

The Relevance of Ibn Tufail's Economic Theory to Modern Economic Thought: A Critical Analysis of the Concept of Rationality and Its Implications for Islamic Economic Development

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Abstract

The purpose of this study is to analyze the relevance of Ibn Tufail's theory of rationality in Hayy ibn Yaqzan to modern economic thought and its implications for Islamic economic development. This study uses a qualitative method based on a philosophical literature review. This study highlights two main aspects the epistemology of rationality, which emphasizes the independence of reason and empirical experience, and the spiritual ethics of economics, which balances the material and moral dimensions. The results of the study indicate that Ibn Tufail's rationality differs from the purely utility oriented homo economicus. Ibn Tufail offers an integrative rationality that unites reason, ethics, and spirituality, positioning humans as socially and divinely responsible caliphs. The implications of this study can be the basis for formulating Islamic economic policies that are just, sustainable, and oriented towards maqasid al-shariah. This study also recommends further research to develop a model of Islamic rationality in public policy and contemporary economic practice.

INTRODUCTION

The development of modern economic theory is historically rooted in a view of human rationality that emphasizes the individual's ability to make economic decisions based on self-interest and efficient profit calculations. This model, known as the concept of rational economic man or homo economicus, is heavily influenced by classical thinkers such as Adam Smith, David Ricardo, and John Stuart Mill, and strengthened by Max Weber's instrumental rationality approach. In this paradigm, humans are portrayed as fully rational, value-free agents, always striving to maximize personal utility (Ihsan et al., 2022). However, this paradigm has been increasingly criticized for ignoring the moral, social, and spiritual dimensions of human behavior. Various global crises, such as economic inequality, the exploitation of natural resources, and the moral decay of the capitalist system, demonstrate that the modern model of economic rationality is reductionistic, assessing human actions solely in terms of efficiency and material gain.

Facing the limitations of this modern economic paradigm, an urgent need arises to reconstruct a more comprehensive and humane concept of rationality. A rich and relevant source of alternative thought is found in the treasures of classical Islamic philosophy, particularly in the works of Ibn Tufail, a renowned Andalusian philosopher, scientist, and physician who lived from 1105 to 1185 CE. Through his allegorical work, Hayy ibn Yaqzan, Ibn Tufail presents a profound reflection on the intellectual and spiritual journey of humanity in understanding reality, knowledge, and the purpose of life (Ashraf, 2023). The character Hayy in the story grows up without social influence or external authority, but through empirical observation and rational reflection, he attains

a supreme intellectual and spiritual awareness (Hardiyansah & Agustini, 2021). This demonstrates that Ibn Tufail positions rationality as a path to universal truth, not merely a tool to satisfy material needs or individual interests.

Ibn Tufail's epistemology of rationality emphasizes that human reason has an innate capacity to understand the order of nature and direct behavior toward moral and spiritual goals. Thus, rationality, in Ibn Tufail's view, is integrative, connecting empirical logic with spiritual intuition. In contrast to modern economic rationality, which is instrumental and divorced from values, Ibn Tufail offers a rationality oriented toward the search for meaning and balance (Andiko et al., 2024). Human rationality, he argues, is not merely the ability to think logically to achieve economic efficiency, but also an ethical awareness to maintain harmony between reason, soul, and the divine order (Muzan et al., 2024). In an economic context, this concept reflects a balance between material and spiritual aspects, relevant to the idea of Islamic economic ethics that emphasizes justice, social responsibility, and the common good.

Ibn Tufail's thinking becomes even more significant when linked to the goals of Islamic economic development, which are based on the *maqasid al-shariah* the principles of sharia. Within this framework, humans are viewed as *khalifah fil-ardh* vicegerents with a moral responsibility to manage resources fairly, efficiently, and sustainably (Gumiandari et al., 2022). The values of *maqasid al-shariah*, which encompass the protection of religion, life, mind, lineage, and property, serve as the normative basis for formulating economic policies oriented toward social welfare, also known as *maslahah* (Iqbal et al., 2019). Thus, Ibn Tufail's rationality, which integrates reason and spirituality, can serve as a philosophical foundation for reconstructing an Islamic economic paradigm that is not only technically efficient but also substantively just and moral.

