & Zaharah Hussin. (2024). Analyzing the Content of Aqliyyah-Nafsiyyah Categories in Islamic Education at the Secondary Level. *AL-Fadlan: Journal of Islamic Education and Teaching*, 2(1), 1–24. <https://doi.org/10.61166/fadlan.v2i1.47>

**Abstract.** Islamic education in secondary schools has traditionally relied on Bloom's taxonomy for teaching and learning. However, there is currently no taxonomy based on the views of Islamic scholars for Islamic education. A new taxonomy called the Aqliyyah-Nafsiyyah taxonomy has been developed

to address this gap. This taxonomy is based on the theories of three central figures: Ibn Sina, Al-Ghazali, and Al-Attas. The taxonomy was developed through a mixed-method quantitative and qualitative content analysis of the three main books of the three figures. The result of the qualitative content analysis identified five main categories and 22 sub-categories for developing the Aqliyyah-Nafsiyyah taxonomy of learning Islamic education at the secondary level. The contribution of the research lies in the unique perspectives of Ibn Sina, Al-Ghazali, and Syed Muhammad Naquib al-Attas on understanding human nature and education in the Islamic tradition. Their works have developed a taxonomy that can help navigate the complexities of human nature and education within an Islamic framework while addressing contemporary challenges to spiritual fulfilment.

**Keywords:** Taxonomy, Islamic Education, Learning Taxonomy, Design and Development Research Approach, Content Analysis.

## INTRODUCTION:

Studies related to qualitative content analysis at the global level are widely conducted among researchers from abroad in the fields of medicine, media and communication, education, urban studies, technology and many more in various fields. (*Pohontsch 2019, Oser and Oser 2020, Frost, Russell et al. 2021, Gonzalez, Devis-Devis et al. 2021, Waalkes, DeCino et al. 2021, Sheydayi and Dadashpoor 2023*). Whereas in Malaysia, studies related to qualitative content analysis are carried out in certain fields such as administration, education, (Jano, Janor et al. 2014, Ibrahim, Donelle et al. 2020, Kassem 2023). The methodology of using content analysis used in the field of Islamic Education is a method that is almost the same in research methods in Islamic studies such as *istiqra*, but there are differences.

Islamic Education relies a lot on Bloom's taxonomy in determining the level of exam questions, in teaching and also in learning and is used in curriculum formulation (Wan Akhbar, 2020). However, Bloom's taxonomy is not suitable for the subject of Islamic Education seeing that Bloom's taxonomy emphasizes a lot on related matters the human mind is limited and purely material and ignores the spiritual aspect. While Islamic Education is loaded with spiritual components. There are several other researchers who have studied the development of the taxonomy of thinking (Noor Hisham, 2022), taxonomy of the affective domain (Mahfuzah, 2020) that focuses on the spiritual aspect. However, the researcher proposed a taxonomy related to the spiritual ranking of intelligence that is needed in Islamic Education. Therefore, the need for the development of a new taxonomy which is the development of the Aqliyyah-Nafsiyyah taxonomy for learning Islamic Education at the secondary level.

Thus, this essay critiques the use of Bloom's taxonomy in Islamic Education and suggests limitations in addressing the spiritual dimension of Islamic teachings. The essay proposes a new taxonomy named Aqliyyah-Nafsiyyah that integrates cognitive and spiritual aspects of learning, catering to the unique requirements of

Islamic Education at the secondary level. This new taxonomy aims to provide educators with a comprehensive framework for designing curriculum, formulating exam questions, and facilitating learning experiences encompassing cognitive and spiritual growth. The researcher used the content analysis method in the development of the Aqliyyah-Nafsiyyah taxonomy of secondary level Islamic Education learning to extract the main categories and subcategories for each main category based on the main books for the three main figures in this study.

### **RESEARCH PROBLEMS:**

Education experts have expressed the need for a new taxonomy or as a reference and alternative for Islamic Education subjects because Islamic Education does not yet have its own taxonomy based on the views of Islamic scholars. This is based on research done by Noor Hisham Md Nawawi (2020, 2022) & Mahfuzah (2022) who stated that Islamic education needs to develop a new taxonomy for Islamic Education.

Several studies are being carried out related to taxonomy, but the taxonomy developed by the researcher is quite inclusive with the studies conducted by recent researchers related to taxonomy for Islamic education, including Noor Hisham Md Nawawi's study (2022) Framework for the Spiritual Taxonomy of Thought and Zikir: A Preliminary Study, which combines the role of mind and heart in an integrated way to develop intellectual and spiritual potential. While the study made by Mahfuzah, M.Z. et.al (2022) is related to Affective Domain in Learning Taxonomy at Institution of Higher Education which emphasizes psychological and spiritual development.

In addition, relating morals and Sufism to relate to the affective domain. While the study made by Nurul Ain Norman (2021) Ibn Sina's Theory of The Soul: A taxonomy of Islamic Education is related to the concept of soul or al-nafs (soul) in Islam which is discussed in detail by Ibn Sina. There is no doubt that the concept of soul or soul is actually broad and covers the external and internal aspects related to the person himself. From the concept of al-Nafs or soul (soul) brought by Ibn Sina, researchers have specialized in aqal under the science branch of al-Nafs or soul (soul). This is because the intellect discussed by Islamic philosophers is of a spiritual or metaphysical nature, different from the intellect discussed by Western scholars today.

While the taxonomy related to intellect introduced by Western civilization scientists such as Bloom's Taxonomy, Anderson's Taxonomy, Marzano's Taxonomy, Biggs and Collis' Taxonomy is different from the developed Aqliyyah-Nafsiyyah taxonomy. It is a spiritual mind (Ibrahim Mustafa Ibrahim, 2009).

From the theoretical aspect, most researchers in Islamic Education use the theories of Ibn Khaldun, Ibn Shahnun, Al-Ghazali and others in their studies. However, there is less research that uses the theory of Ibn Sina and Al-Attas in the field of Islamic Education.

## RESEARCH OBJECTIVE

The objective of this paper is to extract the main categories and sub-categories of Áqliyyah-Nafsiyyah from the 3 main books of the 3 figures, namely Al-Syifa' (Book 6) Al-Nafs by Ibn Sina, Ihya' Ulum Al-Din by al -Ghazali and The Nature of Man and The Psychology of The Human Soul by Al-Attas.

## SIGNIFICANCE OF THE STUDY

This study is important to identify the theories of reason discussed by three major Islamic scholars in their books. The researcher will issue the main categories and sub-categories of Áqliyyah-Nafsiyyah to produce a Áqliyyah-Nafsiyyah matrix to be evaluated by Islamic Education experts in the next phase.

## STUDY METHODOLOGY

Qualitative content analysis is one of the most important research techniques in the social sciences and aims to analyze data in a specific context. According to Krippendorff (1989), qualitative content analysis is a technique to make replicable and valid interpretations from data to its context. This technique allows a researcher to analyze and interpret recorded material in its own context, for example public records, texts, books, letters, tapes, films, themes, diaries, reports and so on (Ary et al., 2009). Furthermore, qualitative analysis is a research approach for the description and interpretation of textual data using a systematic coding process. The final product of data analysis is the identification of categories, themes and patterns (Elo and Kynge' s, 2008; Hsieh and Shannon, 2005; Zhang and Wildemuth, 2009). Qualitative content analysis was described and used in the first half of the 20th century (Schreier, 2014).

