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If there is a usage of Quranic verses or Hadith from Prophet P.B.U.H., it only needs to be done by translation only.

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Important Notes

The first six articles of this Special Issue were contributed by the Group of Researchers of professional bodies such as architects, planners, surveyors and others. Therefore, their writings differed from the normal social sciences literature. The rest of the articles were contributed by those who are specialized in Islamic Social Sciences area.

Conceptual Thinking from the Western and Islamic Perspectives

Norillah Abdullah*
Jamal Ahmed Badi**
Siti Nazilah Mat Ali***

Abstract

This paper examines the concept of thinking from the worldviews of the Western and Islam by highlighting the ideological differences. Thinking from a Western viewpoint involves just the body and mind which is described as the ability to analyse arguments, draw conclusions through reasoning, make judgments and assessments, evaluate circumstances, and find a solution to a problem. Meanwhile, thinking from an Islamic perspective involves not only the body and mind but also the spiritual aspect of qalb, aql, and nafs. This study is a library based research and it employs qualitative data analysis. Methodology used is based on descriptive, comparative, evaluative and critical analysis from both perspectives. A comparison is made between the two notions and the implications of both. A theoretical model of thinking which is based on Islamic worldviews is also proposed.

Keywords: Thinking Taxonomy, Conceptual, Islamic, Spiritual, Western Thinking

Introduction

Thinking skill is recognised globally as one of the most important educational goals of the 21st century and it gets its standing ground from the field of cognitive psychology which is concerned with thinking processes that help people make sense out of their experiences by constructing meaning and imposing structure. Human being are endowed with the potential of creative and conceptual knowledge which are essential for him to undertake his daily activities and tackle all the obstacles that confront him as well. One of the greatest abilities given to man is

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“thinking”. Indeed, it is the faculty of thinking that makes man so distinct from other creatures¹. Thinking is considered in a generic perspective as a cognitive process, or a mental act by which knowledge is generated². Thinking occurs when a person is presented with a problem in which there is no immediate solution. In the most favourable case, the person will allow himself to assess the problem, look at the different aspects and find a suitable solution by way of insight or skills. In addition, thinking is an active process involving a number of denotable mental operations.

Thinking skills are connected to a particular strategy for arriving at a decision or attaining at a dependable solution to a problem (Smith³ & Bailin⁴). Therefore, thinking from the Western viewpoint covers a wide range of cognitive activities. It involves reasoning by which people construct the basis of their ideas. It also involves reflection, which is a process of examining and evaluating the perceptions of things within the immediate surroundings.

However, from the Islamic point of view, Hussin⁵, Rosnani⁶ and Zhaffar⁷ agreed that thinking must be within the purpose of seeking the truth in each and every matter and from the initial stage thinking must be inclined to the divine guidance provided in the Qur’ān and Sunnah. Consequently, thinking process according to the Western philosophy is revolving around reasoning, whereas in Islam faith is perhaps the principal distinguishing between good and bad as prescribed in the Quran and explained in the Hadith of the Prophet (P.B.U.H). According to Abu Sulayman⁸ in fact, thinking ability, creativity, and problem solving are all needed to fulfil the stewardship task.

¹ Jamal Badi, *Creative Thinking in Islam: Concepts and Issues*. (Selangor: The International Institute of Islamic Thought. 2017), p. 4.

² N.S.Rajendran, *Teaching & Acquiring High-Order Thinking Skills: Theory & Practice* (Perak: Penerbit Universiti Pendidikan Sultan Idris. 2010), p.18.

³ Smith, G. F. Thinking Skills: The Question of Generality, *Journal of Curriculum Studies*, (2002) 34(2), p. 661.

⁴ Sharon Bailin, Education, Knowledge and Critical Thinking. In Carr, D. (ed). Education, Knowledge and Truth. (London: Routledge. 1998) pp. 204-221.

⁵ Zaharah Hussin, Mendidik Generasi Berakhlak Mulia: Fokus Perantaraan Guru Pendidikan Islam. *Masalah Pendidikan* (2005), pp. 82-83.

⁶ Rosnani, Hashim, Menghidupkan Semula Pedagogi Inkuiri Falsafah di Kalangan Pendidik dan Pelajar Islam. *Journal Pendidikan Islam*, (2009) 13(2), pp. 13-28

⁷ Zhaffar, N. M., Hamzah, M. I., Abd Razak, K., & Wan Abdullah, W. A. The Concept of Critical Thinking from the Perspective of Islamic Education Teachers. *Australian Journal of Basic and Applied Sciences*. (2016) 10(11) p. 282.

⁸ Abu Sulayman, A.A. *The Quranic Worldview: A Springboard for Cultural Reform*. (USA: The International Institute of Islamic Thought, 2011), pp. 78-90.

Moreover, the rationales that underpin the need for developing thinking skills among individuals and students are always discussed from the Western economic and social perspectives. More so, the concern related to the importance of thinking skills from those perspectives is limited to the concept of solving problems for, about and of this material world. Specifically, this concentrates on reconciling the two notions by bridging the existing gap through focusing beyond this world and into the infinite dimension of the here and hereafter (*ākhirah*). Therefore, this paper attempts to extend the discussion on the importance of thinking skills by making a comparative analysis of the differences as well as similarities between the Western and Islamic philosophy on thinking.

The Concept of Thinking

No doubt, thinking as a function of the human being has become a universal phenomenon. In this process, an individual transmits the sensation of reality to the brain through the senses, and then connects this sensation to previous information about the reality to produce a thought. Thus, a reality must exist which a person senses either directly or indirectly, and this reality is transmitted to the brain through one of the senses. Thinking is frequently conceptualised in terms of skills, processes, procedures and practices. As mentioned by Mumtaz¹, both critical and creative thinking have turned to be a phenomenon of a global interest. Throughout the world, no one is exempted from thinking, scholars, scientists, thinkers, philosophers, policy makers, those in the government leadership and even a common man on the street are all involved with the thinking process. Those who are in the government that are involved with policy making are developing policies and programmes for the welfare of the people.

Therefore, no individual, group or community in this world is free from thinking prospectus. For this, man is naturally created as a thinking being. Thinking involves reasoning by which ideas are being constructed. It has to do with being reflective and persistent in discovering reasons and underlying assumptions of an argument and evaluating them. Mumtaz² sees thinking as one's ability to engage in reasoned discourse with intellectual standards such as clarity, accuracy, precision, and logic and to use analytical skills with a fundamental value orientation that emphasizes

¹ Mumtaz, M. A. *Critical Thinking: An Islamic Perspective*. (Malaysia: Thinkers Library, 2008), p. 5.

² Mumtaz, M. A. *Critical Thinking: An Islamic Perspective*. Ibid.

intellectual humility, intellectual integrity and fair-mindedness which resulted in essential to both effective learning and productive living.

