

## **Tafakkur: A Contemplation of Students' Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology)**

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### **Abstract**

The phenomenon of the educational process causes individuals to feel exhausted or satiated, which contributes to rising levels of human suppression, repression, and depression. Changes involving one's personal inner fortitude are among the methods available for overcoming the saturation or overload of thoughts and fluctuating emotions. Some institutions incorporate the practice of contemplation into their educational curriculum. This research paper seeks to develop the concept of tafakkur in the field of education as a foundation for constructing instruments that contribute to the spiritual and emotional intelligence of students. This study employed a qualitative methodology based on a literature review. Exploration of data from Islamic science sources (Al-Qur'an and Sunnah) as well as contemporary Islamic literature and Western literature for the purpose of comparing and describing previous research pertaining to student therapy in coping with anxiety and depression. The results of the analysis of the concept of tafakkur from two perspectives, including Sufism and transpersonal psychology, are the foundation of school student learning theory thinking that is inherent in the Islamic religious education curriculum, because the content of tafakkur learning activities as contemplation education can present monotheistic values, which are the primary foundation of Islamic religious education. The concept of tafakkur as a learning instrument is able to direct students to be able to concentrate on learning,

which has implications for strengthening the spiritual and emotional intelligence of students comprehensively, which enables students to have a strong soul and mind and to face the challenges and various pressures of the current globalization period and the future.

**Keywords:** *tafakkur; contemplation; sufism; psychology transpersonal*

### **Abstrak**

Fenomena proses pendidikan membuat individu secara merasakan kelelahan/rasa jenuh yang berdampak pada meningkatnya tingkat supresi, represi dan depresi pada manusia. Berbagai metode untuk dapat mengatasi kejenuhan/beban pikiran dan emosi yang fluktuatif adalah dengan melakukan perubahan yang cenderung melibatkan kekuatan internal pribadi seseorang. Praktek kontemplasi adalah satu konsep pelatihan yang diintegrasikan di beberapa sekolah. Penulisan artikel ilmiah ini bertujuan untuk dapat mengembangkan konsep *tafakkur* di wilayah pendidikan sebagai landasan mengkonstruksi instrument yang berperan dalam meningkatkan kecerdasan spiritual dan emosional siswa. Metode penelitian dengan pendekatan kualitatif melalui studi literatur. Eksplorasi data dari sumber ilmu pengetahuan Islam (Al-Qur'an dan Sunnah) dan literatur Islam kontemporer serta literatur Barat sebagai pembandingan. Deskripsi beberapa penelitian sebelumnya terkait terapi siswa dalam menghadapi kecemasan dan depresi Hasil analisis konsep *tafakkur* dari dua perspektif, yakni tasawuf dan psikologi transpersonal merupakan basis pemikiran teori belajar siswa sekolah yang inheren dengan kurikulum pendidikan agama Islam karena muatan aktivitas pembelajaran *tafakkur* sebagai pendidikan kontemplasi dapat menghadirkan nilai-nilai tauhidik yang merupakan basis utama pendidikan agama Islam. Konsep *tafakkur* sebagai instrument pembelajaran mampu mengarahkan siswa untuk dapat berkonsentrasi dalam pembelajaran sehingga berimplikasi pada penguatan kecerdasan spiritual dan emosional peserta didik secara komprehensif yang menjadikan peserta didik memiliki jiwa dan mental yang kuat dan mampu menghadapi tantangan dan berbagai tekanan periode globalisasi saat ini dan pada masa-masa yang akan datang.

**Keywords:** *tafakkur; kontemplasi; tasawuf; transpersonal psikologi*

#### **A. Introduction**

The events that mankind has experienced on earth are essentially sketches loaded with wisdom and lessons that should serve as the basis for mankind's future life planning. The momentum of an event contains a wealth of wisdom and valuable teachings and affords religious individuals the opportunity to navigate the complexities of equilibrium. Some religious individuals, for instance, engage in certain activities in their houses of worship in an attempt to bridge the gap between their external reality and the condition of their souls, thoughts, and hearts. As it is evident that religious intervention is so effective in coping with life's most challenging circumstances,

phenomenological experiences are also conducted within other religious services. The presence of God and religious values enhances the efficacy of ritual activities, such as meditation, which can conflate the disposition of the cultivated spirit; this is self-technology.<sup>1</sup>

The phenomenon that occurs when the education or teaching-learning process causes individuals to experience fatigue or saturation (both physically and emotionally) has an effect on the escalation of human suppression, repression, and depression. Various strategies for overcoming tedium or an excess of thoughts and emotions that fluctuate with the state of tasks or routines that cannot be altered involve utilizing one's personal inner strength. Rather than efforts to affect external forces, personal internal forces can be used as catalysts to influence emotional growth and intelligence, according to previous research. Western/secular concepts related to managing stress, burnout, anxiety, and depression in practice are frequently associated with religious life, particularly meditation or contemplation,<sup>2</sup> or even with increasing attention and self-regulation, which provide indications that can reduce stress levels and even increase proportional behavior among students. In some schools and particularly universities in the majority of Western nations, the practice of contemplation has become an integral part of the curriculum; it is a process of cultivating acceptance and gratitude through various meditation and mindfulness techniques.<sup>3</sup>

In the Islamic domain, contemplation is part of *tafakkur*. Modern psychology's contemplative psychology field intersects with cognitive psychology, behavioral psychology, clinical psychology, religious studies, quantum physics, neuroscience, philosophy, and sociology, among others. Despite the overlap, contemplative psychology has a significantly distinct component with solid foundations and a broader

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<sup>1</sup> Carola E. Lorea et al., "Religion and the COVID-19 Pandemic: Mediating Presence and Distance," *Religion*, 52:2, 177-198, DOI: 10.1080/0048721X.2022.2061701, 2022 52, no. 2 (2022): 177–98, <https://doi.org/DOI: 10.1080/0048721X.2022.2061701>,.

