

Students' Creative Thinking Skills Based on Metaphysics

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Abstract

This study aims to analyze the creative thinking skills of students based on Spiritual metaphysics in order to determine the factors that influence the student's creative thinking skills based on Spiritual Metaphysics. The research method is applied qualitatively with a case study method. The research sample is students of Philosophy Science Study Program totaling 20 students. This research was conducted on odd semester Philosophy Study Program students in the 2022/2023 academic year. Data collection techniques using questionnaires and interviews with students. Data analysis techniques by reducing data, presenting data, and drawing conclusions. The results of the analysis were carried out to test the validity of the research data with data triangulation. The results showed a variation in the creative thinking skills of Philosophy students with a low category of 45%, medium 30% and high 25%. The conclusion of the research shows that the factors that influence creative thinking skills are intelligence, knowledge, mindset, personality, motivation, and environment. The implication of the research is that it can determine the appropriate Metaphysics learning model to improve the creative thinking competence of Philosophy students.

Keywords

Creative Thinking Skills; Metaphysical; Spiritual



I. Introduction

Based on the long history of metaphysics, it seems that metaphysics is only concerned with the placement of Aristotle's thoughts. Thus, the origin of metaphysics is considered simple, namely that metaphysics was placed after physics. In order to understand the role of metaphysics, it is necessary also to understand the role of philosophy in general (Bagus, 1991). Also, the latest development in metaphysics initiated by the professor of Pembangunan Pancabudi University has now developed to the highest and most scientific level, to the point of exploring areas that had not been touched upon for centuries before. And with his exact metaphysical ideas, the professor of physics and chemistry and also a professor of Sufism and Sufism, (a Saidi Sheikh who is truly an expert in theory and practice) delivered his argument that "belief in God is no longer just belief, but belief has changed form to become scientific in the highest dimensions" (Yahya, 2021). With these brilliant arguments and ideas, metaphysics now appears as a discipline that can be put forward as a shield for the human soul in opening the veil of self-secrets. So that by knowing themselves, humans find it easier to interpret the language of the Qur'an with an approach to its true meaning.

Several opinions from various scientific disciplines regarding metaphysics, so that in this book, readers will be led to convey all the broadest possible discussions, but the hope of the discussion of metaphysics in this writing is focused on learning objectives that can overcome life's problems and direct how to find a true metaphysical life. and directed which can be useful for many human beings. Because all human goals in religious life are togetherness with God, and approaching God must be consistent with the height of personal dignity (Syarif, 1991). So that humans can produce personal attitude output which is called good character in the sight of God and in the side of humans and all creatures.

The discussion of metaphysics has actually existed since before Christ. The name metaphysics is not from Aristotle himself, but rather a term given by Andronikos of

Rhodes (Rodi), who compiled Aristotle's works in such a way about the first philosophy, regarding metaphysics which is placed after physics. So metaphysics is a word that is coincidentally placed after physics. The word "meta" for the Greeks means "after or behind".

The word metaphysics is used to express the content of views on, "things behind physical phenomena". When Andronikos of Rhodes compiled the works of Aristotle, Andronikos found 14 (fourteen) unnamed books after all the works on physics were compiled. He called these fourteen books by the name of "the books that came after physics" (ta meta ta physica). In these books, Andronikos found discussions about reality, quality, perfection, that which exists, which is not found in the physical world, but transcends the physical world (Bagus, 1991).

In a book published in 1951, the French scholar P. Moraux proved that the word metaphysics was in common use among the Aristotelians, long before Andronikos. And it is clear that the name did not originate from Andronikos. Moraux denied that metaphysics had been used by Ariston of Keos who became the head of the Aristotelian school in 226 BC.

Another scholar, H. Reiner, estimates that the name metaphysics, also known as ontology, has appeared since the first generation of Aristotle.

The great philosopher Aristotle himself used several names to indicate the name of metaphysics. However, the difficulty is that these names are not always explained by Aristotle. It can be stated whether Aristotle meant the same thing by using different names. Some say that Aristotle himself was inconsistent with the explanations of this science, because many names were used by Aristotle without further explanation (Katsoff, 1995).

