

Learning Approach in *Hayy Ibn Yaqzan*: Hayy's Self-Directed Learning

Fatimah Az-Zahra Zulkifly, Nazri Atoh

Department of Modern Languages, Sultan Idris Education University, Tanjong Malim, Perak, Malaysia

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ABSTRACT

In the context of 21st-century education, the overemphasis on outcome-based achievement, technical skills, and graduate employability has raised concerns regarding the neglect of holistic human development. In response, this study explores the work *Hayy Ibn Yaqzan*, which provides an early depiction of self-directed learning that evolves naturally through experience, reflection, and the exercise of reason. Nevertheless, this work remains under-scrutinized within specific educational discourse. This study employs a library research approach through content analysis, utilizing *Hayy Ibn Yaqzan* as the primary text, supported by secondary sources such as journal articles and academic books pertaining to self-directed learning. The data were analyzed thematically to identify the developmental phases of the protagonist Hayy's self-directed learning. The findings demonstrate that Hayy's self-directed learning progresses incrementally, beginning with sensory learning, followed by experimentation and early reasoning, profound reflection and the quest for meaning, and finally, validation within a social context through interactions with Absal and society. This study argues that self-directed learning in *Hayy Ibn Yaqzan* is not merely a learning strategy, but a holistic educational process that integrates experience, reflection, ethics, and the search for meaning. This model offers an alternative understanding of self-directed learning that is more balanced and grounded in the innate human disposition (*fitrah*) within the framework of modern education.

Keyword: Learning Approach, Self-Directed Learning, *Hayy Ibn Yaqzan*, Experiential Learning, Cognitive Development

INTRODUCTION

In confronting the challenges of 21st-century education, global educational systems are increasingly dominated by an emphasis on digital literacy, technical proficiency, and outcome-based achievement. In the Malaysian context, this inclination is manifested through the reinforcement of curricula centered on Science, Technology, Engineering, and Mathematics (STEM), Technical and Vocational Education and Training (TVET), and an examination-oriented system that inadvertently marginalizes philosophical principles in mainstream pedagogical design. Consequently, teaching and learning in schools are often reduced to passive activities focused on the external transfer of knowledge, thereby restricting the cognitive and creative development of students. These concerns align with the perspectives of researchers and international agencies, who assert that education prioritizing technical competency risks neglecting holistic human development (Anderegg, 2018; Tawil & Locatelli, 2015). Although the Malaysia Education Blueprint 2013–2025 outlines the goal of producing aspirational individuals, its implementation remains skewed toward practical utility and employability, which potentially obscures the role of education as a vehicle for comprehensive human cultivation (Wan Mohd Nor Wan Daud, 2019).

In tandem with these concerns, contemporary educational discourse has increasingly focused on self-directed learning (SDL) as an alternative to conventional, teacher-centered content delivery models, particularly in fostering learner autonomy and meaningful learning experiences. Theoretically, self-directed learning emphasizes an individual's capacity to manage, direct, and evaluate their own learning process, driven by intrinsic motivation and meaningful experiences (Cardona, Lopez, Vela & Moreira, 2023). However, most discussions on self-directed learning in modern education remain confined to learning strategies, academic

efficiency, and cognitive skill development, without deeply engaging with the dimensions of meaning, values, and human character formation. This gap underscores the necessity of exploring alternative intellectual traditions that offer a more holistic understanding of self-directed learning, grounded in the innate human disposition (*fitrah*).

In the context of Islamic philosophy, the work *Hayy Ibn Yaqzan* is frequently cited as a seminal text depicting the intellectual and spiritual journey of a human being through self-directed learning. Goodman (2009) and Ibn Tufayl (2020) asserts that the protagonist Hayy's epistemological development occurs incrementally through observation, experimentation, and reflection without formal instructional guidance, thereby presenting a model of learning based on self-initiative and empirical experience. Similarly, research by Naqvi and Fatima (2021) suggests that Ibn Tufayl presents self-directed learning as a process of developing the innate human disposition (*fitrah*), driven by curiosity and the quest for meaning rather than dependence on external authorities. While these studies acknowledge the presence of self-directed learning in *Hayy Ibn Yaqzan*, existing discussions remain largely thematic and have yet to be specifically analyzed through an educational lens as a pedagogical approach relevant to contemporary needs.