<sup>2</sup> Randall L. Ung and Garret D. Stuber Joshua H. Jennings, Giorgio Rizzi, Alice M. Stamatakis and Science, "The Inhibitory Circuit Architecture of the Lateral Hypothalamus Orchestrates Feeding," *Www.Sciencemag.Org SCIENCE VOL 341* 341, no. September (2013): 1517–22, <https://doi.org/10.1126/science.1241812>.

<sup>3</sup> Teresa K. Buchanan, "Mindfulness and Meditation in Education. A Local Study.," *The Journal of the National Association for the Education of Young Children* 1, no. July (2017): 69–74.

and more general character of reality, which is developing naturally in terms of distinct conceptual nuances, applications, and challenges.<sup>4</sup>

The period of globalization has implications for a revolutionary change in education and the areas integrated with it, including that ideas, axioms, and principles must always be questioned, analyzed, and debated, and used as an arena for rapid rational competition on how an idea or principle can be validated with empirical evidence that can be validated to the source of science. Islam's contemplation study (*tafakkur*) is one of the disciplines that has yet to be analyzed from the perspective of modern Western psychology, which is rooted in the secular discipline and culture. Contemplation, or *tafakkur* in Islam, is a revered form of worship, and according to Islamic cultural tradition, *tafakkur* has a high urgency that is distinct from other forms of meditation. This is because meditation or contemplation in Islamic terminology, of which *tafakkur* is one type, is a means by which humans can achieve cognitive and intellectual goals.<sup>5</sup>

The period of globalization also has implications for the teaching and learning process, in particular that the educational process continues to confront numerous formidable challenges that necessitate novel solutions in the life of science. Along with the escalation of the development of progressing learners, the observation of students' mindset, creativity, innovation, and independence by fostering students' awareness and concentration power so that they can face challenges and various social pressures and social identities is a top priority for educational accomplishments in this era.<sup>6</sup>

Diverse educational regions, such as educational psychology at the University of Lusaka in Zambia, employ a variety of approaches to discover effective solutions to the psychological problems of students. Asian regions such as Hong Kong provide recommendations on the problem of anxiety or stress among students, specifically by encouraging the Hong Kong government to consider cultural and economic factors and

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<sup>4</sup> William Van Gordon, Supakyada Saphiang, and Edo Shonin, "Contemplative Psychology: History, Key Assumptions, and Future Directions," *Perspectives on Psychological Science* 17, no. 1 (2022): 99–107, <https://doi.org/10.1177/1745691620984479>.

<sup>5</sup> M. Badri, "An Islamic Psychospiritual Study," 2018, 1–173.

<sup>6</sup> Rocmawati, et.al., Stress Management on Senior High School Students in Semarang (DOI:10.37287/ijghr.v3i1.373; Indah Dwi et al., Academic Stress scale: A Psychometric study," *European Journal of Education Studies*, 2020, 153–68, <https://doi.org/10.46827/ejes.v7i7.3161>; Ioanna Giannopoulou et al., "Adding Stress to the Stressed: Senior High School Students' Mental Health amidst the COVID-19 Nationwide Lockdown in Greece," *Psychiatry Research* 295, no. August (2021): 113560, <https://doi.org/10.1016/j.psychres.2020.113560>

by providing direction for educational change policies to alleviate stress caused by internal contradictions in the education system.<sup>7</sup>

Concerning the problem of anxiety or stress levels among students, particularly in Indonesia's Islamic education sector, the issue that arises is how Islam and its educational content can help these students overcome anxiety or stress. Can the practice of devotion in the vast treasures of Islamic culture be fashioned into a tool for enhancing and fortifying the souls or spirits of students so that they are able to face the numerous challenges and problems of the contemporary global civilization?

The purpose of this article is to develop one of the practices of worship in Islam, particularly the concept of *tafakkur*, in the education area as an instrument that plays an essential part in increasing student concentration from the perspective of transpersonal psychology and modern Sufism in order to enrich the psychological treasures in the contemplative psychology area with Islamic science. The analysis of the concept of *tafakkur* can then be used as a basis for the theory of learning for students in general, which is inherent in the religious education curriculum, specifically the Islamic education curriculum, and can have implications for strengthening the spiritual and emotional intelligence of students comprehensively so that students have a strong soul and mentality and are able to face the various challenges and pressures of the current globalization era.

