



## Sharpening Students' Creative Thinking Skills Based on Spiritual Metaphysics by Using I'tikaf Muslim Method

Syarifuddin<sup>1\*</sup>

<sup>1</sup>Universitas Pembangunan Pancabudi, Indonesia

### Citation (APA):

Syarifuddin. (2023). Sharpening Students' Creative Thinking Skills Based on Spiritual Metaphysics by Using I'tikaf Muslim Method. *International Journal Ihya' 'Ulum al-Din*, 25(2), 144-153. <https://doi.org/10.21580/ihya.25.2.18342>

Submitted: 24 Mar 2023

Revised: 16 Nov 2023

Accepted: 24 Nov 2023

Published: 21 Dec 2023

Copyright: © 2023 by International Journal Ihya' 'Ulum al-Din.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



**Abstract:** This study aims to analyze the creative thinking skills of students based on spiritual metaphysics to determine the factors that influence the students' creative thinking skills using the I'tikaf Muslim method. Iktikaf worship means remaining silent and remaining in something. According to Hanafi scholars, iktikaf means staying silent in the mosque, which is usually used for congregational prayers, and according to Shafi'i scholars, iktikaf means remaining silent in the mosque by carrying out certain deeds with the intention of Allah. The research method is applied qualitatively with a case study method. The research sample is students of the Philosophy Science Study Program, totaling 20 students. This research was conducted on odd-semester Philosophy Study Program students in the 2022/2023 academic year. Data collection techniques using questionnaires and interviews with students. Data analysis techniques by reducing data, presenting data, and drawing conclusions. The analysis results were carried out to test the validity of the research data with data triangulation. The results showed a variation in the creative thinking skills of Philosophy students with a low category of 45%, medium 30%, and high 25%. The research conclusion shows that the factors influencing creative thinking skills are intelligence, knowledge, mindset, personality, motivation, and environment. The research implies that it can determine the appropriate Metaphysics learning model to improve the creative thinking competence of Philosophy students.

**Keywords:** Creative Thinking Skills, Metaphysical, Spiritual

**Abstrak:** Penelitian ini bertujuan untuk menganalisis kemampuan berpikir kreatif siswa berbasis Metafisika Spiritual guna mengetahui faktor-faktor yang mempengaruhi kemampuan berpikir kreatif siswa berbasis Metafisika Spiritual dengan menggunakan metode I'tikaf Islam. Metode penelitian yang diterapkan adalah kualitatif dengan metode studi kasus. Sampel penelitiannya adalah mahasiswa Program Studi Ilmu Filsafat yang berjumlah 20 mahasiswa. Penelitian ini dilakukan pada mahasiswa Program Studi Filsafat semester ganjil tahun ajaran

\*Corresponding Author: Syarifuddin (tningrum3@gmail.com), Universitas Pembangunan Pancabudi, Indonesia.

2022/2023. Teknik pengumpulan data menggunakan angket dan wawancara kepada siswa. Teknik analisis data dengan cara mereduksi data, menyajikan data, dan menarik kesimpulan. Hasil analisis dilakukan untuk menguji keabsahan data penelitian dengan triangulasi data. Hasil penelitian menunjukkan adanya variasi kemampuan berpikir kreatif mahasiswa Filsafat dengan kategori rendah sebesar 45%, sedang sebesar 30% dan tinggi sebesar 25%. Kesimpulan penelitian menunjukkan bahwa faktor-faktor yang mempengaruhi kemampuan berpikir kreatif adalah kecerdasan, pengetahuan, pola pikir, kepribadian, motivasi, dan lingkungan. Implikasi penelitian adalah dapat menentukan model pembelajaran Metafisika yang tepat untuk meningkatkan kompetensi berpikir kreatif mahasiswa Filsafat.

