

Tafakkur on Malik Badri's View

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Abstract

Tafakkur is a practice of deep contemplation and reflection, holds a significant place within Islamic spirituality as a means of attaining profound insights and a deeper connection with the Divine. This journal article delves on tafakkur into the perspective of renowned scholar Malik Badri employing a qualitative research approach to gain a comprehensive understanding of his views. Through an in-depth analysis method of Malik Badri's writings, this research explores his interpretations of tafakkur as a spiritual and intellectual endeavor. Thus, the researcher uncover the nuances of Badri's insights and their implications for personal growth, worship, and the relationship with Allah. Badri's perspective sheds light on how tafakkur serves as a transformative tool for believers, offering a pathway to enrich their spiritual journey and foster a deeper appreciation of the Creator's wisdom. Furthermore, this research highlights the historical and cultural context that shaped Malik Badri's thoughts on tafakkur, tracing the lineage of this concept within Islamic thought. By engaging with Badri's writings, speeches, and interviews, we decipher his unique approach to tafakkur and its alignment with traditional Islamic teachings. In essence, this research contributes to the existing body of knowledge by presenting a qualitative exploration of Malik Badri's viewpoint on tafakkur. The insights gained from this research offer valuable guidance for individuals seeking to engage in meaningful contemplation, fostering a more profound connection with spirituality and a deeper understanding of Islamic principles.

Keywords: *Tafakkur, Psychology, Malik Badri, Concept of Man.*

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Abstrak

Tafakkur merupakan praktik merenung dan refleksi mendalam, memiliki tempat penting dalam spiritualitas Islam sebagai sarana untuk mendapatkan wawasan mendalam dan koneksi yang lebih dalam dengan Yang Maha Kuasa. Artikel ini menggali tentang tafakkur dari sudut pandang Malik Badri yang menggunakan pendekatan penelitian kualitatif untuk mendapatkan pemahaman komprehensif terhadap pandangannya dan melalui metode analisis mendalam terhadap tulisan-tulisan Malik Badri, penelitian ini menjelajahi interpretasinya tentang tafakkur sebagai usaha spiritual dan intelektual. Dengan demikian, peneliti mengungkap nuansa wawasan Badri dan implikasinya bagi pertumbuhan pribadi, ibadah, dan hubungan dengan Allah. Pandangan Badri menerangi bagaimana tafakkur berfungsi sebagai alat transformasi bagi para penganut agama, menawarkan jalan untuk memperkaya perjalanan spiritual dan meningkatkan penghargaan yang lebih dalam terhadap kebijaksanaan Sang Pencipta. Selanjutnya, penelitian ini menyoroti konteks historis dan budaya yang membentuk pandangan Malik Badri tentang tafakkur, melacak garis keturunan konsep ini dalam pemikiran Islam. Dengan berinteraksi dengan tulisan Malik Badri, peneliti menguraikan pendekatan uniknya terhadap tafakkur dan keselarasannya dengan ajaran Islam tradisional. Pada intinya, penelitian ini berkontribusi pada pengetahuan yang sudah ada dengan menyajikan eksplorasi kualitatif tentang pandangan Malik Badri mengenai tafakkur. Wawasan yang diperoleh dari penelitian ini menawarkan panduan berharga bagi individu yang ingin terlibat dalam refleksi bermakna, yang membantu memperdalam koneksi spiritual dan pemahaman yang lebih mendalam tentang prinsip-prinsip Islam.

Kata Kunci: *Tafakkur, Psikologi, Malik Badri, Konsep Manusia.*

Introduction

The privilege given by God to humans is reason, it is a balancer for humans. It also stands as a support or a guide for humans in carrying out their lives. Besides, the primary use of reason is to think that can store knowledge where later humans will use this knowledge as a benchmark in viewing, and understanding in accordance with the sharia and provisions given by Allah.¹ So, the reason has a very important role for a Muslim.

¹ Asrizal Saiin and Mohamad Karuok, "The Concept of Sense in the Qur'an: Tazakkur, Nazara, and Tadabbur as the Basic Human Potensial Towards a Superior Human Being," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (December 26, 2022): 50, <https://doi.org/10.23917/qist.v2i1.1288>.

This ability is a privilege possessed by humans when compared to other creatures. In Islam, thinking is better known as *tafakkur*.² Through *tafakkur*, people get to know God and try to get closer to Him. *Tafakkur* is the beginning of the journey of worship, because, without *tafakkur*, worship become worthless.³ The unique capacity for deep thinking and contemplation is a distinct privilege bestowed upon humanity, setting us apart from other creatures. In the context of Islam, this profound cognitive ability is referred to as *tafakkur*, a pathway through which individuals gain insight into the divine and endeavor to draw nearer to their Creator. *Tafakkur* marks the inception of the sacred voyage of worship, for without it, acts of devotion risk losing their true value and significance. As we engage in the practice of *tafakkur*, we not only enrich our understanding of God's teachings but also infuse our worship with purpose and meaning, elevating our spiritual connection and enriching this live.

