

Intuition in Islamic and Contemporary Psychology

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ABSTRACT

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In the last two decades, the theme of intuition has increasingly attracted the attention of academics, including psychologists. The increasing interest of psychologists in intuition is because the process of judgment and decision-making within individuals often occurs outside of their conscious thinking. This happens when individuals face uncertain situations, time pressure, and complex, ambiguous, and even strange problems. Intuition is the capacity of the human soul to know or understand a matter automatically, effortless, and affectively without rational processes. Intuition in psychological studies is based on experiences and knowledge accumulated from the past and stored in memory. In contrast to the Islamic perspective, intuition (divine) is based on the experience of spiritual disclosure coming from divine gifts. This study uses a psychological approach with descriptive comparative analysis techniques to discuss intuition, its mechanisms and development, originating from two perspectives: Islam and contemporary psychology. This study constructs five types of intuition where spiritual intuition occupies the highest position, followed by moral, creative, expertise, and social intuition.

Keywords; Intuition; Islam; Contemporary Psychology; Mental Processing; Spiritual Disclosure; developing Intuition

Introduction

At the beginning of its development, the theme of intuition received little interest in scientific research because the discussion of intuition was considered in the realm of religion and philosophy. Intuition was a marginalized theme in science because it is considered difficult to measure. Intuition is only studied in parapsychology, where intuition is associated with *non-ordinary experiences* such as *paranormal phenomena*, *clairvoyance*, *telepathy*, *sixth sense*, etc. For this reason, as stated by Philip Goldberg, a director of the Forge Guild of Spiritual Leaders, intuition has been a peripheral concern in the West, where the revered mode of knowing has been rational empiricism. Meanwhile, the Eastern Culture shows more respect for the inner dimension. Thus, they are more open to intuitive knowledge, trust it, and look for it more.¹ However, in the early 21st century, intuition began to attract the attention of academics and was studied intensively in various scientific fields, such as management, nursing, education, military, business, neuroscience, and psychology. This has made the concept of intuition emerge as a legitimate subject of scientific inquiry.² During its development, an expert on intuition studies from the University of Surrey, UK, Eugene Sadler-Smith, suggests three reasons for the interest of academics and practitioners in intuition. These are (1) dissatisfaction with rationality and its limits, (2) the more holistic and spiritual zeitgeist of the late 20th and early 21st centuries, and (3) the cognition occurring automatically outside of consciousness.³

Related to rational limitation, some scientists realize that rationality cannot respond to situations under time pressure because it takes time to "generate and compare" several possible alternatives. In addition, rationality cannot handle a lot of information at once due to the use of sequential processing constrained by attention and memory capacities.⁴ Meanwhile, problems in everyday life often involve high-stakes, complex and ill-structured situations, lending more to using practical intelligence.⁵ Herbert Simon (1916-2001) popularized the term "bounded rationality" (limited rationality). Simon said that decision-makers do not always have the time and ability to fully understand a problem, seek multiple solutions, and predict possible outcomes.⁶ According to Simon, intuition is no other thing than "a quick recognition of patterns".

On the other hand, according to Jean E. Pretz, a Illinois Wesleyan University professor, a rational approach becomes a more effective strategy for solving well-defined problems. This is true when one can see the structure of the problem clearly and identify the number of relevant information so that one can find a solution.⁷ Moreover, from religious traditions perspective, one sees that reason alone cannot reach hidden aspects of sensory experience, including religious experience.

New concepts about human intelligence emerged based not only on intellectual intelligence (IQ) or academic abilities, such as emotional intelligence (EQ). According to Danah Zohar and Marshall, neither IQ nor EQ is sufficient to explain the overall

¹Philip Goldberg, *The Intuitive Edge: Understanding Intuition and Applying it in Everyday Life*, (Lincoln: Universe, 2006), 99.

²Gerard P. Hodgkinson Janice Langan-Fox & Eugene Sadler-Smith, "Intuition: A Fundamental Bridging Construct in the Behavioural Sciences", *British Journal of Psychology*, Vol. 9, 2008, 1.

³Eugene Sadler-Smith & Erella Shefy, "The Intuitive Executive: Understanding and Applying 'Gut Feel' in Decision Making," *Academy of Management Executive*, Vol.18, No.4, 2004, p. 76-91.

⁴Plessner Henning, Cornelia Betsch dan Tilmann Betsch, *Intuition in Decision Making and Judgement*, (New York: Taylor & Francis Group, LLC, 2008), 6.

⁵Plessner Henning, et al, *Intuition in Decision Making*,..... 6.

⁶Hart, Walter H. "Is it Rational or Intuitive? Factors and Processing Affecting School Superintendents Decisions When Facing Professional Dilemmas", in *Educational Leadership Administration: Teaching and Program Development*, 29/1, 2018.

⁷Jean E. Pretz, "Intuition versus analysis: Strategy and Experience in Complex Everyday Problem Solving", *Memory and Cognition*, Vol. 36, No. 3, 554-566, 2008.

intelligence of human beings and their wealth of soul and imagination. Zohar and Marshall introduced the concept of spiritual intelligence (SQ), which is nothing but the heart's eyes or intuition. It is an intelligence that guides humans in finding the meaning of every event in life.⁸ Therefore, this study makes intuition a critical attribute because intuition plays a role in inspiring rationality and verifying the results of rationality. Moreover, intuition plays a very decisive role in problem solving and discovery (Philip Goldberg, 2006), as well as in interpersonal relationships (Matthew Lieberman, 2000), moral judgments (Jonathan Haidt, 2012), foresight and revealing the ultimate truth (Frances E. Vaughan, 1979).

Meanwhile, contradictive views regarding perceived intuition often result in bias or error. This is started when some cognitive experts align intuition with heuristic thinking, namely the thinking that often use *shortcut* strategies in making judgment and prediction under uncertain conditions. One of the figures is Daniel Kahneman, a psychology professor from Hebrew University, Jerusalem. Kahneman argues that heuristic strategies are processed by simplifying decision rules quickly without reflective efforts, so bias often occurs.⁹ Kahneman and Amos Tversky's research in the 1970s on *behavioral decisions* found that there is often a bias in human cognition that causes systematic errors when relying on intuitive (heuristic) judgments. The heuristic assessment uses ways, including representativeness (what is typical), availability (what comes to mind), and anchoring (adjusting).¹⁰

Some academic circles rejected that idea. According to Cinla Akinci and Eugen Sadler-Smith, the heuristic and biases paradigm does not consider the role of "affect" and emphasis cognition alone.¹¹ Likewise, according to Tilmann Betsch, intuition cannot be so easily equated with a heuristic strategy that processes only a fraction of the relevant knowledge, relies on proximal variables for estimation, and tries to simplify matters. In contrast, intuitive strategies are more holistic and involve affect elements.¹² On the other hand, the problem that often occurs with intuition is "overconfidence" when making judgments and decisions. Therefore, according to Gary Klein and Daniel Kahneman, an effective intuition is "expert' intuition" because it meets two conditions: a stable environment to predict and the opportunity to learn regularly in a particular environment through practices.¹³ Practices are determined by the duration of time, repetition, and the opportunity to receive feedback from the environment. As emphasized by Dane and Pratt, an expert has developed a schema (cognitive map) in a certain domain, obtained from the learning process (explicit and implicit) and 10-15 years of practice. This enables an expert to quickly recognizes cues given in a complex environment relevant to the stored memory schemas.¹⁴

However, some academics do not think accurate intuition should be limited by expertise. William Duggan, for example, distinguishes between "expertise intuition" and "strategic intuition". Expertise intuition is often rapid and works in familiar situations or similar problems, while strategic intuition is usually slow and works in novel situations

⁸Danah Zohar & Ian Marshall, *SQ: Spiritual-Intelligence the Ultimate Intelligence*, (Britain: Bloomsbury, 2000).

⁹Daniel Kahneman, *Thinking Fast and Slow*, (New York: Farrar, Straus and Giroux, 2011), 7.

¹⁰Cinla Akinci and Eugene Sadler-Smith, "Intuition in Managerial Research: A Historical Review," *International Journal of Management Review*, Vol. 14, No.1, 104-122. 2012, 11.

¹¹Cinla Akinci and Eugene Sadler-Smith, "Intuition in Managerial Research: A Historical Review," 8.

¹²Plessner Henning dkk, *Intuition in Decision Making and Judgement*,

¹³Daniel Kahneman & Gary A. Klein, "Conditions for Intuitive Expertise", *American Psychology*, Vol. 64, No. 6, 515-526, (2009), 524.