**Kata Kunci:** Keterampilan Berpikir Kreatif, Metafisika, Spiritual

## Introduction

Based on the long history of metaphysics, metaphysics is only concerned with placing Aristotle's thoughts. Thus, the origins of metaphysics are considered simple; namely, metaphysics is placed after physics. To understand the role of metaphysics, it is also necessary to understand the part of philosophy in general (Abdullah, 2004). Also, in this final development, metaphysics, which the professor at Pancabudi Development University initiated, has now developed to the highest and most scientific level, to the extent of exploring areas that for centuries previously had not been studied (Shonhadji, 2014). With his exact metaphysical ideas, a professor in physics and chemistry and at the same time a professor in Sufism and Sufism (a Saidi Syehk who is truly an expert in theory and practice) conveys his argument that "belief in God is no longer just a belief, but belief has changed its form to become scientific in the highest dimensions (Good, 1991)." With these valuable arguments and ideas, metaphysics now appears as a scientific discipline that can be presented as a shield for the human soul in uncovering the secrets of the self. So, by knowing oneself, it becomes easier for humans to interpret the language of the Koran with an approach to its true meaning. All human goals in religious life are togetherness with God, and approaching God must be consistent with the height of personal dignity (Katsoff, 1995) so that humans can produce personal attitude output, which is called good character in the sight of God and the side of humans and all creatures.

Metaphysical discussions have existed since before Christ. The name metaphysics is not from Aristotle himself. Still, the term was given by Andronikos from Rodhos (Rodi), who arranged Aristotle's works in such a way that it was about first philosophy, about metaphysics being placed after physics. So, metaphysics is a word that is coincidentally placed after physics. The Greek term "meta" means "after or behind."

The word metaphysics expresses views regarding "things behind physical phenomena." When Andronikos of Rhodos compiled the works of Aristotle, Andronikos discovered 14 (fourteen) anonymous books after all the results on physics had been gathered. He called these fourteen books "the books that came after physics" (ta meta ta physical). In these books, Andronikos discusses reality, quality, perfection, and that which does not exist in the physical world but transcends the physical world (RI, 2002).

In a book published in 1951, the French scholar P. Moraux proved that the word metaphysics was commonly used by Aristotelians long before Andronikos. And this name does not come from Andronikos.

Morax argued that metaphysics had been used by Ariston of Keos, who became the head of the Aristotelian school in 226 BC.

Another scholar, H. Reiner, estimates that metaphysics, also known as ontology, has emerged since the first generation of Aristotle.

The great philosopher Aristotle himself used several names to denote metaphysics. However, the difficulty is that Aristotle only sometimes explains these names. Whether Aristotle meant the same thing using these different names can be said. Some say that Aristotle needs to be more consistent with the statements of this science because he uses many words without further explanation (Syarif, 1991).

Creative thinking is one of the skills that students need to solve problems, whether in the form of issues in learning or everyday problems. Skills cannot just be acquired; they must go through efforts to hone abilities so that these abilities become skills. Creative thinking can be developed through classroom learning. Included in learning Metaphysics learning media by using the Itikaf Muslim method. I'tikaf is I'tikaf (Arabic: *الاعتكاف*) (derived from Arabic a'kafa, which means to stay, to shut oneself up or to be hindered. Understanding the context of worship in Islam is to remain silent in the mosque to seek the pleasure of Allah SWT and reflect (introspection) on one's actions (Latif, et. Al, 2023).

Learning Metaphysics is one of the courses that UNPAB University must take for all students in every study program. Learning usually begins with conveying theories related to teaching media and the development process. Students must develop a learning media as a result of this course. Learning conditions so far have been designed to involve students actively. However, some students must be more involved and maximize their thinking abilities (Haryani, et al, 2019). This can happen because student motivation still needs to be improved. Motivation to learn is important because it can foster passion, happiness, and enthusiasm for learning. Inspiration can be seen in student involvement in class activities, such as stimulation to do something to achieve learning goals. I'tikaf is a form of residence accompanied by the intention of i'tikaf. To do good faith, it is hoped that students will get a lot of motivation to study (Utomo, S., & Mu'anayah, 2020).

Metaphysics learning can be used to improve students' spirituality and raise students' motivation, achievement, and engagement. Metaphysics is the use of elements of spiritual thinking in a context that is not just understanding reason but raises inner understanding. For example, students who want to improve their spiritual abilities by studying metaphysics can practice following iktikaf.