## **B. Research Method**

The article presents a comprehensive literature review of the concept of *tafakkur* from Islamic philosophy and the perspective of modern transpersonal psychology theory, which motivates the hypothesis that the practice of *tafakkur* in Islamic Modern Sufism or contemplation from the review of transpersonal psychology can be an educational constructive instrument that can increase students' motivation for learning and their ability to face various challenges. Cases of stress or decreased student motivation in learning as a result of several pressures and problems that students face in the education sector are used to obtain secondary data for the purpose of describing (quantitatively and qualitatively) the circumstances and conditions of students or

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<sup>7</sup> Kwok Kuen Tsang and Yi Lian, "Understanding the Reasons for Academic Stress in Hong Kong via Photovoice: Implications for Education Policies and Changes," *Asia Pacific Journal of Education* 41, no. 2 (2021): 356–67, <https://doi.org/10.1080/02188791.2020.1772719>.

learners who experience anxiety, depression, or other mental illness in the school environment, as well as the variables that are applied as a type of resolution. Analyzing the concept of *tafakkur* therapy as an Islamic-based contemplation therapy designed to be implemented in accordance with the pattern of reality that occurs in the field, data processing is performed.

### C. Discussion

The results of previous research on cases of anxiety or stress-related depression among students in the education field indicate that it is caused by academic pressure, assessment pressure that separates students from their friendship groups, pressure when facing college entrance exams, pressure from family demands for academic achievement, pressure due to the COVID-19 pandemic, pressure when entering college, and contradictions in the education system. Handling or controlling the level of tension or anxiety in students was limited to changes in educational policies, types of learning that must be adapted to each student's abilities, and five-finger hypnotherapy in the five studies compiled.<sup>8</sup> Existing phenomenon is that countermeasures or actions made to combat anxiety or stress continue to emerge. Taking into account the nature of genuine educational objectives, the efficacy of therapy as demonstrated in previous research cannot meet the goals of education. Anxiety is becoming an area of education that needs to be revitalized, as indicated by previous research data which serves only as a point of reference or as unambiguous evidence.

The educational objectives of the Indonesian nation are in accordance with the law, specifically Article 3 of Law No. 20 of 2003:

The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and

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<sup>8</sup> Indah Dwi et al., "European Journal of Education Studies ACADEMIC STRESS SCALE : A PSYCHOMETRIC STUDY," *European Journal of Education Studies*, 2020, 153–68, <https://doi.org/10.46827/ejes.v7i7.3161>; <sup>8</sup> Ioanna Giannopoulou et al., "Adding Stress to the Stressed: Senior High School Students' Mental Health amidst the COVID-19 Nationwide Lockdown in Greece," *Psychiatry Research* 295, no. August (2021): 113560, <https://doi.org/10.1016/j.psychres.2020.113560>; (Miyoba Hachintu, 2022); Kwok Kuen Tsang and Yi Lian, "Understanding the Reasons for Academic Stress in Hong Kong via Photovoice: Implications for Education Policies and Changes," *Asia Pacific Journal of Education* 41, no. 2 (2021): 356–67, <https://doi.org/10.1080/02188791.2020.1772719>.

noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible..

*Sunnatullah*, which comprises the provisions and assistance of Allah *Subhanahu wa Ta'āla*, includes the trials and problems of human life. Tests can exert a tyrannical influence over individuals who are unwilling to complete them. Islam, as a comprehensive and universal religion, has conceptualized that every trial and problem in the world must be able to be sought by man, as a believing human being, in order to be resolved or avoided promptly in order to avoid falling into evil or destruction. Humans as *khalifah fiil 'ardh* are able to determine all issues and cases based on the truth, and humans are not permitted to follow guidance based on their lust (*Sūrah Shaad* 26). The purpose of Allah *Ta'āla*'s laws and regulations for all human problems is to enable humans to manage and build their existence on earth.

The purpose of Indonesian education, as stated in Law No. 20 of 2003, is the objective most consistent with the nature of Indonesian society; therefore, it is a requirement that must be re-established, and the Qur'an as a source of knowledge and Islamic teachings contain guidelines for humans to live a better life. It has the finest capacity, resources, and platform for preparing Indonesian students to attain their objectives. The nature of *tafakkur* in Islam is one of the contemplation therapies or concepts that has the breadth and depth of meaning that can strengthen one's soul in the life of the world, because the world is actually a show, performance, or game (*surat al-Hadiid* verse 20), which is constantly fulfilled by various tests. The occurrence of anxiety, stress, or depression in students is a small sample of the phenomenon that exists; therefore, the primary consideration is how humans are able to remain competent in facing tests and problems throughout their entire lifetimes.

### **1. The Concept of *Tafakkur***

The etymology of the word *tafakkur* has the root word ف ك ر , fa kaf and ra, scattered in the Quran in as many as 18 words: one word in the form of فَكَّرَ (*fakkara*), whose literal meaning is thinking, and 17 words in the form of يَتَفَكَّرُ (*yatafakkaru*), as an active verb, which means to contemplate, to reflect. Ar-Rāghib al-Ashfahānī in the Quranic dictionary explains that the meaning of *fakara* in the form of the noun *alfikratu* (mind) is a potential that can lead a person to know something that can be known, while the meaning of *tafakkur* in the form of a verb is an effort or activity to carry out this potential in accordance with the consideration of reason, so the activity of *tafakkur* is an

activity that can only be done by humans for something that has an image of the human soul, as the *hasan hadith* narrated by Imām Al-Baihaqi conveyed by ‘Abdullāh bin ‘Abbās *radhiyallāhu ‘anhumā*

تَفَكَّرُوا فِي كُلِّ شَيْءٍ ، وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ

*Think about all things (Allah's creations). And do not think about the Essence of Allah.*

For matters of meaning, the term or phrase is used, which means to extract and purify by analyzing the material under consideration in order to arrive at the essence of the matter under consideration.

