

FOSTERING SPIRITUAL AND INTELLECTUAL GROWTH THROUGH DHIKR: AN INTEGRATED EDUCATIONAL APPROACH INSPIRED BY SURAH ALI IMRAN

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ABSTRACT

This study addresses the gap in educational frameworks that integrate spiritual reflection and critical thinking, focusing on the need to cultivate these skills within a faith-based context for comprehensive student development. Specifically, it examines how students' engagement with Surah Ali Imran, verse 191, can enhance critical thinking and foster spiritual growth through dhikr. Using library research methods, this study collects and analyzes relevant Quranic verses, interpretations, and academic literature to explore how reflective practices aligned with Islamic teachings support intellectual and spiritual growth. The research aims to (1) identify the role of contemplating Allah's creation in developing critical thinking and spiritual awareness; (2) investigate how personal and verbal dhikr practices in various contexts reinforce a continuous connection with Allah; and (3) assess the communal aspects of dhikr in building a supportive environment that enhances both spiritual and intellectual capacities. Findings suggest that engaging students in reflective practices based on the Quran can significantly strengthen their analytical abilities and personal faith, forming a balanced foundation for personal and academic growth. This study emphasizes the importance of incorporating structured reflective and spiritual practices in education to nurture well-rounded, thoughtful individuals.

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INTRODUCTION

There are many valuable contents in Surah Ali Imran verse 191, including the intelligent people who always practice the following: thinking about the creation of Allah, reflecting on His creation's beauty, taking advantage of the *kauniyah* verses expressed in this universe, dhikr to Allah with heart, tongue, and body parts, remembering Allah while standing and walking, performing life activities, being mindful of Allah while sitting in *dhikr* gatherings or mosques,

dhikr to Allah while lying down before sleeping, and resting after activities, thinking about the creation of heaven and earth as proof of the power of Allah the Almighty.

As explained in the commentary, intelligent people are those who always think about the creation of Allah, reflect on His creation's beauty, and thus can benefit from the *kauniyah* verses expressed in the universe, while praying to Allah with heart, tongue, and body parts. They remember Allah while standing and walking, performing life activities, pray to Him while sitting in *dhikr* gatherings or mosques or lying down before sleeping and resting after activities, and they consider the creation of heaven and earth as proof of Allah's power, saying, "Our Lord! We bear witness that You did not create all this in vain but have wisdom and purpose behind it. Blessed are You; we bear witness that there is no partner for You. We ask You to grant us knowledge so that we can perform righteous deeds to carry out Your commands and protect us from Your wrath so that we may be saved from the torment of hell." (<https://www.detik.com/hikmah/khazanah/d-6893304/ali-imran-ayat-190-191-menjelaskan-soal-apa/> accessed on November 15, 2023).

RESEARCH METHODS

This study uses a structured library research methodology to examine Surah Ali Imran verse 191's potential in fostering critical thinking and *dhikr* (remembrance of Allah) among students. The data collection process included identifying relevant Quranic verses and exploring classical and contemporary exegeses, complemented by scholarly articles, books, and Islamic publications on spirituality and education. This structured approach ensured a comprehensive gathering of perspectives on reflective practices within Islamic teachings, specifically focusing on personal, verbal, and communal aspects of *dhikr* and their educational implications.

For data analysis, the study employed thematic categorization and content analysis. Quranic interpretations and related academic sources were organized into key themes, such as the role of reflection on creation in developing critical thinking, the significance of *dhikr* in fostering continuous awareness of Allah, and the communal aspects of spiritual practices. This approach allowed for triangulation of findings across multiple sources, ensuring a balanced synthesis of traditional Islamic and contemporary perspectives. The final interpretations offer insights into incorporating spiritual and reflective practices in educational settings to nurture intellectual and spiritual growth.