¹⁴Eric Dane dan Michael G. Pratt, "Exploring Intuition and Its Role in Managerial Decision Making", *Academy of Management Review*. Vol, 32, No. 1, 33-54, 2007.

requiring creative ideas.¹⁵ Similarly, Jean E. Pretz¹⁶ insists that intuition is divided into two types in processing: "inferential intuition" and "holistic intuition". Inferential intuition is an intuition that comes from an analytical process that has become automatized through practice, such as the intuition of an expert. Meanwhile, holistic intuition is an intuition that comes from a complex process of integrating various information to be used by experts or non-experts (novices). Based on his research, Pretz concludes that inferential intuition becomes accurate when the problem is considered less complex. In contrast, holistic intuition becomes accurate when the problem is considered highly complex due to fewer experiences or a significant number of variables. According to Martha Sinclair, this last type of intuition is called "creative intuition". This is when the mental tends to handle specific-domain of information and incorporate general experiences coming from expertise, general experiences, and cursory exposures, to produce something new¹⁷

Both intuitions (expertise and holistic) work on the level of mental (working memory), processing information under consciousness and charged with affection (as antecedent or as confirmatory feeling). However, another kind of intuition does not involve mental processing nor depends on sensation, feeling, or thought related to a specific-domain problem or situation. It is such a "gift" to receive prepackaged information from somewhere.¹⁸ According to Rollin McCraty and Maria Zayas,¹⁹ researchers from the Heart Math Research Institute, apart from learning, intuition can also come from a non-local domain (outside mental). They also explain that a human's (psychical) heart always communicates with the brain (informing) and can also make contact with the (spiritual) heart or inner power as the source of wisdom and guidance. Only when the rhythm of the (psychical) heart is coherent (through meditation) and stable (through emotional regulation) it will elevate human consciousness and be able to capture non-local information. This discourse approaches traditional perspectives, including Islam, that recognize the existence of this "direct knowledge" mediated by the (spiritual) heart. As conventional people say, "follow your heart or inner voice".

Islamic perspective, especially in the study of Sufism²⁰, distinguishes two modes of knowing that result in different types of knowledge: knowledge obtained through mental efforts or information processing; and knowledge that is either direct or present in the mind or without information processing. The latter type of knowledge comes from none other than the gift of Allah Almighty, embedding knowledge into the heart of His particular servants. In the perspective of Sufism, intuition is called the knowledge of *qalb* (the spiritual heart), a capacity or faculty that transcends ratio and goes beyond the boundaries of time and space. This has the potential to perceive the ultimate reality. This *qalb* is a locus for spiritual disclosure (*kashaf*) and inspiration (*ilham*), depending significantly on the quality of human spiritual growth. Such quality is determined by the level of closeness to Allah SWT (*qurb*), cleanliness (*'safa'*), and readiness (*isti'dad*).

Furthermore, Sufis assert that the experience of spiritual disclosure must be weighted by the Quran and the Sunnah (Prophet Muhammad's traditions) because intuition can come from lust or Satan, inviting ugliness and heresy. The intuition that comes from Allah and His angels invites truth and goodness. Various terms indicate the phenomenon of "direct knowledge", such as *khatir*, *firasah*, *'ayan*, *al hads*, *hikmah*,

¹⁵William Dugaan. *Strategic Intuition: The Creative Spark in Human Achievement*. (New York: Colombia Business School, 2007), 2.

¹⁶ Jean E. Pretz, "Intuition versus analysis: Strategy and Experience in Complex Everyday Problem Solving," *Memory and Cognition*, Vol. 36, No. 3, 554-566, 2008.

¹⁷ Martha Sinclair. *Handbook of Intuition Research*, 3.

¹⁸ Martha Sinclair. *Handbook of Intuition Research*, 6.

¹⁹ Rollin McCraty & Maria Zayas, "Intuitive Intelligence, Self-regulation and Lifting Consciousness", *Global Advances in Health and Medicine*, Vol. 3, No. 2, 2004, 57.

²⁰ A teaching in the Islamic world that emphasizes the inner/esoteric/ mystical dimension

fayd,' Ilm ladunni/ilhami, etc. The Quran also explains this phenomenon in *sura Al Kahf*, 18:65, stating:

"And they also met a servant among Our servants whom We have given mercy and whom We have taught him knowledge from our side"

The descriptions above show that intuition has many faces with each mechanism. Roberto Assogiali (1888-1974), an Italian psychiatrist, distinguishes spiritual (sourced from pure consciousness) and daily intuition (psychological).²¹ Likewise, Francis E. Vaughan, a transpersonal psychologist, divides intuition into five levels: spiritual, emotional, mental, physical and environmental.²² Eugen Sadler-Smith²³ divides intuition into four types: expert, creative, social, and moral intuition. Meanwhile, the spiritual one is taken out.

In this study, the author seeks to integrate theories regarding intuition, which adopts not only Islamic thoughts but also Western perspectives. This enables the author to construct another classification of intuition, which is spiritual intuition, based on the Islamic perspective. This spiritual intuition occupies the top of the hierarchy. Then, respective mechanisms are formulated.

Theoretical Study

The word "intuition" originally comes from the Latin "*in*" and "*tueri*", translated to English as "to see", "to contemplate", or "to consider" from within.²⁴ Osho, explains that the word intuition consists of "in" and "tuition" (teaching), which means teaching from within (self). Intuition is unlike rational thinking, which has arguments and requires processing. It simply "*leaps*" toward conclusions, like flashes through the mind.²⁵ In the religious tradition, intuition is a means of obtaining spiritual enlightenment. In classical philosophical discourse, intuition is considered a higher kind of human intellect. Some scholars equated intuition with "*nous*", which comes from the Greek "*vous*" or "*intellectus*" in Latin, "*mens*" (spirit) in Roman and "intelligence" in English". *Nous* is the highest mental faculty able to perceive "the real" and "the universal principle", which are self-evidence and undebatable.²⁶ *Nous* is different from "reason" even though both originate from the world of intellect. "Reason" functions in mathematical logic, while "*nous*" is the noetic vision of the principles in classical Greek philosophy.²⁷ In the Dictionary of Philosophy and Religion, Eastern and Western thoughts, intuition is associated with several concepts: (1) the innate ability of reason called A priori knowledge. For example, humans can know intuitively the color of yellow; $1 + 2 = 3$; good or bad ethical actions; or the existence of God. (2) Intuition is

²¹Roberto Assagioli, *Psychosynthesis: A Manual of Principles dan Techniques*, (New York: The Viking Press, 1956).

²²Francis E. Vaughan, *Awakening Intuition*, (Graden City, Ny: Anchor Books, 1979), 204.

²³Julie Gore and Eugene Sadler-Smith, *Unpacking Intuition: A Process and Outcome Framework*, (Publication Review of General Psychology, UK, 2011), 2.

²⁴Gerard P. Hodgkinson dkk, "Intuition: A Fundamental Bridging Construct in The Behavioural Sciences", *British Journal of Psychology*, Vol. 99, 2008, 1–27.

²⁵Osho, *Knowing Beyond Logic*, (New York: St. Martin's Grillin, 2001), 119.

²⁶In Julián Marías, *History of Philosophy, Translated from the Spanish by Stanley Appelbaum and Clarence C. Strowbridge*, (New York: Dover Publications, 1967), 77.

²⁷Julián Marías, *History of Philosophy...*, 77.

considered different from ratio because it can perceive the essence of reality. (3) Intuition is associated with mystical experiences.²⁸

That concept is different from the modern psychological perspective. It views intuition as the subconscious threshold of human cognition (memory intelligence), processing information through the holistic or matching style of patterns obtained from previous experiences and knowledge. This arises as an affective-charged judgment. Marta Sinclair concludes that intuition, in its broadest sense, is a "*direct knowledge*" or "*immediate apprehension*", indicating the absence of conscious information processing and not depending on sequences. Sinclair distinguishes the process (*intuiting*) and the outcome (*intuition*). Intuiting is the unconscious processing of information, while "intuition" is a consciously registered outcome.²⁹ The basic sense of the term intuition is defined in the dictionaries as ""*The faculty or the act of knowing directly, without the use of rational process*".³⁰ The following is a discussion of intuition from an Islamic perspective and contemporary psychology.

1. Intuition in Islamic Perspective.

The discussion about intuition as a capacity to perceive "immediate knowledge" can be traced to the realms of Islamic philosophy. Islamic philosophy consists of the rational school (*peripatetic*) and illumination or esoterism school (*'irfan/tasawuf*). Epistemologically, the school of rational philosophy emphasizes the ability of *'aql* (ratio-discursive) to produce knowledge through mental efforts in constructing the concepts that correspond to objects (outside the mental), usually called *'ilm husuli* (acquired knowledge). In this kind of knowledge, there is always a distance (*farq*) between the subject (the knower) and the object (the known). Here the errors can easily occur. The *'irfani* school (*tasawuf*) emphasizes the ability of *qalb* (a spiritual heart) to perceive knowledge without mental efforts. Thus, the duality here disappeared, and all (subject-object) are united. The latter knowledge is when human knows about themselves directly.