The terminology of the word *fakkaru* is identical to that found in *Sūrah Al-Muddatsir*, verse 18:

إِنَّهُ فَكَّرٌ وَقَدَّرٌ

*He thought and analyzed.*

The terminology of the word *yatafakkaru*, which is mentioned in the Quran *Sūrah Ali Imrān* verse 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*191 Those who remember God while standing, and sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: “Our Lord, You did not create this in vain, glory to You, so protect us from the punishment of the Fire.”.*

Imam Ath-Thabari explains in his tafsir, in relation to the terminology of the word *tafakkaru* in verse 191 of *Sūrah Ali ‘Imrān*, that the character of reasonable people includes thinking about Allah *Subhānahu wa Ta’āla* in every situation and in every case, so that then the reasonable individual is able to take the values of the lessons contained in the case he contemplates, and they also comprehend well that no one created, arranged, Imam Al-Qurthubi explained in *Sūrah Ali ‘Imrān* verse 191 that this verse is part of a series of verses describing the function of human reason.<sup>9</sup> From verses 190 to 200 of *Sūrah Ali ‘Imrān*, Allah *Ta’āla* commanded humans to conduct research on the things they discover in the universe (regarding everything related to Allah's creation).

<sup>9</sup> Abu Ja’far Muhammad Bin Ath-Thabari, “Tafsir Thabari,” *Pustaka Azzam*, 2008, 303–20.



Imam Al-Ghazālī explains in chapter 39 of the book *Ihya Ulumuddin* that *tafakkur*, in his terminology, refers to bringing two sciences into the heart so that they can be manifested or exhibited as the results of a new science. The third science, which is a science derived from thinking (*tafakkur*), consideration (*i'tibār*), memory (*tadzakkur*), and *nazr*, is something that is observed, analyzed, practiced, interpreted, and deepened (*ta'aamul wa tadabbur*), or what the global community refers to as contemplation. Integration of two sciences into a single core, producing new scientific products, etc. When the *tafakkur* process or activity is carried out, new information is always presented. A fatality, an obstacle, or a person's inability to *tafakkur* will undoubtedly obstruct the path to increasing new knowledge. According to Al-Ghazālī, *tafakkur* relates to religious values that increase human understanding of the nature of its originator, Allah *Ta'āla*.<sup>10</sup> It is possible to think about or contemplate something else, but meditation or contemplation that does not recall God will not lead to the acquisition of new knowledge.

*Tafakkur* is an endeavor to maintain the mind's concentration on Allah *Ta'āla*'s existence, which results in *Marifat*. The mental state or attentional focus of a person performing *tafakkur* entails an increase in the limbs (most notably the heart) to turn toward the greatest *Marifat*. *Marifat* is the discipline of *Ihsān*, which asserts that God observes the state of the human mind, is aware of all hidden secrets, observes all human activities, and comprehends all human actions. God is all-knowing of all human actions and thoughts, both external and internal. Al-Ghazālī divides *tafakkur* into two categories: first, *tafakkur siddiq*, which is *tafakkur* of the grandeur and greatness of God, and *tafakkur siddiq* is performed by a person whose mind is solemn or immersed in submission to Allah *Ta'āla*. Second, *tafakkur* that is not centered on or focused on Allah *Ta'āla*. As Allah *Ta'āla* states in *Sūrah al-Ḥasyr*, verse 21, *Tafakkur* is an implementable concept of deep thinking in the modern era, as it can better the paradigm of students' minds, making them more adaptable, self-controlled, and objective in all circumstances.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

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<sup>10</sup> (Al-Ghazzali & penerjemah Fazl-Ul-Karim, 1993)

*Had We sent this Quran down on a mountain, you would have seen it trembling, crumbling in awe of God. These parables We cite for the people, so that they may reflect.*

This *Sūrah* hints to humans to always be able to prepare their steps by thinking about facing various obstacles and taking lessons from the circumstances and conditions that occur in human life. The activity of remembering or thinking in this verse is ordered by Allah to be able to pay close attention to a situation or event that has a cause, so that it can then be used as a basis for determining the answer or solution to be taken.<sup>11</sup>.