Academically, this research has three main urgencies. First, it seeks to reinterpret Ibn Tufail's epistemology of rationality as an alternative to modern economic rationality, which tends to be mechanistic and individualistic (Fatira & Nasution, 2019). Second, it examines the relevance and conceptual differences between Ibn Tufail's thinking and the concept of *homo economicus* in modern economics to uncover differing value orientations (Hikmah et al., 2019). Third, it analyzes the practical implications of Ibn Tufail's rationality for Islamic economic policy and development, particularly in the context of applying the *maqasid al-shariah* principle as an ethical and spiritual framework for development.

Based on this background, several research questions can be formulated how Ibn Tufail's epistemology of rationality is reflected in Hayy ibn Yaqzan, the relevance and differences between Ibn Tufail's rationality and modern economic rationality theory, and the implications of Ibn Tufail's thinking for the paradigm of just and sustainable Islamic economic development (Effendi, 2018). The aim of this study is to explain the epistemological basis of Ibn Tufail's rationality, analyze the relevance and compare it with modern economic theory, as well as formulate theoretical and practical implications for the development of an Islamic economy that is humanistic, ethical, and in accordance with the principles of *maqasid al-shariah*.

By examining Ibn Tufail's thoughts philosophically and comparing them with the modern economic paradigm, it is hoped that this research can provide a conceptual contribution to the development of Islamic economic epistemology. Apart from enriching academic discourse regarding the relationship between rationality and spirituality, this research also offers a normative basis for the formation of Islamic economic policies that are oriented towards social justice and universal welfare (Hakim et al., 2020). Thus, this research is not only reflective of classical thinking,

but also applicable in the context of contemporary economic development which demands integration between reason, values and benefits.

METHODS

This study employs a qualitative approach with a library research design, characterized by a philosophical analytical orientation. This approach was chosen because the object of study focuses on the concepts of rationality in Ibn Tufail's thought and their relevance to modern economic rationality and Islamic economic development, which, from an epistemological perspective, require textual and interpretive exploration of both primary and secondary sources (Mulyany et al., 2022). The qualitative approach allows the researcher to examine conceptual phenomena in depth, emphasizing meaning, values, and relationships among ideas rather than mere data quantification (Okumuş, 2024). Accordingly, this research is descriptive analytical in nature, aiming to describe and critically analyze Ibn Tufail's philosophical ideas within the framework of rationality and their application to contemporary economic theory and the Islamic economic paradigm.

The data sources of this study consist of primary and secondary materials. The primary sources include Ibn Tufail's original work *Hayy ibn Yaqzan*, in both its Arabic text and English and Indonesian translations, as well as philosophical commentaries directly interpreting the work (Sholihin, 2024). The secondary sources comprise scholarly literature related to classical Islamic philosophy, theories of rationality, philosophy of economics, and Islamic economic development theory, including the works of Al-Farabi, Ibn Sina, Al-Ghazali, Muhammad Nejatullah Siddiqi, M. Umer Chapra, Asad Zaman, and Syed Nawab Haider Naqvi (Setyawati et al., 2024). Additionally, this study utilizes articles from reputable indexed journals such as *Islamic Economic Studies*, *Journal of Islamic Economics*, *Banking and Finance*, *Review of Islamic Economics*, and *Journal of Islamic Thought and Civilization* to strengthen its theoretical argumentation.

Data collection was carried out through documentary study and literature analysis. The researcher systematically reviewed relevant scholarly works using academic databases such as Google Scholar, ResearchGate, JSTOR, and SINTA, focusing on the keywords Ibn Tufail, *Hayy ibn Yaqzan*, rationality, *homo economicus*, Islamic economics, and *maqasid al-shariah* (Syamsuri et al., 2021). The collected data were then categorized into three major thematic domains: the epistemology of rationality in Ibn Tufail's philosophy, comparative perspectives between Islamic rationality and modern economic rationality; and conceptual implications for Islamic economic development (Priyatno et al., 2022). This thematic classification was intended to facilitate analytical coherence and minimize conceptual overlap among the studied ideas.