In terms of its certainty, knowledge of *'aql* (rational) acquires certainty through facts and logical arguments. It is called *'ilm al yaqin* (the lore of certainty). On the other hand, knowledge of *qalb* is more certain and involves inner witnessing (*syuhud*). This is called *'ayn Al yaqin* (certainty of seeing). Finally, the highest one is *haqqul yaqin* (certainty of truth) by consuming the truth.³¹

a. Intuition Concept in Islamic philosophy

The following approaches are used to understand intuition from an Islamic perspective comprehensively:

1) Rational Perspective

The classical Muslim philosophers emphasized the important role of "*aql al fa'al*" (active intellect)³² as the source of all universal knowledge or rational objects. Al Farabi (870-950) explained the concept of emanation (*al fayd*) regarding the knowledge of prophethood (revelation). *The active intellect* emanates from the

²⁸William L. Reese, *Dictionary of Philosophy and Religion: Eastern and Western Thought*, (New York: Humanity Book, 1999).

²⁹See Martha Sinclair & Neal M. Ashkanasy, "Misconception about Intuition," *Management Learning*, Vol. 36, 353-370, 2005, 379

³⁰Look at Sara Hawker, *Pocket Oxford & Thesaurus*. Second Edition, (New York: Oxford University Press, 2008), 385.

³¹Sayyed Husein Nasr. *The Garden of Truth: The vision and Promise of Sufisme, Islam's Mystical Tradition*. (New York: HarperCollins, 2007), 31.

³²Is an agent (angel) who delivered the words of Allah Almighty.

prophets directly to their imagination faculty (*quwwah al mutakhayyilah*)³³, either in a conscious or dream state. Then, the prophets articulated them into a human language to be conveyed to their people. Meanwhile, the active intellect emanates from the 'philosophers' minds through the intermediary of intellectual acquisition ('*aql mustafad*).³⁴ A Persian-born philosopher, scientist, and doctor, Abu' Ali al-Husayn bin' Abdullah bin Ibn Sina (980-1037) introduced the concept of *Al-al hads*. The term *al hads* means "fast in motion", which is the presence of meaning in the mind immediately and simultaneously like a flash of lightning.³⁵ According to Ibn Sina, in the syllogism, *al hads* is the reach of the middle-term (*al had al awsat*) or the reach of the conclusion after hitting the middle-term in an instant way (*daf'ah*), with or without a will.³⁶ Ibn Sina connects the concept of *al hads* with a talent capacity of mind ('*aql bil malakah*) when the mind already knows all *ma'qulat awwaliyyah* (primary rational objects) to lead to *ma'qulat thanawiyyah* (secondary rational objects).³⁷ According to Ibn Sina, some people do not face great difficulties connecting with the *active intellect*.

People can know something by themselves without consideration or a teacher. This knowledge is categorized as '*ilm al hadsi* (direct knowledge), which is different from empirical and rational knowledge. The prophets had this power since they were born as it is given by God and called a holy power (*quwwah al qudsiyyah*). In the perspective of modern philosophy, Abdul Rahman Badawi (1917-2002), a professor of Islamic philosophy from the University of Cairo, Egypt, prefers to use the term *Al-'ayan* than *al hads*. *Al-'ayan* is a direct perception of the nature or essence of reality.³⁸ Badawi then divides *al-'ayan* into five types:

- a). *Al-'ayan Al-hissi*, or sensory intuition. This includes the perception of color, sound, taste, and others.
- b). *Al-'ayan Al-tajribi* or empiric intuition. This intuition is obtained by constant practice. Ibn Farabi and Ibn Sina called this intuition *aqal mustafad*, or skill.
- c). *Al-'ayan Al-'aqli* is direct knowledge without rational proof of abstract mental meanings and cannot be tested. One of the examples is knowing that a number has no end.
- d). *Al-'ayan Al-tanabbu'i* is the intuition in the brilliant scientific findings that befell the mind of a scientist after doing long research.

³³This *mutakhayyilah* power is the perfection of the human intellect knowing from Active Intellect particular things about the present and future, or imitating them from sensory things, and also accepting the imitation of separate rational objects (*ma'qulat*) from matter and can see all the great existence that is divine.

³⁴The peak of the human reason's ability to grasp Rational objects or conceptual knowledge after doing continuous exercises. According to Al-Farabi, philosophers can connect with Active Intellect through the method of rational contemplation when their intellect moves from the level of potential reason to actual reason that is a mind that already knows all rational objects (*ma'qulat*). A human, at the same time, is able to think with those rational objects which is a function of rational power, then increases to sense acquisition. See the book of *Ara' Ahl Al Madinah Al Fadillah* (Bairut: Darul Masyriq, 1986).

³⁵Jamil Saliba. *Al-Mu'jam Al-Falsafi*, (Bairut: Dar Al Kitab Al-Lubnani, 1971), 452.

³⁶Saliba, *Al-Mu'jam Al-Falsafi*, 452.

³⁷Sulaiyman Dinya', *Al-Isyarat wa Al-Tanbihat Li Abi 'Ali Bin Sina*'. (Kairo: Dar Al Ma'arif, 1950), p. 390-393.

³⁸Abdu Al Rahman Badawi, *Mawsu'ah Al Falsafah. Juz'i*, (Bayrut: Al Mu'assasah Al 'Arabiyyah wa Al-Nushur, 1984), 457-458.

e). *Al-'ayan Al-metafisssiqi* or metaphysical intuition³⁹ is the ability to know everything from the mind, involving logical affections that can penetrate the heart of things. The intuition can understand the constant movements and dynamics of life.

Furthermore, Mehdi Ha'iri Yazdi (1992) argues that intuition tends to make external correspondent objects as references to the truth of its objectivity. This is not the same as the concept of *'ilm hudhuri*⁴⁰ in the perspective of Sufism, which is the knowledge of the heart (*qalb*).

2) Sufism Perspective

The study object for Sufis is the *qalb*. Ontologically, *qalb* is the center of the human self, which has two meanings: metaphysical/spiritual and biological. Metaphysical/ spiritual meaning is mentioned in the Quran 130 times. The biological meaning (the heart organ) is mentioned only two times. Certain verses in the Quran show that metaphysical *qalb* is a particular ability of the human soul that is different from *'aql*. As Allah says in the Quran, "*Indeed, there is a warning for everyone who has qalb*" (Q.S. Qaf [50]: 37).

Most Sufis interpret that what is meant by *qalb* in this verse is not *'aql* as scholars of tafsir interpret it. In this verse, *aql* means a power behind the limitation of *'aql*. *Qalb* is the center of the human soul (center-being) which is identified as a higher (*al a'la*) or deeper (*al bathin*) dimension. Apart from being a locus of faith, *qalb* has the potential to know Allah SWT (*ma'rifah*) and all the essence of things.

Qalb is often embedded with the meaning of "intellect". The Quran consistently links *qalb* with intellectual activity (*ta'aqqul*) and deep understanding (*tafaqquh*). Sayyed Hossein Nasr, a professor and Muslim intellectual from George Washington University, explains that "*ta'aqqul*" and "*tafaqquh*" are the projections of the capacity of *qalb*. So, knowledge of *qalb* is intuitive and intellectual knowledge. Moreover, in Arabic, *'aql* (intellect) is not limited to the capacity for rational analysis as it is understood in modern times. Likewise, *qalb* (heart) is not limited to sentiments or emotions.⁴¹ Therefore, as mentioned by Titus Burckhardt, *qalb* is the organ of supra-rational intuition, and has an analogical root with the word "*Qabil*" (receptive).⁴² This means the mode of knowing for Sufi is to receive the light of the divine (intellectual intuition). This means that someone is passive while preparing himself through spiritual discipline.

Qalb comes from the word "*taqallub*", which means fluctuation and dynamism. The fluctuations of *Qalb* occur because it is between the two fingers of Allah Almighty.⁴³ According to some scholars, there are various characteristics of *qalb*. *First*, *qalb* is constantly changing between negative and positive. *Second*, *qalb* fluctuates between the phenomenal and spiritual realms. *Third*, *qalb* receives the light of Allah (*tajalli*) and continuously changing. In a narration of the Prophet Muhammad, it is said that *qalb* is the throne of Allah SWT, where He resides.