Thinking refers to the 'knowing how'¹. Thinking that is concentrated on 'how to think' is associated with procedural knowledge². To this end, thinking is connected to a particular strategy for arriving at a decision or attaining a solution to a problem. Moreover, from a philosophical viewpoint, thinking can be further elaborated as not merely a description of how people think, but perhaps more importantly, how to think well.³ The quality of thinking lies in how creatively, critically, efficiently, and effectively one thinks⁴. This has a kind of inclination with terms such as critical and creative thinking skills which determine the quality of thinking. Based on the definitions given by scholars, it can be recollected that thinking is about thorough contemplation before accepting or engaging any idea or information which actions and beliefs are based upon⁵. Therefore, thinking is very important for success as it enables people to interact with their environment without taking much time to think about how to act.

Thinking habits are essentials for someone to function nicely and smoothly in life. Establishing thinking habits aids people in coping with their surroundings since thinking makes them more fascinating people with deeper life experiences than what meets the eye. Failure to think may deprive people of a richer experience of life. Thinking is a crucial endowment that Allah (S.W.T) instills in the hearts and minds of people. Henceforth, failure to utilise such treasure is not only a waste but a betrayal of status as the *khalifah* (vicegerent) of Allah (S.W.T) in this world. For this, it is very imperative for people, especially students to have an excellent understanding of what thinking is all about.

Types of Thinking

There are several types of thinking skills⁶. Firstly, critical thinking is a cognitively disciplined process of particular actions that involves

¹ Ryle, Gilbert. *The Concept of Mind*. (London: Penguin Books, 1963) p. 14-15.

² Smith, G. F. Thinking Skills: The Question of Generality, *Journal of Curriculum Studies*.(2002),34 (2) p. 661.

³ Bailin, S. Education, Knowledge and Critical Thinking. In Carr, D. (ed). *Education, Knowledge and Truth* (London: Routledge, 1998) pp. 204-221.

⁴ Swartz, Robert J., and Sandra Parks. *Infusing Critical and Creative Thinking into Content Instruction*. (California Critical Thinking Press. 1994) pp. 23-24.

⁵ Zhaffar, N. M., Hamzah, M. I., Abd Razak, K., & Wan Abdullah, W. A. The Concept of Critical Thinking from the Perspective of Islamic Education Teachers. *Australian Journal of Basic and Applied Sciences*. (2016) 10(11) p. 282.

⁶ Rajendran, N. S. *Teaching & Acquiring High-Order Thinking Skills: Theory & Practice*. pp. 20-28.

conceptualising, applying, analysing, synthesising, and assessing a given knowledge. Next, creative thinking is an attempt to recognise a current situation in order to think about possible alternatives with the goal of generating something new. The act of observation is important in this sort of thinking to recognize what's already there, as well as the strengths and weaknesses of each of the alternatives.

In high-order thinking, the mind is used more extensively while confronting new problems where a person will interpret, analyse, or manipulate information in order to answer a question or solve a problem. Problem solving and decision making are some of the activities that might be included. Lower-order thinking, on the other hand, is the application and restricted use of the mind that includes repeated processes like listing information and applying procedural rules. Students must recall the knowledge, as well as describe, compare, contrast, summarise, relate, apply, and provide an example, in order to solve a problem.¹

To add, deductive reasoning or thinking proceeds from the general to the specific. It starts with developing a concept or hypothesis about a topic. Then it is reduced down into more precise hypotheses that may be investigated to ensure that the statements are consistent with one another. In contrast, inductive reasoning begins with specific observations and measurements, then progresses to more general ideas or hypotheses, thus to conclude, inductive reasoning refers to the amount to which a given experience may be used to generate a generalisation. Some of these ideas can be investigated further, and then a general conclusion or theory is developed at the end.²

Thinking Process by Bloom Taxonomy

Thinking is the most vulnerable characteristic of human beings, as humans have been given the power to think. Most proponents of thinking skills describe thinking in terms of mental process, but very few of them analysed it in terms of style. Learning to think means using mental processes such as attention, categorisation, selection and judgement³. Both Western and Muslim scholars illustrate the process of thinking in a certain peculiar way that reflects their perceptions.

Benjamin Bloom is a prominent Western scholar developed his well known thinking taxonomy known as Bloom Taxonomy in 1956. It

¹ Rajendran ppp.20-28.

² Rajendran ppp.20-28.

³ Johnson, Stephen. Teaching Thinking Skills, In C. Winch, (ed) Teaching Thinking Skills. (London Continuum. 2010) pp. 1-3.

includes all elements of successful reasoning, including thinking, forming judgments, making decisions, and solving problems. Bloom's taxonomy is recognised in a wide range of educational settings and learning institutions across the world and it has been referred globally by the educators as one of the teaching syllabuses. In contrast Malik Badri, a Muslim psychologist explicated an Islamic process of thinking which he referred to as contemplation with a view to counterfeit the Western philosophy on thinking that does not recognise the presence of the Creator.

For more than 50 years, Bloom taxonomy has been widely accepted and used in most of the educational theory and practice and has been proven to be the model of evaluation and constructing items to measure thinking skills among individuals especially students. Bloom listed out six stages of the thinking process¹ which include; knowledge, comprehension, application, analysis, synthesis and evaluation. The knowledge level of Bloom's taxonomy is operationally referred to as information retrieval. By knowledge it includes behaviours and situations which lay more emphasis on remembering, either by recognition or recall and the remembering of the information which has been received and learned.

The next level which is the second stage in the Bloom's ladder of taxonomy is comprehension. This embodies the largest general class of intellectual abilities and skills, so when students are faced with communication problems, they are expected to have a good understanding of what is being conveyed to them as well as be able to make some use of the ideas or resources contained in the message. Therefore, at this level, a learner who attempts to recall the ideas from the first stage is really engaged in the process of understanding.

The third stage in the taxonomy is application. Bloom tries to differentiate between comprehension and application. A problem in the comprehension category requires the student to know an abstraction well enough that the student can correctly demonstrate its use when specifically asked to do so. This shows that in comprehension students understand things abstractly and theoretically then from this abstract, they become capable of applying or practising it in different situations where they encounter some modification according to the situation they found themselves in.

The subsequent stage of Bloom's taxonomy is the cognitive skills analysis, which is an explication among comprehension, application and

¹ Clark, Lane. *Where Thinking and Learning Meet*. (Hawker Brownlow Education, 2009), pp. 7-11.

analysis. The emphasis made on comprehension is on the grasp of the meaning and intent of the material. In application, it is based on remembering and bringing to bear upon given material and the appropriate principles and generalisation. While analysis gives emphasis on the breakdown of the material into its constituent parts and detection of the relationships of the parts and the organised process. Since the analysis process is correlated with higher-level thinking, students will more likely be able to think beyond their capabilities during the analysis process by linking the knowledge that they have acquired or learnt in their daily lives. To most of educationists', analysis is regarded as a support to smooth the understanding and assistance in making evaluation of a cogent issue.