The analytical method employed in this study is content analysis, combined with a philosophical hermeneutic approach. Content analysis was used to examine the conceptual meanings embedded in Ibn Tufail's texts and modern economic literature systematically, objectively, and in depth (Malik et al., 2024). The philosophical hermeneutic approach was adopted to interpret the texts within their historical, epistemological, and normative contexts, allowing the researcher to go beyond literal understanding and uncover the philosophical depth and moral values underpinning the texts (A. A. Hidayat et al., 2023). The analytical procedure consisted of four principal stages data reduction, involving the selection and filtering of relevant information from various sources, data presentation, or organizing the literature findings into thematic frameworks, interpretative analysis, entailing philosophical interpretation of the texts and theories, and conclusion drawing, performed reflectively by considering both conceptual relevance and practical implications for Islamic economic development.

To ensure data credibility and the validity of findings, the study applied source triangulation and theoretical triangulation techniques. Source triangulation was conducted by comparing different editions and translations of Ibn Tufail's works and examining contemporary Islamic scholars' interpretations of rationality within his philosophy (Sa'diyah et al., 2021). Theoretical triangulation, on the other hand, was achieved by evaluating the consistency between Ibn Tufail's notion of rationality and modern rationality theories such as Herbert Simon's bounded rationality, Daniel Kahneman's behavioral economics, and Weberian substantive rationality (Amalia et al., 2022). This dual-triangulation approach ensured that the analysis was methodologically sound and academically verifiable.

The entire research process was conducted within a philosophical normative framework, positioning Islamic values as the evaluative benchmark for assessing and critiquing modern rationality paradigms. Consequently, this study is not only descriptive but also evaluative and constructive, aiming to develop an integrative model of rationality applicable to the context of Islamic economic development (Taufik, 2021). Through this methodological framework, the research is expected to yield not only profound theoretical insights but also conceptual and practical contributions to the advancement of Islamic economic policy that promotes justice, welfare, and sustainability.

RESULTS AND DISCUSSION

The Epistemology of Rationality in Ibn Tufail's Thought Rationality as the Path to Intellectual and Spiritual Perfection

This In Hayy ibn Yaqzan, Ibn Tufail constructs a concept of rationality that transcends mere logical reasoning and empirical observation, positioning it instead as a path toward intellectual illumination and spiritual fulfillment. The protagonist, Hayy, develops his

understanding of reality independently of any social or institutional influence, achieving enlightenment through systematic observation of nature and contemplative reasoning (Sulistya Ningsih et al., 2024). This intellectual journey embodies Ibn Tufail's epistemological conviction that human beings possess an inherent capacity for understanding truth through the faculties of reason *'aql* and reflection, without the mediation of external authority.

Ibn Tufail's view situates rationality as an ontological process that unites cognition and spirituality. Reason, in his philosophy, is not a tool for utilitarian calculation but a medium for self realization and communion with the divine (Priyatno et al., 2022). His epistemology thus integrates empirical observation, metaphysical reflection, and moral awareness, rejecting the dichotomy between material knowledge and spiritual wisdom. Within this framework, rationality is not limited to instrumental efficiency but extends toward the realization of universal truth and ethical harmony (A. A. Hidayat et al., 2023). In modern economic terms, Ibn Tufail's notion of rationality can be interpreted as a critique of reductionist rationalism that isolates economic reasoning from moral and spiritual dimensions a view that anticipates the epistemic principles of contemporary Islamic economics.

Ethical and Spiritual Foundations of Economic Behavior The Balance between Material Needs and Moral Consciousness

A central implication of Ibn Tufail's rationality is the formulation of a spiritually grounded economic ethics. Rationality, in his philosophy, is inseparable from the purification of the soul *taẓkiyah al-nafs* (Taufik, 2021). Human intellect is not meant to justify greed or material accumulation but to regulate desire and align it with ethical and spiritual objectives (Fitriansyah et al., 2023). In *Hayy ibn Yaqzan*, the mastery of one's passions symbolizes the harmony between intellect, morality, and the divine order wherein reason governs appetite in pursuit of balance and virtue.