One of the main areas of research on *tafakkur* has been its potential benefits for individuals and communities. Numerous studies have suggested that practicing *tafakkur* can have a range of positive effects on mental health, emotional well-being, and spiritual growth. *Tafakkur* is an Islamic concept that refers to the practice of contemplation, reflection, and deep thought. It is an essential aspect of Islamic spirituality, and many Muslim scholars and thinkers have written extensively about it throughout history. One of the most prominent of these scholars is Malik Badri, an Islamic philosopher and author who has written extensively on the subject of *tafakkur*.⁴

² Uswatun Hasanah and Hartono, "Tafakkur Sebagai Konsepsi Menuju Keabadian Manusia Modern: Telaah Tafsir Surah Ali-Imran Ayat 190-191," *As-Syifa: Journal of Islamic Studies and History* 1, no. 1 (2021): 2.

³ A. Fatoni and Deni Lesmana, "The Concept of Zikr and Tafakkur-Based Education in Improving the Morality of the Nation," *Alim: Journal of Islamic Education* 3, no. 1 (2021): 34, <https://doi.org/10.51275/ALIM.V3I1.190>.

⁴ Malik Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syubūd Dirāsah Naḥsiyyah Islāmīyyah* (Riyadh: International Islamic Publishing House, 1995).

Malik Badri philosophy of *tafakkur* is grounded in the Islamic tradition and draws heavily from the Qur'an and the Hadis. His approach to *tafakkur* emphasizes the importance of self-reflection and introspection, as well as the need to connect with the divine through deep contemplation. According to Badri, one of the ways that can be taken to achieve a good personality is through *tafakkur* (contemplation) activities or meditation on Allah's creation, *tafakkur* is another technique in Islamic cognitive therapy. Islamic contemplation is based on the progress of meditation concerning God's creation. Besides, the focus of contemplation also goes to live in the hereafter. Depth thought can help individuals to suppress the evil power that causes him to abnormality.⁵ So, it is necessary for a Muslim to have *tafakkur* so that his life is balanced.

These activities will later influence human beings, especially in the *nafsiyyah*, *ruhyyah*, and *sulukyyah* aspects.⁶ Besides that, *tafakkur* activities can guide how the human personality will be formed. This is because *tafakkur* of God's creation is the main foundation of faith which will bring out good deed.⁷ The output of *tafakkur* can be proven through the changes from bad morals to good morals or from an unstable soul into a calm soul and from a hard-headed person into a person who can easily accept advice. Moreover, out of this condition, it shows a better moral formation through *tafakkur*.⁸

Many similar studies have actually been carried out, such as Mohd Safri Ali, et al with the title "*Literature Review on the Concept of Tafakkur in Islamic Mysticism*". This research concludes that the ultimate goal of *tafakkur* practice is to know Allah SWT with the ultimate knowledge through the concept of al-Fanā` , al-Baqā` and

⁵ Nik Rosila Nik Yaacob, "Cognitive Therapy Approach from Islamic Psycho-Spiritual Conception," in *Procedia - Social and Behavioral Sciences*, vol. 97, 2013, 185, <https://doi.org/10.1016/j.sbspro.2013.10.220>.

⁶ Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syuhūd Dirāsah Nafsiyyah Islāmiyyah*.

⁷ Badri, 31.

⁸ Fatoni and Lesmana, "The Concept of Zikr and Tafakkur-Based Education in Improving the Morality of the Nation," 36.

Ma`rifah Allāh.⁹ Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan with the title “*Tafakkur as the Spiritual Mechanism for Environment Conservation*”.¹⁰ This research concludes that the tafakkur concept in Islam is the best spiritual mechanism in conserving the environment. Therefore, the researcher wrote and focused his research on tafakkur from Malik Badri’s perspective.

In analyzing the problem, the researcher uses a qualitative method that requires the ability to analyze differences in data quality which are then carefully defined. In analysing data, the researcher used the descriptive-analytical method. This research aims to understand the subject. In other words, this research will explain in detail what, who, why, where, when, how and other aspects connected with this research. Furthermore, everything is based on facts. The descriptive-analytical method is the method that use to find elements or properties. This method begins with data collection, data analysis, and then interpret it. And the researcher will explore Malik Badri’s philosophy of *tafakkur* in-depth, looking at its key themes and teaching, and examining how it can help Muslims deepen their spirituality and connect with Allah.