The next stage of taxonomy is about synthesis. Bloom illustrates it as the act of bringing together the different elements in order to form a whole. It has to do with the process of working with such elements and combining them together so as to constitute a pattern or structure. It entails gathering and presenting information from many sources in order to combine and show similar ideas or arguments. It is also comparable to summarising and paraphrasing in that it entails reorganising other people's thoughts into our own language or understanding. However, unlike summarising and paraphrasing, synthesis integrates or pulls together concepts from various sources at the same time. Bloom explains further that in synthesis students must draw upon elements from many sources and put them together. In other words, synthesis is where the students explain their understanding from different sources according to their own structure of words and patterns.

The last stage is about evaluation. Bloom defines evaluation as the making of judgement about the value, for the purpose of some ideas, solutions, methods and works.¹ This involves the use of criteria as well as the standard for appraising the extent to which particulars are accurate, effective, economical and satisfying. The evaluation stage is the final level and ending part of cognitive behaviour but not necessarily the last step in the thinking process. Therefore, if a person goes through all the aforementioned levels of cognitive process stated by Bloom, it will indeed support the person to reach high order thinking which eventually helps the person to make good decisions in life. Figure 1 illustrates the thinking process in Bloom Taxonomy.

¹ Clark, Lane, pp. 7-11

Bloom's Taxonomy Thinking Levels

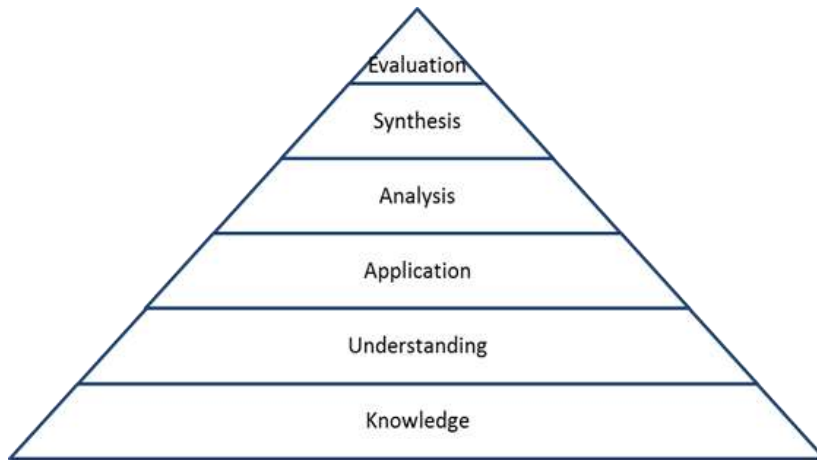


Figure 1: Bloom's Taxonomy (1956)

Criticism of Bloom Taxonomy

Despite the acceptance of Bloom taxonomy in the educational settings, Bloom received criticisms from some scholars. Clark¹ critiqued the development and stages of the thinking process proposed by Bloom, where Clark questioned whether "knowledge" should really be in the first stage of thinking. This is because, for one to know and understand something, it is necessary to find an experience. Therefore, Clark disagrees with Bloom's taxonomy since receiving information initially is the most important step in thinking instead of receiving the knowledge without getting a brief idea. Information is a collected data on someone or something that is gathered from different resources like newspapers, the internet, television, and conversations which is useful to comprehend the meaning. Knowledge, on the other hand, refers to a person's consciousness or comprehension of a topic obtained via education or experience. The ability to develop judgments is aided by relevant and objective information, while knowledge is developed as information is blended with experience and judgment.

¹ Clark, Lane. *Where Thinking and Learning Meet*. Ibid.

For the second stage of Bloom's taxonomy, Clark argued "Comprehension" should not be in the second stage because comprehension could never be achieved without analysis, assessment, and synthesis. It can be concluded that the second stage of the thinking process consists of analysis, evaluation and synthesis where a thinker will process the information received. Therefore, when someone begins to learn anything, it should begin with information to ensure they can grasp it, then analyse and assess the incoming material. As the process progresses, understanding will grow deeper and wider, allowing for greater application of new information. As a result, more questions will be generated and it will lead to a better understanding of what has been taught. In sum, Clark claimed that Bloom's taxonomy was severely faulty and should not be mindlessly accepted.

Other scholars critiqued the thinking process presented by Bloom as lacking and not a good option to be used by learners or educators. According to Soozandehfar and Adeli¹, a criticism of Bloom's taxonomy has pointed out by another scholars, Marzano & Anderson,² that there is a flaw in Bloom's taxonomy since no research has been done on the taxonomy structure which progresses from a simple knowledge base to the most challenging level of evaluative analysis. A hierarchical of Bloom's Taxonomy suggests that each higher talent is made up of the skills below it thus, "comprehension requires knowledge; application requires comprehension and knowledge, and so on". Hence, Marzano advised against following the Bloom's Taxonomy cognitive process pattern should be noted as it may interrupt the educators in their learning activities, and it can be difficult for them to follow and use the taxonomy in teaching.

Anderson³ argued that knowledge should not be in the first stage since a thinker requires the ability of remembering or memorising in the first place to gain knowledge and there are numerous types of knowledge that someone might have to memorise which are factual

¹ Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom's taxonomy." *American Research Journal of English and Literature* 2 (2016) pp. 1-9.

² Marzano, 2000 & Anderson, 2001 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom's taxonomy." *American Research Journal of English and Literature* 2 Anderson, 2001 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom's taxonomy." *American Research Journal of English and Literature* 2 (2016) pp. 1-9.

³ Anderson, 2001 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom's taxonomy." *American Research Journal of English and Literature* 2 Anderson, 2001 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom's taxonomy." *American Research Journal of English and Literature* 2 (2016) pp. 1-9.

knowledge, conceptual knowledge, procedural knowledge and metacognitive knowledge. Remembering according to Wilson¹ is “when memory is used to produce or retrieve definitions, facts, or lists, or to recite previously learned information.” Without the remembering stage, a learner cannot absorb the information, and the thinking process may be disrupted, thus it can be seen clearly that Bloom’s Taxonomy has flaws and should be reconsidered.

Other criticisms by Pickard² pointed out the lacking of Bloom’s taxonomy where there is lack of constructivist integration. Constructivist approach refers to how students construct information while engaged in learning. Pickard stated that the construction process necessitates both comparing new information with old information and employing the different cognitive processes required for this information. Students will be unable to actively engage in the learning process under this taxonomy and unable to choose the material as well as construct their own understanding on their own. It is crucial for certain pupils to achieve the highest level of this classification. Therefore, it is apparent that this taxonomy contains flaws and is not conducive for student performance.

Thinking Process by Malik Badri

Islam elucidates strong emphasis on thinking because the thinking process teaches students to develop their faith as Muslims apart from solving the worldly problems. In this regard, Badri³ came up with four stages that he regarded as the process of thinking in Islam. Badri believed that thinking passes through three interwoven stages leading to the fourth and final stage which he called the stage of spiritual cognition.