Therefore, the researcher utilized mixed methods to develop the Aqliyyah-Nafsiyyah taxonomy for learning Islamic education at the secondary level. This taxonomy provides new insights into education and human nature in Islamic tradition. Qualitative content analysis also allows researchers to establish their own research context, thus opening the door to a collection/collection of social scientific constructs with which texts may become meaningful in culturally unknowable ways (Krippendorff, 1989).

In this research, first, the researcher has done preliminary research related to al-Nafs or al-Nafsiyyah to understand the meaning and concept spoken by Arab writers. After understanding the concept of al-Nafs/al-Nafsiyyah, the researcher then focuses on the concept of 'aql or Áqliyyah because some researchers think it is a branch of al-Nafs or al-Nafsiyyah, some think it is the same meaning for the word al-Nafs which has different functions but the same meaning and some think al-Áql is al-Nafs.

The researcher uses the word Áqliyyah-Nafsiyyah because it is an entity that cannot be separated in this study. After that, the researcher identified the main

categories of 'Aqliyyah-Nafsiyyah based on secondary sources such as journal articles and books that clearly tell about the theory of Aqliyyah-Nafsiyyah written in Arabic as a prefix matrix before referring to the original main books of the three Islamic scholars.

After creating a prefix matrix based on secondary sources, the researcher then delved into the original books of the three figures, namely *Al-Syifa'* (Book 6) *Al-Nafs* by Ibn Sina, *Ihya' Ulum Al-Din* by al-Ghazali and *The Nature of Man and The Psychology of The Human Soul* by Al-Attas.

Qualitative content analysis was done based on *Kitab al-Syifa'* by Ibn Sina to find the main categories of Aqliyyah-Nafsiyyah. Ibn Sina was chosen because he had great criteria and expertise in the field of Islamic Philosophy. As we know that Ibn Sina is a great figure in various fields such as medicine, philosophy and others. That is, Westerners are not able to match him in various fields. So that Ibn Sina is considered as the Founding Father of Islamic Psychology, which Islamic psychology was called al-Nafs science in the past.

Al-Ghazali is one of the greatest scholars in the history of Islamic thought and is known as *Hujjat al-Islam* (proof of Islam). His remarkable life and work continue to inspire and rejuvenate faith in Islam among Muslims and non-Muslims, especially in the fields of philosophy, theology, jurisprudence and Sufis.

The main purpose in carrying out qualitative content analysis is to extract the main categories and sub-categories that are important in the Aqliyyah-Nafsiyyah Taxonomy of Islamic education at the secondary level. There are several steps involved in conducting qualitative content analysis (Ary et al., 2009):

1. Determine the phenomenon to be investigated. In this study, researchers have investigated the elements of Aqliyyah-Nafsiyyah Taxonomy.
2. Choose the media from which the observation is made. This study involves the main texts which are *Kitab al-Syifa'* by Ibn Sina, *Ihya' Ulum ad-Din* by al-Ghazali and the book *The Nature of Man and The Psychology of The Human Soul* by Syed Muhammad Naquib al-Attas.
3. Formulate complete and mutually exclusive coding categories. In this study, several main categories have been identified and each category contains several subcategories as in Appendix 2.
4. Make a sampling plan. For this study, not all books from the text are used as some chapters are not related to this study. For *Kitab al-Syifa'* (Book 2), the main sensitivity is given in chapter 6. For other chapters only relevant pages can be linked to the elements of Aqliyyah-Nafsiyyah Taxonomy.
5. Train coders. (Not applicable in this study because the researcher has sole responsibility in the coding activity).
6. Analyze data. In this study, no specific tools were used. Data was analyzed using secondary sources, including books and other articles to support the chosen theme.

In this phase, to ensure reliability and validity in qualitative research, the examination of beliefs is important. According to Seale (1999), good quality research through reliability and validity is established through the trust of a research. Reliability in this phase is done through the process of triangulation because triangulation is usually a strategy to increase the validity and reliability of research or evaluation findings (Golafshani, 2003). Mathison (1988) explains this by saying:

Data triangulation has been essential in naturalistic and qualitative approaches to assess and control bias and create valid conditions because traditional scientific techniques are not compatible with this alternative epistemology. (p. 13)

There are several types of triangulation as identified by Denzin (1970):

1. Data triangulation, which involves collecting data through several sampling strategies, so that slices of data at different times and social situations, as well as on various people, are collected.
2. Investigator triangulation, which refers to the use of more than one researcher in the field to collect and interpret data.
3. The theory of theoretical triangulation, which refers to the use of more than one theoretical position in interpreting the data.
4. Methodological triangulation, which refers to the use of more than one method to collect data.

The reliability of the coding process is obtained through the first type of triangulation; data triangulation. Data triangulation is the use of multiple data sources, including time, space and people, in a study/research. The initial coding of themes and sub-themes of Aqliyyah-Nafsiyyah Taxonomy was done from two different time zones; modern and traditional. The modern or contemporary view is taken from the works of Syed Muhammad Naquib al-Attas while the traditional view is obtained from the works of Ibn Sina and Imam al-Ghazali. Meanwhile, data sources from different spaces are seen from an Islamic perspective. And finally, the data source is also advanced from different people or in the view of the experts of this study from different backgrounds; academics, philosophers, researchers and scholars. Three main expert works are used; Ibn Sina (980-1037 AD / 370-428 Hijrah), al-Ghazali (1058-1111 AD / 450-505 Hijrah), Syed Muhammad Naquib al-Attas (1931-present).

## 1. Qualitative Content Analysis Instrument

Lincoln & Guba (1983) and Thomson (2002) in Zaharah Hussin (1996)) stated that research using the qualitative content analysis method makes the human being, the researcher, the main instrument. Qualitative content analysis technique, the researcher as a coder who performs coding activities for this phase II study.

This kind of research technique has been used by Thompson (2002) in Zaharah Hussin (1996) has conducted a Doctor of Philosophy degree study entitled

"An analysis of the framing of an organizational crisis with a Texas school district as reported by local print Media in Texas A & M University.

Lincoln & Guba (1985) & Thompson (2002) in Zaharah Hussin (1996) also stated that the selection of instruments in naturalistic inquiry studies is the human being himself. Therefore, Thompson (2002) stated that he as a researcher is the main instrument in collecting data. However, the process of coding reliability in this study was also judged by using inter-coder reliability. Related explanations are available in the validity & reliability section.

## **2. Data Collection Using Qualitative Content Analysis**

For this phase II, data collection using qualitative content analysis, coding first performed the following steps: Reading the book *al-Syifa'* (Ibn Sina), the book *Ihya' Ulum al-Din* (al-Ghazali) and the book *Psychology of Human Soul* (Syed Naquib al-Attas) as the main book (Open coding I), reading based on the translated text and additional books (Open Coding II), reading, analyzing and taking categories (axial coding), coding for the second time after a period of 3 months, recording categories, combining sub categories and determining the progress of categories (selective coding).

## **3. Trustworthiness**

Various terms are used in the international literature on the validation of qualitative studies (Creswell, 2013). The terms 'validity', 'reliability', and 'generalizability' in quantitative studies are equivalent to 'credibility', 'reliability', and 'transferability' in qualitative studies, respectively (Polit and Beck, 2013). These terms, along with the additional concept of validation, were introduced by Lincoln and Guba (1985). Polit and Beck added the term 'authenticity' to the list. Collectively, they are different aspects of reliability in all types of qualitative studies (Polit and Beck, 2013).