Iktikaf means (Syarifuddin, 2022) that worship means remaining silent and in something. Meanwhile, the meaning of iktikaf according to the terms among the ulama has differences. According to Hanafi scholars, iktikaf means staying silent in the mosque, which is usually used for congregational prayers, and according to Shafi'i scholars, iktikaf means remaining silent in the mosque by carrying out certain deeds with the intention of Allah. The Tarjih and Tajdid Council in the Ramadhan Guidance book explains that Iktikaf is the activity of remaining silent in the mosque for a certain period by carrying out specific acts of worship to improve creative thinking.

Why is Iktikaf highly recommended? Because there are several advantages to running it. Starting from increasing rewards to getting the night of a thousand months or lailatulqadar. The priority of carrying out iktikaf in the last ten days of Ramadan. However, i'tikaf is also carried out in each tarekat group, which holds a meeting according to the direction of its leader.

From Aisyah ra:

الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اعْتَكَفَ أَرْوَاجُهُ مِنْ بَعْدِهِ.

Meaning: "That the Prophet saw did i'tikaf on the last tenth day of the month of Ramadan, (he did it) from the time he arrived in Medina until he died, then his wives did i'tikaf after he died." (al-Bukhari, 2026)

### 1. Time for I'tikaf

I'tikaf is highly recommended to be carried out at any time during Ramadan. Among the scholars, there are differences regarding the time for carrying out i'tikaf, whether it is carried out for a day and a night (24 hours) or can be carried out over some time (saat). Al-Hanafiyah thinks that i'tikaf can be carried out for a short period, but the duration needs to be specified. In contrast, according to al-Malikiyah, i'tikaf is carried out for at least one night and one day.

By paying attention to the opinion above, i'tikaf can be carried out within a specific time, for example, within 1 hour, 2 hours, 3 hours, and so on. It may also be carried out within a day and night (24 hours).

The obligatory time for i'tikaf is according to what is vowed and what is promised, while for sunnah i'tikaf there is no time limit.

عن ابنِ عُمَرَ ، أَنَّ عُمَرَ سَأَلَ النَّبِيَّ قَالَ : كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ ؟ قَالَ : فَأَوْفِ بِنَذْرِكَ

From Ibn 'Umar, that 'Umar bin Khoththob, asked the Prophet sallallaahu 'alaihi wa sallam, "O RosulAllah, I once made a vow in the era of Jahiliyyah that I would perform I'tikaf one night at the Grand Mosque?" he said, "Fulfill your vow," (al-Bukhari, 2026)

### 2. Place of implementation of I'tikaf

The Koran, surah al-Baqarah verse 187 (RI, 2002), explains that i'tikaf is carried out in the mosque. Among the ulama, there are different opinions about the mosque that can be used for carrying out i'tikaf, whether it is a jami mosque or another mosque. Some argue that mosques that can be used for performing i'tikaf have particular imams and muezzins, whether the mosque is used for the five daily prayers or not. This is as held by al-Hanafiyah (Hanafi scholars). Meanwhile, another opinion says that mosques can only carry i'tikaf, which is usually used for congregational prayers. This opinion is held by al-Hanabilah (Hambali scholar).

According to scholars, mosques used to carry out i'tikaf are highly preferred in Jami mosques (usually used to carry out Friday prayers). Still, there is no reason why i'tikaf is carried out in ordinary mosques.

### 3. Conditions for I'tikaf

For i'tikaf to be valid, several conditions are required, namely;

- The person who performs i'tikaf is a Muslim
- The person who conducts i'tikaf has reached puberty, both male and female
- I'tikaf is carried out in mosques, both Jamie mosques and regular mosques
- The person who will carry out i'tikaf must have the intention of i'tikaf
- People who perform I'tikaf are not required to fast. This means that people who are not fasting can perform i'tikaf.

### 4. Things that need to be paid attention to by people doing I'tikaf

The scholars agree that people who perform i'tikaf must remain in the mosque and not leave the mosque. However, mu'takif (people who carry out i'tikaf) may leave the mosque for several justified reasons, namely;

- Because of *'udzrin syar'iyin* (syar'i reasons), such as performing Friday prayers
- Because *Hajah thabi'iyah* (human necessities) are instinctive and non-instinctive, such as defecating, urinating, bathing in the janabah, etc.
- Because of something very urgent, such as when a mosque building collapses and so on.