The first stage is when knowledge of the contemplated object comes through direct sensory perception that is through the sense of hearing, seeing, smelling, tasting and touching or indirectly as in the case of imagination. Such information can be purely mental and often has no relation to emotional or sentimental aspects.

¹ Wilson 2016 in Clark, Lane. *Where Thinking and Learning Meet*. Ibid.

² Pickard, 2007 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom’s taxonomy." *American Research Journal of English and Literature* 2 Anderson, 2001 in Soozandehfar, Seyyed Mohammad Ali, and Mohammad Reza Adeli. "A critical appraisal of Bloom’s taxonomy." *American Research Journal of English and Literature* 2 (2016) pp. 1-9.

³ Malik, Badri. *"Contemplation: An Islamic Psychospiritual Study."* (Kuala Lumpur: Shelbourne Enterprise Sdn. Bhd., 2000) pp. 23-32.

The second stage of thinking according to Badri starts when a person takes a closer look at these data, inspecting their aesthetic aspects and particular qualities. It is a shift from mere perception to a state of wonder at the beauty, excellence, vastness of structure and miraculous appearance of the perceived object. It is a stage of fine appreciation, delicate feelings and powerful passion.

The third stage is when the mediator crosses the boundary between the created object of contemplation and its Creator. Then the person is carried away by feelings of submission to and appreciation of the One Who brought the appreciated object of contemplation, as well as everything else in this universe into being because of the mediator's realisation that there is nothing in existence except God and what He has originated.

According to Badri, when this refined meditation is repeated and reinforced with continual remembrance of the Almighty, it leads the thinker (worshipper) to the fourth stage of spiritual cognition. Here the spiritual feelings associated with deep contemplation become part of the worshipper's nature and make him moving toward fearful of God and His sublime Attributes. These feelings gradually lead to the state of appreciation and love towards the Almighty God which is beyond verbal description. Figure 2 summarizes the thinking stages by Badri.

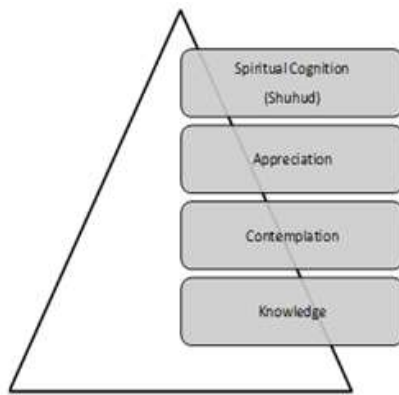


Figure 2: Malik Badri's Stages of Contemplation (2000)

Western Perspective on Thinking

"Thinking" is described by De Bono¹ as "the operational abilities by which intelligence responds upon experience" and it is a simple task, as it needs no work, no achievement, and no knowledge to complete it well. Meanwhile, Rajendran² refers 'thinking' as the cognitive disciplined process of certain action which consists of skilfully conceptualising, applying, analysing, synthesising and evaluating a given information. Then, the gathered information will be generated from observation, experience, reflection or communication with others.

Thinking is basically correlated with solving problems, formulating inferences, calculating likelihoods and making decisions. It involves evaluating the thinking process, that is to say the reasoning that goes further into the conclusion an individual arrived at the kinds of factors considered in making decisions. The majority of scholars and individuals with an interest in the study of thinking universally agreed that thinking is complex and multi-faceted, yet poorly understood.³ Thinking skills are introduced to assure humans can think clearly and critically to protect them from deceit or intrigue that may occur around them and to protect against humans' proclivity to accept false arguments and infer false conclusions.⁴ At a point in time, thinking was then closely associated with analytical intelligence, and eventually, the Intelligent Quotient (IQ) was considered as the criterion of success.⁵ However, some psychologists like Stenberg⁶ revealed that, success in whatever one pursues is not fully determined by the power of one's IQ but by what are termed as creative and practical intelligence.

Hence, thinking is presently seen to be much broader than in the classical era, as it includes creativity and contextual practical thinking skills.

¹ De Bono, Edward. *Teach your child how to think*. (UK : Penguin 2017) ppp. 1-7.

² Rajendran, N. S. (2010). *Teaching & Acquiring High-Order Thinking Skills: Theory & Practice*. (Perak: Penerbit Universiti Pendidikan Sultan Idris, 2010) p. 6.

³ Nickerson, Raymond S., David N. Perkins., and Edward E. Smith. *The Teaching of Thinking*. (New Jersey: Lawrence Erlbaum Associate. 1985). pp. 2-3.

⁴ Resnick as cited in Andin, Christina, Nur Qistina Abdullah, Hafizah Harun, Sarimah Ismail, Rohana Hamzah, and Abdul Said Ambotang. "World Conference on Islamic Thought and Civilization WCIT 2014 Rise and Fall of Civilizations: Contemporary States of Muslim Affairs." pp. 2-3.

⁵ Rosnani, H., Suhaila, H., & Juhasni, A. J. (2014). *The Hikmah (Wisdom) Programme: A Philosophical Inquiry for the Teaching of Islamic Education in Malaysia*. In: *Muslim Education in the 21st Century: Asian perspectives*. (Routledge, Abingdon, 2014), pp. 125-141.

⁶ Sternberg, Robert J. J. *Critical Thinking: Its Nature, Management and Improvement*. National Institute of Education, (1996), pp. 7-8. Retrieved Oct 16, 2017. <http://eric.ed.gov/PDFS/ED272882.pdf>.

Moreover, students produce original communication, make predictions, propose solutions, create, solve life-like problems, judge ideas, express opinions, and make choices and decisions. In a nutshell, thinking in Western philosophy is the process that consists of analysing, reasoning, evaluating, problem solving and decision making. This is also evident not only among students engaged in this process, but also the professionals and experts who demonstrate thinking skills which fit the above mentioned process. Henceforth, thinking becomes operational in every walk of life, in business industry, education, engineering, law, and governance.

Western philosophy thinking is assumed to be a cognitive and mental process whereby knowledge is acquired and disseminated for the sake of solving problems. The concept of thinking in our contemporary period is mostly being influenced by the Western worldview.¹ Western ideology on thinking is contravening the Islamic epistemology.² Thinking according to the Western perspective purely connects the mind with the fundamentals of logic and rationale based on the empirical approach. Islam, rather emphasizes revelation as the main guide to the thinking activities.

The ability to think becomes more crucial with the advent of information and globalisation. In the era of information revolution, thinking skill is closely associated with achievement and success in which its ending point is evaluation and solution to worldly problems.³ That is why in thinking, the use of mind occurs when a person must interpret, analyse or manipulate information in order to answer or solve a problem⁴. This notion is closely related to the widely used Bloom taxonomy. Bloom's taxonomy is an important landmark in the Western educational theory and practice as it has proved to be a model of evaluation and constructing items to measure the low-level or high-level thinking skills⁵. Bloom is one of the educationists who were enthusiastic in the training of thinking. Based on his famous taxonomy, several levels of information processing skills have been made transparent, making it easier for

¹ Baba, Sidek. *Fikir dan zikir*. (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2009) p. 42.