RESULTS AND DISCUSSION

One of the verses in Surah Ali Imran related to intelligent people, including students who always perform *dhikr* (remember Allah) in every situation, can also be called *ulul albab*, i.e., someone equipped with knowledge, having spiritual depth through *dhikr*, intellectual ability through deep reflection on Allah's creation and His wisdom evident throughout the universe manifested through righteous deeds. This verse is contained in QS. Ali Imran verse 191:

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

Meaning: (those who remember Allah standing, sitting, or lying down, and they reflect on the creation of the heavens and the earth, saying), "Our Lord! You did not create all this in vain; Glory be to You; protect us from the punishment of the Fire.

Table 1: Analysis of Vocabulary in Surah Ali Imran verse 191

الَّذِينَ	يَذْكُرُونَ	اللَّهُ	قِيَامًا
they	remember	Allah	standing
وَقُعُودًا	وَعَلَى	جُنُوبِهِمْ	وَيَتَفَكَّرُونَ
and sitting	and on	their sides	they reflect and
فِي	خَلْقِ	السَّمَاوَاتِ	وَالْأَرْضِ
on	creation	heavens	and earth
رَبَّنَا	مَا	خَلَقْتَ	هَذَا
“Our Lord”	did not	You created	this
بَاطِلًا	سُبْحَانَكَ	فَقِنَا	عَذَابَ النَّارِ
in vain	Glory be to You	so protect us	From Hellfire

Among the contents of Surah Ali Imran verse 191 is that intelligent people are those who always do good deeds, including:

Thinking About God's Creation and Reflecting On His Creation's Beauty

One of the most important elements in human self-development is the intellect. The intellect is a tool for thinking and it cannot be realized in its concrete form but in the abstract, the intellect is the ideal principal of humans. The existence of the intellect has made humans more perfect than other creatures. The human mind will function when there are sensory stimuli that are sources of knowledge that will be processed by the intellect. It is through this reasoning that humans can create science that will answer all the mysteries behind this universe. Thinking is what comes to mind in the process of human reasoning (Ismail 2020: 320-322).

The intellect is often associated with the brain that is ready to receive sensory stimuli and from those stimuli come feelings and actions. The brain has limitations, while the intellect functions further according to the potential and power it possesses. The intellect acquires knowledge not limited to sensory stimuli, it can become deeper through its use. To empower the intellect, one needs a thinking process in acquiring knowledge and making decisions. Different thinking processes can lead to the same or different conclusions due to the same thinking process. Humans naturally have the ability to think, but this ability must be developed through learning processes and experiences. The ability to think can be enhanced through a conducive environment or through self-introspection and continuous learning, so humans can gradually acquire better thinking skills. There are several types of thinking skills, one of which is the ability to think critically. The ability to think critically is a very important skill and has effectiveness in all areas of life (Nafi et al. 2023: 23).

Those who have the ability to think critically, referred to by Yusuf al-Qardawi (2004) as *Ulul albab*, which means the ability of the intellect to understand God's commands in a sensory form. Thus, there is a method to understand Allah's commands called *tadabbur* and *tafakkur*. It is also understood that the term *ulul albab* is defined as people who think using the intellect, heart, and eyes in understanding the verses of the Quran and the signs of Allah's greatness (Nasir 2021: 171).

The word *ulul albab*, repeated sixteen times in the Quran, contains the meaning of personality. Therefore, *ulul albab* is often referred to as personalities who are given special advantages such as wisdom and knowledge, as in QS. Al-Baqarah: 269 as follows:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ

Meaning: Allah grants wisdom to whom He wills, and whoever is granted wisdom has indeed been given much good. And none will remember except those of understanding.

The interpretation of the above verse according to Sayyid Qutb in *Fi Zilal al-Qur'an* is that only intelligent people have the power of memory, not negligent and careful. The essence of *ulul albab* is to use reason. The intellect functions to remember divine instructions and commands so that intelligent people do not live in negligence and forgetfulness, even though humans are basically said to be places of error and forgetfulness, but these deficiencies can be minimized (Nasir 2021: 171).