Consequently, this study aims to examine the educational concepts inherent in *Hayy Ibn Yaqzan* through a systematic content analysis, with a specific focus on self-directed learning. Specifically, this research seeks to identify the concepts of self-directed learning proposed in the work, analyze how the process of self-directed learning is constructed through the experiences and development of the protagonist, and evaluate the elements of self-directed learning that are relevant as an alternative approach to modern education.

LITERATURE REVIEW

Self-directed learning (SDL) is defined as an individual's capacity to regulate and evaluate their own learning process, underpinned by intrinsic motivation. In recent developments, research indicates that self-directed learning is increasingly recognized as an essential skill within 21st-century education (Voskamp, Kuiper & Volman, 2022). This is further emphasized by Morris and Rohs (2023), who assert that the capacity for self-directed learning supports lifelong learning in confronting social and technological shifts. Nevertheless, previous studies suggest that the implementation of self-directed learning within formal education is often restricted, remaining largely dependent on institutional structures, teacher support, and specific learning contexts (Chen, Chen & Tsai, 2021; Voskamp et al, 2022). This situation suggests that while self-directed learning is theoretically acknowledged, its conceptual application in modern education remains narrow, necessitating a more comprehensive alternative perspective.

Within the framework of Islamic philosophy, the work *Hayy Ibn Yaqzan* is frequently analyzed as a scholarly and philosophical narrative. A study by Mohd Shafie Zulkifli, Muhammad Hashimee and Diyak Ulahman Mat Saad (2020) asserts that Hayy's journey reflects the intellectual and spiritual development of a human being through observation, authentic experience, and self-reflection in the absence of formal instruction, thereby demonstrating the human capacity for autonomous knowledge construction. Similarly, Naqvi and Fatima (2021) argue that *Hayy Ibn Yaqzan* serves as a narrative of the self-directed learning process, through which the protagonist acquires knowledge of nature, the self, and divinity by verifying truths through observation, experimentation, and the exercise of natural intellect. Meanwhile, Alhayyani (2023) emphasizes that the development of Hayy's thought occurs naturally as a self-directed process. This progression moves from sensory experiences such as sight, hearing, touch, smell, and taste toward rational reasoning and ultimately metaphysical consciousness. This process occurs independently of formal educational institutions. While these studies recognize self-directed learning as the educational core of *Hayy Ibn Yaqzan*, existing discourse tends to prioritize philosophical and theological dimensions, leaving self-directed learning largely unexamined as a distinct educational concept within contemporary pedagogical discourse.

Based on the preceding literature review, it is evident that *Hayy Ibn Yaqzan* has been discussed as a philosophical work illustrating a natural and staged self-directed learning process, particularly from the perspectives of epistemology and intellectual development (Alhayyani, 2023; Mohd Shafie Zulkifli et al., 2020; Naqvi & Fatima, 2021). However, there remains a paucity of research specifically examining self-directed learning within this work as an educational concept, let alone connecting it to contemporary

educational discourse. This aligns with the perspective that self-directed learning comprises various educational concepts such as holistic thinking (Voštinar, 2024), experiential learning (Asad, Naz, Churi & Tahanzadeh, 2021; Kong, 2021), and meaningful learning (Miseliunaite, Kliziene & Cibulskas, 2022; Perusso, Blankesteyn & Leal, 2022). These intersections demonstrate a clear correspondence between the findings in classical texts and contemporary educational practices. Therefore, this study is essential to analyze the self-directed learning of the character Hayy as an educational approach that could potentially contribute to a deeper understanding of learner-centered models and holistic human development.