Discussions

Definition of *Tafakkur*

Tafakkur, a concept deeply rooted in various spiritual and philosophical traditions, is the art of contemplation and reflection upon the profound mysteries of existence and the universe. It involves a deliberate and mindful process of pondering, introspection, and meditation, encouraging individuals to delve

⁹ Akila Mamat et al., “Literature Review on Concept of Tafakkur in Islamic Mysticism,” *International Journal of Academic Research in Business and Social Sciences* 9, no. 4 (2019), <https://doi.org/10.6007/ijarbss/v9-i4/5816>.

¹⁰ Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan, “Tafakkur as the Spiritual Mechanism for Environment Conservation,” *Journal of Religious & Theological Information* 14, no. 1–2 (April 3, 2015): 1–12, <https://doi.org/10.1080/10477845.2015.1035195>.

into the depths of their thoughts and experiences, seeking wisdom, insight, and a deeper understanding of themselves and the world around them. *Tafakkeur* serves as a gateway to inner peace, self-discovery, and a heightened sense of spirituality, transcending the boundaries of religious beliefs and inviting individuals to embark on a journey of profound self-awareness and enlightenment.

Tafakkeur is an arabic word that is derived from the root word “*fakkarā*” which means to think, ponder, or reflect deeply, is an essential component in critical thinking.¹¹ In Islamic terminology, *tafakkeur* refers to the practice of deep contemplation and reflection on the signs of Allah’s creation, the Qur’an, and the hadiths.¹² Through *tafakkeur*, Muslim seek to deepen their understanding of Allah’s majesty, wisdom, and mercy, and to connect with Him on a deeper level. *Tafakkeur* is mental attitudes that involve the constructive process of thought, words, and images for the development of the mind.¹³ The essence of *tafakkeur* is the process of thinking with common sense and a gentle heart to find wisdom in every event you encounter. When doing meditation, humans connect events with faith to get the wisdom behind them.¹⁴ In other words, *tafakkeur* is an action of thinking on a subject deeply, comtemplating, refelcting, training, systematically, and in detail.¹⁵ In a wider explanation, think on Allah creation of this universe and

¹¹ IshakaBab, “Islam and Critical Thinking (Tafakkur): An Impetus to Creativity,” accessed September 18, 2023, <https://medium.com/7IshakaBab/islam-and-critical-thinking-tafakkur-an-impetus-to-creativity-21f88860b99b>.

¹² A.W. Munawir, *Kamus Al-Munawir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 1086. See also at Rani Liani, “Tafakkur Dalam Perspektif Al-Qur’an,” *Al-Fath* 10, no. 1 (2016): 54, <https://doi.org/https://doi.org/10.32678/alfath.v10i1.3200>.

¹³ Fatoni and Lesmana, “The Concept of Zikr and Tafakkur-Based Education in Improving the Morality of the Nation,” 35.

¹⁴ Hafid Hafid and Mukhlis, “Manajemen Tafakkur, Syukur Dan Kufur: Refleksi Dalam Kehidupan,” *Jurnal Kariman* 8, no. 02 (December 3, 2020): 299, <https://doi.org/10.52185/kariman.v8i02.151>.

¹⁵ Mamat et al., “Literature Review on Concept of Tafakkur in Islamic Mysticism,” 45.

the reasons behind its existence.¹⁶ And Muhammad Jamaluddin al-Qasimi ad-Damasqi in one of his books, “*Mauidzab al-Mukminin*,” quoted Abu Hatim as saying, “From learning, knowledge increases; from remembrance (of God), love for Allah increases; from contemplation, fear increases”.¹⁷ In fact, the results of Dewi Hayati Nufus, et al.’s analysis show that the concept of tafakkur from two perspectives, namely Sufism and transpersonal psychology, is the theoretical basis for school student learning which is inherent in the Islamic religious education curriculum because the content of tafakkur learning activities as contemplation education can present monotheistic values that is the main basis of Islamic religious education.¹⁸

According to Badri, one of the ways that can be taken to achieve a good personality is through *tafakkur* (contemplation) activities or meditation on Allah’s creation. *Tafakkur* is another technique in Islamic cognitive therapy. Islamic contemplation is based on the progress of meditation concerning God creation. Beside, the focus of contemplation also goes to the life in hereafter. Depth thought can help individual to suppress his evil power that

¹⁶ Asyraf Ab Rahman Hj et al., “Sustainable Development From Islamic Perspective,” *International Journal of Civil Engineering and Technology (IJCIET)* 9, no. 4 (2018): 990, <http://iaeme.com/Home/issue/IJCIET?Volume=9&Issue=4>.

¹⁷ Muhammad Jamaluddin Al Qosimi Ad Damisyqi, *Mauidzab Al-Mu'minin Min Ihyā'* (Beirut: Dār al-Nafāis, 1981), 11.