³⁹A concept comes from the French philosopher Henri-Louis Bergson (1859–1941 AD). Intuition is a method of philosophy to achieve metaphysical knowledge, including understanding the process of "vital elan".

⁴⁰In Mehdi Ha'iri Yazdi, *Epistemology Iluminasionis dalam Filsafat Islam*, (Bandung: Mizan, 2003), 99.

⁴¹Sayyed Hosen Nasr, "Intellect & Intuition: Their Relationship from Islamic Perspective," in *Studies in Comparative Religion*, Vol.13, No. 1-2, (1979), 8.

⁴²Titus Burckhart. "*Introduction to Sufi Doktrin*". (World Wisdom: Canada, 2008), 112.

⁴³Prophet Muhammad PBUH said: "verily the human heart is between the fingers of Allah, He turns it as He pleases". Mentioned in Tabanah Badawi, *Ihya' Ulum Al Din Li Imam Al Ghazali*. Juz 'Al Thalith, (Indonesian: Maktabah Dar Al Ihya' Al Kutub Al 'Arabiyah, T.t), 11.

"Allah is in the hearts of his servants who are believers."⁴⁴ This is because the *qalb* has the capacity of *si'ah* (carrying capacity) for Allah's presence and His manifestations (*tajalli*). This is in accordance with the words of the Prophet Muhammad: "My heaven and my earth cannot cover me, but the heart of my faithful servant is soft."⁴⁵

James Winston Morris, a professor from the theology department of Boston College, explains that *qalb* has the capacity for God-awareness and inner receptivity to the light from Him.⁴⁶ What is meant by light is nothing but knowledge pinned directly by Allah SWT into the heart of His servant whom He wants. Here, knowledge is not obtained through learning and using analytical and empirical methods (the knowledge of scientists and philosophers), but rather through spiritual disclosure (*kashaf*). Muhammad bin Muhammad Al Thusi Al Ghazali (1058-1111), awarded the honorific title "Proof of Islam" (Hujjat al-Islām), stated that this knowledge sometimes comes as fast as lightning, stays long and then leaves.⁴⁷ This knowledge is a form of grace and blessings from Allah.⁴⁸ According to Saraf Al Din Dawud Al Qaysari (1260-1350), *kashaf*, literally meaning the raising of the veil (*hijab*) or spiritual obstacles, is a witness behind a *hijab*. Therefore, the metaphysic secrets (*qhaib*) and the essences are revealed both through witnessing (*shuhud*) or existence (*wujud*). There are two types of *kashaf*: *suri* and *ma'nawi*. *Kashaf Suri* is a witness to the nature of the inner senses, while *kashaf ma'nawi* is the arrival of the meanings in *qalb*.⁴⁹

Therefore, for Sufis, *qalb* is a means to the immaterial/spiritual realm that holds divine secrets hidden from the senses of human sensation in general. Even more, the reach of *qalb* is infinite because the divine realm (*hadirah ilahiyah*)⁵⁰ has no limits. Related to this, Imam Muhammad bin Hamid Al-Ghazali (1056-1111) similarized the *qalb* to a mirror; and *lauh al mahfudz*⁵¹ is also a mirror. If the two mirrors face each other, then the notes on *lauh al mahfudz* and those in the realm of *malakut* (kingdom of heaven) are reflected in the *qalb*. *Qalb* can witness forms/images, such as holy spirits, angels, heaven, hell, and *lauh mahfudz*, through imaginal power.

Apart from the capacity for spiritual knowledge, *qalb* also has primordial knowledge (*fithrah*) about the good and evil, which Allah inspires in every human

⁴⁴ Narrated from Ibn Umar, the Prophet Muhammad was asked by his friend, where is Allah? In the sky or on the earth? The Prophet then replied; Allah is in the hearts of his servants who are believers. Mentioned in Tabanah, *Ihya' Ulumuddin*,... 14.

⁴⁵ In a Hadith Qudsi Allah says: Which means: "My heaven and my earth cannot cover me, but the heart of my servant who believes and gentle". Mentioned in Tabanah, *Ihya' Ulum Al Din*..., 14.

⁴⁶ James Winston Morris, *The Reflective Heart: Discovery Spiritual Intelligence in Ibn 'Arabi's Meccan Illuminations*, (Canada: Fons Vitae, 2005), 85

⁴⁷ In Tabanah, *Ihya' Ulum Al Diin*..., 18.

⁴⁸ Which means: Whatever Allah bestows upon humans in the form of grace, no one can hold it back. (Surah Al Fatir [35]: 2).

⁴⁹ See in Zadah Al Amali *Sharah Fushus Al Hikam Dawud*..., 127.

⁵⁰ In the perspective of Ibn 'Arabi's Sufism, this realm consists of five hierarchies, the highest realm of *ahadiyyah* (nature of Allah's substance), followed by the realm of *wahidiyyah* (the realm of the names and attributes of Allah and the permanent entities' *ayan al thabitah*), the realm of *jabarut* (pen/qalam, first intellect/'*aql al awwal*, blue print/lauh al mahfudz), the realm of *malakut* (the realm of spirits and angels), then the lowest one is the *al mulk* nature (material nature). This can be found in Ayat Allah Hasan Hasan Zahadu Al Amali, *Sharah Fushus Al Hikam: Dawud Al Qaysari*, (Qum, Bustam Kitab Qum, 1382).

⁵¹ It is a record that is stored, written in it all the things that have been determined by Allah from the past and the future, until the day of the *qiyamat*.

soul.⁵² Unsurprisingly, the Prophet Muhammad (PBUH) recommended making *qalb* the primary reference in making decisions and determining attitudes.⁵³ The function of *qalb* here is known as *dhamir* (conscience).⁵⁴

a. The Senses of *Qalb*

Humans have physical and inner senses. In a state of sleep, when the physical senses stop their activities, the inner senses become active and is able to see images from sensorial objects in a different form, called the dream phenomenon. There are two types of dreams in the Quran: ordinary dreams (*adghathu ahlam*) and true dreams (*ru'ya sadiqah*). Ordinary dreams originate from mental images, while true dreams (*ru'ya sadiqah*) come from Allah Almighty and are only experienced by the prophets and saints. However, it is very possible that the senses of these people can penetrate physical reality when physical senses (branches) are united with inner senses (substance). Such experiences in sleep can also be experienced in a waking state. The following are the mental faculties mentioned above: the *first* is hearing power ('sama'). *Qalb* has the potential to listen to conversations (*khitab*) and inspiration (*khawatir*). The *second* is the sight (*basar*). The sight of the mind is called *basirah*. The Quran mentions the term *basirah* as follows: "even man is able to see himself, even though he puts forward the reasons" (Al-Qiyamah: 14-15). *Basirah* is the power of *qalb*, illuminated by holy light, The light emanates directly from the main light source. With this, one can see the ultimate truth, essence of all matters, and the description of everything from the outside.⁵⁵ The *third* is taste (*dzawq*). One cannot explain the sweetness of honey, think about it or prove it without tasting it. Likewise, with the enjoyment of faith, *qalb* also responds to the quality of actions. If someone does good, his *qalb* feels calm, and if he commits bad or sins, his *qalb* feels restless. The knowledge of Sufis is called *dzawq* (teste knowledge). Sufis states, "whoever has tasted a thing, then, knows it and whoever has not tasted a thing, then, does not know it".

b. Terminology of "Direct Knowledge"

Sufis have different terminologies for direct knowledge. Those are:

- (1) *Al-Warid* is something that happens to oneself and affects his or her psychophysiological condition and does not depend on human choices and efforts. Examples include surprise, joy, sadness, silence, calm, and fear. If *warid* comes from an angel, it is followed by cold and joy. On the other hand, if it comes from *Satan*, then fever, pain in the limbs, and confusion follow.
- (2) *Al Khathir*, according to the great Sufi from the city of Nisabura, 'Abul Qasim Al-Qushayri (986-1074), is something that whispers or inspires

⁵²Which means: For the sake of the soul and its perfection, (Allah) inspires that soul, ugliness and piety. (Surah Al Shams [91]: 7-8).

⁵³ Prophet Muhammad SAW said: O Wasibah, ask for fatwa on your heart (3x), because kindness is what makes your soul and heart calm and sin is what makes your heart waver and your chest shakes, even though asking people for fatwas and they give you fatwa". In Tim Mutiara, Handbook of Hadith *Arba'in an-Nawawi*. Prints I, (Yogyakarta: Media Mutiara, 2013), 19.

⁵⁴ (If Allah wants His servant to be good, then He makes his heart his advisor). Mentioned in Tabanah, *Ihya' Ulum Al Din ...*, 11.