METHODOLOGY

This study employs a library research approach with a primary focus on the textual and content analysis of the work *Hayy Ibn Yaqzan* by Ibn Tufayl. In addition to the primary text, the analysis is reinforced by secondary references consisting of journal articles and academic books that discuss self-directed learning, epistemology, and educational pedagogy relevant to the scope of this research. A research design based on textual analysis allows for a direct and in-depth examination of the text's content (Caulfield, 2025). To ensure data transparency and validity, the selection of primary and secondary sources was conducted based on clear and systematic inclusive criteria. The primary source is Ibn Tufayl's original Arabic text, supported by authoritative translations, such as Goodman (2009) and Ibn Tufayl (2020) for the purposes of comparison and the strengthening of interpretations.

Meanwhile, the selection of secondary sources focuses on scholarly publications from the last decade that discuss themes of self-directed learning, sensory perception, experiential learning, and self-reflection. Nevertheless, classical works containing fundamental commentaries on *Hayy Ibn Yaqzan* remain included to maintain intellectual historical continuity. The selection of these secondary sources was also determined based on the credibility of the publications within high-impact databases such as Scopus and Web of Science. This approach aims to ensure that the discussion regarding the self-directed learning model in this classical work can be positioned significantly and authoritatively within the context of modern educational discourse.

Additionally, content analysis methodology is applied to extract implicit meaning patterns and the primary themes underlying the text, which aligns with established qualitative library research practices (Krippendorff, 2018). The content analysis in this study is executed through a systematic thematic coding procedure to identify self-directed learning within the narrative of *Hayy Ibn Yaqzan*. The analytical procedure begins with a familiarization phase through comprehensive and repeated readings of the text to fully master the narrative context. Subsequently, the initial coding phase is conducted by mapping specific episodes that manifest elements of learner autonomy, self-inquiry, and internal reflection. These codes are then categorized inductively into four main themes reflecting the cognitive and spiritual evolution of Hayy's character. These themes are (i) sensory perception, (ii) physical experimentation, (iii) conceptual thinking, and (iv) social application.

To guarantee the reliability and validity of the findings, a verification step is performed through cross-checking against primary textual evidence. This ensures that each theme possesses authentic textual justification and remains free from excessive dependence on secondary interpretations alone. This rigid approach ensures that the resulting interpretive synthesis remains rooted in the original philosophical and narrative context of the work, thereby fulfilling the research objective to examine the concept of self-directed learning in depth.

Data analysis in this study is conducted through internal and external criticism alongside thematic content analysis to identify the self-directed learning themes presented within the work. To ensure the reliability of the research findings, data validation is performed using the source triangulation technique. This triangulation involves cross-comparisons between textual evidence from primary sources and various scholarly perspectives in secondary sources to minimize interpretive bias. Furthermore, each identified theme is reviewed by referring directly to the original narrative context to ensure that the proposed educational interpretations remain consistent with Ibn Tufayl's philosophical framework. Finally, the synthesized interpretations are presented with supporting textual excerpts and are re-evaluated within the discourse of self-directed learning and its implications for contemporary education.

FINDINGS AND DISCUSSION

Hayy Ibn Yaqzan presents the protagonist, Hayy, who matures on a secluded island, having emerged naturally from the environment without the assistance of parents (Alhayyani, 2023). Upon hearing Hayy's vigorous cries, a doe nurtured him under the mistaken belief that he was her own deceased offspring (Mohd Shafie Zulkifli et al., 2020). While Naqvi and Fatima (2021) highlight the role of the doe, this study further contends that the absence of human intervention was the primary catalyst for Hayy's radical self-reliance.