According to the Quran, *ulul albab* is a certain group of people who are given privileges by Allah the Almighty. Among the privileges are they are given wisdom, knowledge, and understanding beyond the knowledge they have empirically acquired. The figure of *ulul albab* is an ideal figure described by Allah through several verses and also praised by Allah SWT. The Quran honors and respects *ulul albab*. This form of appreciation is mentioned several times in the Quran and repeated during the times of Makkah and Madinah (Herawati 2015: 127-130).

It can be relevant to what Ibn Athaillah said that "thinking is the journey of the heart in all areas of life." Thinking is the light that lives in the human heart. It is the journey of feelings sent through the brain to be performed by the limbs and the five senses. Servants of God who love to think will revive their spirits, refresh their brains, and refresh their worship performance. Therefore, Islam advocates using the intellect to analyze and examine all creatures and the universe created by Allah so that faith and belief become more alive and of higher quality. When seeing all His attributes and creations captured by vision and processed in the mind, His greatness is felt in the heart as a gift from Allah that must be used as worship (<https://fuh.uin-antasari.ac.id/berpikir-menurut-kacamata-sufi/> accessed on November 15, 2023, at 10:47 WIB).

Critical thinking, as stated by Fahrurrozi (2021), is the ability that can direct someone correctly in thinking and can determine matters accurately. In the Quran, as Anwar (2016) also always supports the goodness of thinking in human life, and many verses in the Quran invite people to think (*ulul albab*). As the verse in Sura al-Mujadilah verse 11 explains that believers who are broad in the assembly where Allah will give spaciousness in life. When asked by Allah to stand, Allah will raise their degree with science (RI 2009). Critical thinking skills need to be enhanced in line with the development of the world of Education (Fikri & Munfarida 2023: 110).

Critical thinking in the Quran is included in the *tafakur* verses. *Tafakkur* comes from the word *tafakkara –yatafakkaru – tafakkur* which means to think or ponder. According to ar-Raghib al-Ashfahani, *tafakkur* is the process of using the power of the mind (*'aql*) to seek knowledge. In the Quran, *tafakkur* is explicitly repeated 18 times in 13 surahs, all of which are verbs. The majority of *tafakkur* is located at the end of the verse and used to explain the signs of Allah's greatness in all matters. The purpose of explaining various creations of Allah in the verses of the Quran above, as Kurniasih (2002) stated, is for humans to think, study, and research them so that knowledge is obtained about various matters explained by Allah and can be used for human life. In addition to gaining knowledge by thinking, humans will also understand the signs of Allah's greatness in all His creations, so it is hoped that it will produce

faith/increase their faith (Fikri & Munfarida 2023: 114).

Tafakkur is the process of using the power of the mind (*'aql*) to seek knowledge. The term *fikr* has several adjacent meanings. Among them are *al-tafakkur*, *al-tadhakkur*, *al-tadabbur*, *nadzar*, *ta'ammul*, *i'tibar*, and *istibshar*. Ibn al-Qayyim, as quoted by Al-Hajjaji (1988), said that *tafakkur* is the process of understanding the truth of the command between goodness (*al-khair*) and evil (*al-syarr*) to benefit from the good and avoid the bad (Sembiring 2021: 77).

Tafakkur in Islam occupies a primary position. Allah swt encourages people to reflect on the Quran and natural phenomena, and Allah praises those who meditate. The command of *tafakkur* in Islam, as explained earlier, contains the understanding that the activity of *tafakkur* is worship because they carry out religious teachings as worship. Every act of worship in Islam always contains certain wisdom as well as *tafakkur*. The discussion on the importance of *tafakkur* in life presented in this section is essentially an attempt to reveal the wisdom of *tafakkur* worship. In the following explanation, five wisdoms of *tafakkur* will be presented, namely increasing faith and worship, sharpening intelligence as the basis of learning, forming mental health, and sharpening social sensitivity (Yanti 2020: 19).