This moral framework is profoundly relevant to the foundations of Islamic economics, particularly the *maqasid al-shariah* paradigm, which aims to ensure human welfare *maslahah* by protecting religion, life, intellect, lineage, and wealth. Ibn Tufail's vision of rationality provides the ethical compass for this paradigm, urging that economic behavior must reflect moral self discipline and spiritual awareness (Pamikatsih et al., 2024). As noted by Chapra (1992) and Zaman (2012), the success of Islamic economic development cannot be measured solely by growth rates or market efficiency but must also account for justice, social cohesion, and moral sustainability. Ibn Tufail's integration of reason and spirituality thus provides a foundational ethical framework for a human centered economic system that transcends the materialist limitations of modern capitalism.

Ibn Tufail's Rationality and the Homo Economicus a Comparative Analysis

The contrast between Ibn Tufail's conception of rationality and the modern homo economicus model reveals a profound philosophical divergence. The homo economicus paradigm rooted in classical and neoclassical economic thought defines human behavior as a pursuit of individual utility maximization governed by instrumental rationality (Salman, 2023). This model abstracts economic agents from moral, spiritual, and social contexts, thereby producing a fragmented and mechanistic anthropology.

Ibn Tufail's rationality, conversely, is teleological and integrative. Human reasoning, in his view, is not autonomous from moral purpose but directed toward the realization of divine

justice and universal equilibrium (Thoriquttyas et al., 2020). Drawing parallels with Max Weber's distinction between instrumental rationality and value oriented rationality, Ibn Tufail's framework synthesizes the two: reason functions as a means of achieving material efficiency while remaining subordinate to higher moral and spiritual ends (Dimiyati, 2021). Hence, his conception can be described as theistic substantive rationality, a rationality bounded by transcendental ethics and oriented toward the perfection of the soul.

This comparison underscores the anthropological limitation of modern economic rationality, which reduces human beings to calculative agents rather than moral actors. Ibn Tufail, instead, conceives of humans as *khalifah fil-ardh* vicegerents on earth, entrusted with moral responsibility to sustain balance in creation, uphold justice, and fulfill divine purpose (Ahsanul Amal et al., 2024). In contemporary economic theory, this view anticipates a paradigm shift toward value-based and sustainable economic models, bridging rational efficiency with ethical accountability.

Implications for Islamic Economic Development Integrating Maqasid al-Shariah, Justice, and Social Welfare

The analysis indicates that Ibn Tufail's epistemology of rationality holds significant implications for the conceptual and practical development of Islamic economics. His integrative rationality aligns seamlessly with the objectives of maqasid al-shariah, offering a philosophical foundation for economic policies that pursue both efficiency and ethical welfare (Pramono, 2019). Within this framework, development is not limited to material progress but encompasses moral cultivation, social justice, and environmental balance.

This understanding redefines Islamic economic development as a process centered on human dignity and moral responsibility, rather than on purely quantitative indicators such as GDP or productivity. Rationality, in Ibn Tufail's sense, demands that economic decision making be guided by moral consciousness and spiritual insight (Sholihin, 2024). It implies that effective policy design must incorporate ethical accountability ensuring that economic growth contributes to collective welfare, reduces inequality, and preserves ecological harmony.

In practical terms, this philosophical orientation calls for the institutionalization of ethical economic mechanisms such as zakat, waqf, and Islamic microfinance as instruments for distributive justice and poverty alleviation. These instruments embody the equilibrium between rational policy design and moral imperatives (Setyawati et al., 2024). Moreover, integrating Ibn Tufail's epistemology into contemporary Islamic economic research could enhance behavioral and moral dimensions within economic modeling, creating a bridge between classical Islamic thought and emerging paradigms such as behavioral economics and Islamic moral economy.

