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Review

Talqiyyan Fikriyyan: An Implementation of Rational Methods in Building Students' Critical Thinking

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ABSTRACT

Critical thinking is a requirement in modern life, especially in the Islamic environment. Islam has ordered humans to think critically to reach the truth. Besides, studies on critical thinking are still being developed in various aspects. In its implementation, mastering critical thinking may face many challenges. This study aims to analyze the problems in building critical thinking and obtain the proper method to teach this skill to students. The data is collected through a literature review related to the study topic. From the review, this study highlights how rational methods can be used fundamentally for all thinking activities, and this method is acquired through the Talqiyyan Fikriyyan concept. In addition, the concept of critical thinking in Islam is a command from Allah Ta'ala (the most glorified, the highest). Also, implementing rational methods in learning builds students' critical thinking skills. Thus, this study suggests that the Talqiyyan Fikriyyan method can be essential for all subjects in increasing students' critical thinking skills.

1. INTRODUCTION

Human civilization originates from the individuals' thoughts. Moreover, thoughts born from the thinking process become the most important wealth in a civilization (H. Abdurrahman, 2019). Besides, scientific and engineering discoveries in industry are present because of human thinking ability. On the other hand, civilization is currently taking place in the rapid progress of science and technology and the complexity of life's problems. In fact, the flood of information, rapid changes, and rapid internet technology require people to have critical thinking skills (Nurfazri et al., 2024).

Critical thinking is a cognitive ability in the form of high-level thinking, which includes interpretation, analysis, evaluation, inference, explanation, and self-regulation (Facione, 1990). Critical thinking is also defined as using cognitive skills or strategies that increase the likelihood of desired outcomes (Halpern, 1998). In addition, critical thinking also describes other skills, such as communication and information skills and the ability to examine, analyze, interpret, and

evaluate evidence (Zubaidah, 2016). Besides, critical thinking is a skill that can help people survive in this era of vast information (Alfia et al., 2020; Maslakhatin, 2016).

In education, critical thinking skills are fundamental to learning in the 21st century (Tumanggor, 2021). Critical thinking skills in students include the ability to access, analyze, and synthesize information that is taught and must be mastered by students (Redecker et al., 2011). According to Demiral in Tumanggor (2021), critical thinking makes students think openly to find the root of the problem correctly, relate it to information to produce conclusions, and find solutions to problems. Hence, students' critical thinking skills are described as students' mental abilities in using their high-level skills, namely logical, analytical, systematic, critical, and creative thinking (Prameswari et al., 2018). These skills are needed to prepare students to face their lives.

In Indonesia, critical thinking skills began to be integrated into the curriculum starting in 2013 through the 4C competencies: creativity, critical thinking, collaboration, and communication (Chindlir, 2023). The purpose of implementing these 4Cs is to form intelligent and quality students until now. Specifically related to critical thinking, students are directed to be able to identify and manage emotions. In addition, critical thinking skills are directed to improve students' thinking activities and ability to make objective and reasoned decisions (Chindlir, 2023).

On the other hand, teaching critical thinking faces many challenges because of many factors. The thinking ability of the community, both locally and nationally, is still categorized as low (Widana et al., 2018). Moreover, according to TIMSS data, the high-level thinking skills of Indonesian students are still low; around 95% are at the middle and low levels (Tumanggor, 2021). Likewise, high-level thinking skills among Indonesian university students are still low (Pratiwi & Januardi, 2018).

Moreover, the issue of employing the appropriate cognitive approach remains inadequately comprehended and applied across all cognitive tasks, influencing the efficacy of the thinking process (An Nabhani, 2015). Educators' proficiency in technology, choice of methodologies, and pedagogical models substantially influence students' critical thinking skills (D'Alessio et al., 2019). Thus, developing critical thinking abilities necessitates substantial work and an appropriate technique.

Consequently, it is essential to recognize the necessity of developing critical thinking skills. For Muslims, cognitive activities are mandated by Islamic teachings to comprehend religious concepts and engage in scientific inquiry, including resolving all life challenges (Nurfazri & Septi Irwansyah, 2024). Hence, comprehending and employing the appropriate thinking methodology is essential, as it underpins all intellectual endeavors (Nurfazri et al., 2025). Similarly, it is crucial to implement the appropriate learning strategy that is aligned with the suitable critical thinking approach throughout the entire educational process.

This study is intended to present the rational method as the basis for all thinking activities and characterize Talqiyyan Fikriyyan as implementing the rational method in learning. The rational approach is a method of thinking that may be used for any cognitive task. The rational technique transfers the perceiving of facts by the five senses into the brain, supported by previous information

utilized to analyze the facts (An Nabhani, 2015). Then, the Talqiyyan Fikriyyan method is a learning method that is applied through the process of conveying thoughts (knowledge) to others by transferring the results of sensing facts carried out by the five senses into the brain, which are then associated with previous information and has been proven to be true. From there, it can be seen that Talqiyyan Fikriyyan is a learning method that applies the rational approach. Therefore, the Talqiyyan Fikriyyan learning technique can develop critical thinking skills in some areas and be applied to all disciplines.