***Dhikr* to Allah With Heart and Verbally in Any Situation**

Dhikr in the Arabic dictionary comes from the word ذَكَرَ which means to mention or recite.

Another meaning: reflection and teaching. The term *dhikr* is the same as memorization, only the difference is that memorization contains the meaning of saving while *dhikr* contains the meaning of remembering. It is emphasized more than a hundred times in the Quran. In other words, *dhikr* means to mention sacred verses that remind of Allah the Almighty's greatness (Damulawan 2023: 80). The term *dhikr*, according to Amin (2013), is often interpreted as *qauliyah* acts or acts through certain readings to remember Allah. Remembering Allah is the framework of a series of faith and Islam that receives special and specific attention from the Quran and Sunnah. This is evidenced by so many verses of the Quran and hadiths of the Prophet (Peace be upon him) that refer to and discuss *dhikr* (Damulawan 2023: 80).

Dhikr is the most important practice to gain Allah's favor, the strongest weapon to defeat the enemy in this case, and the most deserving act to gain rewards (Chasanah 2016). There are so many phenomena faced by society, including students, such as economic collapse, juvenile delinquency, negative influences of globalization, stress, and many more. Of course, if this is not wisely addressed by someone, it will make his heart tremble. And someone must always calm his heart, one of which is remembering Allah or performing *dhikr*. In humans, there are two things that greatly affect human behavior, namely '*nafs*' and '*qalb*'. If humans do not perform *dhikr* (remember Allah), what happens is tyranny, despotism, and so on, because humans will tend to fulfill excessive desires. The benefit of *dhikr* is that the heart will be comfortable, and the mind will be clear. In this way, everything done will be good. By always remembering Allah, it will make humans understand the meaning or essence of life (Siti Yumnah 2019: 98).

At the implementation level, *dhikr* is done verbally (*dhikr billisan*). This verbal *dhikr* can be interpreted as remembering spoken verbally and can be heard by the ears, either by the person concerned or others. *Dhikr bil al-lisan*, as Hamid (2008) said, is reading or reciting the words of *Takbir*, *Tahmid*, and *Tahlil* with gratitude. As quoted from Adz-Dzakiey (2011), *dhikr* which shows clearer voices to demand encouragement. For example, by reading *tahlil* *lailaha illa Allah*, prayer beads *subhana Allah*, *takbir Allahu akbar*, reading the Quran, or other prayers. At first, this *dhikr* is spoken verbally, possibly without the remembrance of the heart. This is

usually done by ordinary people. This method aims to encourage the heart to be present to accompany verbal utterances (Firdaus 2023: 4).

There is also *dhikr* performed through the heart (*dzkir bil al-qalb*), which is the activity of remembering Allah done only by the heart or *qalb*, meaning that it is done with the heart's memory. *Dhikr qalbu* can also be interpreted by performing *dhikr* with the tongue and heart, meaning that the tongue recites certain *dhikr* words in a low voice and the heart remembers by considering its meaning (Zeky & Meli 2019: 3). As Allah said in QS. ar-Ra'du verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: (Those who believe and whose hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah will hearts find peace.) (Reference: <https://tafsirweb.com/3988-surat-ar-rad-ayat-28.html> accessed on November 16, 2023, at 14.21 WIB).

Textually, the holy Quran directs that *dhikr* does not recognize time and space. In any condition and situation, people are encouraged and commanded to pray to Allah whether standing/walking, sitting, and lying down. That is, as long as the heart is still beating and breathing is still blowing, one is required to remember, pray, and strive to achieve a successful and safe life, happy in the world, and the hereafter (Ismail 2020: 325). *Dhikr* is categorized as a form of worship whose reward is with Allah SWT. *Dhikr* is a worship that earns a reward with Allah SWT. (Siswanto 2021: 269).