To increase the reliability of qualitative content analysis studies, researchers should carefully outline the three phases of 'preparation', 'organization', and 'reporting' (Elo et al., 2014). Such a phase is needed to show in detail how categories are developed from the data (Elo and Kynga<sup>¨</sup>s, 2008; Graneheim and Lundman, 2004; Vaiismoradi et al., 2016). To achieve this goal, appendices, tables and diagrams can be used to illustrate the reduction process (Elo and Kynga<sup>¨</sup>s, 2008; Elo et al., 2014). Furthermore, an honest account of the different realities during data analysis should be provided (Polit and Beck, 2013).

## **LITERATURE HIGHLIGHTS**

In the field of Islamic education, research related to intellect is related to Bloom's taxonomy and Anderson's revised taxonomy and also related to higher order thinking skills (KBAT). An example of a study conducted by Nur Aida

Muhammad, et al, (2016) related to the strategy of applying higher level thinking skills (HTL) in teaching and learning in Islamic education as well as a study conducted by Mohd Syaubari Othman & Ahmad Yunus Kassim, (2016) related to the implementation of skills higher level thinking (HTL) in Islamic education forms the appreciation of faith among students in the state of Perak. The results of his research found that the application of KBAT for the appreciation of faith is high on understanding, high on feeling and high on impact. He stated that if this Islamic education teacher uses the KBAT application in teaching, it can have a high impact on students from the aspect of understanding, feelings and effects in faith subjects.

While related to the issues and problems (PdP) of the implementation of high-level thinking skills (KBAT) in the teaching practice of teachers according to the views of Ibn Khaldun by Mohd Syaubari Othman & Ahmad Yunus Kassim, 2017, has produced 4 main elements to integrate KBAT namely aqal tamyizi, aqal tajribi, aqal nazori and the nature of the humanities that are translated in the implementation process based on concepts, integration and effects guided by the guidance brought by Ibn Khaldun which is based on the Islamic Educational Philosophy model.

In addition, there are several recent studies related to taxonomy for Islamic education, among them Noor Hisham Md Nawi's study (2022) Framework for the Spiritual Taxonomy of Thought and Zikir: A Preliminary Study, which combines the role of mind and heart in an integrated manner to develop intellectual and spiritual potential. While the study made by Mahfuzah, M.Z. et.al (2022) is related to Affective Domain in Learning Taxonomy at Institution of Higher Education which emphasizes psychological and spiritual development. In addition, morality and Sufism are included to relate to the affective domain. While the study made by Nurul Ain Norman (2021) Ibn Sina's Theory of The Soul: A taxonomy of Islamic Education is related to the concept of soul or al-nafs (soul) in Islam which is discussed in detail by Ibn Sina.

There is no doubt that the concept of soul or soul (Islamic psychology) is actually broad and covers the external and internal aspects related to the person himself. From the concept of soul brought by Ibn Sina, researchers have specialized in aqal under the branch of the science of al-Nafs (Islamic psychology) or soul (soul). This is because the intellect discussed by Islamic philosophers is of a spiritual or metaphysical nature, different from the intellect discussed by Western scholars today.

There is no doubt that in Western psychology, many studies are based on observation by the senses and the physical study of the human body. They are not able to study the internal matters related to the unseen or called metaphysical science. This is linked to their thinking because they find it difficult to study things that cannot be seen by their physical senses called juziyyat senses which are different from the concept of al-nafs in Islam.



The concept of al-Nafs or Islamic psychology is actually very broad. When we talk about al-nafs, it includes various external and internal aspects of the human body as well as aspects that can be seen by the senses and aspects that cannot be seen by the senses. It is also associated with physics and metaphysics in Islam.

### **Studies on Cognitive by the West**

The study of cognitive psychology by the West is said to have started in the 1950s (Miller, 2003; Sanders, 1998). The purpose of the study is to understand how the brain processes information, how it changes, reduces, interprets, stores, recovers and uses information provided by the senses and how it controls speech and movement (Neisser, 1967). The information process approach is based on behavioral measurement research such as reaction time, movement time, accuracy in reverse order to opposite in the process system. It has its basis in the study of applications in the 1940s, but returns to the analysis of the function of human information processing in its own truth (Meyer, Osman, Irwin and Tantis, 1998; Sanders, 1998).

The information process approach presented by Marr (1982) which is famous for its algorithm or representative level (representational level). In this level of analysis provides a link between Marr's computational level (which asks what problem the system solves and why it occurs) and its implementation level (questioning how the system is physically and neurally aware). The information process approach can be considered behavioral success.

This approach to psychology allegedly does not allow for the study of mental processes and the study of behavior should be concerned with the relationship between the environment and the observation of human and animal behavior (eg Bargh & Ferguson, 2000, Skinner, 1945).

Since the 1970s, technological advances have allowed researchers to interpret in increasing detail the areas of brain activity that cooperate with information processes using techniques such as EEG, PET and fMRI (Gazzniga, Ivry and Mangun, 2013).

At the same time, there is an increase in powerful computers capable of computationally modeling cognitive and neural processes (Anderson, 1983; Anderson, Bothell, Byrne, Douglass, Lebiere and Qin, 2004; De Garis, Shuo, Goertzel and Ruiting, 2010; Goertzel, Lian, Arel, de Garis and Chen, 2010; Kondel, Makram, Matthews, Yuste & Koch, 2013; J.E. Laird, 2013).

In recent years, studies using behavior, nerves and computerized index to behavior gradually emerged to what is termed Cognitive Neuro Science (Cognitive Neuro Science) (for example Gazzniga et.al, 2013).

This shows that studies related to cognitive or mind by the West have developed especially in the fields related to computing and cognitive neuroscience. But in the field of Western psychology, they still stick to their cognitive theories.

Therefore, the researcher wants to bring the real ranking of reason in Islam which is based on the thinking of the previous and recent Islamic philosophers.

**THE RESULTS OF THE STUDY:**

In this study, the researcher used the qualitative content analysis method to extract the elements related to aqliyah from the original book, namely al-Syifa' -al-Tabiiyyat, Book 6 - al-Nafs by Ibn Sina, Ihya Ulum al-Din by AL-Ghazali. and The Nature of Man and The Psychology of The Human Soul by Al-Attas.

Next, the researcher released a table of the results of the analysis of the three books of Islamic scholars mentioned above, which began with the analysis table of al-Syifa' - al-Tabiiyyat, Book 6 - al-Nafs by Ibn Sina, then the book Ihya Ulum al- Din by AL-Ghazali and finally the analysis table of the book The Nature of Man and The Psychology of The Human Soul by Al-Attas.