Several previous studies have been conducted related to this topic. First, a literature review related to the relationship between the Talqiyyan method and mathematics learning (Sari, 2018). She studied, analyzed, and described the relationship between the Talqiyyan Fikriyyan method and mathematics learning. The method used was descriptive-qualitative, and she reviewed the literature and reading sources. From this study, Talqiyyan Fikriyyan can provide knowledge and solutions to educational problems, especially learning mathematics today. Second, the implementation of the Talqiyyan Fikriyyan method in learning related to Islamic culture (Aziz & Irwansyah, 2019). The researchers established the talqiyan fikriyan approach inside Islamic thaqofah (knowledge) subjects and its execution in these subjects. The employed research methodology was qualitative, specifically field research. Data was collected through participant observation methodologies, in-depth interviews with administrators and Islamic thaqofah subject teachers, and the observation of Islamic thaqofah (knowledge) lessons conducted with children at school. The research findings indicate that the talqiyan fikriyan method was an instructional approach aimed at enhancing students' cognitive abilities by directly connecting the teacher's instruction to both belief and practice. During the evaluation process, the teacher assesses student comprehension through oral and performance tests. Third, applying a combination of the Talqiyyan Fikriyyan, TANDUR, and internalization of Islamic values methods in improving mathematics skills that makes learning memorable for students without using critical thinking (Marinda et al., 2024). The researchers employed a case study methodology to examine the occurrence of a phenomenon: instructional stages, teacher-student dialogues, and student engagement in the learning process. Also, using concrete material was meant to empower students' senses and became a novelty of this study. In addition, the teaching process consisted of (a) a learning plan (setting the learning objectives, learning materials and resources, learning media, learning approaches and strategies, schedules, and learning environments), (b) combining the concepts of teaching procedures: Talqiyyan Fikriyyan, TANDUR (Grow, Experience, Name, Demonstrate, Repeat, and Celebration), installing an internalization of Islamic values, and reflection. Besides, this study could maximize students thinking and attitude patterns. Fourth, the Talqiyyan Fikriyyan method can improve students' correct thinking skills in fiqh learning (Rahimania & Naimi, 2024). From the results of their study, the Talqiyan Fikriyan method was a learning method to build children's thinking skills by involving the facts he indicates. Then, the child understood the knowledge and was encouraged to practice it. On the other hand, the application of the Talqiyan Fikriyan method was believed to be able to improve the child's thinking

skills because the process of delivering science invites children to think according to reality, not opinions, to give birth to a proper understanding, and build Islamic solutive thinking.

Unlike previous studies, this study aims to describe the rational method of the basic method used in all thinking activities. Then, this rational method becomes the basis of the Talqiyyan Fikriyyan learning method. In other words, Talqiyyan Fikriyyan implements rational thinking in the learning process. Therefore, this study proposes a learning method that can be used as an essential method in the learning process for all subjects to build students' critical thinking skills.

2. METHOD

This study employed a qualitative approach with a descriptive analysis method. Data collection was carried out by a literature study (Knopf, 2006). This process explored, analyzed, and synthesized previous studies related to the studied topic (Creswell & Creswell, 2017). The stages in this study were as follows:

a. Topic determination: This stage entailed determining the subject of study and the scope of relevant literature.
b. Literature search: This stage required searching for related literature using the Qur'an, books, notes, scientific journals, electronic databases, and other sources of information related to the study subject.
c. Source evaluation: This stage consisted of assessing the selected sources, considering their quality, validity, and reliability.
d. Literature analysis: This stage included thoroughly examining the selected literature by identifying significant findings, recurring themes, and emerging patterns.
e. Literature synthesis: This stage encompassed concluding the literature studied to gain a comprehensive understanding of the study subject.
f. Report writing: This stage entailed creating a comprehensive literature review report based on the study and analysis.

3. RESULTS AND DISCUSSIONS

Mastering critical thinking skills is essential for entering a new chapter in today's complex life. Moreover, today's problems require solutions based on critical thinking skills. In addition, mastery of critical thinking skills is a must for a Muslim because it is part of the command of Allah Ta'ala (the most glorified, the highest).

Furthermore, education is important in building the generation's critical thinking skills to solve life's problems. Motivation to think critically is one of the most important things in building critical thinking skills (Anditiasari et al., 2021). Understanding that mastering critical thinking is part of the command of Allah Ta'ala (the most glorified, the highest) will provide strong motivation for students to master critical thinking skills. In addition, the role of teachers is vital in fostering this motivation. Likewise, another important thing is to understand the basic methods

and characteristics of critical thinking in Islam so that their abilities lead them to the goal of the command to think, namely the arrival of humans to the truth.