Creative thinking is one of the skills that is very much needed by students to solve problems, both in the form of problems in learning or everyday problems. Skills cannot be owned just like that, but must go through efforts to hone abilities so that these abilities become skills. Creative thinking can be developed through classroom learning. Including in learning Metaphysics learning media.

Metaphysics Learning is one of the compulsory courses at UNPAB University for all students in each Study Program. Learning usually begins with the delivery of theories related to learning media and its development process. Students must develop a learning media as a result of this course. Learning conditions have been designed to actively involve students. However, some students are still less involved and do not use their thinking skills optimally. This can happen because student motivation is still lacking. Learning motivation is important because it can foster passion, feel happy and enthusiastic about learning. Motivation can be seen from student involvement in classroom activities such as stimulation to do something in an effort to achieve learning goals.

II. Literature of Review

Metaphysical learning can be used as a method that can improve students' spirituality and raise students' motivation, achievement, and engagement. Metaphysics is the use of elements of spiritual thought into a context that is not just an understanding of reason but also raises inner understanding. For example, for those who want to improve their spiritual abilities from this metaphysical learning, students can take the practice of following iktikaf.

Itikaf Worship according to language, it means to remain silent and remain in something. Meanwhile, the meaning of iktikaf according to the terms among the ulama has differences. According to Hanafi scholars, iktikaf means remaining silent in the mosque which is usually used for congregational prayers, and according to Shafi'i scholars, iktikaf means remaining silent in the mosque by carrying out certain deeds with the intention of Allah. The Tarjih and Tajdid Council in the Ramadhan Guidance book explains that Iktikaf is the activity of remaining silent in the mosque for a certain period of time by carrying out certain acts of worship in the hope of improving creative thinking.

Why is Iktikaf highly recommended? Because there are several advantages when running it. Starting from increasing rewards to getting the night of a thousand months or lailatulqadar. The priority of carrying out iktikaf in the last 10 days of Ramadan. However, iktikaf is also carried out in each tarekat group which holds a meeting according to the direction of its leader.

From Aisyah ra:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشَرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ

Meaning: "That the Prophet SAW performed i'tikaf on the last tenth day of the month of Ramadan, (he did it) from the time he arrived in Medina until he died, then his wives performed i'tikaf after he died" (Hadis Sahih Riwayat al-Bukhari No:2026 dan Muslim No:1172).

2.1 Time for performing I'tikaf

I'tikaf is highly recommended to be carried out at any time in the month of Ramadan. Among the scholars there are differences regarding the time for carrying out i'tikaf, whether it is carried out for a day and a night (24 hours) or can be carried out over a period of time. Al-Hanafiyah is of the opinion that i'tikaf can be carried out for a short period of time but the duration is not specified, whereas according to al-Malikiyah i'tikaf is carried out for a minimum of one night and one day.

By paying attention to the above opinion, it can be concluded that i'tikaf can be carried out for a certain period of time, for example for 1 hour, 2 hours, 3 hours and so on, and can also be carried out for a day and night (24 hours).

The obligatory i'tikaf is timed according to what is vowed and stated, whereas the sunnah i'tikaf has no time limit.

قَالَ : كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ ؟ قَالَ : فَأَوْفِ بِنَذْرِكَ عَنْ ابْنِ عُمَرَ ، أَنَّ عُمَرَ سَأَلَ النَّبِيَّ

From Ibn 'Umar, that 'Umar bin Khoththob, asked the Prophet sallallaahu 'alaihi wa sallam, "O RosulAllah. I once made a vow during the time of Jahiliyyah to perform I'tikaf one night at the Harom Mosque," he said, "Fulfill your vow" (Hadis Sahih Riwayat al-Bukhari No: 2032 dan Muslim No: 1656)