**Table 1:** Text Analysis of Kitab al-Shyfa' Chapter 6: Nature by Ibn Sina

Elements analyzed	Ibn Sina, (1975). <i>al-Syifa' -al-Tabiiyyat</i> , Kitab 6 - <i>al-Nafs</i> . Rujuk: Ibrahim Madkour. Tahqiq: Mahmud Qasim. <i>al-Qahirah</i> : Dar al-Katib al-Arabi li al- <i>Tabaah wa Nasyr</i> .	Evidence of Statements Related to Elements in the Book of <i>al-Shyfa'</i>
<i>AL-HISS (SANSES)</i>	Paper 5 Clause 1: Page 185 Page 194 Page 196 Clause 3: Page 197 Page 198 Clause 5: Page 208 Page 209 Clause 6: Page 217 Page 218 Page 219 Page 220 Clause 7: Page 223 Page 224 Clause 8: Page 233 Page 234 Page 235 Page 236 Page 237	<p>"...And not every one of the <i>dzon</i> is really what kind of belief is, not every one of what is felt by the senses, then really the intellect or who is imaginary, then really the <i>dzon</i> or the idea or view, then it becomes in a wise person that it is the senses and wise from the imaginary and flows out/ Intuition/ <i>همى</i> and theoretical judge and practical judge, and become the driving principles for its power is the power of many over the movement of the limbs and outward movement is imaginary and the practical sense of lust and anger..." (p. 185)</p> <p>"...And for this, the senses actually feel something external and do not feel its essence and do not have its tools and do not feel the senses" (page 194)</p> <p>"...unless the senses arrive at the image of the tool or the possibility, then it actually tells the imagination taken from the senses, not leaning on something so that if it is not possible, the tool is not imagining it" (p. 194).</p>

<p><b>AL-HISS AL-MUSHTARAK/ COMMON SENSE/ COMMON SENSE/ COLLECTED SENSE CENTER</b></p>	<p>Paper 5:                      Clause 7:                      Page 223                      Page 235                      Page 236</p>	<p>"...Indeed, it is obligatory for this force/ القوى الغوى /يجمعها كهله/ gather each of them/ كيتان/ريبات gather it/فتجمع عليه/ and its ratio to this force is the ratio of the common senses/الحس المحمد/ to the senses which are الرواعع" (Page 223)</p> <p>"...doesn't become a power in the heart that is perfect and comprehensive, then it actually benefits the heart when it asks to be perfected in other parts and that is the state of the senses together, then it is actually the beginning of the power of the senses that is a constituent of it, then it actually returns to it with benefits" (Page 235)</p>
<p><b>KHAYAL / IMAGINE / DESCRIBE</b></p>	<p>Paper 5                      Clause 2:                      Page 194                      Page 195                      Clause 3:                      Page 197                      Clause 5:                      Page 209                      Page 210                      Clause 6:                      Page 214                      Clause 8:                      Page 236</p>	<p>"And in the same way imagination/الخيال does not imagine its substance and not its actions alone, in fact imagining its tool is imagining it is not above devoting it and indeed there is no possibility for it without something else, but it becomes the senses and the image of its tool or possibility/أمكن is projected onto it, so it becomes when that is actually telling the imagination taken/مأخوذاً/ from the senses/الحس not leaning on his side/عنده/ غير مضاف to something so that if it is not possible it is the tool he does not imagine it" (Page 194).</p> <p>"... then in fact it is presented to him in some moments of malaal or kalaal, then it is to help the mind with imagination, it is used for a tool that is difficult, then it does not serve the mind and if it is for other than this, it happens always and in most things and the opposite" (Hlmn 195)</p> <p>"...then narrate to the soul from it the principles of image/مبادئ التصور/ and that with the help of its use/أوازه/ بمعاونة for imagination/imagination/الخيال and fantasy/fantasy/concern/worry/الوهم." (Page 197).</p>
<p><b>MUTAKHAYYALAH / IMAGINATION WITH NEW PICTURE</b></p>	<p>Paper 5                      Clause 2:                      Page 192                      Page 209                      Page 210                      Page 216                      Page 219                      Page 232</p>	<p>"...as well as anything that is fanciful/المتحيلات/, then it is wrong, then indeed it is not for the animal nature/الحيوانية/ indeed it is fantasizing/تحميلة/ that is, something has been agreed upon from what there is no end to it at any time is what is not related to it management eloquence" (Page 192)</p> <p>"So the delusions/الخيالات/ which are what the mind thinks with force/بالقوة/ become what is thought with action..." (Page 209)</p> <p>"...so is the soul of al-natiqah/the soul that speaks fluently/النفس الناطقة/ when the image of the imagination has emanated/إذا طالعت تلك الصور/ and connected with it the light of reason al-fa'ail/نور العقل الفعال/ an example of the preparatory connection/زربا من/ The connection استعدت for having said to him from the light of the intellect al-fa'ail/من لوحة العقل الفعال/ remove those images/مجردات تلك الصور/ from impurity." (Page 209)</p>

<p><i>AL-WAHMIYYAH</i> / <b>VIEW OF THE HEART</b></p>	<p>Paper 5 Clause 3: Page 197 Clause 6: Page 216 Page 217 Clause 8: Page 236</p>	<p>"...then tell for the soul of the principles of the image/التصور and that with the help of its استعمال/استعماله for بمعاونة for الخيال/الخيال and fantasy/imagination/الوهم and fantasy/delusion/doubt/anxiety/الوهم" (Pg 197)                   "...even it is a treasure/خزانة if the power of wise knowledge/رجعت القوة الدراكة الحاكمة/has returned to him and it is الوهم or soul/النفس or reason/العقل and has found it a result..." (Page 216).                   "...then it has been made for the representations of the treasury that Allah is truly neglectful of it, and for the meanings of the treasure, Allah is truly neglectful of it/ Allah says, Allah is not the place where these matters are determined... and but wisdom/الحاكم" (Pg 216)                   "...indeed, Allah sometimes publishes/يطلع images/الصور and the meanings stored/المعاني المخزونة in two powers..." (Page 216)</p>
<p><i>AL-HAFIZAH</i> / <b>MEMORIZE</b></p>	<p>Paper 5 Clause 6: Page 217 Page 218 Clause 8: Page 236</p>	<p>"And it's not like remembering/الذكر, and describing/المصورة, so the knowledge of this image is not for him, even he has memorized/guarded it only/بل حفظها قد, and indeed his knowledge is for other powers..." (Page 217)                   "...and there is also remembering/الذكر and describing/المصورة then verily printing/in both of them the images with what it is a tool and for him a mass guarding/memorizing those images approaching from a bearing of the power of knowledge and it is الوحد until looking at him when wanting, what it's like to keep/memorize the images felt by the senses close to the senses to observe them when desired"(Page 218).                   "Then it becomes a ratio of what is drawn on it, an imaginary image partly to a part in enlarging /صغر what is drawn on it and shrinking /عظم what is drawn on it, the ratio of two things from the outside to the large of both and the small of both together maintaining /مرعاة the similarity in البعد." (Page 236)</p>
<p><i>AL-ZAKIRAH</i> / <b>REMEMBERING</b></p>	<p>Paper 5 Clause 6: Page 216 Page 217 Page 218 Clause 7: Page 221 Page 222 Page 228 Clause 8: Page 233 Page 234 Page 236</p>	<p>"...and he has found a result, then indeed he did not find it desired/احتاجت/ to ask for it to be returned/استرجاع/ by تحسس or by remembering/تعرجر." (Page 216).                   "...And it is not so remembering/الذكر, and describing/المصورة, then indeed the knowledge of this image is not for him, in fact he has memorized/guarded it only, and indeed his knowledge is for other forces," (Page 217).                   "...and there is also remembering/الذكر and describing/المصورة then indeed printing in both of them images with what it is a tool and for him a mass of guarding/memorizing those images approach from one carrying the power of knowledge and it is الوحد until looking at him when wanting what it's like to keep/memorize the images felt by the senses close to the senses to observe them when desired" (Page 218).</p>