¹⁸ Dewi Hayati Nufus, Sururin Sururin, and Akhmad Sodik, “Tafakkur: A Contemplation of Students’ Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology),” *Dayah: Journal of Islamic Education* 6, no. 2 (July 10, 2023): 265, <https://doi.org/10.22373/jie.v6i2.18957>. suppression, repression, and depression. Various learning methods are applied to be able to overcome the boredom/burden of fluctuating thoughts and emotions, namely through implementing changes that tend to involve one’s personal internal strength. The practice of contemplation is a training concept that is integrated with several schools. The purpose of this academic paper is to advance the concept of tafakkur in the discipline of education and establish a framework for developing instruments that enhance students’ emotional and spiritual intelligence. Employing a qualitative research approach with a literature review and examination of information from Islamic scientific sources (the Qur’an and the Sunnah

cused him to abnormality.¹⁹ These activities will later have a good influence on human beings, especially in the *nafsiyyah*, *ruhīyyah*, and *sulūkīyyah* aspects.²⁰ Besides that, *tafakkur* activities can be a guide for how the human personality will be formed. This is because *tafakkur* of God's creation is the main foundation of faith which will bring out good deeds.²¹

*According to Malik Badri, tafakkur is not simply a mental exercise, but rather a holistic practice that involves the mind, body, and soul. He believes that tafakkur should be approached with a spirit of humanity, sincerity, and openness and that it should be practiced regularly as part of one's daily routine. One of the central themes of Malik Badri's philosophy of tafakkur is the idea that Allah's creation is a reflection of His divine attribute. In other words, everything that exists in the world around us is a manifestation of Allah's power, wisdom, and mercy. Through tafakkur, Muslims can deepen their understanding of Allah's attributes and connect with Him on a deeper level. What Malik Badri conveys is in line with Al-Ghazali tafakkur is the act of seeking the truth of the afterlife and acknowledging that the eternal afterlife is far superior to the world, and it is the result of one's initiative. This means that one attains two types of knowledge in this situation. They can reach the third knowledge called "tafakkur" due to the presence of these two forms of knowledge.*²²

So, the concept of *Tafakkur* as a profound practice that encompasses deep contemplation, meditation, and self-reflection. It is viewed as a means to deepen one's understanding of the divine, overcome negative traits, and foster personal development. Malik Badri's perspective on *tafakkur* is match to that of Al-Ghazali, highlighting their commonalities in spiritual philosophy.

¹⁹ Yaacob, "Cognitive Therapy Approach from Islamic Psycho-Spiritual Conception," 185.

²⁰ Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syuhūd Dirāsah Nafsiyyah Islāmīyyah*, 28.

²¹ Badri, 31.

²² Imam Abu Hamid Muhammad bin Muhammad Al Ghazali, *Ihyā' Ulūmiddīn* (Beirut: Darul Ibnu Hazm, 2005), 364.

Levels of *Tafakkur*

Tafakkur becomes the beginning of good deeds because it is not only an intellectual activity but also an emotional one. Therefore, someone who has been doing meditation for a long time will make it easier for him to carry out obedience and worship. This can be seen by clarifying the *tafakkur* level, which is divided into four levels. The first stage, the stage of perception (*idrāk al-ḥiṣṣ*), is where the knowledge of the contemplation's object comes from direct sensory perception, such as via sight, hearing, touch, smell, and taste or even indirectly, as in the case of imagination. The information can be purely mental or often has no relation to emotional or sentimental aspects. In this stage, observing creation is only a primitive stage where *kafir* and *mu'min* can be enjoyed.²³

The second stage, the relishing stage (*tadẓawwūq*), begins when humans look at these data closely. It is a shift from mere perception to inspecting and wondering at the aesthetic aspect, particular qualities, beauty, excellence, the vastness of structure, and miraculous appearance. A person who reaches the second stage will be inevitably drawn closer to God and begin to feel insignificant and helpless. Then he learned that this universe is nothing more than a place for worship. Only *mu'min* can access this condition; when their soul is refined, their hearts are submissive, and they can listen to and witness the truth. Even so, there is one thing in common between the first stage and the second stage, which is observing the contemplation's object and appreciating the beauty of the form and structure of this universe can touch the heart of both *mu'min* and *kafir*.²⁴

The third stage, the stage of dazzle, is when the inspecting has moved to the creator; this is what then gives effect to increasing one's specialty. Then the meditator is carried away by the feeling

²³ Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syuhūd Dirāsah Nafsīyyah Islāmīyyah*, 31, 42–43.