As stated by Mamat and Zarif (2019), *dhikr* is the act of remembering Allah by mentioning certain verses. It also refers to calling God's name and remembering Him both clearly through words and silently in the heart. The origin of the word *dhikr* comes from the Arabic language, which means remembering, mentioning, praising Allah SWT. Conversely, *dhikr* is *nasiya* (forget) and also neglect (*ghaflah*) (Subaidi 2023: 82).

The method of remembrance according to the guidance of Islamic teachings is done with heart and verbally, either alone or in groups. Remembrance has virtues, one of which is that it can calm the heart. With the example given by the Prophet (Peace be upon him) about *dhikr* and the arranged times such as after prayers, and so on (Rusaini 2019: 12). The Quran mentions many words of *dhikr*, one of which is contained in Surah Ali Imran verse 191:

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

Meaning: (Those who remember Allah standing, sitting, or lying down, and they reflect on the creation of the heavens and the earth, saying), "Our Lord! You did not create all this in vain; Glory be to You; protect us from the punishment of the Fire."

This verse explains the nature of people with reason, namely *dhikr* and thinking. *Dhikr* here can be verbal or heart, all called thinking. The word *yadzkurunallâh* indicates verbal devotion, then the word *qiyâman waqu'ûdan wa'alâ junûbihim* indicates devotion with body parts, and the word *wayatafakkarûna fi khalqissamâwâti wal ard* indicates devotion with the

spirit and thought (Jamaludin et al. 2020: 31).

Regarding *dhikr* in any situation, it is consistent with what Imam Qatadah (May Allah have mercy on him) said that "This is your condition O man. Remember God when standing. If you cannot remember God while sitting. If you cannot remember God while lying down. This is light and easy for Allah." (Quoted from Tafsir Az-Zahrawain: 846). Then it is strengthened by 'Aisha radhiyallahu 'anha:

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ . رَوَاهُ مُسْلِمٌ

Meaning: From 'Aisha radhiyallahu 'anha, she said, "The Prophet (Peace be upon him) always remembered (dhikr) Allah at all times." (HR. Muslim) [HR. Bukhari no. 19 and Muslim no. 737] (<https://islamic-center.or.id/berdzikir-dalam-setiap-keadaan/> accessed on November 16, 2023).

Ibn Atta, as quoted by Ismail (2020), divides *dhikr* into three types. First, *dhikr Jali*, which is the act of remembering Allah SWT. in the form of verbal utterances containing praise, gratitude, and prayer to Allah SWT, which more clearly shows the voice to guide the heart's movement, for example, by reciting *tahlil* (*Lailaha illa Allah*), prayer beads (*subhana Allah*), and so on. Second, *dhikr Khafi*, which is *dhikr* performed with full concentration by the heart, whether accompanied by verbal *dhikr* or not. Third, *dhikr Haqiqi*, which is *dhikr* performed by the whole body anytime and anywhere by tightening the efforts to preserve the whole soul from Allah's prohibitions and performing what He commands (Ismail 2020: 327).

If you look at the Quranic verses related to *dhikr*, as Amin Syukur (2009) stated, it can be understood that *dhikr* forms an acceleration consisting of reflection, attitude, awareness to the activity of the natural process. All this requires the involvement of *dhikr* without a slight ignorance and is a guarantee of deep peace (*tathmainnu al-qulub*). If the self is always connected in the divine bond, it will instill in student divine qualities in the form of knowledge, wisdom, and faith (Siti Yumnah 2019:100).

In the Quran's view, it is clear that all human potentials such as intellect, heart, thought, emotion (intuitive), physical must be combined in a solid unity and submit to follow the absolute guidance (Quran) as a guide for humans in living this life. All this is so that humans can achieve safety, happiness, and prosperity in this world and the hereafter while remaining dignified and distinct from animals (Asep Sunarko 2015: 9).