Synthesis Integrative Rationality as a Humanistic Paradigm for Islamic Economics

From the foregoing analysis, it becomes evident that Ibn Tufail's conception of rationality offers a humanistic and value oriented paradigm that transcends the utilitarian rationality of modern economics (Amalia et al., 2022). His framework situates reason as a moral and spiritual faculty rather than a purely instrumental one, redefining human beings as ethical and responsible agents within both economic and metaphysical orders.

This integrative paradigm establishes a foundation for reconstructing the epistemology of Islamic economics. It provides a response to the crisis of meaning and morality in modern economic systems by reuniting knowledge, ethics, and spirituality (Nastiti, 2023). In this sense,

Ibn Tufail's rationality can serve as the intellectual cornerstone for developing an Islamic economic model that is not only technically efficient but also socially just, ethically grounded, and spiritually fulfilling.

Ultimately, the insights derived from Ibn Tufail's thought reaffirm that sustainable development in Islam cannot be divorced from moral development. Rationality, when purified and guided by divine consciousness, becomes a force for justice and prosperity rather than exploitation and imbalance (Malik et al., 2024). In a world increasingly challenged by ethical decay and economic disparity, Ibn Tufail's integrative rationality presents an enduring philosophical vision for an economy of balance between reason and revelation, efficiency and ethics, growth and grace.

DISCUSSION

The findings of this study underscore that Ibn Tufail's conception of rationality presents an alternative epistemological paradigm to the modern economic notion of *homo economicus*, challenging the foundational assumptions of Western rationalism that dominate contemporary economic theory. While modern economic rationality privileges instrumental efficiency and self interest maximization, Ibn Tufail constructs rationality as a comprehensive faculty that integrates empirical observation, moral cognition, and spiritual transcendence (Puspitasari et al., 2024). This difference is not merely methodological but ontological: it redefines the nature of human reason, its purpose, and its ethical direction.

In modern economics, rationality is predominantly understood as bounded, procedural, and outcome-oriented, where decision-making is evaluated by measurable utility or efficiency. Such a conception, rooted in Enlightenment rationalism, separates knowledge from values and economics from ethics (Fitriansyah et al., 2023). Ibn Tufail's thought, conversely, reintroduces teleology into the discourse of rationality affirming that reason exists not in isolation but in service of higher ethical and metaphysical purposes (Prasetyo & Rofiah, 2021). Human cognition, in this sense, is a means of approaching truth *al-haqq* and realizing justice *al-'adl*, not a mechanism for mere material optimization.

Philosophically, Ibn Tufail's Hayy ibn Yaqzan can thus be read as a profound critique of rational instrumentalism, anticipating the moral and epistemological limitations of modern economic individualism. Hayy's intellectual journey symbolizes the rediscovery of an inner rational order that mirrors the divine structure of creation, thereby establishing an ontological correspondence between the human intellect and the cosmic order (R. Hidayat et al., 2019). This epistemic model negates the reductionist premises of *homo economicus* by affirming that human behavior cannot be divorced from its spiritual and ethical orientation (Ihsan et al., 2022). Rationality, in Ibn Tufail's framework, is not value-free; it is inherently value-laden, oriented toward equilibrium between material pursuit and moral restraint.

Furthermore, the integration of ethical and spiritual dimensions within Ibn Tufail's rationality aligns with the normative framework of *maqasid al-shariah*, which provides the moral architecture of Islamic economic development. The ultimate goal of economic rationality in Islam is not the maximization of profit but the realization of *maslahah* collective welfare through justice, balance, and compassion (Ashraf, 2023). Ibn Tufail's emphasis on the rational control of desires *nafs* and the pursuit of intellectual spiritual perfection directly corresponds to the *maqasid* principle of preserving *'aql* intellect and *nafs* soul, which are indispensable for sustainable human flourishing (Hardiyansah & Agustini, 2021).