## **2. Contemplation from a Transpersonal Psychology Perspective**

In the field of meditation research, contemplation-related terminology is currently employed frequently. In the past two decades, research with its analytical foundation, including meditation techniques, has experienced rapid development and growth by focusing on the quality of research and implementation and gaining a deeper understanding of their mechanisms, leading to an increase in the effects of meditation, such as theoretical advancements and neurocognitive research. In addition to these quantifiable improvements in health and well-being, it is becoming simpler to conduct research on meditation techniques that can alter the human mind and brain. One of the primary neurocognitive mechanisms that can be learned through meditation techniques is the ability to pay attention and effectively manage emotional responses, thoughts, and behaviors. Neurocognitive mechanisms that have been analyzed from meditation practices center on the enhancement of self-regulation as the capacity for humans to pay attention to effectively managing their thoughts, affective responses, and behavior. The expansion of self-regulation and self-control research to contemplation research followed. Contemplation training emphasizes specific aspects of self-regulation, such as introspective metacognition (the perception of awareness and understanding of bodily, mental, and behavioral phenomena). Several aspects of self-regulation are targeted by contemplation practice, specifically the development of certain emotive qualities as a means of regulating one's emotions. This entire process of controlling and

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<sup>11</sup> penerjemah Abdul Hayyie Al-Kattani Prof. Dr. Wahbah az-Zuhaili, *Tafsir Al-Munir Jilid 14* (Jakarta: Gema Insani, 2014).

moderating one's emotions is analyzed as a skill of continuous attention control and focus through contemplative practice.<sup>12</sup>

Malik Badri chose contemplation to represent the word *tafakkur* in Islam, despite the fact that meditation and contemplation have slightly distinct meanings in Western psychology. Western psychological perspectives explain that meditation becomes more strongly associated with the spirituality of Eastern religions used to explain *tafakkur*, but this is a fallacy because in the practice of meditation in Eastern religions, the West tends to overlook the conscious mind of humans in order to facilitate "changes in the state of consciousness" in humans. While *tafakkur* contemplation in Islam is a form of configurational integration of rationality, sentiment, and spirit, it is a spiritual cognitive activity. Transpersonal psychology, which is founded on and spawned from a multidisciplinary movement that includes religion, psychology, neurobiology, therapeutic psychology, and philosophy, has gained recognition and legitimacy in the field of transpersonal psychotherapy as a valid existence for the examination of the human condition. Maslow's transpersonal psychology genesis capacity is often credited as the parent of transpersonal psychology, Maslow's hierarchy of needs model, which explains the value of meaning, ultimate meanings, spiritual events, and several theories associated with self-actualization content. The difficult-to-trace terminology of transpersonal psychology is more likely to be an innovative approach. Transpersonal psychology thoroughly reflects and integrates the designs of modern psychiatry, developmental psychology, and behaviorism, which have expanded to include the existential and spiritual dimensions of human experience in mysticism.<sup>13</sup>

### **3. The *Tafakkur* dimension as an instance of Implementative reflection**

Education is an effort to grow or investigate all of a person's physical and psychological potential as a form of actualization of various latent potentials or internal forces, then to cultivate, nurture, and love it.<sup>14</sup> Syed Naquib reformulates the concept of education, arguing that education is a picture of a banquet and analogizing science as a banquet dish, which must be confronted with the ethics of grandeur and honor as a

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<sup>12</sup> Dusana Dorjee, "Defining Contemplative Science: The Metacognitive Self-Regulatory Capacity of the Mind, Context of Meditation Practice and Modes of Existential Awareness," *Frontiers in Psychology* 7, no. NOV (2016): 1–15, <https://doi.org/10.3389/fpsyg.2016.01788>.

<sup>13</sup> Andrew Shorrock, "The Transpersonal in Psychology, Psychotherapy and Counselling," *The Transpersonal in Psychology, Psychotherapy and Counselling*, 2007, 1–260, <https://doi.org/10.1057/9780230591165>.

<sup>14</sup> Abuddin Nata, *Pemikiran Pendidikan Islam Dan Barat* (Jakarta: Rajagrafindo Persada, 2013).

banquet invitation. Knowledge as an object is also a life for the soul; therefore, adab in relation to knowledge is how to discipline the collaboration between mind and soul, which then produces an action in the form of virtuous and noble traits and characteristics (morals). The collaboration of the mind and soul can also result in excellent and proper behavior. Education as a discipline of manners can reflect wisdom, justice, and recognition of the order of being, existence, and knowledge and actions in accordance with that recognition, which encompasses the spiritual and material lives of man and can encourage the development of his virtue.<sup>15</sup> The paradigm of education is to be able to foster the human person in accordance with the values of religion, society, and culture, so that through education, moral (attitudes and behaviors) and intellectual qualities can develop and contribute to the building of national character.<sup>16</sup>

Philosophers and educational psychologists continually evaluate and provide ideas for learning methods based on a number of learning principles in order to develop approaches and methods for achieving the most effective learning methods for students. This strategy aims to generalize specific learning situations in order to attain educational objectives. Multiple factors, including history and events or experiences encountered from a particular perspective or mindset, go into the formulation of learning methods. Bruner, an educational psychologist, asserts in his research on his learning theory that each learner has a distinct and unique method of acquiring knowledge. Fundamentally, learning theory is a theory about transferring criteria that requires students to be motivated in order to focus their attention on learning. Because there is a connection between mind and brain, the philosophy of learning advances and incorporates psychology and its parallels (including human anatomy, the human brain system, or cortex, and its movements). The operational configuration of mind and brain is an element of the phenomenology of daily life and can be an associative aspect of how humans learn.<sup>17</sup> Gardner's comprehensive intelligence or multiple intelligence, when confronted with an event that a person encounters, is essentially an essential

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<sup>15</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur, Malaysia: Ta'dib International, 2019).