2.2 Place of I'tikaf

In the Qur'an, surah al-Baqarah verse 187 it is explained that i'tikaf is carried out in a mosque. Among scholars there are differences of opinion about the mosque that can be used to carry out i'tikaf, whether it is a jami' mosque or another mosque. Some argue that the mosque that can be used to carry out i'tikaf is a mosque that has a special imam and muezzin, whether the mosque is used to carry out the five daily prayers or not. This is as held by al-Hanafiyah (Hanafi scholars). While other opinions say that i'tikaf can only be

carried out in a mosque that is usually used to carry out congregational prayers. This opinion is held by al-Hanabilah (Hambali scholars) (Departemen Agama RI). According to the scholars, mosques that can be used to carry out i'tikaf are highly preferred in jami mosques (mosques which are usually used to carry out Friday prayers), but there is no reason why i'tikaf is carried out in ordinary mosques.

2.3 Conditions of I'tikaf

For i'tikaf to be valid, several conditions are required, namely;

- a. The person who performs i'tikaf is Muslim
- b. The person who perform i'tikaf are mature, both male and female.
- c. I'tikaf is carried out in mosques, both jami' mosques and regular mosques
- d. The person who will carry out i'tikaf must have the intention of i'tikaf
- e. The person who perform I'tikaf are not required to fast. This means that people who are not fasting can perform i'tikaf

2.4 Things that need attention for people who are doing i'tikaf

The scholars agree that people who perform i'tikaf must remain in the mosque and not leave the mosque. However, mu'takif (people who perform i'tikaf) may leave the mosque for several justified reasons, namely;

- a. Because of 'udzrin syar'iyyin (sharia reasons), such as performing Friday prayers
- b. Because hajjah thabi'iyyah (human necessities) are both instinctive and non-instinctive, such as defecating, urinating, bathing in the janabah and others.
- c. Because of something very urgent, such as when a mosque building collapses and so on.

2.5 Practices that can be carried out during I'tikaf

By paying attention to several verses and hadiths of the Prophet SAW, there are several practices (worship) that can be carried out by people who carry out i'tikaf, namely:

- a. Carrying out circumcised prayers, such as tahiyyatul mosque prayers, Lail prayers and others
- b. Thematic Quran and tadarus Quran
- c. Remembering and praying
- d. Reading the rules about hadab

By paying attention to the above explanation, what Mr. Hamka Ma'ruf Kastolani asked, such as the mosque lights must be dimmed in order to remain focused during i'tikaf, is not something that must be done during i'tikaf because there is no specific evidence that explains this.

Collaborative metaphysical learning followed by deepening itikaf can improve students' learning habits and improve their ability to solve complex problems without guidance. Learning actually does not only provide knowledge for students, but also various other aspects of life, one of which is thinking skills. One of the thinking skills that is very important for students to have is creative thinking skills. Creative thinking skills are the ability to see various possible solutions to solving a problem. According to Ibn Atailah in the maqam sabbath, a Sufi will always try to stay away from something that is not liked by Allah SWT (Syarifuddin, 2022). So by avoiding what Allah dislikes, Allah loves him and his spiritual abilities increase. Creative thinking skills are one of the most important spiritual thinking skills in this millennial century education. Creativity is important for students because it allows them to engage in different thoughts subjectively.

Students can develop skills that will carry into adulthood, changing future generations by providing more room for discovery and growth. In the study that has been presented, researchers use this metaphysical learning method in improving students' spirituality to gain students' creativity in learning. This metaphysical learning media is one that has been tested by Prof. Kadirun Yahya. Prof. Kadirun Yahya's desire to make Metaphysics relevant to the context to be taught in higher education, gamification can be considered a potential solution to encourage student involvement through learning activities that are more interesting and easier for students to follow. The purpose of this study is to analyze students' creative thinking skills based on gender in the application of gamification. Gender is a concern for researchers because gender studies in chemistry learning are not as many as other fields of science. In fact, this is very important for improving the learning process in the future, related to how educators treat students, both male and female, to obtain the same knowledge and skills.