²⁴ Badri, 31.

of submission to appreciation. For this purpose, the meditator realizes that there is nothing in existence save God and what he has originated. This third stage is different from the two stages before. However, the third stage, which relates this aesthetic appreciation of the universe to Almighty Creators, can only be reached by *mu'min*. By cause of *mu'min* may be in the fear and remembrance of God. When he begins to relate this aesthetic appreciation of the universe to Almighty Creators while he is in this emotional state, it will increase upon his fear and glorification toward his Lord.²⁵

Furthermore, the final stage of submissive thinking (*tafakkur kbāsyi'ī*) is a profound veneration and remembrance of God. The meditator sees nothing but precision, mercy, beauty, and wisdom in the structure of the world. They become even more awestruck and appreciative of the glory of the lord. This final stage can only be reached with a deep-rooted spiritual habit. Likewise, it will make the meditator more loved and fearful of God.²⁶ This situation directs human beings to strive to shape their personalities and improve their psychological well-being. It is the same with *anliyā'*, who get peace of mind from their faith and piety to Allah.²⁷ At the same time, Badri quoted al-Ghazali's words where al-Ghazali stated: *"a Muslim who wants to improve his morals should change his mind about himself. That way, a Muslim will be burdened with these good morals until, in the end, these good morals become new morals for him."*²⁸

When linked back, one component significantly affects the change of one's mind, namely the *qalb* (heart). According to the Islamic worldview, the heart (*qalb*) is the central "locus" of

²⁵ Badri, 43.

²⁶ Badri, 43.

²⁷ KZ Rahim, Khairulnazrin Nasir, and Saifullah Mamat, "Konsep Al-Tafakkur Menurut Al-Sunnah: Kajian Perbandingan Antara Tradisi Meditasi Hindu Di Dalam Proses Psikoterapi," in *International Muṣṣakarab and Mukṣamar on Hadīth (IMAM 2018)* (Malaysia: KUIS, 2019), 152.

²⁸ Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syubūd Dirāsah Nafsiyyah Islāmiyyah*, 38–39.

human spirituality, and like a physical organ, it can be healthy or damaged.²⁹ Whether negative or positive, it will affect the quality of human emotion, thinking, and attitude.³⁰ The *call* can develop human beings understanding and awareness of their environment. It is because *qalb* is the center of the human body where it is connected which other human being components, such as *aql* and *nafs*.³¹ *Qalb* receives divine guidance where the action of receiving is an action upon which the personality of human beings is to be judged by Allah. Returning to the relationship between *qalb* and *aql*, the role of the *qalb* in directing *aql* precisely to the activity of contemplation is assisted by the presence of knowledge in the *qalb* itself. This knowledge then changes the condition of the *qalb* and affects changes in all activities of the human body.³²

Besides directing the *aql*, the *qalb* also directs the human soul (*nafs*) to the three levels of the soul: the *nafs ammārah*, the *nafs lawwāmah*, and the *nafs muṭmainnah*. This is because the *qalb* has a connection with the *nafs*.³³ In the imperative way of personality development retrieved by the al-Qur'an and sunnah, *qalb* receives inspiration from Allah or shaitan for the choice of action.³⁴ Tendencies will soon lead to the state of the human personality of constant awareness and self-understanding. However, on the

²⁹ Adib Fattah Suntoro and Amir Sahidin, "The Concept of 'Aql in the Al-Qur'an," *Tasfīyah: Jurnal Pemikiran Islam* 5, no. 2 (August 3, 2021): 253, <https://doi.org/10.21111/tasfīyah.v5i2.6312>.

³⁰ Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 1 (June 15, 2021): 31, <https://doi.org/10.14421/ajis.2021.591.127-162>.

³¹ Malik Badri, *Dilema of Moeslem Psychologist*, ed. Siti Zainab Luxfiati (Jakarta: Pustaka Firdaus, 1991), 56.

³² Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syuhūd Dirāsah Nafsiyyah Islāmiyyah*, 41.

³³ Badri, *Dilema of Moeslem Psychologist*, 83.

³⁴ Bensaid, Machouche, and Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," 8.

contrary, when it is not correctly functioning, it will lose the proper perceptual and cognitive function and finally make it to the lowest soul level, *nafs al-ammārah*. Consequently, human beings will lose their honored as the best creation to a level equal to an animal.³⁵ This is where the role of the *qalb* is seen in directing the *nafs* to the three levels of the soul.

In the macro structure, there are three main components that support the process of *tafakkur* becoming a metaphysical activity: *First*, Subtle substance arising from the smoke of various elements in digested food. It has the capacity for nourishment, growth, and sensory perception. It is referred to as a breathing spirit, a natural spirit, or a subtle spirit. *Second*, The rational soul, which governs human order, giving rise to similar qualities within humans as a vision of the universe and the five faculties, with all their branches. The fundamental reality of the rational soul is the universal soul. The universal soul is the absolute ruler of all components of the universe. *Third*, The angelic soul, which enables qualities to accommodate the forms of everything that must exist, even before it truly comes into existence. The angelic soul is like the human capacity to visualize an action that is hoped for in the mind before the action is manifested in the external world.³⁶

These three components have resulted in causal stages that impact the *tafakkur* process. The character of the subtle spirit is susceptible to control by organs and bodily members, which are the stages of the *lanwāmah* desires, pushing mental activities towards negative contamination, indicating fluctuations in spiritual decline. If the subtle spirit avoids integration with the animalistic characteristics of the organs, the subtle spirit will be influenced by

³⁵ Mohd Abbas Abdul Razak and Mik Ahmad Hisham, "Islamic Psychology and the Call for Islamization of Modern Psychology," *Journal of Islam in Asia* 9, no. 1 (October 31, 2012): 627, <https://doi.org/10.31436/jia.v9i1.333>. See also at Zaharuddin Zaharuddin, "Psikologi Islam Perspektif Malik Badri," *Psikis: Jurnal Psikologi Islami* 3, no. 1 (August 31, 2017): 43–51, <https://doi.org/10.19109/psikis.v3i1.1392>.