The findings of this study indicate that the protagonist's self-directed learning evolves incrementally and systematically in tandem with his cognitive maturation. The development of this self-directed learning is directly contingent upon environmental interaction, self-reflection, and the exercise of intellect. The trajectory of Hayy's character demonstrates that self-directed learning is a continuous process spanning several developmental phases. Each stage of Hayy's life exhibits distinct yet interconnected characteristics of self-directed learning. Consequently, the analysis of these findings is categorized into four primary stages of Hayy's development:

Stage 1: Sensory Learning

"وكان في ذلك كله ينظر إلى جميع الحيوانات، فإراها كاسية بالأوبار والأشعار وأنواع الریش، وكان يرى ما لها من العدو وقوة البطش وما لها من الأسلحة المعدة لمداغمة من ينار عنها مثل القرون والأنياب والحوافر والصياصي والمخالب."

("In the meanwhile he considered all the several sorts of animals and saw that they were all clothed either with hair, wool, or feathers; he considered their great swiftness and strength, and that they were all armed with weapons defensive, as horns, teeth, hoofs, spurs, and nails.")

The research findings indicate that sensory learning constitutes the foundational stage of Hayy's self-directed learning, which evolves through direct observation of natural phenomena and the living beings surrounding him. Through his observation of animals, Hayy begins to compare his own physical condition with other creatures, thereby forming an initial awareness of his personal strengths and limitations. This study contends that this comparative process is not merely a passive cognitive activity. Instead, it represents the initial phase of constructing self-awareness rooted in active sensory experience, where learning occurs spontaneously and reflectively without external guidance. This interpretation aligns with the description by Mohd Shafie Zulkifli et al. (2020), who emphasize that Hayy's observation of nature drives the formation of an early understanding of the self and the environment. In this context, learning through imitation and perception serves as the epistemic foundation for more complex self-directed learning. These sensory experiences become the primary basis for the construction of meaning, particularly during the early stages of development, as discussed by Piri (2020) and Biswas (2021).

Although this stage involves the imitation of animal behavior, this study argues that it does not reflect a lower level of intellect. On the contrary, it demonstrates Hayy's capacity to perform a systematic observation of natural data. This episode illustrates a gradual transition from physical development to structured intellectual observation, where sensory experience acts as a catalyst for early reasoning. This analysis proves that sensory learning in *Hayy Ibn Yaqzan* functions as a bridge between physical experience and cognitive development, thus rejecting the notion that self-directed learning begins solely at the level of abstraction. This view is reinforced by Alhayyani (2023), who perceives Hayy's initial actions as the beginning of rational learning. Practically, these findings imply for contemporary educators that self-directed learning education should commence with the empowerment of sensory literacy and nature-based inquiry before transitioning to more abstract concepts. This approach is consistent with modern educational theories that emphasize active sensory engagement as a catalyst for rational thinking (Sanfilippo et al., 2022; Zenakou et al., 2023). Therefore, sensory learning in Hayy's context is not merely a biological adaptation but an epistemic foundation where the innate human disposition (*fitrah*) interacts with empirical data.

Stage 2: Learning Through Experimentation and Discovery

"...وَطَالَ بِهِ الْعَنَاءُ فِي تَجْدِيدِ الْأُورَاقِ الَّتِي كَانَ يَسْتَتِرُ بِهَا، فَكَانَتْ نَفْسُهُ عِنْدَ ذَلِكَ تُنَارِعُهُ إِلَى اتِّخَاذِ ذَنْبٍ مِنْ ذُنُوبِ الْوُحُوشِ الْمَيِّتَةِ لِيُعَلِّقَهُ عَلَى نَفْسِهِ، إِلَّا أَنَّهُ كَانَ يَرَى أَحْيَاءَ الْوُحُوشِ تَتَحَامَى مَيِّتَهَا وَتَفِرُّ عَنْهُ، فَلَا يَتَأْتَى لَهُ الْإِقْدَامُ عَلَى ذَلِكَ الْفِعْلِ..."

("...the task of frequently replacing the leaves on his body was time-consuming and exhausting. Consequently, he considered salvaging a tail from an animal carcass to be worn on his body. However, Hayy observed that living animals instinctively avoided the carcasses of their own species, which led him to contemplate whether it was safe or appropriate to utilize parts from a deceased animal...")