<sup>16</sup> Albar Adetary Hasibuan, *Filsafat Pendidikan Islam*, (Malang: UIN Maliki Press, 2015).

<sup>17</sup> Jerome Bruner, "A Short History of Psychological Theories of Learning," *Daedalus* 133, no. 1 (2004): 13–20, <https://doi.org/10.1162/001152604772746657>.

component of a person's life experience and becomes an interdependent mediator of their success in their living environment.<sup>18</sup>

Research conducted in European countries in 1976 on learning methods with implications for learning outcomes, including the deep approach to learning, paints a picture of students who begin learning with the intention of comprehending the article's meaning first, or by questioning opinions, and then correlating with prior knowledge or personal experience. Other students appear to be referring to an exclusive surface approach to memorizing passages that will be questioned by the instructor, in which their focus is on facts or informational segments that are unrelated to memorization. The next study, conducted in 1977, focused on an active and attentive pupil involvement-based learning strategy. To date, research on the approach method in learning has yielded the same conclusion, including that the thorough approach to learning remains the most effective method for descriptive memorization with superior and more significant results. Students who adopted the deep approach learning method but did not attain a profound understanding did so due to a lack of prior knowledge or a lack of attentional focus.<sup>19</sup>

The conventional learning approach centered on teachers or educators who emphasize memorizing techniques of science content and practical procedures is unsuitable for preparing students to face more complex and unstructured learning environments. In contrast, when learners are exposed to learning that is centered on them by providing instruments to impart knowledge, they are also able to develop transferable and long-lasting skills such as collaboration and critical thinking.<sup>20</sup>

The current discourse on contemplative education focuses primarily on the physiological and psychological benefits of learning through contemplation. Connecting the contemplative and the integral, contemplative education and its practice continue to allude to the contemplative histories of Christianity, Buddhism, Judaism, and Sufism. Buddhism, Hindu and Buddhist philosophy, transpersonal psychology, mindfulness-based practices in medicine, neuroscience and cognitive research, and the Western practice of Yoga are the five main influences on contemporary contemplative

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<sup>18</sup> Michele A.L. Villagran and Lisa Martin, "Academic Librarians: Their Understanding and Use of Emotional Intelligence and Happiness," *Journal of Academic Librarianship* 48, no. 1 (2022): 102466, <https://doi.org/10.1016/j.acalib.2021.102466>.

<sup>19</sup> Noel Entwistle, *Style of Learning and Teaching* (London and New York: Routledge, Taylor & Francis Group, 2012).

<sup>20</sup> (Ng Eugenia, 2018)

education in the West. Transpersonalism is utilized by contemplative theorists in various developmental models of humanistic and transpersonal psychology. The complexity of contemplative education in the present day is to be able to explain that although there is mistrust of contemplative and subjective approaches in education due to the association of education with egocentric and rationalist thought, contemplative education can present the concept of human knowledge as a whole, comprehensive, or holistic unit. The phenomenon of students experiencing anxiety, suppression, and depression is one of the reasons why the practice of contemplation provides a means to navigate the entry and exit of a whole that can connect the internal and external worlds of the psyche and somatic in education through the development of contemplative pedagogy.<sup>21</sup>

*Tafakkur*, as part of human worship activities to Allah *Ta'āla*, can be incorporated into every activity of a person, notably Muslim learners, including prayer, fasting, and reading the Quran, as well as their daily activities. Because *tafakkur* activities entail *khushu* values, self-regulation content in *tafakkur* is of superior quality. Ibn Qayyim Al Jauziyyah explains the meaning of *khushu*, which is presenting one's entire mind, soul, heart, and body in full tranquility, not in a hurry, remembering Allah *Ta'āla*, reciting verses from Him, and expressing one's feelings of love for Allah *Ta'āla* as a demonstration of human servitude as His creatures. This *tafakkur* activity then brings him as a human being closer to his Lord, receiving a sense of security and tranquility; then there is a process of constructing a superior priesthood in terms of both quality and quantity; and through the *Ihsān* process, he achieves inner serenity and genuine happiness.<sup>22</sup>

*Tafakkur*, a concept of Sufism psychology, is a component of transpersonal psychology, which is the evolution of psychoanalysis, behaviorism, and humanism, with its core components of mind, heart, spirit, and self/sport. In each aspect, the mind, heart, soul, and body are technical terms with distinct functions and roles, but they integrate with one another to enable humans to achieve the highest quality beyond the limits of humanity by transforming the mind, soul, body, and heart. The attainment of the highest human quality is an endeavor by man, as the most perfect creation of Allah

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<sup>21</sup> Patricia Fay Morgan, "A Brief History of the Current Reemergence of Contemplative Education," *Journal of Transformative Education* 13, no. 3 (2015): 197–218, <https://doi.org/10.1177/1541344614564875>.

<sup>22</sup> Al-Jawziyyah, "Inner Dimensions of the Prayer," 2013.