⁵⁵ For explanation about this, please check further in Rafiq Al 'Ajam, *Mawsu' ah Mustalahat Al Tasawwuf Al Islami*, (Al Qahirah: Maktabah Lubnaniyah Nasyirun, 1999), 148.

qalb.⁵⁶ *Khathir* is more related to the order to do an action or leave it. There are four types of *khathir*. **First**, *Khathir Al-Rahmani* comes from Allah SWT in the form of a warning (*tanbih*). This *Khathir* is the path that comes earliest and is never wrong. **Second**, *Khathir Al-Malaki* or *ilham* originates from the whisper of angels, usually an encouragement to carry out duties and positive actions. **Third**, *Khathir Al-Nafsani* or *Hawajis* is self-talk. According to *hijjatul Islam*, Imam Al Ghazali (1058-1111), this type of *khathir* can be obtained from a new thought process or the process of remembering.⁵⁷ **Fourth**, *Khathir Al Syaitani* or *Waswas* originates from the whisper of Satan, who always encourages offense against Allah. Both Al-Qushayri and Al-Ghazali discussed in detail how to distinguish *khathir* from one another. **First**, the difference between *hawajis* and *waswas* is that *hawajis* orders something and is rejected. The *hawajis* will keep coming until it gets its goal. Whereas *waswas* (Satan's whisper) orders people to go astray. If they were opposed, then the devil will tease humans with another evil.⁵⁸ **Second**, there are differences between *khathir* that comes from an angel or Allah. If it is firm, then it is from Allah. Meanwhile, if it is confusing, it is from an angel because angels act as advisors. If *khathir* comes after great effort and obedience to Allah, it comes from an angel. However, if *khathir* relates to principles, then it comes from Allah. If the problem of *furu'* or branch (as opposed to the word *ushul* or the basis of Islamic laws) or deeds occurs, it is from angels. This is because angels cannot know human's inner matters. **Third**, if two *khathir* come from Allah SWT simultaneously, according to Imam Al Junayd Al-Baghdadi (835-910), the first *khathir* is the stronger one. This is because if the *kathir* stays, the human is required to think about it. The opinion of other Sufis says the second *khathir* is stronger because it gets more potent in the presence of the first *khathir*. Meanwhile, other Sufis say that both originate from Allah SWT, and there is no difference between them.

- (3) *Al Firasah* is more related to one's ability to know or judge another person's inner condition. The Quran mentions the word "*mutawassimin*".⁵⁹ "*Mutawassim*" is "*mutafarris*", or someone who catches signs. According to Al-Qushayri (986-107), *firasah* is *khathir* (inspiration or whisper) in the heart that denies something contrary to it. It becomes law (determination) in the heart taken by the word prey of wild animals (*farisah al 'saba'*)⁶⁰. Al Qushayri said that *firasah* is owned by someone who sees with the light of Allah. It is a flash of light that shines on a person's heart so that he can know hidden meanings. According to Al Sharqawi, *firasah* is different from conjecture, which can be wrong or right depending on the cleanliness of the heart and its injustice, but there are more mistakes and less truth.⁶¹ The emergence of *firasah* is valid for three reasons. Those are a) intelligence of mind, b) practice and knowledge of human typology. c) the emergence of signs and arguments (evidence) to *mutafarris* ⁶² because of their strong faith. The last type is *karamah* (privilege), which is in accordance with the

⁵⁶ Abd Karim bin Hawazin Al Qushayri, *Al Risalah Al Qushayriyyah* (Bayrut: Dar Al Kutub Al Ilmiyyah, 1971), 119.

⁵⁷ In Al 'Ajam, *Mawsu'ah Mustalahat Al Tasawuf Al Islami...*, 87.

⁵⁸ Al Qushayri, *Al Risalah Al Qushayriyyah*, 120.

⁵⁹ "Indeed, on that occasion there are signs for those who know the signs". (Surah Al Hijr [15]: 75).

⁶⁰ Al-Qushayri, *Risalah Al Qushayriyyah*, 266-268.

⁶¹ Al-Sharqawi, *Mu'jam Al Fad Al Sufiyyah*, 224.

⁶² Abi 'Abdillah Muhammad bin Abi Bakr bin Ayyub Ibn Qayyim, Al Jawziyyah, *Madarij Al Salikin*, (Bairut: Dar Al-Kitab Al-'Arabi, 1990), p. 448. In Al 'Ajam *Mawsu'ah Mustalahat Al Tasawwuf Al Islami*, 457.

words of the Prophet Muhammad: "Fear the believer's hunch. In fact, he sees with the Light of Allah".⁶³

- (4) *Al-Hikmah*, or wisdom, is the knowledge that is manifested in action (practice). A wise person is able to put things in their proper place. According to the great Sufi Al-Qashani (735-1335 AD), *al-hakim* (a wise person) is where his decisions are always right.⁶⁴ Thus, wisdom is an understanding that results in the accuracy of words, deeds, and wills (not speaking except with Allah, not doing except for Allah, and not wanting except what Allah wills).⁶⁵ In Sufism, wisdom is God-given, following the word of Allah:

"Allah bestows *Al-Hikmah* to whom He wills. And whoever is awarded *al-Hikmah*, he really has been awarded many gifts".
(Surah Al Baqarah [1]: 269).

The Quran tells about the Prophet Sulaiman, who was gifted with wisdom in the form of an understanding of legal stipulations in resolving land disputes.⁶⁶ The Quran also speaks about a pious servant who was awarded wisdom named Luqman Al-Hakim.⁶⁷ The story is related to the advice about *shirk*, gratitude, devotion to parents, the nature of Allah, who is omniscient in overseeing, performing prayers, doing good deeds, and prohibiting arrogance. According to Abu Talib Muhammad Al Makki (d. 998 AD), a great Sufi and scientist from Persia, the difference between wisdom and knowledge is that knowledge is obtained from learning from tongue to tongue. Meanwhile, wisdom is obtained with a hungry stomach, from the metaphysical world to the heart.⁶⁸

- (5) *Ilm ladunni* or *ilham* is a knowledge that penetrates human *qalb* without the process of learning (from other people) and logical analysis. Such knowledge is taught directly by Allah SWT. According to Imam Al Ghazali (1058-1111 AD), inspiration is different from revelation, which is a prophetic authority. Meanwhile, inspiration is a translation of revelation. Inspiration comes from the illumination of the universal soul (*al lauh mahfudz*) to the particular human soul by the will of Allah Almighty to lift the veil between the two.⁶⁹

Quoting Ibn Qayyim Al-Jawziyyah (1292-1350 AD), this is the pinnacle of knowledge without the need for *isharah* (signs). All other than Him, for example, pictures or signs disappearing in witnessing (*suhud*). Inspiration, to this degree, is obvious to a clean heart, and not mixed with the perceptions of reason and feeling. This is experienced when a person is in a mortal state (vanishing). Ibn 'Arabi called it *'ilm al asrar* (knowledge of secrets). This knowledge is categorized as knowledge outside of human habits in general (*khariqul adah*), and *karamah* for the lovers of Allah SWT. According to Al-Sharqawi, it is impossible for people such as Ibn 'Arabi and Imam Al-Ghazali, who have written great works that are useful for all time, to produce their own analytical thinking and will. Even Ibn 'Arabi admitted

⁶³ Quoted by Al Qushayri, *Risalah Al Qushayriyyah*, 267.

⁶⁴ Al 'Ajam, *Mausu'ah Mustalahat Al-Tasawwuf Al-Islami*, 354.

⁶⁵ Abd Qadir Ahmad 'Ata', *Ilm Al-Qulub li Abi Talib Al-Makki* (Cairo: Maktabah Al Qahirah, 2004), 52.

⁶⁶ "And we give to Solomon an understanding of the (correct) law, and to each of them we give wisdom and knowledge". (Surah Al Anbiya' [21]: 79).

⁶⁷ In a Hadith, the Prophet said: Lukman was not a prophet, but he was a servant who thought a lot and had good faith. He loves Allah and Allah loves him. Allah gave him wisdom.

⁶⁸ 'Ata', *Ilm Al-Qulub li Abi Talib Al-Makki*, 52

⁶⁹ Ibrahim Amin Muhammad, *Mujmu'ah Al-Rasail Al-Imam Al-Ghazali*, 248.

that the order of writing his work "*Futuh al Makkiyyah*" was directly dictated by Allah through the inspiration of angels.⁷⁰ On the other hand, Imam Al Ghazali pointed out the difference between *firasah* and *ilham*. *Firasah* depends on signs from Allah, showing the arousal of mental conditions. *Ilham* (inspiration) does not need a sign, but is a direct gift from Allah.⁷¹

c. Developing Intuition in Islam

The main requirement for the ability of *qalb* to acquire divine intuition is the light of faith because it is a departure that connects the servant to the Creator. Apart from the faith, *qalb* must also be purified. Prophet Muhammad called it '*makhmum al qalb*' (a fearful and holy heart)⁷². The capacity of *qalb* can be hindered by *hijab*. *Hijab* includes the *nafs* (ego) that contain various negative qualities and attachments to the world, also called *dzulumat* (darkness). Not to mention, the existence of a demon in a person's soul is the source of the barrier to the capacity of *qalb*.⁷³ It is not surprising, then, that the Quran often mentions the dark qualities of *qalb*, such as blindness (*ama*), pain (*marad*), hardness (*qaswah*), closeness (*rayn*), and dead (*mayit*).