#### **5. Practices that can be carried out during I'tikaf**

By paying attention to several verses and hadiths of the Prophet SAW, there are several practices (worship) that can be carried out by people who carry out i'tikaf, namely:

- Carrying out circumcision prayers, such as tahiyatul mosque prayers, Lail prayers, and others
- Thematics of the Korans and tadarus of the Koran
- I meditate and pray
- Read the regulations regarding had

By paying attention to the information above, what Mr. Hamka Ma'ruf Kastolani is asking is that the mosque lights must be dimmed to solemnly perform I'tikaf, not something that must be done during I'tikaf because there is no unique argument that explains this.

Collaborative learning of metaphysics followed by in-depth study of ethics can improve students' study habits and increase their ability to solve complex problems without guidance. Education does not only provide students with knowledge but also various other aspects of life, one of which is thinking skills. One of the thinking skills that is very important for students to have is creative thinking skills. Creative thinking skills are the ability to see various possible solutions to solving a problem. According to Ibnu Atailah in the Sabbath station, a Sufi will always try to stay away from something that is not liked by Allah SWT (Syarifuddin, 2019). So, by avoiding what Allah doesn't like, Allah loves him, increasing his spiritual abilities. Creative thinking skills are spiritual thinking skills that are very important in education in this millennial century. Creativity is essential for students because it allows them to think subjectively differently (Danusiri, 2017).

Students can develop skills that will carry over into adulthood, transforming future generations by providing more room for discovery and growth. In the study presented, researchers used this metaphysical learning method to improve students' spiritual abilities and gain students' creative skills in learning. Prof. Kadirun Yahya has tested this metaphysics learning medium. Prof. Kadirun Yahya's desire to make Metaphysics relevant to the context taught in higher education, gamification, can be a potential solution to encourage student involvement through learning activities that are more interesting and easier for students to follow (Shalihin & Widodo, 2020). This research aims to analyze students' creative thinking skills based on gender in implementing gamification. Gender concerns researchers because gender studies in chemistry learning are not as numerous as in other fields of science. Even though this is very important for improving the learning process, it is related to how educators provide treatment so that male and female students obtain the same knowledge and skills. (Musrifah, 2019)

This research on students' creative thinking skills based on spiritual metaphysics is descriptive research with a quantitative approach. Metaphysics is always used to express the contents of views

regarding things behind physical symptoms in terms of gender (Syarifuddin, 2019). The research subjects were 20 students consisting of 15 male students and five female students. Not all female students were sampled because it was adjusted to the number of male students. This is done to avoid too significant differences in terms of numbers. The abilities of male and female students are the same based on previous lecture data. The sample is students taking chemistry learning media development courses. Each student has the task of creating one learning media for two months.

The stages in creating learning media are needs analysis, chemical concept analysis, design, manufacturing, and evaluation. The research instrument consists of an observation sheet to collect data on creative thinking skills during the five stages of creating learning media. Creative thinking skills are measured using four indicators: fluency, flexibility, originality, and elaboration. The data was then analyzed based on the percentage of observations and interviews. Data on the abilities of male and female students were then compared descriptively using the average difference test.

## Results and Discussion

The spiritual world of Metaphysics is used for many things, such as healing medical and non-medical illnesses, increasing human spiritual abilities, and helping humans overcome various life problems. We get much more understanding from multiple books and media, so knowing what kind of metaphysics is good for us to study is essential. Etymologically, metaphysics comes from *meta ta Physika*, which means things that exist after physics, outside/the opposite of physics (beyond physics), teachings about the basics of reality (absolute *wirklichkeit*). In his work, Aristotle qualified metaphysics to discuss the foundations of philosophy, which he also called first philosophy. For example, before we notice that something is round and yellow, and so on, we must first observe that the item "exists." Questions about the existence of something open the way to examine the "nature" of its nature and the extent to which it can be known and understood.

Aristotle defines metaphysics as the science of what-is as what-is, which is contrasted, for example, with what-is as what moves or what-is as what is added (movement and what is added are physics). Thus, metaphysics studies deep questions about the existence of things. So, it can be defined as the part of human knowledge related to questions regarding the nature of what exists and what is most profound.