III. Research Methods

The Study of students' creative thinking skills based on metaphysics is a descriptive study with a quantitative approach. Metaphysics is always used to express the contents of views about things behind physical symptoms (Syarifuddin, 2019). The research subjects were 20 students consisting of 15 male students and 5 female students. Not all female students were used as samples because they were adjusted to the number of male students. This was done to avoid significant differences in terms of numbers. The abilities of male and female students were the same based on previous lecture data. The sample was students taking the chemistry learning media development course. Each student was tasked with creating one learning media for two months. The stages in creating the learning media were needs analysis, chemical concept analysis, design, creation, and evaluation. The research instrument consisted of an observation sheet used to collect data on creative thinking skills during the five stages of creating learning media. Creative thinking skills were measured using four indicators, namely fluency, flexibility, originality, and elaboration. The data were then analyzed based on the percentage of observation and interview results. Data on the abilities of male and female students were then compared using the average difference test and descriptively.

IV. Results and Discussion

4.1 Research Result

The spiritual world of Metaphysics is used for many things such as, healing diseases medically and non-medically, increasing human spiritual abilities and helping humans overcome various life problems. There are many more understandings that we get in various books and media, so it is important to know what kind of metaphysics is good for us to learn.

The scientific discipline discusses metaphysics with two classifications, namely:

The discipline of general metaphysics is metaphysics that discusses what exists as what exists, meaning the general principles that organize reality. While special metaphysics discusses the application of general principles to specific fields: theology, cosmology and psychology. General metaphysics studies reality as far as it can be absorbed through the senses, in other words metaphysics is an attempt to overcome the physical world (Bagus, 1991). Meanwhile, metaphysics specifically studies realities that

cannot be absorbed by the senses, whether it is divine reality (theology), the universe as a whole (cosmology) or the soul (psychology).

Generally, in your philosophical studies, metaphysics is always placed in the main chapters and used as the basis for a thought. Even for classical philosophers, philosophy is identical to metaphysics. In Islamic philosophy in particular, the study of metaphysics is always identified with the study of God (philosophy of divinity). Even various epistemological structures that were initiated were solely for one thing; knowing about the essence of the Being. Indeed, the trend of thought at that time demanded that the Being must absolutely be understood rationally.

In its historical development, metaphysics has drawn much criticism from Muslim thinkers themselves. Al-Ghazali, for example, once argued that God cannot be understood by reason per se but must be understood by the heart (al-qalb). Then al-Ghazali preferred the path of Sufism rather than philosophy which he considered incapable of penetrating the true realm of metaphysics.

But unfortunately, al-Ghazali's criticism of philosophy was too harsh, resulting in the development of philosophy in the Islamic world then withering. The freedom of thought of Muslims declined and was replaced by the model of imitation of the scholars (Abdullah, 2004).

But several centuries later metaphysics was able to contribute to the philosophy of the Islamic world. With the book written by Prof. Dr. Kadirun Yahya which is very famous "Selected Chapters of Metaphysics. He and a number of other Islamic thinkers tried to break through the stagnation that lulled the Islamic world. "In order for Muslims to rise, the reconstruction of thought must be attempted, so that Islam can become a part that is accepted scientifically by the world.

As previous philosophers, he based his philosophy on the concept of metaphysics. Metaphysics for him is a kind of methodology that opens up space for adjustment to change in order to create thoughts that are in accordance with the spirit of the times. Where we can see with the rise of the spirit of the soul that he initiated until students are interested in studying it until now.

According to Aristotle's manuscript, metaphysics is broader and deeper than physics, directly related to everyday life. Therefore, it is impossible for metaphysical problems to be discussed only through philosophical methods, as is done in universities and scientists around the world. The history of metaphysics systematically cannot be separated from the history of naming human knowledge with metaphysics carried out by thinkers, philosophers, and metaphysicians. Scientists place the discussion of metaphysics after the discussion of physics. Since then, people think that that is the origin of the name metaphysics.

4.2 Discussion

The basic metaphysical material applied in this learning includes the order of learning discussions, presentations given to each student, rankings, challenges at each level, awards, assessments and recognition from other students. The mechanism for applying presentations to students in learning includes: positioning each student as the one presenting their paper, then all students present from the 20 students ask questions and there are 3 people assigned as assessors. The stage of making learning media is the initial level that is discussed and made by each student, if students can complete the challenge at the beginning according to the time given, then based on the speed of completion the student already has a value as a point with the highest points.