**Table 2:** Analysis of Aqliyyah Elements from Al-Din Al-Ghazali's Book Ihya Ulum

Elements analyzed	Al-Ghazali, Imam Abu Hamid. (1992). <i>Reviving the Sciences of Religion</i> , edited by: Sayyed Imran, Cairo: Dar Al-Hadith Juzak 1, A, Kh	Proof of Statement Verses Related to Elements in the Book of <i>Ihya Ulum Al-Din</i>
<i>AL-HISS / SENSES</i>	Volume 1 Page 115 Page 117 Page 119  Volume 2 Page 905 Page 906 Page 908 Page 910 Page 911 Page 915 Page 943 Page 944 Page 945 Page 955 Page 960 Page 973 Page 999 Page 1095  Volume 4 Page 805 Page 812 Page 813 Page 827 Page 834	<p>"And just as intuition/impulse/intuitive life facilitates the mass/body for voluntary movements and sensory knowledge, so does the intuitive mind facilitate some animals for theoretical knowledge, and if required to equate humans with donkeys in intuition/gut/motivation and sensory knowledge" (Volume 1, page 115)</p> <p>"And for example, the water in the earth is actually manifesting by digging a well and gathering and distinguishing with the senses, not actually driving to it something new, and so is coating in almonds and water flowing in a stream" (Volume 1, page 117)</p> <p>"...and this way/method from the definition of angels for the prophets is contrary to the clear revelation that hears voices with the senses of the ears and the testimony of angels with the senses of the eyes..." (Volume 1, p. 119)</p> <p>"The Inner Army, which is the five senses of hearing, sight, smell, touch and feeling of the tongue" (Volume 2, p. 905)</p> <p>"The third type is the one who knows the whole which is divided into those that correspond to the external places which are the five senses which are hearing, sight, smell, taste and touch. And to those who occupy the inner places, which are the cavities of the brain and also five" (Volume 2, pages 905-906)</p> <p>"Then he gathered a number of understandings from what he felt in his imagination with the feelings that were associated between what he felt and the five senses" (Volume 2, pp. 905-906)</p>
<i>HISS MUSHTARAK/ THE POWER OF COMMON SENSE / COLLECTED SENSES/ COMMON SENSE/</i>	Volume 2 Page 915  Volume 4 Page 813	<p>"This is because all the news that is known by the senses, accumulates on it. There is the power of the guardian whose place is at the end of the brain, as the guardian of the warehouse. Let the tongue act as an interpreter. The moving body parts act as scribes. And there are five senses as his spies. So he delegated to each of the five senses to convey the news that happened from all corners. It represents to the eye the world of color" (Vol. 2, p. 915)</p> <p>The power of imagination (imagination) stored in front of the brain as the post manager. This is because all the news known by the senses is accumulated on it. There is the power of the guardian whose place is at the end of the brain, as the guardian of the warehouse. (Vol. 2, p. 915)</p> <p>And the head that gathers all the senses. (vol. 4, p. 813)</p>
<i>TAKHAYYUL/ THE POWER OF IMAGINATION / IMAGINATION</i>	Volume 1 Page 112 Page 116 Page 118 Page 120  Volume 2 Page 906 Page 915 Page 942 Page 943 Page 944 Page 945 Page 960 Page 961 Page 973 Page 983 Page 984 Page 999 Page 1000 Page 1037 Page 1042 Page 1098 Page 1100 Page 1168  Volume 4 Page 786 Page 813 Page 816 Page 817 Page 826	<p>"Or how doubts on him and animals together with fragility distinguish him good/polite reason so that indeed the biggest of the animals in body and very savage and the strongest influence when he has seen the image of his shy/polite man and his fear for his feelings by capturing/taking over him for what special with it from the understanding/achievement of hard/passionate desire and for that..." (Vol. 1, p. 112)</p> <p>"...so is the separation of human beings who are animals in the understanding/perception/knowledge/cognition of the theoretical sciences with intuition/impulse/intuitive across from it with reason and it is like what separates the other from the mass/body in the narration of images and colors -colors with properties are specified with it and it is a frame" (vol. 1, p. 116)</p> <p>"...and for that you see him lost his way/searching in the example of this verse and commits tyranny and in the divination of warning by setting the souls of a type of tyranny-tyranny and imagining to him in the news and verses of parables of contradictions-contradictions and the possibility of overcoming/mastering it over him until looking at him with belittling/barbaric eyes and believing in him contradictions" (volume 1, page 118)</p> <p>And called this method of reminder is not far away then it seems to remind 2 examples, First: actually mentioning an image is present in his heart but disappears after it exists Second: actually mentioning an image contains in it nature. And these are the facts that are apparent to those who see/ with the light of the <i>basiroh</i> that is heavy on anyone who shocks the hearing and taqlid without opening and eyes. (Volume 1, page 118)</p> <p>"...and this difference/variety/difference becomes sometimes for the difference of lust if sometimes able to leave part of lust without part and but not/not depicted on it"(volume 1, p. 118)</p>