The knowledge that comes directly from Allah is His prerogative right and gifts. If God is pleased, He shows His mercy in various forms, including answering prayers (*ijabah do'a*), providing protection (*inayah*), guidance (*hidayah*), love, serenity, and ease in all matters, and even *kashaf* (spiritual disclosure). However, a servant who has faith can perfect himself by having *taqwa*. For Sufis, *taqwa* is the fear of doing things that can distance oneself from Allah ('God's consciousness). *Taqwa* can be achieved by *zikirullah*. *Zikirullah* (remembering Allah), in one sense, is doing various forms of ritual or worship (both obligatory (*wajib*) and recommended (*sunnah*) worships). *Zikirullah*, in the Sufis sense, is an invocation of Allah's name. Sufis take a spiritual journey called *suluk*, aiming to awaken (potential) *qalb*. *Zikirullah* is to eliminate the heart from neglecting and forgetting Allah SWT by always presenting Allah in the heart.⁷⁴ In the Quran, there are many commands for doing *dhikr*.⁷⁵ 76

Ibn 'Athoillah (1250-1309), a master of the Sufi *Shadziliyyah* order from Egypt, said that *dhikr* has three functions that affect human psycho-spiritual development:

1. *Takhalli* eliminates worry, sorrow, and negative qualities (envy, anger, arrogance, *ujub*, stingy, love of the world and power, etc.).
2. *Tahalli* decorates *qalb* with good qualities (humility, honesty, *zuhud*, etc.), happiness, joy, serenity, and strength (mental & physical); brings and facilitates

⁷⁰ Quoted by Al-Sherqawi, *Mu'jam Al Al-Fad Al-Sufiyyah*, 53.

⁷¹ Muhammad, *Mujmu'ah Al-Rasail Al-Imam Al-Ghazali...*, 222.

⁷² There is no cheating, injustice, betrayal, envy and *hasad*. It is reported that the Prophet Muhammad was asked: "Who is the best among humans? So he answered "Every good-hearted believer". Some people ask again: "what is meant by kindness?" The Prophet replied: "Believers who are no longer pure in heart, there is no cheating, injustice, treason, envy and passion in it". Quoted in *Ihya' Ulum Al Din...*, 8.

⁷³ As in the words of the Prophet Muhammad saw: (if it weren't for the demons who occupy the hearts of Adam's descendants, then they (the children of Adam) have seen (Spiritual) things that are in the sky.

⁷⁴ Look at the Taj Al Din bin 'Ata'illah Al Iskandari. *Miftah Al Falah wa Misbah Al Arwah*, (Masr: Al Sa'adah bi Jiwar Muhafadzah, T, t).

⁷⁵ "O, you who believe, do *dhikr* (by mentioning the name) of Allah, as much as you can" (Al Ahzab [33]: 21).

⁷⁶ "And truly remembering Allah (prayer) is greater" (Al 'Ankabut [29]: 45).

rizqi; inspires truth and love; inherits muraqabah (seeing and seen by Allah), and makes people always want to return to Allah, and be close to Him.

3. *Tajalli* is when the *qalb* becomes clear, close (to Allah), and has *himmah* (strong will), then it is the will and grace of Allah who gives *isti'dad* (readiness) to receive His gifts.

Thus, a servant who performs the *Shari'a* orders is equipped with the knowledge, always observes his inner condition, and remembers Allah by practising *Sunnah* worships regularly. This is to gain Allah's love, so He always presents for His servants. Therefore, Sufis take a spiritual journey (*suluk*) through the guidance of *Murshid* (spiritual master), namely a journey to the inner realm. This is managed by making serious efforts (*mujahada*) of strict discipline (*riyadhah*), aimed to turn on the light of *qalb* and actualize the potential of *qalb* can be actualized.⁷⁷

2. Intuition in the Contemporary Psychology Paradigm

Psychology, as a modern scientific discipline, pays attention to intuition and understands it in various ways, depending on the schools of psychology. For example, in the perspective of behavioral psychology, intuition is associated with reflective responses resulting from the learning process that produces habituation through conditioning and strengthening *reward-punishment* or imitation.

A psychoanalytic perspective, whose leading figure is Sigmund Freud (1856-1939), rejects the phenomenon of intuition and religion. This perspective considers them to be illusions that cause *neurotic* behavior. In contrast, the analytical perspective of Carl Gustav Jung, who was a student of Sigmund Freud, considers intuition as a way of judgment and one of the fundamental psychological functions (besides sensation, feelings, and thinking) of a human's personality. Jung classified two human personalities as dominated by intuition. Intuition in the *introverted* type is subjective, originating from a person's inner world that is difficult to understand. This can be related to the "collective unconscious".⁷⁸ In the *extroverted* type, intuition is directed to the outside world that captures a vision and sees the possibilities by penetrating the object.

Meanwhile, in the humanistic psychology of Abraham Maslow (1908-1970M), intuition comes from the highest experience (*peak experience*) that healthy humans can achieve. The highest experience is a transpersonal experience where intuition originates from the highest level of human consciousness (*super consciousness*). It is also a source of spiritual energies, aspirations, beauty, love, and harmony.⁷⁹ Recently, intuition, in (modern) psychology, is more earth-friendly⁸⁰ because it is supported by many psychological clusters, especially from cognitive and social psychology. These two fields conclude that human behavior is controlled by two cognitive processes: conscious (rational) and unconscious (automatic). However, more than 95% of the human mind (mental activity) is beyond consciousness and difficult to achieve, and it is in the realm of intuition (Sadler-Smith and Shefly, 2004).⁸¹

The concept of intuition is often debated as a biological process of "*instinct*" and cognitive "*insight*". According to Eugene Sadler-Smith, *instinct* is an automatic reaction, in a relatively fixed way, to a stimulus in biologically innate or reflexive

⁷⁷(And whether the person who is dead then We make him alive and We give him a bright light, by which light he can walk in the midst of human society). (Surah Al-An'am [6]: 122).

⁷⁸ According to Carl Gustav Jung, it is the content in the human subconscious owned by every human being and called an "archetype", namely the form of ideas or images that are ancient and universal.

⁷⁹ Roberto Assagioli, *Psychosynthesis: A Collection of Basic Writings*, 6.

⁸⁰ Plessner Henning dkk, *Intuition in Decision Making and Judgement*, 4.

⁸¹ See Eugene Sadler-Smith & Erella Shefly, "The Intuitive Executive: Understanding and Applying Gut-Feel in Decision-Making," in *Academy Management Executive*, Vol.19, No.4, 2004, 78.

ways. Meanwhile, *insight* is finding solutions to a problem by looking at logical connections in a sudden way or the moment "*eureka*", often achieved in the incubation period (leaving the problem after the mind has stuck).⁸² However, many scientists argue that *insight* is obtained precisely by intuition that appears mentally in the form of *flashes*. Likewise, Osho said, when humans give in to the hard work of the mind (*reason*), new intuition can emerge.⁸³ According to Dane & Pratt, intuition and *guessing* have something in common only in terms of speed. However, guessing does not involve an element of affection. The associative process is even less convincing (*lack of feeling certitude*).⁸⁴ Psychological scientists describe intuition as "*to know without knowing how to know*". Even based on the findings of socio-cognitive neuroscience, intuition involves a complex interaction of cognitive, affective, and somatic aspects.⁸⁵ It can appear in the form of visual, auditory, emotional, and kinesthetic (*gut-feeling*). Therefore, conclusively, intuition has characteristics such as spontaneous or *involuntary* (accidental emergence), *immediacy* (without the involvement of rational procedures), filled with affection in the form of responses, or *a feeling of certainty* which often brings out *self-confidence*.

a. Intuition Theories in Psychology.

The expert's attention to intuition raises a variety of perspectives supported by various studies to date, including:

1) Cognitive Perspective

From this perspective, there are several theories in looking at intuition. These are *Dual-Processing System, Implicit Learning, Heuristic & Biases, Expertise, and Eureka*.