In the context of Islamic economic thought, this integration signifies a paradigm shift from instrumental to integrative rationality, where the process of reasoning incorporates not only cognitive competence but also moral and spiritual awareness. Such a paradigm directly challenges the normative neutrality of neoclassical economics, replacing it with an ethically anchored framework of human agency (Andiko et al., 2024). As Chapra (2000) and Naqvi (1981) argue, the exclusion of moral reasoning from economic theory has led to structural injustices and existential alienation in capitalist societies. Ibn Tufail's philosophy offers a corrective epistemology that reunites intellect with conscience thereby constructing a holistic anthropology of the economic agent as both a rational actor and a moral being.

Moreover, Ibn Tufail's vision introduces a theocentric rationality, in which human reason is not autonomous but participatory in divine wisdom. This orientation transforms the economic domain from a field of competition into one of cooperation and ethical accountability (Muzan et al., 2024). Rational economic behavior, within this framework, is characterized not by self-interest maximization but by the fulfillment of trust *amanah* and justice *'adl* (Gumiandari et al., 2022). This shift from ego centric to theo centric rationality provides an intellectual foundation for designing economic institutions that prioritize social equity, ethical finance, and environmental sustainability principles that modern Islamic economics increasingly seeks to institutionalize through zakat, waqf, and profit loss sharing mechanisms.

From a comparative philosophical standpoint, Ibn Tufail's rationality can be interpreted as a synthesis of Aristotelian teleology and Islamic metaphysics, harmonizing empirical inquiry with metaphysical intuition. His intellectual method unites *aql* reason and *qalb* heart as complementary sources of knowledge, contrasting sharply with the Cartesian dualism that underpins modern Western thought (Iqbal et al., 2019). This synthesis anticipates contemporary calls for a post-positivist economics one that re engages normative and spiritual dimensions in understanding human behavior and development (Fatira & Nasution, 2019). Indeed, the growing interest in behavioral economics, ethical economics, and Islamic moral economy reflects a global recognition that purely mechanistic models of rationality fail to capture the complexity of human motivation and moral choice. Ibn Tufail's rationalism thus appears remarkably prescient in addressing the epistemological fragmentation of modern economics.

In terms of policy and practice, the implications of Ibn Tufail's thought are far reaching. His integrative epistemology provides a conceptual justification for embedding ethical evaluation within economic decision making frameworks (Hikmah et al., 2019). It suggests that economic policies should not merely aim for efficiency but also assess moral and social outcomes. For instance, financial systems inspired by Ibn Tufail's rationality would emphasize justice in resource allocation, risk sharing over speculation, and community empowerment over individual profit-seeking (Effendi, 2018). Development strategies, likewise, would measure success not only by output indicators but by the degree to which they promote human dignity, intellectual enrichment, and spiritual well-being.

Finally, this study argues that Ibn Tufail's integrative model of rationality offers an intellectual bridge between classical Islamic philosophy and contemporary socio- economic discourse. His synthesis of reason and revelation, intellect and spirituality, provides a normative framework for the reconstruction of modern Islamic economic thought (Hakim et al., 2020). In doing so, it opens new possibilities for a human centered, ethically embedded, and spiritually inspired economics one capable of addressing not only material scarcity but also the moral and existential crises of modernity.

Thus, the discussion reveals that Ibn Tufail's epistemology of rationality transcends historical and disciplinary boundaries. It is simultaneously philosophical, ethical, and developmental, offering a foundational vision for rehumanizing economics through the re-integration of reason, ethics, and transcendence (Mulyany et al., 2022). His thought challenges economists, policymakers, and philosophers alike to reconsider the ultimate purpose of rationality not as a mechanism of accumulation, but as a path toward wisdom, justice, and holistic human flourishing.

CONCLUSION

The present study concludes that Ibn Tufail's conception of rationality, as articulated in Hayy ibn Yaqzan, constitutes a comprehensive epistemological paradigm that redefines the nature and purpose of human reasoning beyond the confines of material utilitarianism. Unlike the modern economic notion of homo economicus, which construes rationality as an instrument for maximizing self-interest, Ibn Tufail situates reason within a teleological and moral framework that unites empirical inquiry with spiritual intuition. Rationality, in his philosophy, is not an autonomous or value-neutral faculty but a divinely guided capacity intended to discern truth *al-haqq* and to realize justice *al-'adl* within the broader order of creation. This epistemic reorientation affirms that human intelligence serves not merely as a means to material prosperity, but as a vehicle for ethical consciousness and spiritual perfection.