A person, including a student who always performs *dhikr*, can imply the awareness that he is always watched by Allah the Almighty, and more importantly, *dhikr* can influence human thoughts and behavior in their lives. Abu Hamid Al-Gazali argued that *dhikr* means a person or student remembers Allah and increases the awareness that Allah observes all his actions and thoughts (Firdaus 2014: 47). Essentially, *dhikr* is the life of the heart. If the heart loses *dhikr*, it is as if it loses life, so the heart does not live without *dhikr*. This is like in the hadith of the Prophet (Peace be upon him) as follows:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الَّذِي
يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

Meaning: From Abu Musa (ra), he said: The Prophet (Peace be upon him) said: The example of one who remembers his Lord (dhikr) and the one who does not remember his Lord is like the living and the dead (Al-Bukhori 1987).

Dhikr To Allah Through Sitting in Dhikr Gatherings

As the verses in the Quran explain, Allah provides several etiquettes in performing *dhikr* that can be carried out by humans in daily life, namely: *dhikr* while sitting or lying down. Islamic students or Muslims can perform *dhikr* activities in the desired position. As a form of their love for Allah the Almighty, they perform *dhikr* while sitting or lying down before sleeping and resting after fatigue. As stated in QS An-Nisa verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Meaning: When you have finished the prayer, remember Allah standing, sitting, or lying down.

It can be understood that in performing *dhikr*, Allah provides ease and can accept it in any condition. Performing *dhikr* to Allah is not so difficult because Allah still gives Muslims the freedom to perform *dhikr* in various places and at any time, and Allah suggests performing *dhikr* to Him after prayers in any way, whether sitting or standing, and lying down for clear reasons (Firdaus 2023: 5).

In the science of Sufism, the term *tariqa* is not only used for certain rules or methods used by the sheikh of the *tariqa* and not to the group that becomes the followers of one of the sheikhs of the *tariqa* but encompasses all aspects of teachings in Islam such as prayer, fasting, zakat, pilgrimage, and so on summarized in the term *dhikr*, all of which are ways or means to approach Allah. Even in the *tariqa* that has been initiated, everything is added with other practices through the guidance and guidance of the sheikh through *bai'at*. In fact, the core teachings developed in the *tariqa* remain based on the Quran, even though they have to go through a forced interpretation process such as in the teachings of *dhikr* and *bai'at* (Ecep Ismail 2017: 195).

Sufism introduces itself to *tazkiyah an-nafs* through *dhikr* to Allah. The *dhikr* stage will make a person open his inner eyes and find the pleasure of *dhikr* or also called *ma'rifat* to Allah. *Dhikr* is the first stage of *salik* to the path of love; because when we love someone, at that time we like to say his name and always remember him. Therefore, whoever loves God and has deep love is a place to continuously call His name (Sholihah et al. 2021: 301-302).

CONCLUSION

This study underscores the significant impact that integrating spiritual reflection and critical thinking, guided by Surah Ali Imran verse 191, can have on students' holistic development. The findings reveal that cultivating a habit of reflecting on Allah's creation alongside consistent *dhikr* (remembrance of Allah) enriches both intellectual and spiritual growth, encouraging students to recognize the interconnectedness of knowledge, faith, and worship. By engaging in thoughtful reflection on the wonders of the universe, students strengthen their intellectual faculties, invigorate their sense of purpose, and align their learning with a sense of gratitude and worship, which enhances both their academic and personal lives. This study highlights that

fostering such reflective habits equips students to balance faith and reason, maintaining a dynamic and ever-deepening awareness of Allah in all aspects of life.

In educational settings, the practical application of these findings suggests that integrating dhikr and reflection into curricula can foster a supportive, spiritually aware learning environment. By encouraging verbal and heart-based dhikr practices, as well as communal dhikr gatherings, educators can create spaces that emphasize both intellectual and spiritual engagement. These practices, facilitated through intentional pauses for reflection and gratitude within academic content, can help students develop resilience, purpose, and a sense of belonging. This study contributes to educational methodologies by proposing that regular engagement with reflective and spiritual practices can inspire students to become conscientious thinkers who integrate faith into learning and everyday actions, thereby advancing the field of faith-based education.

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