The scientific discipline discusses metaphysics with two classifications, namely:

The scientific discipline of general metaphysics is metaphysics, which discusses what exists as what exists, meaning the general principles that organize reality. Meanwhile, particular metaphysics concerns the application of general principles to special fields: theology, cosmology, and psychology. Available metaphysics examines reality as far as it can be absorbed through the senses; in other words, metaphysics attempts to overcome the physical world. Meanwhile, metaphysics examines explicitly the reality that the senses cannot absorb, whether it is divine reality (theology), the universe as a whole (cosmology), or the soul (psychology). The similarity between general metaphysics and particular metaphysics is that they are both the study of reality and existence, who we are and what our goals are.

Generally, philosophical studies and metaphysics are always placed in the main chapters and used as the basis for a thought. Even for classical philosophers, philosophy was synonymous with metaphysics. In Islamic philosophy, metaphysics is always identified with the study of God. (divine philosophy). Even various epistemological buildings were initiated solely for knowing about the essence of Being. Indeed, the trend of thought at that time demanded that Being be understood rationally.

Its historical development in metaphysics has attracted much criticism from Muslim thinkers. Al-Ghazali, for example, once argued that God could not be understood rationally but must be with the heart ( *al-qalb* ). Then, al-Ghazali preferred the path of Sufism to philosophy, which he considered unable to penetrate the true realm of metaphysics. For al-Kindi, metaphysics is arguments from inner reason that speak or prove the existence of God. He divided metaphysics into two meanings, namely generalist metaphysics (existing as being or being) and special metaphysics (living as the Divine), namely the One God (Chamami, et, al., 2021).

Meanwhile, Ibn Shina placed metaphysics as the final part of his philosophy. The focus and issue is about form. For Ibn Shina, metaphysics is the science of religion. God is the first cause of all that exists. Ibn Shina also carried out a metaphysical synthesis between Sufism and the principles of monotheism. Implicitly, Ibn Shina compromised between philosophy, kalam science, and Sufism to work together to provide and complement each other. For Ibn Rushd, metaphysics consists of two parts, ontology and epistemology, which he means is the philosophy of *makrifat*. Ibn Rushd, through metaphysics, tries to explain his concept of God's "form" philosophically. In other words, metaphysics is used as an auxiliary science in the science of kalam (the science of monotheism).

However, unfortunately, al-Ghazali's criticism of philosophy was too harsh, resulting in the withered development of philosophy in the Islamic world. The freedom of thought of Muslims receded and was replaced by a model of *taqlid* among the 'ulama (Abdullah, 2004).

Like previous philosophers, he based philosophy on the concept of metaphysics. Metaphysics, for him, was a methodology that opened up space for adapting to change to create thoughts that were in line with the spirit of the times. We can see the rise of enthusiasm that he initiated so that students are interested in studying it to this day.

Following Aristotle's text, metaphysics is broader and deeper than physics and directly concerns everyday life. Therefore, it is only possible for metaphysical problems to be discussed through philosophical methods, as done in universities and scientists worldwide. The history of metaphysics is systematically inseparable from the history of naming human knowledge, with metaphysics carried out by thinkers, philosophers, and metaphysicists. Scientists began discussing metaphysics after the meeting of physics. Since then, people have thought that that is the origin of the name metaphysics.

Primary metaphysical material applied in this lesson includes the order of learning discussions, percentages given to each student, rankings, challenges at each level, awards, assessments, and recognition from other students. The mechanism for applying presentations to students in learning includes positioning each student as presenting their paper. All the 20 students present asked questions, and three people were assigned as assessors. The stage of creating learning media is the initial level, which is discussed and developed by each student; if the student can complete the challenge at the beginning according to the time given, then based on the speed of completion, the student will already have a score with the highest points, where students can complete paper presentations that are made following the explanation of the existing material and careful mastery of the material will enable students to understand the material regarding metaphysics well and be able to answer all questions posed to students, so that students can answer and understand the problems well.