² Ashraf, Syed Ali. "A view of education-an Islamic perspective,". *Schools for tomorrow: Building walls or building bridges* (1988): 69-79.

³ Moore, Betsy, and Todd Stanley. *Critical Thinking and Formative Assessments: Increasing the Rigor in Your Classroom*. (Eye On Education, 2010). pp. 1-2.

⁴ Rajendran, N. S. *Teaching & Acquiring High-Order Thinking Skills: Theory & Practice*. (Penerbit Universiti Pendidikan Sultan Idris: Perak, 2010) pp.6 & 18.

⁵ Norillah, A. & Sharifah, S.S.H. "Comparative Analysis Between Bloom's and Malik Badri's Taxonomies of Thinking Process" in *Religion and Philosophical Text: Re-reading, Understanding and Comprehending them in the 21st Century*. (Turkey: Sultanbeyli Belediyesi, 2012) pp. 58-59.

educators to plan and strategize their teaching and assessment. Bloom's Taxonomy is hierarchical. 'Knowledge' is placed as the lowest thinking order while 'Evaluation' is placed as the highest thinking order.¹ Bloom requires students to think about information, ideas and opinions in which they draw conclusions, inferences or generalisations.

Thinking in Islamic Perspective

Islam is a unique religion based upon a unique creed (*'Aqīdah*) which serves as the foundation for a unique system of rules. The distinct nature of Islam would lead someone to ask whether or not Islam came to also shape the thinking process, which is common to all human beings. The method by which the Muslim acquires knowledge and thought is critical in determining the impact of the Islamic thoughts upon the individual. If the method of acquiring knowledge is valid and based upon research, profound thinking, and analysis as ordained by Allah (S.W.T) will produce effective results, and as such will turn a person into an ideological person who thinks in a distinct manner.² This is why thinking or *Tafakkur* is essential to humans because it prevents humans from acquiring knowledge uncritically without understanding it and prevents them from misusing the knowledge they have at the same time. It can be one of the mediums in improving their credibility as human beings and *khalīfah* in this world. Hence, it should be noted that one of the ways a servant might demonstrate appreciation and loyalty to his Creator is by not abusing the benefits and privileges bestowed upon him as a human being by appreciating and correctly applying the existing knowledge.

In Islam, the word "*Tafakkur*" is synonymous to deep thinking, and it has appeared for almost 20 times in the holy Qur'an. In all the places where it is mentioned, it urges human to think which shows how important thinking is as far as Islam is concerned. Badri³ asserts that *Tafakkur* as a means of thought and reflection upon something, bridges the perception and conception from the worldly life to the life hereafter.

Meanwhile, according to Mamat et al.,⁴ *Tafakkur* is an act of

¹ Bloom, B. S., Engelhardt, M. D., Furst, E. J., Hill, W. H., & Krathwohl, D. R. *Taxonomy of Educational Objectives: The Classification of Educational Goals* (ed). Handbook 1: Cognitive Domain. (New York: David McKay, 1956). pp. 100.

² Norillah, A. & Sharifah, S.S.H. "Comparative Analysis Between Bloom's and Malik Badri's Taxonomies of Thinking Process".p.57.

³ Malik, Badri. *Contemplation: An Islamic Psychospiritual Study*. Pp. 23-32.

⁴ Mamat, Akila, M. Safri Ali, Syed Hadzrullathfi Syed Omar, Zaida Zainal Abidin, A. B. Ahmad, and S. Yabi. "Literature Review on Concept of Tafakkur in Islamic

contemplation, reflection, training, and *Tadabbur* that encompasses the human intellect, heart, and spirituality which has been practised by knowledgeable people for thousand years ago. As an example, Prophet Muhammad (P.B.U.H), the last prophet, regarded *Tafakkur* as a means of contemplating Allah's (S.W.T) power, anticipating guidance and solutions to his adversaries' difficulties. It can be seen when the Prophet Muhammad (P.B.U.H) constantly isolated himself and practised *Tafakkur* in Hira's cave until he received the revelation from Allah (S.W.T). As Prophet Muhammad (P.B.U.H) received the guidance and revelation from Allah (S.W.T), he saved the society from drowning in the darkness of *Jahiliyyah*¹. Hence, as a result of the incident, it can be stated that *Tafakkur* is one of the most essential weapons for humans to use in their efforts to guard themselves from making bad judgments and to strengthen their faith towards Allah (S.W.T).

Islam encourages thinking. It urges for reflection, contemplation, good understanding and self-reckoning. Moreover, thinking in Islam can be directed through five reasons². The first reason is believing in Allah. Thinking is geared towards the invention of the world, and the signs that Allah has dispersed into it. This is the type of thinking that brings about strong belief and faith in God. The second is discovering the divine-laws, this is an area of thinking that has an inclination to divine-laws, which Allah has created as a means for regulating this world and life. The third is to comprehend the message of the Holy Qur'an. The thinking of the Qur'an can be directed for the aim of apprehending and absorbing the message of the Qur'an itself, so that its substance and spiritual activities can be comprehended. The fourth is self-reckoning and self-accountability. In Islam, thinking can be made in order to achieve self-reckoning and self-accountability which is a required form of worship. Lastly, the fifth is problem solving. In this case, thinking is focused on future problem solutions based on anticipated and existing facts.

Therefore, *Tafakkur* lives beyond this worldly life to the broader area of the hereafter and the superficiality of materialism to a deeper realm of the spirit. The practise of *Tafakkur* also provides as both; a gesture to remind

Mysticism." *International Journal of Academic Research Business and Social Sciences* 9, no. 4 (2019): p. 46.

¹ Mamat, Akila, M. Safri Ali, Syed Hadzrullathfi Syed Omar, Zaida Zainal Abidin, A. B. Ahmad, and S. Yabi. "Literature Review on Concept of Tafakkur in Islamic Mysticism. Ibid.