The research findings demonstrate that Hayy's self-directed learning shifts toward a stage of experimentation and discovery when he encounters survival challenges that demand practical problem-solving. This study argues that the failure of leaf-based clothing represents a pivotal turning point that triggers higher-order cognitive reasoning. This failure forces Hayy to transition from mere imitation to innovation. In this context, Hayy does not act impulsively. Instead, he observes the behavior of living animals and uses that information to evaluate the risks and safety of his actions. This process illustrates an experiential learning cycle encompassing observation, reflection, and reasoning before a decision is made. This episode marks an increase in Hayy's learning autonomy, as he begins to independently formulate solutions through equipment innovation to overcome physical constraints.

"...إِلَى أَنْ صَادَفَ فِي الْأَيَّامِ نَسْرًا مَيِّتًا، فَهَدِيَّ إِلَى نَيْلِ أَمَلِهِ مِنْهُ، وَاعْتَمَمَ الْفُرْصَةَ فِيهِ، إِذْ لَمْ يَرَ لِلْوُحُوشِ عَنْهُ نُفْرَةً، فَأَقْدَمَ عَلَيْهِ..."

("...Until one day, he encountered the carcass of an eagle. Observing that other animals remained indifferent to the remains, he deduced that the carcass was suitable for his intended purpose...")

The development of learning through experimentation becomes more evident when Hayy discovers the carcass of an eagle. Based on the observation that other animals ignore the carcass, Hayy forms a logical inference that the object is safe to use for self-protection. This study views this decision as a manifestation of authentic discovery learning, where knowledge is constructed through the interpretation of environmental evidence rather than external instruction. This analysis proves that Hayy utilizes empirical information to build hypotheses and test them practically, a process reflecting rational maturity in self-directed learning. This approach aligns with the views of Morris and Rohs (2023), who assert that direct interaction with the environment allows learners to test hypotheses practically and build deep understanding. From a pedagogical standpoint, this stage suggests that the effectiveness of self-directed learning in modern classrooms can be enhanced by providing space for students to experience "productive failure," where experimental errors serve as catalysts for intellectual innovation.

"...فَأَكْسَبَهُ ذَلِكَ سِتْرًا وَدَفْنًا وَمَهَابَةً فِي نُفُوسِ جَمِيعِ الْوُحُوشِ، حَتَّى كَانَتْ لَا تُنَارِعُهُ وَلَا تُعَارِضُهُ."

("...This attire fulfilled several of his objectives: firstly, he secured an effective covering that simultaneously provided consistent warmth; and secondly, it instilled fear in other animals, to the extent that not a single creature dared to disturb or approach him.")

As a result of these experiments, Hayy not only succeeds in protecting himself but also gains an understanding of the psychology of the creatures around him. The effectiveness of the clothing serves as a validation process for the accuracy of his reasoning. This study concludes that the process of assessing the consequences of one's actions on the environment reflects the complete cycle of experiential learning, which involves a transition from concrete experience to reflection and practical validation. This analysis shows that learning through experimentation not only strengthens autonomy but also enhances rational decision-making capabilities. This is consistent with the findings of Asad et al. (2021) and Kong (2021), who state that experimental learning supports learner self-reliance. Practically, the integration of Hayy's experimental model emphasizes the need for educators to serve as environment designers who enable students to discover problem-solving solutions through independent inquiry.

Stage 3: Self-Reflection and the Search for Meaning in Nature

"فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكَوْنِ وَالْفَسَادِ، مِنْ الْحَيَوَانَاتِ عَلَى اخْتِلَافِ أَنْواعِهَا، وَالنَّبَاتِ وَالْمَعَادِنِ، وَأَصْنَافِ الْحِجَارَةِ وَالتُّرَابِ وَالْمَاءِ وَالْبُخَارِ، وَالتَّلْجِ وَالْبَرَدِ وَالدُّخَانَ وَاللَّهْيَبِ وَالْجَمَادِ، فَرَأَى لَهَا أوصَافًا كَثِيرَةً، وَأَفْعَالًا مُخْتَلِفَةً..."