Then it was announced to all students that the fastest to finish was the winner who got the highest points. Then as the winner the student got a prize.

The time needed to complete the metaphysical paper was given 1 week. During the process, observations were made on students' creative thinking skills. The average skill of male students was 70 while the skill of female students was 65.

From these values, it can be concluded that the values are normal and homogeneous. Based on the hypothesis test, it is known that creative thinking skills between male and female are not the same. When assessing brain activity patterns in male versus female when involved in completing a task, it was found that both sexes involved different brain areas in the left brain. This is in accordance with several words of God that men's brains are more strongly involved in the thinking process compared to female.

In general, the creative thinking skills of male students are better and more detailed, compared to the thinking skills of female students. At every level of the game or stage of making learning media, male students are always the winners. This finding is in contrast to the results of research in general, in metaphysics learning, female students have higher creative thinking skills than male students. Different research results are shown in this learning, gender does not affect students' creative thinking skills.

In mathematics learning, there is no difference in the increase in students' creative thinking abilities in terms of gender (male, female) for both students taught with problem-solving learning and students taught with conventional learning.

The creative thinking skills of male and female students are analyzed in more detail based on the results of the lecturer's views on the overall student grades, namely the smoothness of the ongoing presentation (fluency) showing the student's ability to generate many ideas in creating learning media. Students must think about what kind of learning media is appropriate to the needs and chemical concepts that they have previously analyzed. At the design stage, male students on average proposed five types of learning media, while female students on average.

The second indicator is flexibility, which shows the students' ability to produce various ideas. When making a draft of a paper into an interesting discussion media to be presented, students must propose it to the lecturer. If a male student proposes five types of learning media, then the five proposals are different from each other, such as snakes and ladders, puzzle blocks, quiz envelopes, chemical clocks, and monopoly structures. In contrast to female students, among the proposals for learning media, they have almost the same type.

For example, media whose usage principles are Thematic, verses of the Quran, and its Surah. The three types of proposals have one thing in common, namely the use of the Holy Book. When asked why they proposed almost the same media, female students said they did not think about other types of media because according to them, even though the type of media is the same as the Quran, the principles of thought are different. Indeed, what female students said was not wrong, but it was less varied when compared to the proposals of male students. In learning metaphysics because the Quran is the words of the apostle that can be described exactly, and at the same time metaphysics can show how to implement the technical aspects (Yahya, 2021). Students find their methods to achieve brilliant results and generally male students can find different answer patterns (flexibility) better than female students.

The third indicator is originality which is seen from the ability of students to produce new ideas. The ability of male and female students shows the same ability in this indicator. The ideas presented are the development and adaptation of existing learning media. Although with the learning system increasing creative thinking with spiritual metaphysics is still something that is rarely done, this is worthy of encouraging the ability to produce new ideas.

Elaboration is the fourth indicator seen from students' ability to develop or add ideas to produce more detailed learning media. The ability of female students in this case is higher than male students. When students are asked to explain in more detail about the proposed learning media design, female students can explain the details well. The results of research in learning to increase spiritual creativity in other physics subjects are that male and female students meet three indicators of creative thinking, namely fluency, flexibility, and originality indicators, but do not meet the elaboration indicator.

V. Conclusion

That the analysis of the research results can be concluded that the application of metaphysics in learning can affect the creative thinking skills of male students higher than female students. In general, male students show the ability to produce many ideas (fluency) and the ability to produce varied ideas (flexibility) higher than the ability of female students. The ability of female students to produce new ideas is no different from the ability of male students. Female students have the ability to develop or add ideas so that detailed or detailed ideas are produced (elaboration) higher than the ability of male students. Among all indicators of creative thinking skills, the originality indicator gets the lowest score.

The ability of students to generate new ideas in making papers as learning media is very low, which is indicated by the originality indicator getting the lowest score. Therefore, it is necessary to apply other learning methods such as itikaf which can improve the creative abilities of these students.

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