Then it was announced to all the students that the one who finished the fastest was the winner who got the highest points. Then, as the winner, the student receives a prize. If they can improve their mastery of existing material and literacy, the school will provide awards and scholarships to encourage student's enthusiasm for achievement (Saefuddin, 2002).

The time needed to complete a paper with metaphysical nuances is one week. During this process, observations were made of students' creative thinking skills. The average skill of male students is 70, while the talent of female students is 65.

From these values, it can be concluded that the values are average and homogeneous. Based on hypothesis testing, it is known that creative thinking skills are different between men and women. When assessing brain activity patterns in men versus women when completing a task, it was found that both sexes engaged other brain regions in the left hemisphere. This follows some of God's words that men's brains are more strongly involved in the thought process than women's (Shaleh, 2000).

In general, the creative thinking skills of male students are better and more detailed than the thinking skills of female students. Male students are always the winners at every level of the game or stage of creating learning media. These findings are inversely proportional to research results; female students have higher creative thinking skills in metaphysics learning than male students. Different research results are shown in this study; gender does not affect students' creative thinking skills (Scrutson, 1986). In mathematics learning, there is no difference in the increase in students' creative thinking abilities regarding gender (male, female); both students taught using problem-solving and conventional learning.

The creative thinking skills of male and female students were analyzed in more detail based on the results of the lecturer's views on the student's overall score, namely the smooth running of the ongoing percentage (fluency), indicating the student's ability to generate many ideas in creating learning media. Students must consider what kind of learning media suits their needs and the chemical concepts they have previously analyzed. At the design stage, male students, on average, proposed five types of learning media, while female students, on average, offered five types (Sulaiman, 2016).

The second indicator is flexibility, which shows students' ability to produce varied ideas. When drafting a paper into an exciting discussion medium to present, students must propose it to the lecturer. Suppose male students submit five types of learning media. The five proposals, such as snakes and ladders, puzzle blocks, quiz envelopes, chemical clocks, and monopoly structures, are different. In contrast to female students, the proposed learning media are almost the same type (Shonhadji, 2014).

For example, media whose principles of use include themes and verses from the Koran and Surahs. These three types of proposals have one thing in common, namely, the use of scripture. When asked why they proposed almost the same media, female students said they did not think about other media types because according to them. However, the variety of media was the same as the Koran and the principles of thinking were different. Indeed, what the female students said was not wrong, but it was less varied than what the male students said. In studying mathematics, the Koran contains the sayings of the Apostles, which can be explained precisely. At the same time, the science of metaphysics can show how to implement its technical implementation, how (Good, 1991) students find methods to find brilliant results, and how male students generally can find correct answer patterns. Different (flexibility) better than women.

The third indicator is originality, seen in the students' ability to produce new ideas. The power of male and female students shows the same command on this indicator. The ideas presented are a development and adaptation of existing learning media. Even though the learning system improves creative thinking spiritually and metaphysically, this is still rarely done, meaning that not all groups use this method; the results are still in the form of concepts. Elaboration is the fourth indicator that can be seen from students' ability to develop or add ideas to produce more detailed learning media. The power of female students in this regard is higher than male students. When students were asked to explain the



proposed learning media design in more detail, female students could explain the elements well. The research results in learning to increase spiritual creativity in other mathematics show that male and female students meet three indicators of creative thinking: fluency, flexibility, and originality, but they still need to complete the hands-on elaboration (Katsoff, 1995).

## Conclusion

The analysis of the research results can conclude that applying metaphysics by using the I'tikaf Muslim method in learning can influence the creative thinking skills of male students to a greater extent than female students. Creative thinking is one of the skills that students need to solve problems, whether in the form of issues in learning or everyday problems. Creative thinking can be developed through classroom learning. Included in learning Metaphysics learning media by using the Itikaf Muslim method. I'tikaf is I'tikaf (Arabic: العتكاف) (derived from Arabic a'kafa, which means to stay, to shut oneself up or to be hindered. Understanding the context of worship in Islam is to remain silent in the mosque to seek the pleasure of Allah SWT and reflect (introspection) on one's actions. Male students can generate many ideas (fluency) and create varied ideas (flexibility) higher than female students. The ability of female students to develop new ideas is no different from male students. Female students can create or add ideas to produce detailed ideas (elaboration) that are higher than the abilities of male students. The authenticity indicator received the lowest score among all indicators of creative thinking skills. Students' ability to generate new ideas in making papers as a learning medium could be higher, as shown by the authenticity indicator, which received the lowest score. Therefore, other learning methods, such as i'tikaf, must be applied to improve students' creative abilities.