² Badi, J. (2017). *Creative Thinking in Islam: Concepts and Issues*. Ibid p. 4.

humans of Allah's bounties and to remind them that it is only to Allah (S.W.T) that mankind can complain and seek help¹. Thus, it can assist people in avoiding actions that associate and replicate Allah (S.W.T) such as superstition or *shirk*. That is because human beings will become more dependent and rely on Allah (S.W.T) without seeking assistance from anybody other than Allah, which will strengthen their piety and faith in Allah (S.W.T). Moreover, thinking in Islam promotes flexibility, open-mindedness and implement analytical thinking. Henceforth, *Tafakkur* affects all the external and internal activities of a Muslim. Allah (S.W.T) commands the human being to think about many aspects of His creation in a profound and enlightened process:

*"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah while they are standing, sitting, and lying down to their sides and **think deeply** about the creation of the heavens and the earth, (saying): Our Lord! You have not created all this without purpose, glory be to you! Save us from the torment of the hell fire" (3:190-191)*

*"**Do they not look** at camels, how they are created? And at heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?" (17:20)*

*"**Do they not then consider** Qur'an carefully? Had it been from other than Allah, they will surely have found within it many contradictions." (4:82)*

In all of the aforementioned verses, Allah directs human being to think and analyse in order to build the 'Aqeedah of Islam through a definite conviction. Islam encourages man to think and ponder in as much as the thinking will not lead to harm or evil doing. This is to say, thinking must be intermingled with values that will result in better ending for the benefit of the entire *Ummah*. In order to achieve the perfect *Tafakkur*, one must be physically and spiritually involved to strengthen the heart and faith. Therefore, thinking or *Tafakkur* as far as Islam is concerned is an act of worshipping Allah (S.W.T) and will be rewarded if it is be done with sincerity, good intention and purpose.

¹ Al-Suyūṭī, Jalāl al-Dīn, *Tafsīr al-Imāmaynī al-Jalālaynī*. (Qāherah: Dār al-Ḥadīth, 2009), pp 243-360.

According to Islamic worldview, thinking is necessary in order to put Islamic values into practice. Islam places great emphasis on the role of the spiritual aspect of the self which is the heart (*qalb*)¹. *Qalb* is considered as a central position in thinking and will significantly impact one's decision in life. In the Quran, Allah stated that:

*Allah hath set a seal on their **hearts** and on their hearing, and on their eyes is a veil; great is the penalty they (incur) (2:7)*

*Will they not, then, ponder over this Qur'an? - or are there locks upon their **hearts**?" (47:24)*

There is a close relationship between the *qalb* as the focal point of human consciousness and reality and the body. In one of the noble hadiths of Prophet Muhammad (P.B.U.H)² :

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

In another Ḥadīth the Prophet (P.B.U.H)³ said:

Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.

These verses and hadith can be used as proof to illustrate that thinking is not only limited within the purview of body and mind, but it also involves the spiritual element which is the heart. It is the seat of the mind. For that reason, it is imperative for every Muslim to have knowledge of the heart, includes knowing its diseases such as envy, conceit and deceit. This means that in Islam, a person must think with an open heart as well as an open mind, since if the heart is open, the mind will open as well, because thinking comes from the heart. It is not to say that the brain has no role in our lives, but the heart is an essential component.¹

¹ Şeker, Mehmet Yauz. A map of the divine subtle faculty: the concept fo Qalb (Heart) in classical and contemporary Islamic scholarship. Ph.D Dissertation. Australian Catholic University. (2012). <https://researchbank.acu.edu.au/theses/423/> ppp.31-51

² Sahih al-Bukhari 52, Book2, Hadith No 45. Retrieved Sept 10, 2021, <https://sunnah.com/bukhari:52>

³ Sahih Muslim 2564c, Book 45, Hadith 42. Retrived Sept 10, 2021 at <https://sunnah.com/muslim:2564c>

¹ Rosmawati Mohamad Rasit, and Fariza Md Sham. "Role of spiritual aspect in the learning process of Islamic studies student." *Social Sciences* 7, no. 4 (2012): p. 625.

Another view pointed out by Al-Qurtubi in his book, *al-Jamī' fi Ahkām al-Qur'an*,¹ that the practise of *Tafakkur* also serves as a training for the mind to think effectively and examine things fairly. Islam elevates reason and makes it as a legal acceptance since guarding the mind from being intoxicated by negativity is one of the elements in *Maqāṣid al-Sharī'ah*. Thus, if the mind is healthy and full of optimism, the heart will follow since it is influenced by a person's self-thinking. At the same time, it resulting in a good and positive consequence mentally as well as physically. Badi² and Augustiar³ agreed that a person can understand and distinguish what is harmful for life and what is beneficial for life after going through a complex thinking process, with the help of the ears, eyes, heart and other sense organs to reach the higher level of thinking, and can distinguish everything bad or negative things at the same time. For this reason, humans' decisions are determined not only by their knowledge and rational understanding, but more importantly by their heart and emotions as well. For example, drugs can be used in medicine to cure or aid throughout the recovery of a patient's disease. If someone misuses the drugs without following the doctor's exact prescription, it can negatively impact the health while also harming the body which can affect their mind and lead to insanity. Therefore, in Islam, God has honored man with the special ability to make judgment, take action in order to be responsible and accountable servant of Allah⁴. It can be proven and understood that *Tafakkur* is highly advantageous to humans in decision making, as well as for Muslims in developing a praiseworthy and noble character and personality.

Al-Ghazali Concept of the Heart

Al-Ghazali asserts that man embodies two aspects: first is our body and the second is our spiritual aspect which determines our character¹. Talking about the concept of man as a whole, Al-Ghazali emphasizes on

¹ Al-Qurtubī, M. *Al-Jamī' fi Ahkām al-Qur'ān*. (Beirūt: Maktabah al-'Aṣriyyah 2005) pp. 101-325.

² Jamal Badi, J. Thinking Terminologies from Qur'anic Perspective and their Impact on Human Intellectual Development. *International Journal of Arab Culture, Management and Sustainable Development* (2001) 2(1) pp. 41-42.

³ Agustiar, A, The Meaning of al-Qalb and Disclosure in al-Qur'an. *Jurnal Ushuluddin*, 23(2), (2017), p.118.

⁴ Abdulhamid Abusulayman, A. *The Qur'anic Worldview: A Springboard for Cultural Reform*. (USA: International Institute of Islamic Thought (IIIT), 201) p. 97.

¹ Hasan Langgulung, *A Psycho-pedagogical approach to Islamization of knowledge*. (Kuala Lumpur: International Islamic Universit, 2002), p. 8.

the role of the spiritual aspect which consists of the “heart” (*qalb*), “intellect/mind” (*aql*), “inner self/soul” (*ruh*), and “desire-natura/ego” (*nafs*)¹. Al-Ghazali explains about the function of the heart as a superior organ where it is the kingdom of the soul². It is an organ which is intangible and indiscernible to the eyes which has perennial relation to its bio-physiological side. Al-Ghazali asserts that heart is the fundamental aspect of human being³ and he sometimes inclines to choose the terms ‘self’ for the concept of heart⁴.