(a) Theory of *Dual-Processing System*

Roger W. Sperry (1913-1994), a neuroscientist, discovered the dichotomy of the type and function of the human brain (neocortex): the right side (spatial, conceptual, and hidden function and has the ability for visualization and creativity) and the left side (verbal, mathematical, analytical function and use sequential processing). This split-brain theory has inspired some psychologists, especially in cognitive and social psychology, who investigated the dual-process of thinking and its effect on higher cognition, such as judgment, problem-solving, and the learning process. Psychologists have different terminology referring to the two types of nervous system processes. Among them are Lieberman (2007), who call it system X (reflexive system) and system C (reflective system); Keith E. Stanovich and Richard F. West,⁸⁶ distinguishing between system 1 (intuitive) and system 2 (deliberative), adopted by Daniel Kahneman. Kahneman divides the system into *fast thinking* (System 1) dan *slow thinking* (system 2). According to Kahneman, intuitive thinking is system 1, which is most often used in everyday life, while the deliberative thinking function controls the output from system 1. Robin Hogarth uses the terms "tacit knowledge" and "deliberate", where intuition comes from tacit that gets the input both innately and related to physiological responses or through learning.⁸⁷

⁸² Eugene Sadler-Smith, *Inside Intuition*, (London: Routledge, 2008), 31.

⁸³ See in Osho, *Knowing beyond Logic*, 119.

⁸⁴ Dane & Pratt, "Exploring Intuition and Its....", 40.

⁸⁵ See in Gerard P. Hodgkinson, Janice Langan-Fox & Eugene Sadler-Smith, "Intuition: A Fundamental Bridging Construct in The Behavioural Sciences," *British Journal of Psychology*, Vol. 9, 2008.

⁸⁶ Keith E. Stanovich & Richard F. West, "Individual Differences in Reasoning Implications for the Rationality Debate?", *Behavioural and Brain Sciences*, Vol. 23, No. 5 645-726, 2000.

⁸⁷ Plesser et.al., *Intuition in Judgement and Decision Making*, 92.

(b) Theory of *Implicit Learning*

According to this theory, intuition is shaped by learning. Among the forms of learning in question are implicit learning and explicit learning. The concept of implicit learning (vs. explicit learning) can be explained by looking at how learning situations occur. These are situations where behavior occurs by the incident and naturally gives rise to implicit learning; and situations where behavior occurs intentionally and engenders explicit learning. According to Gerard P. Hodgkinson et al.,⁸⁸ intuition may be the end of the implicit learning products stored in the subconsciousness, obtained from forgotten and unconscious memories.⁸⁹ *Neuroscience* research conducted by Matthew D. Lieberman concludes that there is a correlation between *implicit learning* and social intuition, both of which take place in the part of the neural system, the Basal Ganglia. According to Lieberman, *implicit learning* is a cognitive substance that produces social intuitions (cognitive and action).⁹⁰ In *neuroscience*, the implicit learning process can intuitively generate decisions or judgments using pattern recognition devices. The brain assesses the suitability of a new problem or challenge pattern with a template stored in memory based on previous experiences.⁹¹

(c) Theory of *Heuristic & Biases*

This theory aligns intuition with a heuristic strategy. Daniel Kahneman and his colleague Amos Tversky (1937-1996 AD) developed a *heuristics* and *biases* program by conducting experiments in laboratory settings on methodologists and statisticians, including the author of statistics books. The project aimed to see whether intuition can be applied in statistics. Both found that participants had drawn wrong conclusions, made poor choices when relying on intuition, and failed to apply the rules they were most familiar with. Therefore, according to Kahneman, intuition is nothing but *heuristic* or *simplifying decision rules*, which process is quick without mental effort and little information but often causes biases (system errors).⁹²

(d) Theory of *Expertise*

This theory examines intuitive decision-making in a specific domain (mastering a particular field). This theory stems from Simon and Chase, two cognitive psychology scientists who once researched chess *grandmasters* to find out how good they are at making good moves.⁹³ Simon argues that the performance displayed by the *grandmasters* is a form of perceptual skill where complex patterns can be identified. Apart from having a number of patterns in memory, chess *grandmasters* also have information about the importance of these patterns (suggesting what is dangerous, what are attack and defense moves).⁹⁴ Unsurprisingly, Simon concludes that intuition is nothing but the recognition of patterns stored in long-term memory (*intuition as the recognition pattern stored in memory*).⁹⁵ According to Gary A. Klein, intuition builds a number of patterns that allow humans to quickly size situations, frame situations and know what to do.⁹⁶

⁸⁸ Gerard P. Hodgkinson, Janice Langan-Fox & Eugene Sadler-Smith, “*Intuition: A Fundamental Bridging Construct...*,” 1.

⁸⁹ Rollin McCraty & Maria Zayas, “Intuitive Intelligence, Self-regulation and Lifting Consciousness”, *Global Advances in Health and Medicine*, Vol. 3, No. 2, 2004, 57.

⁹⁰ Matthew D. Lieberman, “Intuition: A Social Cognitive Neuroscience Approach”, *Psychological Bulletin*, Vol.126, No.1, 2000, 109-137.

⁹¹ McCraty & Zayas, “*Intuitive Intelligence, Self-Regulation*,” 58.

⁹² Kahnemen, *Thinking Fast and Slow*, 7

⁹³ Daniel Kahneman, and Gary A. Klein, “Conditions for Intuitive Expertise”, *American Psychology*, Vol.64, No.6, 2009, 515-526

⁹⁴ Kahneman and Klein, “Conditions for Intuitive Expertise,” 515-526.

⁹⁵ Kahneman, and Klein, “Conditions for Intuitive Expertise”, 519.

⁹⁶ Brockman, *Thinking: The New Science...*, 207.

Thus, Klein concludes that intuition is constructed through repeated experiences that are unconsciously connected, forming a pattern through matching style and producing a skill or expertise by exploring the cues that guide that judgment and the conditions for acquiring intuition.⁹⁷

(e) Theory of *Eureka*

In addition, according to Sinclair, intuition can also come from the integration of broad experiences and cursory descriptions from the past but has present elements. Also, intuition is slow, has affective content, and involves the *eureka* experience. The word *eureka* comes from Ancient Greek, which means "I have found it!", shortened to "aha!". The intuition here is instrumental in solving problems, such as scientific discoveries, educational program development, business, military strategy, etc. Sinclair calls the intuition of this type *creative intuition*. Meanwhile, William Duggan calls it "*strategic intuition*," a mental mechanism that produces flashes of *insight*.⁹⁸ In other words, expert intuition only works in familiar situations, and strategic intuition works in a new or unfamiliar environment.

Furthermore, Duggan describes three phenomena of the emergence of insight (enlightenment), namely: (1) intuition, which usually appears in the form of a dream; (2) relaxation, in which relaxed physiology influences mental states that foster "off-line" problem solving; (3) attention defocused (stretch or leave the focus) that potentially produce new solutions.⁹⁹ Jean E. Pretz¹⁰⁰ conducted quantitative research on first-year and fourth-year students (juniors and seniors) from Illinois Wesleyan University. Pretz found a significant relationship between the level of experience as a student and the choice of problem-solving strategies in the campus environment. Pretz concluded that senior students used logical-analytical problem-solving strategies, while new students used holistic-creative problem-solving strategies.

(2) Perspective of Affect (feeling)

Marta Sinclair summarizes three views on the involvement of affection components in the intuition process¹⁰¹: (1) affect as an "antecedent" that triggers and strengthens the intuitive process. Generally, moderate positive feelings facilitate intuition, whereas negative moods block intuition. (2) The intuition is affection itself. (3) Affect is confirmation or the intuition that appears as a feeling of confirmation. All of that refers to the nature of intuition as an "*affectively charged judgement*". Therefore, intuitive judgments in this perspective occur due to the interaction between the unconscious recognition patterns initiated by somatic-marker activation. Likewise, the "social intuitionist" theory developed by Jonathan Haidt et al. explains that morality is not only limited to knowledge of justice and avoiding harm. Evolutionarily, a human's brain is prepared to easily develop a sensitivity to caution, reciprocity, loyalty, respect, and self-chastity. According to Hadith, moral values originate from the process of externalizing (from within) each individual, continued by rational justification, then become a moral standardized by social culture, stereotypes, etc. Then, the internalization process occurs (implanted from outside).

(3) Perspective of Transpersonal

Transpersonal psychology is the fourth school of mainstream psychology that focuses on human potential in an altered state of consciousness.¹⁰² This school of

⁹⁷ Kahneman and Klein, "Conditions for Intuitive Expertise", 519.

⁹⁸ Henning dkk, *Intuition in Decision Making and Judgement*, 79.