Through this reinterpretation, Ibn Tufail's rationality challenges the reductionism of modern economic rationalism, which often detaches decision-making from moral and metaphysical considerations. His vision offers a humanistic corrective to the mechanistic models of neoclassical economics by restoring the unity of knowledge *'ilm*, ethics *akhlāq*, and spirituality *ruh*. The study demonstrates that such integrative rationality is not only epistemologically robust but also pragmatically relevant to the development of Islamic economics. It provides a foundational framework for rethinking economic theory and policy in ways that harmonize efficiency with equity, productivity with morality, and growth with sustainability.

In the context of Islamic economic development, Ibn Tufail's integrative rationality aligns closely with the objectives of maqasid al-shariah, particularly in safeguarding intellect *hifz al-'aql*, life *hifz al-nafs*, and wealth *hifz al-mal*. His emphasis on the moral governance of reason mirrors the maqasid principle of ensuring collective welfare *maslahah* through justice, moderation, and compassion. Consequently, this study affirms that rationality in Islamic economics must be redefined not as a calculus of self interest but as a moral disposition oriented toward balance *mizān*, responsibility *amanah*, and social justice *'adl ijtima'i*. Such a transformation requires a paradigmatic shift from instrumental rationality to integrative rationality that places ethical and spiritual objectives at the center of economic life.

From a theoretical standpoint, the study contributes to the reconstruction of the epistemological foundations of Islamic economics by proposing Ibn Tufail's integrative rationality as a philosophical bridge between classical Islamic metaphysics and contemporary behavioral economic models. His thought anticipates modern insights into bounded rationality, moral choice, and the interplay between cognitive and affective dimensions of human behavior. However, Ibn Tufail's framework extends beyond these models by embedding rational choice within a transcendental moral order, thereby offering an epistemic synthesis that unites empirical reason and divine guidance. This philosophical synthesis provides a normative foundation for rehumanizing economics transforming it from a mechanistic science of exchange into a moral science of human flourishing.

The implications of this study reach beyond theoretical discourse, extending into the domains of economic policy and institutional design. Ibn Tufail's conception of rationality calls for a re-evaluation of economic practices and development strategies in Muslim societies, advocating policies that integrate ethical accountability and spiritual consciousness into financial

systems, governance, and education. Instruments such as zakat, waqf, Islamic microfinance, and profit-loss sharing should not be seen merely as technical mechanisms, but as embodiments of moral rationality and social solidarity. In this light, policy frameworks grounded in Ibn Tufail's integrative epistemology could serve as catalysts for an inclusive and just economic order that addresses poverty, inequality, and ecological degradation while nurturing intellectual and moral growth.

Finally, the study recommends several avenues for future research and analytical development. First, further comparative studies could explore the intersection between Ibn Tufail's rationality and contemporary theories of ethical or behavioral economics, thereby expanding interdisciplinary dialogue between Islamic philosophy and modern social sciences. Second, empirical investigations could assess how the principles derived from Ibn Tufail's thought might be operationalized within Islamic financial institutions or development policies. Third, future research should examine how integrative rationality can inform global discussions on sustainability, corporate ethics, and human well being, positioning Islamic economics as a universal moral framework rather than a merely religious alternative.

In conclusion, Ibn Tufail's epistemology of rationality presents a timeless intellectual legacy one that bridges reason and revelation, intellect and faith, economics and ethics. His thought provides both a philosophical foundation and a moral compass for reconstructing modern economic paradigms that have become detached from human values. In an era marked by ecological crises, social inequality, and moral fragmentation, Ibn Tufail's integrative rationality offers a vision of economics as an instrument of spiritual and social renewal an economy of meaning, justice, and balance, in which rationality serves not the ego, but the common good and the divine order.

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