According to Al-Ghazālī in his book *Minhaj’ul-‘âbidîn*, the heart has five distinct features that cannot be found in other organs where it has two contradictory poles between man’s action and thoughts. There is incompatibility between one’s doing and refraining from an action. It is in the heart where the natural tendency to act or feel clashes. Heart according to Al-Ghazali, is “open to stimuli from both within and without it”.⁵ Thus, both destructive thoughts and beneficial ideas intrude one another and exert influence on it. Al-Ghazali describes “the heart as being more energetic than a boiling cauldron atop a fire”,⁶ where he further expounds that the thoughts, affections, and inclinations in the hearts keeps fluctuating rapidly resulting in individual’s behaviours. Numerous possible spiritual ailments in the heart arising from changes in stimulations, meaningless and misleading concepts (*awham*) that are incorporeal and invisible by physical sight, making it difficult and challenging to recognise for treatment. For this reason, Al-Ghazālī asserts that this treatment of the heart will consume a longer period of time by putting more effort on it.¹

Knowledge of God cannot be attained without the purification of the heart.² For this reason one way of elevating the thinking of the *qalb* is

¹ Al – Ghazzali, *Ihya Ulumuddin*, Jilid 3(Kuala Lumpur: Pustaka As Shafa. 2015), pp. 7-10.

² Ames, Robert Landau. "The Technology of Happiness: Philosophy, the Body, and Ghazālī's Kīmīyā-yi sa'ādat." *Comparative Islamic Studies* 9, no. 2 (2013), pp. 121-139.

³ Othman, Nooraini. "A Comparative Study Between Western And Islamic Perspectives On Human Development And Life-Friendly Environment." *Online Journal of Research in Islamic Studies* 1, no. 1 (2014): pp. 5-29.

⁴ Umaruddin, M. The ethical philosophy of al-Ghazzali. Kuala Lumpur, Malaysia: A. S. Noordeen. (2003), p. 103.

⁵ Kemahli, Hatice Pinar. "Four inclinations in human nature: evaluated in light of Al-Ghazzali's concept of the heart." *Spiritual Psychology and Counseling* 2, no. 1 (2017): p.13.

⁶ *ibid*

¹ *Ibid*

² Fazul-ul-Karim Imam Gazzali's *Ihya Ulum-Id-Din* (Book 1), (New Delhi: Kitab Bhavan. 1982) pp.14-15.

through the remembrance of Allah (*dhikrullah*) which leads someone to be close to God and reach tranquillity of the mind and will make the soul to be under control. Meanwhile, if *qalb* is away from remembering God (*dhikrullah*) will lead the soul to be drought and suffer¹ as mentioned in the Quran: “And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind” (20:124)

According to Al-Ghazālī, the door to enter the heart consists of several stages. First, it has to go through the sensory organs such as the sight, hearing, touch, smell, and taste followed by cognitive potential of imagination, doubts and hesitations, the mind’s eye, and thinking through which it becomes mediator from the physical world to penetrate to the heart.² Al-Ghazālī mentions that the external environment in the family and the surrounding we were born and raised will strongly influence the inclination of man's nature which includes his thought, feeling and character.³

Another important aspect of thinking in Islam other than *qalb* is ‘*aql*. There are two types of *aql*: guided mind (‘*aql al-rusyd*) and misguided mind (‘*aql al-idrak*).⁴ If the *qalb* is purified and actively enhanced, it would lead to the stimulation of ‘*aql al-rusyd* to function which would eventually affect the individual’s decision to be closer to the creator. On the other hand, if the *qalb* is polluted or sick as a result of committing sinful acts i.e. committing acts contradict to the religious teachings, would stimulate ‘*aql al-idrak* to function which would eventually influence the individual’s decision to be away from the creator in their lives. If the *qalb* is sick and polluted, it will prevent the individual from reaching the stage of spiritual cognition in life. Their decision that they make in lives would only be related to worldly achievement and material satisfaction.

Comparison of Thinking Taxonomies between Bloom and Badri

In Bloom Taxonomy, thinking process has been compartmentalised into six levels: knowledge, comprehension, application, analysis, synthesis and evaluation. However, Bloom’s taxonomy was revised by Anderson and

¹ Agustiar, Agustiar. *The Meaning Of Al-Qalb And Disclosure In Al-Muhamad, Al-Qurṭubi, Al-Jami` fi Ahkam al-Qur'an*, (Bayrut: Maktabah al-`Aṣriyyah. 2005), pp 101-325.

² Bolay in Kemahli, 2017. Ibid.

³ Kemahli, Hatice Pınar. "Four inclinations in human nature: evaluated in light of Al-Ghazzali's concept of the heart." *Spiritual Psychology and Counseling* 2, no. 1 (2017) p. 14.

⁴ Badi, J. *Creative Thinking. An Islamic Perspective*. (Kuala Lumpur: Research Centre IIUM. 2004) p. 6.

Krathwohl¹ where he categorised taxonomy for learning, teaching, and assessing into action verbs as Remembering, Understanding, Applying, Analyzing, Evaluating and Creating. The ultimate goal of Bloom taxonomy is to assess students' learning outcomes and to choose the suitable classroom evaluation procedures. These levels eventually led to the development of learning domains, where it assists teachers in transforming learning from lower to higher order thinking.

On the other hand, Badri's taxonomy has been categorised into four stages whereby the first three stages are interconnected, leading to the fourth and last stage. The first stage is 'Knowledge' where information acquired from sensory perception, imagination or abstract intellectual information. Then, the second stage of 'Contemplation' occurs when someone pay closer observation to the information and recognizing the distinguishing aesthetic quality and the best creation which leads to the feeling of amazement and admiration of the perceived object. It is a stage of recognition and intense appreciation. This is the third stage of 'Appreciation' where it connects a person to think about his Creator, the Almighty. When this process is done continuously then it brings the person to reach the final stage which is the 'Spiritual Cognition' that brings a person to the fear of Allah and His sublime attributes (*taqwā*) and continuously struggling to get His love in his life (*marḍātillah*).²

From Badri's stage of thinking processes, it shows some resemblances and variances to what Bloom explained in his taxonomy. The first stage of Badri which is 'Knowledge' corresponds to 'Knowledge' and 'Understanding' in Bloom. The second stage of Badri that is 'Contemplation' resembles 'Application', 'Analysis', 'Synthesis', and 'Evaluation'. Nevertheless, the third and fourth stage of Badri extends further beyond the material world to a deeper horizon of the spiritual state which eventually connects the thinker closer to the Creator. Spiritual cognition according to Badri is the last and the highest stage of thinking in Islam which he referred to as '*Shuhud*'. Therefore, the person who is capable of arriving the third and the fourth stage actually experience the spiritual aspect of thinking in Islam.

From the Islamic perspective, Bloom's taxonomy is encountered with the shortcoming of the conclusion that a man is being regarded as

¹ Anderson, Lorin W., and David R. Krathwohl. *A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives*. (Longman,, 2001). pp. 1-7.

² Badri, M. B. *Contemplation: An Islamic Psycho-spiritual Study*. (Shelbourne Enterprise Sdn. Bhd. Kuala Lumpur, Malaysia 2000). pp. 23-32.

barely a mixture of body and mind with no inclination to spiritual entity¹. In this regard, Bloom recognises man as a combination of body and mind, ignoring human spiritual entity which is the most crucial aspect of man's thinking skills. This is the major dichotomy between thinking skills in the Western perspective and the Islamic worldview.