³⁶ Syah Waliyyulah Ad-Dahlawi, *Pengetahuan Suci* (Surabaya: Risalah Gusti, 2002), 17–18.

reason, which will complement spiritual conditions with positive ideas that help align the soul's disposition with the physical members' functionality. The highest level involves assistance from the angelic soul, where the subtle spirit gains control, and the mysterious secrets and the secrets of celestial spirits are revealed in the *laduni* conception.

These three components complement each other, and through them, spiritual conditions are revealed through a dimension of communication rich in conceptual variations in mystical interpretation. However, all three are tested in order to achieve specific spiritual qualities. A Sufi teacher spoke about the determination of this test: "*There are four types of thoughts: from God, from angels, from oneself, and from Satan*". Thoughts from God are good admonitions, thoughts from angels are motivations for obedience, thoughts from oneself fulfill desires, and thoughts from Satan urge disobedience. With the guidance of monotheism, thoughts from God are accepted, with the guidance of gnosis (ma'rifah), thoughts from angels are accepted, with the guidance of faith (iman), thoughts about oneself are denied, and with the guidance of Islam, thoughts from Satan are rejected.³⁷

The Sufi teacher's statement provides an overview of the classification of thoughts that occur in the human mind. Whatever thoughts occur in a person's mind participate in one of these three situations. The first situation occurs in the heart and is called "emotional states" (*hāl*), such as fear, hope, depression, love, and so on. The second situation occurs in the intellect in the form of disclosing future events. The third situation occurs in the heart and intellect, where the intellect imagines and shapes something certain, while the heart provides the necessary determination (*impulse*).³⁸ References related to this synthesis of thoughts are certainly related to the ability to distinguish between positive and

³⁷ Al-Kalabadzi, *Ajaran Kaum Sufi*, 1st ed. (Bandung: Mizan, 1995), 111.

³⁸ Ad-Dahlawi, *Pengetahuan Suci*, 187–88.

negative thoughts so that reprehensible actions do not occur. The testing of this stage will be effective if the sources of thoughts are known. Logically, the source of thoughts is attributed to the characteristic features of the components of tafakkur, each of which provides persuasive formulations in concept formation. The intellect, with its perceptive power, has influenced the heart, which is closely linked to taste, causing confusion in thoughts. Therefore, efforts are needed to limit this influence through riyadhah, which is one of the Sufi therapies. This is what provides evidence that the purification of the heart includes actual liberation from the intellect because perceptive thoughts will not be able to realize the interpretation of the truth's essence.

Outside of this condition, external factors are susceptible to influencing the processes of thought supplementation, which is indicated by fluctuations and coordination of the intellect, heart, and desires that provide certain patterns. One of these external factors is the power of Satan, which provides temptations with characteristics of diverting the heart from the right path by offering typical fantasies and impulses characteristic of Satan, such as melancholy, doubt, hardness of heart, and so on. If Satan has successfully entered a person's soul, they will become evil, and their soul will become impure, so they are willing to commit all kinds of sins, whether major or minor. The turmoil that occurs due to this influence produces negative and potentially spiritually damaging thoughts. Efforts to eliminate this influence involve having knowledge to repel and dispel such thoughts and seeking refuge in God from them.

Another influence is the influence of angels, which provides the descent of thoughts from the world of ideas, which is their essential capacity. This influence is only effective if the recipient has succeeded in becoming an intuitive human characterized by a pure heart capable of projecting the elaboration of the essence and providing a special authority in relation to the potential revelation

of mystic secrets. There must be a balance between the subtle elements that represent the characteristics of noble qualities so that angelic souls can provide their spiritual assistance. Angels, with their specificity, manifest themselves at different times, and as a result, they become attracted to different domains. These spiritual domains characterize the *maqamat-ahwal*, which are adapted to the true nature of angels that have the capacity to receive inspiration on a particular matter.