<p><b>TAFAKKUR/ THE POWER OF REFLECTION/ REFLECTION</b></p>	<p>Volume 1 Page 113 Page 117 Page 118</p> <p>Volume 2 Page 906 Page 921 Page 923 Page 924 Page 945 Page 956 Page 959 Page 961 Page 964 Page 965 Page 966 Page 972 Page 973 Page 993 Page 994 Page 1008 Page 1009 Page 1010 Page 1016 Page 1017 Page 1022 Page 1069 Page 1070 Page 1071 Page 1076</p>	<p>"...and indeed our true intention is to return to the source/we come/bring back what came back with the news and verses in remembering his glory, and indeed Allah has named it a light/نور in the words of Allah SWT..." (Volume 1, page 113)</p> <p>"And the Prophet SAW said: "O people, think about your Lord and advise/admonish/admonish each other with reason knowing what you are commanded by it and what you are forbidden from it and know that you are indeed giving your help from the side of your Lord, and know indeed who is intelligent who obeys God ..."(Volume 1, p. 113)</p> <p>"Then for what is the faith that is centered in the souls with the nature of dividing people into 2 parts: to those who turn away then he forgets and they are the disbelievers, and to those who are slow in danger then remember then it is like someone who brings the shahadah then forgets with oblivion and then remembering it..." (Vol. 1, p. 117) And also the word of Allah SWT means: "(This Al-Quran) is a Book that We have sent down to you (and your people, O Muhammad), a Book that has many benefits and benefits, for them to carefully understand the content of its verses and for people of perfect intellect to take heed. " (Sod: verse 29)" (Volume 1, page 118)</p> <p>And called this method of reminder is not far away then it seems to remind 2 examples, <u>First</u>: actually mentioning an image is present in his heart but disappears after it exists. <u>Second</u>: actually mentioning an image contains in it nature. And these are the facts that are apparent to those who see/ with the light of a heavy <u>basiroh</u> on anyone who shakes/shocks the hearing and taqid without opening the eyes and for that you see him lost his way/searching in the example of this verse and doing wrong and in a reminder by setting the souls of a type of tyranny and imagining to him in the news and parables of the contradictions and the possibility of overcoming/mastering it over him so that he sees/looks at him with belittling/barbaric and opinionated eyes there are contradictions (Volume 1, page 118)</p>
<p><b>TADHAKKUR/ RECOLLECTION /THE POWER OF REMEMBERING</b></p>	<p>Volume 1 Page 113 Page 117 Page 118</p> <p>Volume 2 Page 906 Page 921 Page 923 Page 924 Page 945 Page 956 Page 959 Page 961 Page 964 Page 965 Page 966 Page 972 Page 973 Page 993 Page 994 Page 1008 Page 1009 Page 1010 Page 1016 Page 1017</p>	<p>"...and indeed our true intention is to return to the source/we come/bring back what came back with the news and verses in remembering his glory, and indeed Allah has named it a light/نور in the words of Allah SWT..." (Volume 1, page 113)</p> <p>"And the Prophet SAW said: "O people, think about your Lord and advise/admonish/admonish each other with reason knowing what you are commanded by it and what you are forbidden from it and know that you are indeed giving your help from the side of your Lord, and know indeed who is intelligent who obeys God ..."(Volume 1, p. 113)</p> <p>"Then for what is the faith that is centered in the souls with the nature of dividing people into 2 parts: to those who turn away then he forgets and they are the disbelievers, and to those who are slow in danger then remember then it is like someone who brings the shahadah then forgets with oblivion and then remembering it..." (Vol. 1, p. 117) And also the word of Allah SWT means: "(This Al-Quran) is a Book that We have sent down to you (and your people, O Muhammad), a Book that has many benefits and benefits, for them to carefully understand the content of its verses and for people of perfect intellect to take heed. " (Sod: verse 29)" (Volume 1, page 118)</p> <p>And called this method of reminder is not far away then it seems to remind 2 examples, <u>First</u>: actually mentioning an image is present in his heart but disappears after it exists. <u>Second</u>: actually mentioning an image contains in it nature. And these are the facts that are apparent to those who see/ with the light of a heavy <u>basiroh</u> on anyone who shakes/shocks the hearing and taqid without opening the eyes and for that you see him lost his way/searching in the example of this verse and doing wrong and in a reminder by setting the souls of a type of tyranny and</p>
<p><b>HAFIZA / MEMORY/ THE POWER OF MEMORY CLIPBOARD</b></p>	<p>Volume 1 Page 115</p> <p>Volume 2 Page 906 Page 909 Page 915 Page 919 Page 958 Page 960 Page 973 Page 974 Page 976 Page 977 Page 983 Page 988 Page 998 Page 999 Page 1001 Page 1014 Page 1017 Page 1022 Page 1036 Page 1054 Page 1060 Page 1066</p>	<p>"...and the goods of those who strive are intellects and every member of the guardian temple and the guardian of the houses of the righteous is intellect and every building crash/Force and Force. The building of the hereafter is Intellect, and every person has received a lineage attributed to him and mentions his inheritance righteous people who are attributed to him..." (volume 1, page 115)</p> <p>Then the form remains on it, due to something that guards it, the guardian army. Then he meditated on the one he cared for. Then he arranged such a part to another part. (Volume 2, p.906).</p> <p>And so is al-Nafs, it asks for help from reason and obtains demands with angry care. And al-nafs dominates anger at the desire of lust (Volume 2, page 908)</p> <p>And his lust is like a man who lives in a fortress guarding an army... (Volume 2, p.909)</p> <p>There is the power of the guardian whose place is at the end of the brain, as the guardian of the warehouse. (Vol. 2, p. 915)</p> <p>All have news taken from those <u>worlds</u>. And delivered to an imaginary force that seemed like a postmaster and the postmaster handed it over to the warehouse keeper. He is the one who takes care. By the manager of the <u>warehouse</u> he presented it to the king. (Vol. 2, p. 915)</p> <p>If it opens and closes from it, open the condition that it is in fact and given an example to him of reality the situation is as given as an example to the people who obtains the opening of the hijab (<u>mukasyafah</u>) sometimes deep sleeping or on guard duty, he will surely see <u>will</u> he is obedient in front of the pig. Once he bowed to the pig and another <u>time</u> he bowed to</p>

**Table 3:** Analysis of Aqliyyah Elements From the Book The nature of Man and The Psychology of Human Soul by Syed Naquib al-Attas Al-Attas

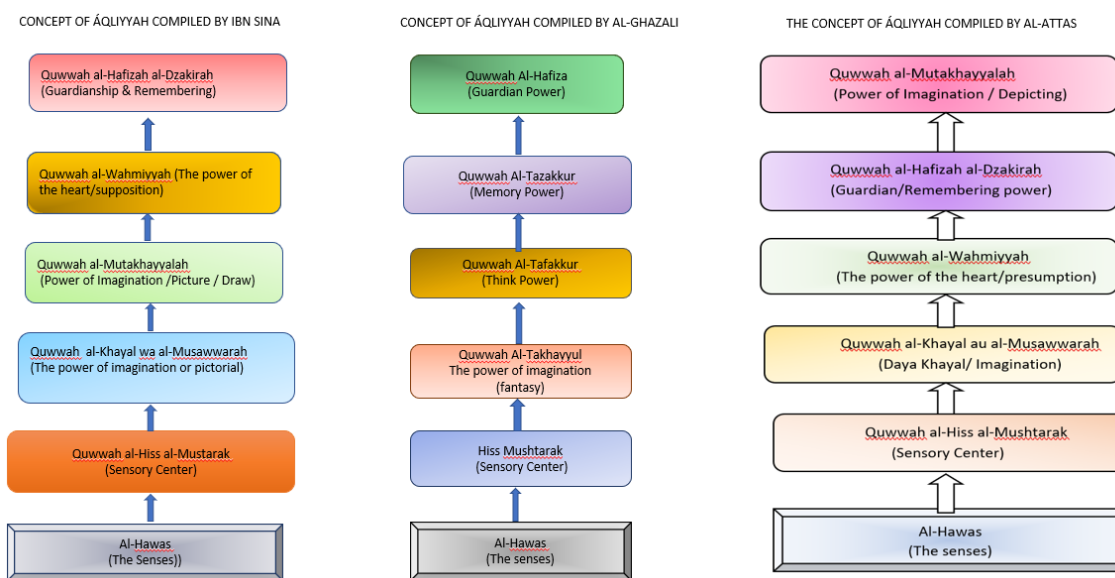
Elements analyzed	Al-Attas, Syed Muhammad Naquib al-Attas. (1995). Prolegomena To The Metaphysics of Islam: An Exposition Of The Fundamental Elements of The Worldview of Islam. The Nature of Man and The Psychology of The Human Soul. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).	Evidence of Verse Statements Regarding Elements in the Books The Nature of Man and The Psychology of the Human Soul
AL-HAWASS / THE SENSES	Page 143 Page 147 Page 148 Page 149 Page 150 Page 151 Page 152 Page 153 Page 154 Page 155 Page 156 Page 157 Page 163 Page 165 Page 166 Page 167 Page 168 Page 169 Page 170 Page 171 Page 175	<p>"It refers to the knowledge of events and properties in relation to things that can be felt by the senses and can be accepted by the mind" (Page 143)</p> <p>"When dying causes the death of the external senses involving the whole body" (Page 147)</p> <p>"These powers in general and not specific senses, exist in animals, they are the power of volition or action at will (al-muhtarikah) and the power of response/perception (al-mudrikah/perception) in addition to nutrition, growth and reproduction/reproduction" (Pages 148-149)</p> <p>"For impression/perception, contains/consists of 5 external senses (al-hawass) in accordance with the development/development/construction of touch, smell, taste, sight and each other's hearing" (Page 149)</p> <p>"In addition to the 5 internal senses, that is to be able to see/understand through the senses (perceive) internally the images of the senses and the meanings, combined or separated, it thinks/imagines (conceives) the notions/understandings to it maintains/preserves / taking care of the imagined concepts and showing his thinking power/wisdom (Ma'arifi. Page 41, Shifa. Page 33-34, Najat, page 198)" (Page 149)</p>
AL-HISS / MUSHHTARAK / COMMON SENSE/ THE POWER OF COMMON SENSE	Page 151 Page 152 Page 153 Page 154	<p>"(It is the center of the senses (al-hiss al-mushhtarak/common sense) is an internal sense that is the center of the senses to all 5 external senses" (Page 151)</p> <p>"In al-hiss al-mushhtarak, see al-Syifa'. Page 145 according to the Latin translation is communis sensus, from the term common sense is derived. Here common sense is used as a technical term and not everyday usage in general as something considered evidence (evidence) or obvious (obvious) also called fantasy (fantasia/phantasy) The common sense center directly receives data from the 5 external senses. It is necessary that the sensible/practical/proper/real/sensible external object is first presented to the external senses before being seen/perceived by the common sense (Page 151).</p> <p>"The common sense center, it may be further noted, only receives data provided by the external senses, gathers together to resemble (together similar) this dissimilar example but does not retain (retain) what is accepted" (p. 151).</p> <p>This force maintains the image representing/representing/symbolizing/depicting (the images representing) the external object when the object is not long described to the external senses and thus records the information received by the common senses from the external senses and maintains/maintains/saves its images (preserves their images), are individual (their individual) and collective meanings (representations) already exist in them/things to present to the third inner senses which are uncertain impressions (al-wahmiyyah/estimative faculty) (Pages 151-152)</p>
KHAYAL / THE POWER OF IMAGINATION OR PICTORIAL	Page 151 Page 153 Page 154 Page 171	<p>The form of this notion is an internal image or image of visible objects (the sensed objects) is called fantasy (phantasy) and it records the sensitive imagination (al-khayal) or representative power/ faculty (al-khawaliyyah) (Page 151)</p> <p>As a reality it presents a form as in itself, as a metaphor it presents a form not as in itself, but a form seen by it to be as it is for example, maya/imagination/dream (mirage) (Pages 153-154)</p> <p>In some it is great/ stronger than others, so some may be able to see a vision/ vision/ shadow/ imagination/ true vision to the world of mediation and others may not (Page 171)</p> <p>"...but the soul itself trains cognitive powers to brain intelligence/ the ability to learn/ think/ understand and imagination. Therefore, the soul is not something passive, it is creative and through perception, imagination and brain intelligence/ the ability to learn/think/understand it is involved in creation and interpretation to the world of senses and reasonable/wise/practical/suitable/real/conscious experience to images and intelligible forms that can be understood or ideas" (Page 171)</p>