Taala, to be able to survive his life's circumstances and environment. *Tafakkur*, as a form of contemplative meditation, does not seek to alter the state of human consciousness; rather, it is a human direction and method for attaining a deeper understanding of God as the universe's Creator and Sustainer. In his contribution, Ivan Pavlov argued that all mental and psychological human activities can be conditioned to learn through stimulus-response network association. Numerous psychologists have now accepted the veracity of global ethics and moral standards by considering human freedom to make moral or spiritual decisions consciously and materially, including topics in discussions about contemplation and internal cognitive ideas that behaviorist psychologists have rejected. Therefore, the three dominant perspectives in Western psychology, including behaviorism, Freud's psychoanalysis, and neuropsychiatry, can make little or no contribution to the understanding or process of studying Islamic contemplation from a psychological perspective.<sup>23</sup>

*Tafakkur* is the concept of thinking, and a philosophy of the concept of mind can construct a future where exciting new issues involving an extended mind hypothesis, an epistemology of evaluation of the thinking or mind of much more intelligent living beings, or a thought-provoker are likely to emerge. The human brain is recognized as being more intelligent than any type of modern computer, so a human intelligence machine could theoretically be created by reverse-engineering the human brain using a wise algorithm. This is based on the assumption that the activity of *tafakkur* can configure an optimal state of humility and concentration or focus of quality thoughts, allowing humans to comprehend their role and function in the world. The concept of *tafakkur*, which prioritizes Tawhidic values, imparts genuine knowledge to humans. Ibn Qayyim explains that when humans understand deeply and comprehensively all the names and attributes of Allah *Ta'āla*, God the Almighty Creator, then humans are able to reflect on their minds not to associate with others or be fair with a monotheistic attitude (not shirk); this is where learning about wisdom and justice is being constructed by the mind, as Allah *Ta'āla* says in *Sūrah Al-Hadiid* verse 25: "And whoever associates with others in worship."<sup>24</sup>

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<sup>23</sup> Badri, "An Islamic Psychospiritual Study."

<sup>24</sup> (Ibn Jawziyah, n.d.)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ  
وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

*We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice. And We sent down iron, in which is violent force, and benefits for humanity. That God may know who supports Him and His messengers invisibly. God is Strong and Powerful.*

Imam Qurthubi explained in the interpretation of the twenty-fifth verse of *Sūrah* Al Hadiid, the meaning of justice. From Ibn Zaid, that the justice in question also pertains to human affairs. This verse also explains the existence of iron, which Allah created as a powerful substance. In a hadith narrated by Umar bin Khattab ra, the Prophet of Allah emphasized that iron is one of the blessings that possesses tremendous power.<sup>25</sup> Wahbah az-Zuhaili explained that *Sūrah* al Hadiid verse 25 is a verse of the Islamic society's constitution, which prioritizes and is based on the principles of justice, equality, and truth, and which can control itself to remain steadfastly committed to the values of justice and truth in worship and commerce. Iron is a symbol of control to ensure that the proposition or law remains supreme, and it represents a discipline that results in a directed force and beneficial outcomes for human existence. Al Hadiid, or iron, is a guarantee of the implementation of human freedom, but it remains under supervision or control in maintaining the continuity of its existence and upholding the values of glory (sense of honor), which are fought with sincerity, purity, and sincerity of heart. *Sūrah* al Hadiid is a letter containing the primary standard content of diverse aspects of civilization, culture, development, and progress in any circumstance. *Sūrah* al-Haadid explains that *tafakkur*, or remembering, contemplating, and reflecting on the monotheistic or monotheistic Godhead of Allah *Ta'āla* and all of His creations, is the command of the Supreme Creator God *Ta'āla*, so that humans become more committed and always study with sincerity of soul to do justice to prosper the universe and to prepare to be able to maintain the existence of the strength of their soul in navigating the ocean of world life.<sup>26</sup>

<sup>25</sup> Syaikh Iman Qurthubi, "Tafsir Al Qurthubi Jilid 18/ Al Qurthubi, Syaikh Iman ; (translator): Muhyiddin Mas Rida," 2009, 930.

<sup>26</sup> Prof.Dr. Wahbah az-Zuhaili, *Tafsir Al-Munir Jilid 14*.



*Sūrah* Al Ḥadid provides support for *tafakkur* activities, which is an inspiring beginning that touches and educates the mind, heart, soul, and body of humans to be more stable and calm, accepting the good and bad in activities in pursuit of a noble objective, including gaining knowledge and wisdom from God Almighty. This state or condition of the soul, mind, and body does not cause humans to move without direction or turbulence, without fear of confronting challenges and obstacles, or excessively or beyond their limits when happiness arrives. Verse 25 of *Sūrah* al-Ḥadid is a sign of science that must be analyzed and investigated in greater depth, given that the world today is inseparable from iron material and the numerous benefits Allah *Ta'āla* has derived from it. The twenty fifth verse also reminds us that humans must reflect the complexity of technology and globalization in a fair and calculated manner. This balance of justice provides individuals with the fortitude to be stable, self-controlled, and balanced, and to face the challenges of lust and emotion. This justification demonstrates that the Qur'an plays a prominent and universal function in madrasas.