Impulses and thoughts classified into stages of perfection fall into one of three categories. The first category is when a thought descends from a higher affirmation to a lower affirmation. The reason for this descent is an inherent part of the system, where universal virtues have required a determination of benefit or other matters in the world. The second category is when the training of the human soul has its equivalence in the world of ideas, and this becomes the concern of universal impulses. These impulses filter into the hearts of noble individuals who continually dedicate themselves to the world of ideas and to the angels who carry these secrets. The third category involves radiant angels appointed to oversee acts of praise and submission, encircling anyone who performs them, and some of their charm radiates to the intellect and heart. If the heart is dominant, then its quality is intimacy and tranquility. If the intellect is dominant, blessings take the form of intuition, and the determination of the heart becomes connected to the intention to perform good deeds in accordance with the understanding of the angels (angelic thoughts).³⁹ *Bagian Atas Formulir*

Tafakkur is a practice that can provide numerous benefits to individuals who engage in it regularly. Some of the benefits of *tafakkur* include 1) Increased self-awareness, where *tafakkur* encourages individuals to reflect on their thoughts, feeling, and actions. This can help them gain a deeper understanding of

³⁹ Ad-Dahlawi, 200–201.

themselves and their motivation, leading to increased self-awareness. 2) Reduce stress and anxiety, tafakkur can help individuals develop a more peaceful and centered mindset. 3) Strengthened faith, *tafakkur* is also a way to connect with God and deepen one's faith. By reflecting on the sign of God, individuals can develop a closer relationship with their creator. 4) Increased gratitude, *tafakkur* can help individuals appreciate the blessings in their lives and cultivate a sense of gratitude. This can lead to greater happiness and contentment.⁴⁰

The *tafakkur* concept in Islam is indeed the best method for educating human beings' thoughts that will soon control human behavior towards righteousness. Where right inside the activities of *tafakkur* there is the involvement of an individuals thinking, emotions, perceptions, imagination, and ideas that will influence his behavioral development. Some aspects that right include in this behavioral development is his belief tendencies, activities, and good or bad habit.⁴¹

One primary purpose of *tafakkur* is to turn ordinary human beings into noble characters who can convert physical events into spiritual lessons. Then soon, his intellect has become sharpened, his behavior is heightened, and his spiritual nature is nourished.⁴² Once individuals have identified negative patterns and habits that they wish to change, *tafakkur* can serve as a means of working on positive changes. This can involve developing new habits, cultivating positive attitudes, or adopting new ways of thinking.

There is no doubt that the power of *tafakkur* will bring people to succeed in achieving their goals. Those who can direct *tafakkur* are always in positive direction and have a positive life.⁴³ Because,

⁴⁰ Badri, *Dilema of Moeslem Psychologist*, 89.

⁴¹ Mat Akhir and Sabjan, "Tafakkur as the Spiritual Mechanism for Environment Conservation," 6.

⁴² Mat Akhir and Sabjan, 3.

⁴³ Fatoni and Lesmana, "The Concept of Zikr and Tafakkur-Based Education in Improving the Morality of the Nation," 6.

a person who use his mind he is able to control himself and able to understand the truth. Thus, a person who has develop his mind and can control his desires will have a strong mental, trusts, not fall easily and ready to face the trails of life. The indication of this person is that they have a calm soul, they don't give up easily. For him, difficulties and challenges are not seen as a burden that makes him run away from Allah, but must be faced calmly and turned into opportunities for grace and victory.⁴⁴ One of the main ways *tafakkur* can help individuals to change for the better is by increasing self-awareness. By engaging in deep contemplation and reflection, individuals can become more aware of their thoughts, feelings, and behaviors, and identify areas where they need to improve.

Badri believed that *tafakkur* was a key component of spiritual growth and development. Through reflection, individuals can better understand their purpose in life and develop a closer relationship with God. They can also develop a greater sense of gratitude and appreciation for the blessings in their lives. One of Badri's essential teaching was that *tafakkur* should be an ongoing practice, not just a one-time event. He believed that individuals should engage in regular reflection and introspection to deepen their spiritual understanding and connection with God. *Tafakkur* in Islam has a holistic and broader meaning and is not just a meditation technique. Islam is proven to have pioneered the concept of *tafakkur* as a medium for increasing faith and taqwa, life motivation, self-purification, psychotherapy, and psychospiritual. Badri again added that meditation in psychology is a thinking activity developed from the aspects of feelings, perceptions, imagination, and thoughts that seek to shape and influence behavior, tendencies, and beliefs.⁴⁵ From this, researchers can conclude that the level of *tafakkur* according to Malik Badri varies depending on the servant's devotion to God.

⁴⁴ Saiin and Karuok, "The Concept of Sense in the Qur'an: Tazakkur, Nazara, and Tadabbur as the Basic Human Potential Towards a Superior Human Being," 50–51.

⁴⁵ Rahim, Nasir, and Mamat, "Konsep Al-Tafakkur Menurut Al-Sunnah: Kajian Perbandingan Antara Tradisi Meditasi Hindu Di Dalam Proses Psikoterapi," 152.