("Hayy examined all bodies within the the natural world (*alam al-kawn wa al-fasad*), including various species of plants, animals, and minerals, as well as all types of stones, soil, water, vapor, ice, snow, hail, smoke, flame, and embers. He observed that each of these entities possessed diverse properties with multifaceted roles.")

The research findings indicate that upon reaching adulthood, Hayy's self-directed learning evolves into a form of deep reflection and a search for existential meaning through systematic observation of all matter within the natural world (*al-kawn wa al-fasād*). This study finds that Hayy does not merely identify the physical properties of plants, animals, and inanimate elements. Instead, he examines the functions, roles, and order that interconnect all these elements. This comparison suggests that effective self-directed learning requires a balance between individual autonomy and appropriate pedagogical support. This analysis proves that self-directed learning at this stage functions as a contemplative process that integrates observation and reasoning, moving beyond the mere collection of scientific data regarding the natural world.

This reflective approach presents nature as the primary epistemic source that shapes understanding through continuous contemplation of the teleology (purpose) of every element. This interpretation aligns with reflective learning theory, which asserts that deeply interpreted experiences are capable of producing more meaningful and integrated understanding (Perusso et al., 2022). Furthermore, Miseliunaite et al. (2022) reinforce the view that holistic education demands reflective interaction with nature to foster comprehensive intellectual awareness. From a practical implication perspective, this study suggests that modern education should not separate science (facts) from philosophy (meaning). Educators should encourage students to reflect beyond external data to understand the impact and purpose of the knowledge learned regarding the global ecosystem of life. Therefore, this stage reveals that the relationship between humans and nature is the foundation for the construction of meaning and self-awareness. This principle serves to balance the tendencies of contemporary education, which is often too instrumental and solely outcome-oriented.

Stage 4: Testing Self-Directed Learning in a Social Context

"فَتَشْرَعُ حَيُّْ بْنُ يَظْطَانَ فِي تَعْلِيمِهِمْ، وَبَثَّ أَسْرَارَ الْحِكْمَةِ إِلَيْهِمْ. فَمَا هُوَ إِلَّا أَنْ تَرَاقَى عَنِ الظَّاهِرِ قَلِيلًا، وَأَخَذَ فِي وَصْفِ مَا سَبَقَ فِي فَهْمِهِمْ، فَخَلَا جَعَلُوهُ يَنْفُصُونَ عَنْهُ..."

("Hayy began to teach and disseminate the secrets of wisdom to the inhabitants there. However, as soon as he transitioned his instruction from exoteric (ritualistic) understanding to esoteric (spiritual) realization, many distanced themselves from him, showing resentment toward his teachings and expressing their disapproval...")

The research findings indicate that Hayy's encounter with the society led by Salaman serves as a critical test of the maturity of the self-directed learning he cultivated in isolation. Although Hayy had achieved a profound spiritual understanding, the rejection by society when his teachings shifted from external dimensions to internal meanings illustrates the contradiction between individual learning depth and collective epistemic readiness (learning readiness). This study argues that this communication failure does not stem from a deficiency in Hayy's knowledge. Instead, it is a manifestation of the rigid limitations within self-directed learning when it encounters inflexible social structures. This analysis shows that reflective self-directed learning cannot be transferred mechanistically into a social context without corresponding cognitive readiness. This aligns with the perspectives of Vargas-Hernández and Vargas-González (2022) as well as Cardona et al. (2023), who assert that the transfer of meaning depends entirely on internal motivation and the sociocultural context of the learners.

"...وَمَا زَالَ حَيُّْ بْنُ يَظْطَانَ يَسْتَطِيعُهُمْ لَيْلًا وَنَهَارًا، وَيُبَيِّنُ لَهُمُ الْحَقَّ سِرًّا وَجَهَارًا، فَلَا يَزِيدُهُمْ ذَلِكَ..."