Therefore, to consider Bloom's taxonomy as a model of thinking for the Muslim in planning and learning process would not be appropriate since this taxonomy needs to be critically assessed, evaluated and revisited from the worldview of Islam. This is because the thinking levels in Bloom's taxonomy recognises thinking skills as the eventual solution to the problems of the material world. Whereas, in Badri's thinking stages, the thinking is more holistic in its approach which is apart from solving problems related to the worldly life, it aims at bringing a person to have the consciousness of Allah (S.W.T), as the Creator of the universe. Therefore, for the Muslims who manage to reach the spiritual cognition stage, would finally bring their thinking to reach the feeling of fear and love to the Creator. This is important to ensure whatever decision that they make in lives will bring them closer to the Creator and will not contradict to the teachings of the Quran.

To achieve the spiritual cognition level, one must not only exert physical and mental effort, but must also include the spiritual component of the soul involved in thinking, which is the heart, also known as *qalb*. As Tursunovna and Munisxon² mentioned, the important objective of *dhikr* is to remember Allah alone, eradicating all other thoughts and notions associated with Him from the heart and it may purify the soul from blindness by reminding the truth inside the heart and allow it to comprehend the spiritual influences. In Qur'an 29:45 mentions "Surely the remembrance of Allah is greater than anything else" which means that every *khalifah* is urged to practise reciting Quran or *dhikr* and make the prayer as the practical tool, as these two are the essential things that equip a believer (*Muslim*) with decent and strong character as well as the tremendous capacity that allows them not just to be brave, but also

¹ Norillah, A., and Sharifah, S. "Comparative Analysis Between Bloom's and Malik Badri's Taxonomies of Thinking Process." in Bayram Ali Cetinkaya et al., *Religious And Philosophical Texts: Re-Reading, Understanding And Comprehending Them In The 21st Century* (2012), p. 58.

² Tursunovna, S. O., & Munisxon, G. The Subject of *dhikr* in the Teachings of Tasawwuf by Hoja Muhammad Porso. *Central Asian Journal of Literature, Philosophy and Culture*, 2(3), 13-17. 2021. Pp. 14-17.

control the most ferocious elements of evil and deceit. As a result, remembering God in every second of life may assist men in making more thoughtful and crucial decisions in life. For that reason, the religious rituals acts imposed by Allah to the Muslim play significant role to ensure the spiritual self is actively functioned and will be at par with the body and mind in bringing it to reach the highest stage of spiritual cognition. As for the Muslims, every religious ritual acts that they perform in everyday life such as prayer (*ṣalah*), fasting (*ṣawm*), remembrance of Allah, (*dhikrullah*), pilgrimage (*hajj*), giving charity (*zakat*), reciting Quran, doing good deeds etc would contribute to the development of faith (*Imān*) and piety (*Taqwā*) in one's soul. The spiritual deeds perform by the Muslim would determine the status and condition of the *qalb*. The higher the level of faith, the easier would be the process of arriving the stage of spiritual cognition.

Based on the Bloom and Badri stages of thinking, Figure 3 exemplifies the differences of thinking process from the Islamic and Western perspective:

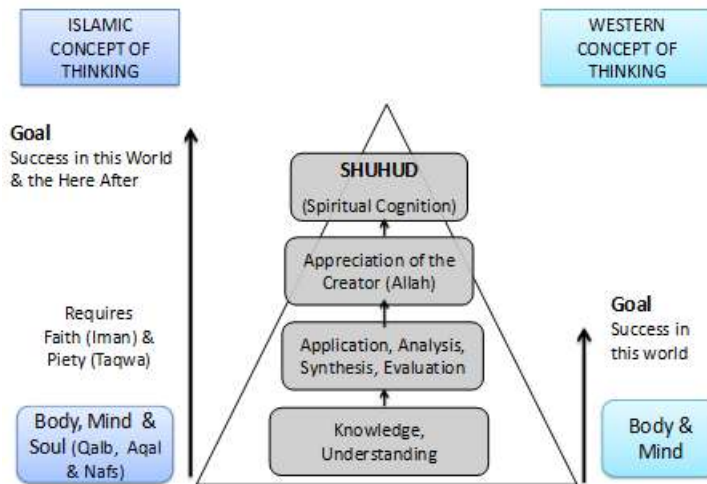


Figure 3: Summary of the thinking process from the Islamic and Western perspective

In relation to this, the proposed conceptualised and reconciled model of thinking taxonomy from the Islamic perspective can be represented in Figure 4:

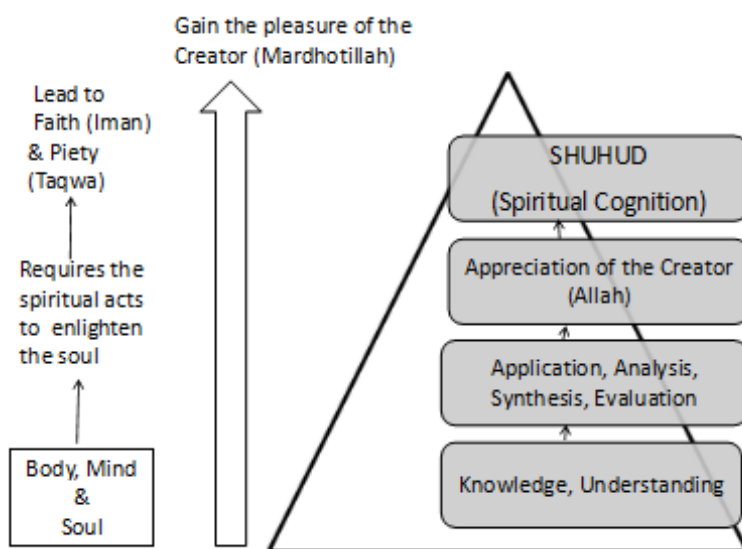


Figure 4: The proposed conceptualised and reconciled model of Thinking Taxonomy from the Islamic perspective.

Conclusion

From the worldview of Islam, the God consciousness is the foremost element to put forward in one's life. That is to say, the issue of missing the elements of God attribute has to be addressed whenever the Bloom's taxonomy is to be fully implemented and understood. The overall aim of thinking in Islam is to support an individual to indulge in a wise decision to sustainable living. This makes the person to recollect himself as the potential servant of Allah by bringing his heart (*qalb*) to the closer engagement with Allah, because the heart is like the king who rules the whole body of man. Hence, the Prophet Muhammad (P.B.U.H) advises his people (*Ummah*) to protect their hearts, because the heart is the determining factor in how good or terrible a person's thinking is. Therefore, if Bloom taxonomy is used as a guideline in educational settings and plannings, it would only lead the person to make a good decision in his worldly related affairs, but not enabling the person to perceive and incline closer to the almighty Allah as the deity of being worshiped alone. For this reason, it will be more appropriate for Muslim to adopt the conceptualised and reconciled Islamic model which is a composition of comprehensive elements that encapsulates both the worldly life as well as the life of the hereafter.

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