Urgency of *Tafakkur*

Tafakkur is a form of worship that is commanded by Allah. In many verses, Allah has explicitly instructed humanity to engage in *tafakkur* at all times. *Tafakkur* can unlock the secrets of Allah by contemplating His creations.⁴⁶ In addition to discovering divine secrets, someone who engages in *tafakkur* will have a more charismatic personality, as mentioned earlier. The act of thinking deeply can influence one's behavior, tendencies, beliefs, conscious activities, and subconscious activities, thus shaping a person's behavior. This can, in turn, enhance the faith of someone who practices *tafakkur*. As mentioned by Ir. Permadi, *tafakkur* has implications for increasing faith because it can cultivate feelings of humility, reverence for Allah, love for Allah, fear of Allah, and enthusiasm for worship.⁴⁷

According to Malik Badri, *Tafakkur* has significant urgency in an individual's life. He presents several reasons why *Tafakur* is highly important:⁴⁸ *first*, Connecting with Allah: *Tafakur* is a way to deepen one's connection with Allah. Through profound reflection on His creation, one can enhance their understanding of Allah, His attributes, wisdom, and mercy. This can strengthen one's faith and spiritual connection with Allah. *Second*, Self-Development: *Tafakur* serves as a means for positive self-development. By contemplating Allah's creation, one can better understand their own qualities, recognize weaknesses and negative traits, and seek ways to overcome them. This is a crucial step in the journey towards a better personality.

Third, deeper understanding of the world through *tafakur*, one can gain a deeper understanding of the world and the universe. This involves reflecting on natural phenomena, signs of Allah's

⁴⁶ Damisyqi, *Manidzab Al-Mu'minin Min Ihyā'*, 379.

⁴⁷ Alibashah, *Bahan Renungan Kalbu: Pengbantar Mencapai Pencerahan Jiwa* (Bandung: Cahaya Makrifat, 2011), 27.

⁴⁸ Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syubūd Dirāsah Nafsīyah Islāmīyah*, 38–39.

creation, and the reasons behind the existence of everything.⁴⁹ It helps develop deeper insights and knowledge about the world around us. *Fourth*, overcoming negative traits: *tafakkur* can also help individuals overcome negative traits within themselves. By contemplating and understanding the root causes of these traits, one can work towards positive change and personal development.

Fifth, formation of a Good personality, Malik Badri emphasizes that *tafakkur* about Allah's creation is the primary foundation of faith that leads to good deeds. Thus, *tafakkur* can assist in forming a good personality and guide individuals towards compassionate and moral actions. Daily routine, according to Malik Badri *tafakkur* should be a part of one's daily routine. It is not just a mental exercise but a holistic practice involving the mind, body, and soul. By incorporating it into one's daily habits, individuals can experience long-term benefits in their spiritual and personal development.

In Malik Badri's view, *tafakkur* is not merely an occasional activity but a profound and essential concept for spiritual growth and self-development. He regards it as a means to draw closer to Allah and enhance the quality of an individual's life. Bagian Atas Formulir

Conclusions

The researcher concludes that through *tafakkur*, Muslims can cultivate the qualities of humility, sincerity, and piety that are for spiritual growth. They can also identify areas of their lives that require improvement and work toward becoming better servants of Allah. Besides, *tafakkur* is a powerful tool for personal transformation and growth. By engaging in deep contemplation and reflection, individuals can become more self-aware and identify

⁴⁹ Nur Lailatul Maghfiroh, "The Role Natural Tafakur Activities In Improving The Faith of Student Islamic Boarding School Jagad 'Alimussirry," *Journal Intellectual Sufism Research (JISR)* 2, no. 2 (2020): 30, <https://doi.org/10.52032/jisr.v2i2.74>.

negative patterns and habits. Through *tafakkur*, individuals can cultivate virtue such as patience, kindness, and generosity, which are essential for personal well-being. Malik Badri's philosophy of *tafakkur* also highlights the importance of approaching *tafakkur* with a spirit of humility, sincerity, and openness. Muslims must be willing to examine their thoughts, feelings, and actions, and to be honest with themselves about their strengths and weaknesses. Through *tafakkur*, Muslims can connect with Allah in a profound way and find greater meaning and purpose in their lives. As such, *tafakkur* is an essential aspect of Islamic spirituality that Muslims should strive to practice regularly in their daily lives.

In summary, *tafakkur* is a valuable practice in Islamic tradition that involves deep reflection and contemplation on the sign of God and the meaning of existence. It is a way to gain knowledge and insight, cultivate mindfulness, and develop a closer relationship with God. Overall, Malik Badri's perspective on *tafakkur* emphasizes the importance of reflection in spiritual growth and development. His teachings encourage individuals to engage in regular introspection and contemplation to deepen their understanding of themselves and their relationship with Allah.[]

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