("...day and night, Hayy continued to engage with them with kindness and devotion. He expounded the truth to them both privately and publicly; however, it appeared that this only incited their resentment and caused them to withdraw, despite their own professed love for virtue and truth...")

Furthermore, Hayy's persistent efforts to convey his teachings, whether discretely or openly, represent the most significant test regarding the social application of his knowledge. Although the society outwardly valued virtue, their rejection revealed a clear gap between the acceptance of conventional morality and the readiness for radical intellectual transformation. This study observes that this episode serves as a warning to modern educators regarding the dangers of "intellectual isolation" in self-directed learning. In such cases, a student may excel autonomously yet fail to function within a collective learning ecosystem. This analysis is reinforced by Colomer et al. (2020), who demonstrate that reflective learning is only capable of transforming attitudes when supported by an appropriate context.

In the context of modern education, Hayy's failure to convey his self-acquired knowledge to the Absal society reflects a crisis within current educational systems that often glorify isolated individual excellence without providing an ecosystem that supports collective deep understanding. Students who excel autonomously frequently experience intellectual isolation when confronted with educational systems that are overly oriented toward standardized assessments, content memorization, and cognitive uniformity. Such systems indirectly close the space for reflective dialogue. This comparison demonstrates that effective SDL requires a balance between individual autonomy and structured pedagogical support. This balance ensures that knowledge does not merely end as an elitist personal achievement but instead functions meaningfully within the community. Therefore, the episode of failure between Hayy and the Absal society acts as a critical reminder that the empowerment of self-directed learning in today's curriculum must be integrated with inclusive pedagogical designs that are sensitive to social realities. This approach is essential to ensure that the gap between individual discovery and collective acceptance can be systematically bridged.

Overall, the analysis of the narrative of *Hayy Ibn Yaqzan* proves that self-directed learning develops in stages that are systemic and interconnected. This process begins with sensory learning as the foundation of self-awareness, which subsequently transitions into experimental learning to foster practical reasoning. Following this, it elevates to a stage of deep reflection upon nature to seek existential meaning, and is ultimately tested within a social context through interaction with the society of Absal. This study argues that these four stages are not separate linear processes but rather a holistic cycle that integrates empirical experience, rational reasoning, contemplative reflection, and the social realities of learning. However, the study acknowledges the limitations of applying such a classical, solitary model in today's diverse and mass-oriented educational settings, suggesting a need for a balanced integration of individual autonomy and social scaffolding.

CONCLUSIONS

This study has examined the educational concepts within *Hayy Ibn Yaqzan*, with a specific focus on the protagonist's self-directed learning. Overall, the findings indicate that Hayy's self-directed learning evolves through distinct, incremental stages. This progression commences with sensory experience, followed by experimentation and preliminary reasoning. The analysis demonstrates that self-directed learning in this work is constructed through the continuous interaction between experience, reflection, and the exercise of reason, thereby presenting a learning model grounded in the innate human disposition (*fitrah*).

The findings of this study directly fulfill the established research objectives: identifying the concept of self-directed learning in *Hayy Ibn Yaqzan*, analyzing its formative process through the protagonist's experiences, and evaluating the relevance of these elements as a modern educational approach. This research illustrates that the self-directed learning depicted by Ibn Tufayl does not merely emphasize learner autonomy. Furthermore, it integrates reflective, ethical, and existential dimensions, which are elements often marginalized in contemporary educational discourse driven by outcome-based achievement. Consequently, this work can be understood as an educational intellectual resource that broadens the understanding of self-directed learning beyond mere strategies and skills.

Accordingly, further research is recommended to conduct a more in-depth comparative analysis between the concepts of self-directed learning in this work and modern self-directed learning theories to assess points of convergence, divergence, and the potential enrichment of contemporary educational theory. Additionally, future research could explore other pedagogical concepts inherent within *Hayy Ibn Yaqzan*.

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