Deep contemplation and related forms of meditation are what bring one closer to faith and God; the stronger a person's faith, the simpler it is for them to perform *tafakkur*, and the finest indicator in this area is still difficult to measure because it is a subjective area between himself and his God. On the basis of the phases of contemplation, the following are some indicators of *tafakkur* that can be reformulated into a learning platform:

The initial stage of *tafakkur*, which is the stage to perceive and appreciate the beauty and precision of God's creation, requires humans to be able to introduce themselves and their immediate and surrounding environment. The more a person recognizes himself and his surroundings as God's creation, the more he can appreciate the immensity of God, Allah *Ta'āla*, the Almighty Creator. This early learning is fundamentally the lesson of the Prophet Adam's story in *Sūrah* al-Baqarah verse 31. According to *Sūrah* Al An'am, verses 75 and 76, the Prophet Ibrahim also engaged in contemplation and meditation at this time. Prophet Ibrahim contemplated and meditated by appreciating Allah's creation of the celestial bodies. In the field of education (teaching-learning), this aspect of introducing or *marifa* can be formulated first and is the most essential. With adjustments to the age and level of learning, these themes can be incorporated into a variety of subjects, and educators can be trained to be more creative and capable of guiding *tafakkur* learning at this stage. According to Malik

Badri, this spiritual and emotional state filled with the warmth of love will fulfill the human soul and feelings and then be able to move the cold cognitive area to an emotionally intense soul condition of increased confidence and strength due to the overwhelming ecstasy provided by their psychological system. The habit of always remembering Allah Ta'al in every activity, the belief that all nature, the universe, and their contents are Allah *Ta'āla*'s creation, and a mind or concentration that is more *khusyu* or focused on every lesson are some of the manifestations that can be considered.

In the second stage, the *tafakkur* indicator can be associated with a person's personal beliefs and inherent abilities or talents, allowing them to concentrate without becoming bored or exhausted. Competence at the stage is an indicator of *tafakkur*, which describes students who are able to take advantage of every learning benefit, comprehend the nature and purpose of learning, and comprehend the significance of each benefit — the wisdom of learning. However, the quality of contemplative learning at this stage is dependent on the individual's nervous system. Experimental research demonstrates that this level of concentration is highly variable because it is dependent on biological factors, specifically the nervous system located in the reticular formation of the human brain stem, whose activities regulate nerve pulses and impulses of stimuli that ascend to the brain centers.

Those who believe in Allah Subhanahu wa *Ta'āla* with Tawhidic faith in their hearts will pay close attention and be able to analyze Islamic science, which will then reveal the interrelationships found in the Qur'an. The Qur'an, which is filled with glorious illumination, depicts life's characteristics as singular. The Qur'an exposes the diverse lives of humans based on the paradigm of each group's conceptions of life's source. *Tafakkur* is comparable to contemplation in that it necessitates a tranquil mind and sound body. Physical health can be pursued with the Islamic manner and knowledge of health so that *tafakkur* can be accomplished in full. A person who lives a healthy life but consumes things that are forbidden by Islam is a major impediment to *tafakkur*; consequently, another indicator of *tafakkur* is that it can be manifested in the values of a healthy life that fulfill the mandate of rights and obligations for his body, soul, and mind. Essential health will enable a person to achieve a high level of concentration, thereby protecting him from anxiety, melancholy, obsession, and other health issues. A person who demonstrates proficiency in *tafakkur* is one who is able to

distinguish between good and poor material for himself and his environment, implement the benefits of deep learning, and integrate it into all aspects of his life. Malik Badri revealed that one's contemplation is inseparable from environmental and cultural factors; therefore, it is essential to consider the prophet's hadith that a person is as good as the morals and conduct of his friends; therefore, it is essential to consider the friendship environment in order to perform *tafakkur* as effectively as possible. The excellent example, or *uswah*, of educators will provide students with positive motivation and friendship, which is crucial to their growth and development. The environment and culture in which one resides can readily alter one's worldview, thereby enhancing one's ability to perform *tafakkur*.

#### **D. Conclusion**

*Tafakkur* is a Sufi practice that, in the field of transpersonal psychology, explains that humans have the ability to overcome obstacles and difficulties in their lives by utilizing the highest potential that exists within them as Allah *Ta'āla*'s creatures. The transformation of the human mind, soul, heart, and body can only become the highest potential capable of traversing the space of human transcendence if there is a human effort to be able to control, analyze, and reflect it in accordance with the normative standards established by Islamic values and axioms as the main foundation of *tafakkur*. Modern psychology has emphasized the role of religion in individual personality, and one side of religion must be able to provide an acceptable argument and satisfy the need for truth and important values. *Tafakkur* is a continuum of daily human activity that is a component of an experience that can be extraordinary, special, or transcendent, and that can be studied for its significance and potential for life transformation by incorporating metacognitive experience. *Tafakkur* as a Sufi tradition exemplifies a singular and diverse spiritual activity that can be contextualized more broadly in terms of its epistemology, theology, and ontology, so that it becomes a detailed holistic psychological insight into the entire human self. Exploration of various forms of *tafakkur* that are deeper yet simplified and easier to implement in the educational area is an intriguing challenge that should be revitalized as part of the religious education curriculum.

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