<p>AL- WAHMIYYAH/ THE POWER OF INSIGHT/ ASSUMPTION</p>	<p>Page 145 Page 151 Page 152 Page 153 Page 154 Page 155 Page 156 Page 157 Page 166</p>	<p>God equips humans with the intellect to know and distinguish reality from non-reality, right from wrong, right from wrong, even his intellectuality or of course his imagination (his imaginative) and estimative faculties may obscure it. (Al-Ghazali. 1964. Mishkat al-Anwar. Cairo. Pg. 47) and provide him with sincerity and truth to the noble natural events, God, Most Merciful and Most Merciful, bestows guidance on them to obtain truth and correct management (Page 145)</p> <p>This force maintains the images representing the external object when the object is not long described to the external senses and thus records the information received by the common senses from the external senses and preserves their images, their individual and collective meanings (representations) already exist in it/that is to present to the third inner senses which are al-wahmiyyah/estimative faculty (Pages 151-152)</p> <p>Estimation that is, judgments and views are formed and unless ruled by the power of intellect and the imaginative powers related to the sources of errors in judgment (Mishkat. Page 47) (Page 152)</p> <p>"The estimative faculty presides over the judgment not in an analytical way which is the category of intellectual judgment, but in an imaginative way determined by direct memory images / through the process of association from past experiences or not by memory images, but driven by instinctive interpretation to the acceptance of the image to be able to see/understand through systematic image perceived by the soul without going through any relationship/association process from past experiences" (Ma'arifi. Page 46). (Page 152)</p>
<p>AL-HAFIZAH AL- DHAKIRAH / REMEMBERING/ THE POWER OF CLIPBOARD MEMORY</p>	<p>Page 152 Page 153 Page 154 Page 163 Page 164</p>	<p>Only as a power of representative faculty saves/conserves forms that is receiving from the common senses/compromise senses, the fourth inner sense is called strong memory/has the power to store (retentive) and memories (recollective) (al-hafizah and al-dhakirah/retentive and recollection faculty) retain the meanings and conserve them for the power of estimative faculty that be able to see or to understand through observation (perceive) those meanings (Page 152)</p> <p>The retentive faculty retains certain meanings and memorizes them for a closer look/close inspection and assessment/appraisal by people who see/can see/understand through observation (perceiver) for the long term as long as it stays/remains in that. When they become lost from storage (retention) and the person who understands through observation (perceiver) hopes to call it, then called recollective faculty. The relation of the retentive faculty to meanings such as the relation of the power of representative faculty to things that are sensible things have an image formed in the common senses (Page 152- 153)</p> <p>The person who can see/understand through observation (perceiver) to the meanings is estimation and it is the storer/conservator is strong to remember/retentive and memory (recollective faculty). That is, being able to perceives and acting on the object is imagination, while only being able to see/understand through observation (perceives) and not acting on the object is opinion/view/supposition/estimation (estimation) and reasonable/common senses. (Page 154)</p>
<p>AL- MUTAKHAYYALAH / IMAGINATION POWER / DESCRIBE/ THE POWER OF IMAGINATION</p>	<p>Page 145 Page 146 Page 151 Page 152 Page 153 Page 154 Page 155 Page 156 Page 157 Page 163 Page 164 Page 165 Page 166 Page 167 Page 168 Page 169 Page 170 Page 171</p>	<p>The terms heart (qalb), soul (self/nafs), spirit (ruh) and intellect ('aql) are used in relation to the soul, each conveying 2 meanings, the first refers to the material/physical or to the body and the second refers to non-material, imaginal and intelligent or spiritual or to the soul of man (al-Ghazali. Ihya' al-Ulum al-Din. vol.3. p. 3, Ma'arifi. p. 15) (pp. 145-146))</p> <p>The choice for better (effort) is left to humans. Furthermore, God equips humans with the intellect to know and distinguish reality from non-reality, right from wrong, straight from wrong, even his intelligence, or of course his imaginative and estimative faculties may obscure it (Al-Ghazali. 1964. Mishkat al-Anwar. Cairo. Pg. 47) and provide him with sincerity and truth to the noble natural events, God, Most Merciful and Most Merciful, bestows guidance on them to obtain truth and control the correct one (page 146)</p> <p>It is visible/can be seen only by sensible individuals and not intelligible it is universal and capable of feeling pleasure and pain visible/can see/understand through observation (perceived) in the imagination such as external sensible object. It is collected together with the form of sense/feeling, combining and separating equal and different form therefore to create a perception possible. The form of this notion is an internal image or image of visible objects (the sensed objects) is called phantasy and it records the sensitive imagination (al-khaya) or representative faculty (al-khaliyyah)" (Page 151)</p>



As a result of the analysis of all the books of the 3 writers, it can be concluded that the concept of reason presented by Ibn Sina, Al-Ghazali and AL-Attas is as shown in the diagram below.

**Figure 1:** Concept of Akliyyah by Ibn Sina, Al-Ghazali and Al-Attas.



**Results of the Analysis of Selected Documents, namely the book al-Syifa' by Ibn Sina, Ihya'Ulum al-Din by al-Ghazali and the book the nature of Man and The Psychology of Human Soul by Syed Naquib al-Attas**

As a result of the analysis of the three books, it was found that there are similarities between the three authors and some differences. The researcher found that al-Ghazali and Al-Attas took a lot of ideas and writings from Ibn Sina when talking about the chapter on al-Aqliyyah in the title of al-Nafs. This shows that Ibn Sina is one of the earliest Islamic philosophers to talk about al-Nafs and Aqliyyah after Al-Kindi and al-Farabi. He has talked about the chapter of al-Nafs and Aqliyyah in detail and at length.