⁹⁹ Henning dkk, *Intuition in Decision Making and Judgement*, 80-83.

¹⁰⁰ Jean E. Pretz. Intuition versus analysis: Strategy and Experience in Complex Everyday Problem Solving. *Memory and Cognition*, Vol, 36, No. 3, 554-566, 2008.

¹⁰¹ Martha Sinclair, "Misconception about Intuition", *Psychological Inquiry*, Vol. 21, No. 4, 378-386, 2010, 380-381.

¹⁰² Read in Harris L. Friedman and Glenn Hartelius, *Handbook of Transpersonal Psychology*, (Chichester: Wiley Blackwell, 2013), 4.

thought was in line with the development of awareness among psychologists about the spiritual dimension and transcendental human experiences. This helps determine the development of human personality and consciousness to provide the concept of holistic human mental health. Transpersonal psychology does not emphasize specific-domain religious doctrines, although it adopts and applies concepts from various religious traditions (Buddhism, Jewish mysticism, and Sufism). This perspective emphasizes three levels of human consciousness; a) unconsciousness, b) waking consciousness, and c) supra consciousness. Intuition, in the transpersonal sense associated with spiritual enlightenment, can be accessed through intense meditation, coming from supra-consciousness or trans-state. This is beyond the boundaries of ego and the physical world. A study by Robert Drummond Mc Naughton found that executives who meditated for more than ten years influenced their intuitive decision-making ability.¹⁰³

b. Intuition Development in Western Concepts

According to Frances Vaughan, one cannot force intuition but can allow it to arise.¹⁰⁴ Roberto Assagioli reveals four aspects that make intuition repressed by some people: (1) they do not realize it, (2) it is considered less valuable (devaluation), (3) it is ignored, and (4) it has no connection with other psychological functions.¹⁰⁵ Therefore, the attitude that must be emphasized towards intuition is trust and openness to receive (receptive). Suppose someone looks at the perspective of cognitive psychology. In that case, the intuitive ability of experts is optimized through knowledge in a specific-domain field, duration of the experience (10-15 years), and practices using intuition in a "kind" or regulatory environment in accepting good feedback. In addition, intuitive abilities can be developed through the habit of using imagination, creative thinking, and setting aside time for incubation. In transpersonal psychology, practicing intuition is carried out through intensive meditation, involving intention, relaxation, silence, mindfulness, tune-on or turning on awareness (here & now) of all forms of subjective experience. These include sensations, feelings, images or ideas coming up during and outside meditation, even in dreams (Vaughan, 1979).

Theoretical Integration

These types of intuitions are akin to the reality of the human element itself or the level of consciousness, consisting of physical, psychological or mental, and spiritual levels. The psychological level includes affection and cognition, while the spirit is the heart in a metaphysical sense. Hence, intuition is not always spiritual and might come from the mental realm. Sometimes spiritual intuition comes in psychological forms (as a thought or a feeling) or marked by physical sensation (gut) simply as a media. According to Julie Gore and Eugene Sadler-Smith, intuition is often assumed to be a unitary construct; however, it is multi-faceted.¹⁰⁶ Therefore, intuition has different types with different mechanisms. The kinds of intuition can be classified into several levels. This division is made based on the integration of the two previous intuition theories, from the perspective of Islam and contemporary psychology, elaborated as follows.

¹⁰³ McNaughtan, *The Use of Meditation and intuition....*, iii.

¹⁰⁴ Francis E. Vaughan. *Awakening Intuition*, (New York: Anchor Books, 1979), 10

¹⁰⁵ Roberto Assagioli. *Psychosynthesis: A Manual of Principles dan Techniques*, (New York: The Viking Press, 1965), 217.

¹⁰⁶ Julie Gore and Eugene Sadler-Smith, *Unpacking Intuition: A Process and Outcome Framework*. (Publication Review of General Psychology in UK, 2011), 2.

1. Affection

Intuition at the emotional level appears in the form of feelings. According to Marta Sinclair, affection intuition is an associative style of emotional response to a stimulus similar to past experiences.¹⁰⁷ This type of intuition often involves the activation of the somatic markers (sensations in the body). Intuition at the level of affection is "social intuition" and "moral intuition". Social intuition is an emotional assessment or impression of the contents of a particular person's cognition (motive) by capturing verbal and non-verbal cues automatically, unconsciously, and associatively.¹⁰⁸ Vaughan states that intuition about other people involves a sensitivity to the "energy vibrations" of other people, causing feelings of like-dislike and draw-away.

Meanwhile, moral intuition is an evaluation or judgment as a response to ethical dilemmas regarding self and social conditions, followed by rationalization, which is relatively undeniable.¹⁰⁹ Moral intuition also processes automatically, effortless, and unconsciously. Moral intuition uses a matching process with a number of values obtained from the internalization process of the environment (religious teachings, family, social standards, formal education, etc.).

2. Cognition

Intuition at this level appears in the form of a picture or visual but still involves an element of affection. There are expertise intuition and creative (holistic) intuition. Expertise intuition is an automatic, fast, and associative understanding (matching style of patterns) of a familiar situation obtained from intensive learning and practice in a specific domain (certain field). Second, creative intuition is flashes or ideas (intuitive insights) that arise in the mind spontaneously, effortlessly, and sometimes come fastly or slowly. This intuition comes from integrating various information based on expertise (explicit), general experiences (implicit), and cursory exposures from the past to produce something new or a creation.¹¹⁰

3. *Qalb* (Spiritual Heart)

Heart-based intuition always involves religious rituals. Spiritual/heart intuition is an inner knowledge that does not come from the accumulation of past experiences. Thus, there is no mental processing involved. This intuition is God's prerogative right, usually difficult to articulate for those who experience it, as it is personal. This spiritual intuition appears in a person either in the form of existence (presence of meaning or understanding), witnessing, or auditory. The author shares two types of spiritual intuition: a) spiritual intuition based on the request for something specific from Allah Almighty by carrying out certain deeds (*sunnah*), such as *istikharah*, prayers, etc. b) spiritual intuition based on pure intention to get closer to Him by performing rituals. This kind of intuition is a form of *kashaf*, which can happen at any time to whom Allah loves because of the clearness of their hearts. This state is obtained through strict *riyadhah* (spiritual discipline). With such practices, ones often know divine secrets or are able to predict matters (the condition of other people, events in nature or society) outside the humans' ability in general (*Khariqul 'Adah*), or called *karamah*. Imam Al-Ghazali states that a sincere heart is like a mirror that is ready to be reflected into the essence of everything.¹¹¹

¹⁰⁷ Sinclair, *Handbook of Intuition Research*, 8.

¹⁰⁸ Gore and Sadler-Smith, *Unpacking Intuition: A Process and Outcome Framework*, 31.

¹⁰⁹ Gore and Sadler-Smith, *Unpacking Intuition: A Process and Outcome Framework*, 23

¹¹⁰ Martha Sinclair, *Handbook of Intuition Research*, 8.

¹¹¹ Quoted by Hasan Al-Sharqawi, *Mu'jam Al-Alfaz Al-Sufiyyah...*, h. 51.

Conclusion

From the above explanation, intuition can be substantially identified from two perspectives. First, the source of intuition in an Islamic perspective is the spiritual realm. Second, intuition in contemporary psychology recognizes the spiritual sources and life experiences (empirical) stored in the memory. Although both views recognize spiritual sources, the concept of spirituality in transpersonal psychology is not based on certain religious frameworks but adopts various religious teachings electively. Spirituality in Islam (*tasawuf*) is guided by the Quran, Sunnah and Muslim scholars' opinions. Therefore, there is a relatively detailed explanation of the hierarchy of the spiritual realm (metaphysics) and the characteristics of "direct knowledge" that comes from God, angels, egos, and the tricks of Satan or the Jinn. Likewise, the concept of dreams in Islam distinguishes between true and unbelievable dreams. Therefore, the Sufis assert that *kashaf* cannot be justified if it contradicts Islamic principles.

In addition, transpersonal psychology books use meditation practice as a way to activate intuition. Meditation aims to train concentration by focusing the mind on a particular object or breath or even objectless (no object). This method seeks to train the mind to be always in a state of total awareness to observe what is in oneself (thought, emotion, etc.) or the situation. Meanwhile, meditation in Sufism (Islam) emphasized intention and attention only on Allah SWT under the guidance of a *murshid* who masters the principles and the methods of Sufism. Intuition (*kashaf*) is not the goal of the spiritual journey, and it depends on 'Allah's Grace and blessings. Therefore, as this study uses a psychological approach to enrich the theories in Islamic psychology, a theoretical integration of Islamic science and western psychology is necessary.

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