## References

- Abdullah, M. (2004). *Kalam Philosophy*. Student Library.
- Al-Bukhari. (2016). *Sahih Hadith History of al-Bukhari* (p. 1172).
- Chamami, M., Mas'ud, A., & Ruswan, R. (2021). Educating The Heart: The Concept of Qalb Education in Minhāju Al-Atqiyā'i fi Syarḥi Ma'rifati Al-Azkiyā'i ilā Ṭarīqi Al-Auliyā'i by KH. Sholeh Darat. *Nadwa: Jurnal Pendidikan Islam*, 15(2), 129-148. doi:https://doi.org/10.21580/nw.2021.15.2.9372.
- Danusiri, A. (2017). Idaaratu al Wahdah al Namthiyah li at Tathwiri al Tarbiyah al Islamiyah. *Nadwa: Jurnal Pendidikan Islam*, 10(2), 109-124. doi:https://doi.org/10.21580/nw.2016.10.2.1186.
- Good, L. (1991). *Metaphysics*. Gramedia Pustaka Utama.
- Haryani, T., Amin, M., Arifah, N., & Husna, A. (2019). Islamic Education in Supporting De-radicalization: A Review of Islamic Education in Pondok Pesantren. *Nadwa: Jurnal Pendidikan Islam*, 12(2), 259-272. doi:https://doi.org/10.21580/nw.2018.12.2.2581.
- Latif, M., Syukur, F., Uswatunnisa, U., & Paidi, Z. (2023). The Mainstreaming Policy of Religious Moderation Education in West Sulawesi Province. *International Journal Ihya' 'Ulum al-Din*, 25(1), 69-81. doi:https://doi.org/10.21580/ihya.25.1.14150.
- Katsoff, L. (1995). *Introduction to Philosophy Ter. Soejono Soemargono*. Tiara Wacana.

- Musrifah, M. (2019). The Relevance of Al-Ghazali's Tazkiyatun-Nafs Concept With Islamic Education in The Millennial Era.. *Nadwa: Jurnal Pendidikan Islam*, 13(1), 15 - 30. doi:<https://doi.org/10.21580/nw.2019.1.1.3899>.
- RI, D. (2002). *The Koran and its Translation*. Fajar Mulya.
- Saefuddin, D. (2002). *Modern Thought and Islamic Thought, Intellectual Biographies of 17 Figures*. Grasindo.
- Scruton, R. (1986). *A Brief History of Modern Philosophy From Descartes to Wittgenstein*. PT Pantja Simpati.
- Shaleh, D. A. N. (2000). *Historical Background of the Revelation of the Verses of the Qur'an*. Diponegoro Publishers.
- Shalihin, R., & Widodo, H. (2020). The Problems of Islamic Religious Education Teacher for Curriculum Development in Transmigration Area. *Nadwa: Jurnal Pendidikan Islam*, 13(2), 219 - 234. doi:<https://doi.org/10.21580/nw.2019.13.2.4974>.
- Shonhadji, A. (2014). *Durratun Nasihin Mutiara Mubaligh*. Al Munawar.
- Sulaiman, A. (2016). *Getting to know Islamic Philosophy*. Rama Widya Publishers.
- Syarif, M. (1991). *God and Beauty* (Cetakan IV). Mizan.
- Syarifuddin. (2019). *Introduction to Metaphysics*. CV Man Hajj.
- Syarifuddin. (2022). *Tariqah in Sufism*. Mardeka Kreasi.
- Utomo, S., & Mu'anayah, N. (2020). Epistemology of Islamic Education Al-Jabiri Perspective of the Conservative-Modernist-Neo Modernist Flow and Burhani-Bayani-Irfani. *International Journal Ihya' Ulum al-Din*, 22(2), 162-179. doi:<https://doi.org/10.21580/ihya.22.2.5673>.