Among the similarities between the three figures is the agreement that Al-Hawāss (Pancaindera) is an important external member in receiving the first information around humans. For example, eyes are an important visual sense for humans to receive information related to what humans can see. While the ear is the most important sense to hear all the information that can be heard in the human environment. Similarly, the nose is the sense of smell that can identify the types of smells that exist in the human environment. The tongue is also an important sense for humans to taste the various types of food available such as salty, sour, sweet,

fresh and bitter. And the last sense is the skin which is an important sense for humans to feel hot, cold, smooth, rough, heavy, light and others. Emotions are also important involving the lower senses. This is because when each of the senses feels something, such as heat, cold, heaviness, lightness, disturbance, it will give rise to emotions such as anger, sadness, fear, happiness and others.

Finally, all the information captured by all the senses will be taken by the nerves to the sensory center which is the collection center of all the information received by the human senses. So, all these senses and their functions are agreed upon by Ibn Sina, al-Ghazali and al-Attas.

While in *Al-Hiss Al-Musytarak* (Sensory Center) it is a collection center for all the information received and printed by all human senses. The information received by all the senses is carried to the sensory center by the nerves in each sense organ. It is in the sensory center that all the information is gathered and gives people awareness about what is happening around them. It is in front of the human brain. This is also agreed by the three figures, namely Ibn Sina, al-Ghazali and al-Attas.

Next *Khayal Wa Mutakhayyalah* (Imagination and Creativity). The human mind processes the information available in the sensory center. The function of this part is the human mind tries to interpret, translate, change or interpret from the results of the information gathered in the sensory center. In addition, in this stage, the mind will play the role of taking the essence of the image from the sensory center to relate to things that already exist. Furthermore, the mind will try to describe and imagine a physical image or meaning to the essence of the image of something. The image is imagined in the mind to be associated with various creative activities of the mind that work for humans to produce various results, whether positive or negative.

Then *Al-Wahmiyyah* (Uncertain Perception) is the level of reason to try to make a judgment whether it is theoretical or practical. Before that, the mind will organize the implied meanings based on existing experiences or experiences that have actually been experienced and felt. Relate the concept to the implied meaning based on the actual law in Islam. In addition, at this stage too, the mind will know and get examples including meanings that are not reached by the senses and physical form. In order to make things easier to understand, the mind at this stage will make metaphors or analogies for something. Then, the mind will also make an assessment and judgment in a decision.

Next *Al-Hafizah Wa Al-Dhakhirah* (Keeping and remembering what has been decided) At this stage, the mind will determine the picture of the decision that has been made (such as the theory found in Islam) In addition, the human mind needs to return to the main source in Islam, which is al- Quran, Al-Hadith, Ijmak ulama' and ijti had of the ulama'. In addition, the mind tries to memorize and remember things through understanding. It is important that the memory lasts. Furthermore, the mind will try to practice understanding (either positive or negative) until it becomes a

habit in life. This is linked to understanding and habits based on an orderly process of common sense to achieve the goal of a person being wise in facing various challenges, problems and conjectures in addition to the need to have the knowledge to face them.

### 1. Aqliyyah-Nafsiyyah Taxonomy Development Matrix for Islamic Education Learning

The results of the study from the analysis of the three books, namely al-Shyfa' by Ibn Sina, Ihya Ulum al-Din by al-Ghazali and The Nature of Man and The Psychology of The Human Soul by al-Attas, resulted in a Aqliyyah Taxonomy matrix -Nafsiyyah for secondary level Islamic education learning. The findings of this phase two study are to achieve the second objective which is to develop Aqliyyah-Nafsiyyah Nafsiyyah Taxonomy based on the theories of Ibn Sina, Al-Ghazali and Syed Naquib al-Attas.

The following is the Aqliyyah-Nafsiyyah Taxonomy Matrix for secondary level Islamic education learning developed as a survey question for the third phase which is the taxonomy evaluation phase for the future.

**Table 4:** Development Matrix Of The Aqliyyah-Nafsiyyah Taxonomy Of Learning In Secondary Level Islamic Education

NO	KATEGORI UTAMA	SUB KATEGORI	TOKOH
1	<b>Al-Hiss (The senses)</b>	1. Vision 2. Hearing 3. Smell 4. Taste 5. Touch 6. Emotions	Ibn Sina Al-Ghazali Al-Attas
2	<b>Al-Hiss Al-Mushtarak (Sensory Center)</b>	1. Collection of Information 2. Awareness.	Ibn Sina Al-Ghazali Al-Attas
3	<b>Khayal Wa Mutakhayyalah (replenish al-mutakhayyailah from the sensory center - including imagination &amp; creativity)</b>	1. Translate/ Interpret/ Change/ Interpret. 2. Make the essence only. 3. Imagining or Depicting. 4. Connect with something. 5. Adding positive or negative creativity.	Ibn Sina Al-Ghazali Al-Attas
4	<b>Al-Wahmiyyah (Uncertain Response) - Arrangement - Knowing the implied meanings</b>	1. Feedback based on experience. 2. Relate the notion to the implied meaning (based on the clarity of the actual law). 3. Knowing and obtaining examples including	Ibn Sina Al-Ghazali Al-Attas

		meanings that are not achieved by the senses and physical form. 4. Make metaphors/analogy. 5. Make an Assessment. 6. Making Decisions.	
5	<b>Al-Hafizah Dan Al-Dhakirah Keeping and remembering what has been decided</b>	1. Set an overview of the decision that has been made (such as the theory found in Islam). 2. Memorize and remember it through understanding. 3. Practicing understanding (either positive or negative) until it becomes a habit in life.	Ibn Sina Al-Ghazali Al-Attas

**CONCLUSION:**

In delving deeper into Ibn Sina's contributions, it becomes evident that his medical expertise profoundly influenced his understanding of human nature. Through his seminal work, "al-Shifa," Ibn Sina meticulously dissected the intricacies of the human body, both externally and internally. This comprehensive exploration showcased his medical acumen and laid the groundwork for understanding the physiological aspects of human existence.

On the other hand, al-Ghazali, drawing upon Ibn Sina's insights, embarked on a journey to intertwine Islamic teachings with the understanding of human attributes. His approach was not just about enriching the discourse on human nature, but about infusing it with a spiritual depth and Sufi wisdom. By incorporating elements from the Quran and Hadith, al-Ghazali's approach reflected a holistic perspective, acknowledging the interconnectedness of the physical and spiritual realms, a richness that is still felt in his works today.

Building upon the foundations laid by Ibn Sina and al-Ghazali, Syed Muhammad Naquib al-Attas sought to bridge the gap between classical Islamic thought and contemporary challenges. His efforts were not just about rearranging and recontextualizing their ideas, but about making them urgently relevant to present-day issues. This endeavor was driven by the recognition of the pervasive influence of secularism, which posed a significant threat to the spiritual and divine aspects inherent in Islamic teachings, a challenge that he bravely faced.

The essay has successfully addressed its research objective by meticulously analyzing the works of these three scholars. Synthesizing their theories has laid the groundwork for developing the Aqliyyah-Nafsiyyah taxonomy of Islamic Education at the secondary level. This taxonomy, grounded in the insights of Ibn Sina, al-Ghazali, and al-Attas, promises to provide a holistic framework for nurturing

cognitive and spiritual growth in Islamic education, particularly in the face of contemporary challenges.

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