On the other hand, proper learning methods must support the process of building students' critical thinking skills (Kurniawati et al., 2019). Ineffective and inadequate learning methods are a significant problem in the learning process in Indonesia (Asyafah, 2014). The selection of learning methods is a challenge and the main factor that needs to be applied in learning (Abidah et al., 2022). Therefore, two main things must be understood in building students' critical thinking skills: the concept of critical thinking in Islam and its implementation in the learning process.

3.1 The concept of critical thinking in Islam

3.1.1 Critical thinking is a command from Allah Ta'ala (the most glorified, the highest)

Islam advocates for individuals to utilize the intellect granted by Allah Ta'ala (the Most Glorified, the Highest) in their daily endeavors. The directive to contemplate beyond mere thought: Islam instructs individuals to think critically to attain the truth. From the theme interpretation approach, grounded in identification with the Qur'an, reveals that certain verses promote critical thinking through contemplation, tadabur (reflection), and tadzakur (remembrance) (Amani, 2023).

a. Tafakur (contemplation): the action of contemplating natural occurrences created by Allah (Yaacob, 2023). Humans are responsible for the mission of their thoughts—to reflect on the surrounding nature to find the truth. Humans are instructed to reflect thoroughly on the occurrences that occur in the world to respond correctly. Critical thinking with contemplation allows humans to have an attitude toward the core of problems in life by learning what positive and negative attributes make a person distinct from others (Hasan, 2021).

وَسَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ جَمِيْعًا مِّنْهُ ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"He ˹also˺ subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect." (Surah Al-jathiyah verse 13)

b. At-Tadabur (deep reflection) is the effort to observe, reflect on, and deeply understand something. According to Al-Qurtubi, as cited in Yacoob (2023), tadabbur, in the context of the Qur'an, means contemplating its verses profoundly. Through this process, one can uncover the wisdom and guidance within the Qur'anic verses, which serve as a light source and direction in navigating daily life (Mas'udah, 2019).

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ

"Do they not then reflect on the Quran? Or are there locks upon their hearts?" (Surah Muhammad verse 24)

c. At-Tadzakur (recollection) is the process of thinking about recalling what has already been known to ensure accuracy in conveying (Kurnia et al., 2021). This practice is also carried out to preserve knowledge and prevent forgetfulness.

وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ

" While Allah invites ˹you˺ to Paradise and forgiveness by His grace.1 He makes His revelations clear to the people so perhaps they will be mindful." (Surah Al-baqarah verse 221)

3.1.2 Fundamental approaches to critical thinking in Islam

Critical thinking entails examining problems using rational, introspective, methodical, and constructive reasoning to make sound and successful decisions (Hidayah et al., 2017). An individual's comprehension of their thought processes influences the efficiency of critical thinking exercises.

On the other hand, a person's approach to gaining knowledge and forming thoughts considerably affects their acceptance of varied ideas and facts (M. Abdurrahman, 2014). When obtaining information is anchored in observation, deep reflection, and correct analysis, it leads to valuable consequences and develops individuals into distinctive thinkers.

In modern civilization, the scientific method is the most frequent approach to thinking. While helpful for examining observable and testable events, this strategy is confined to facts that can be investigated (An Nabhani, 2015). However, not all parts of life are suitable for empirical trials.

According to An Nabhani (2015), the rational method is the foundational approach applicable to all cognitive processes. This strategy involves transferring sensory observations into the brain, assisted by past knowledge, to analyze and interpret the input. This rational approach coincides with the methodology of the Quran, which encourages reasoning and evidence-based thinking.

The Quran adopts a rational framework, encouraging reasoning and providing unambiguous advice. Many verses encourage humans to utilize their senses to notice and process data, enabling them to arrive at accurate conclusions. Thus, the Quranic approach mixes rational thinking with Islamic principles of reasoning.

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَۗ

"Let people then consider what they were created from!."(Surah At Tariq verse 5)

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْۗ

"Do they not ever reflect on camels—how they were ˹masterfully˺ created" (Surah Al Ghasyiyah verse 17)

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَۙ

"There is also a sign for them in the night: We strip from it daylight, then—behold!—they are in darkness." (Surah Yasin verse 37)

On the other hand, the rational method is the mental process by which all thoughts are created. It is intrinsically related to the essential essence of the mind. In this setting, thought conveys sensory impressions of facts—gathered by the five senses—into the brain, where they are evaluated using past knowledge to interpret and understand the facts. This natural process enables humans to obtain clear and proper comprehension.

Besides, the rational method is a universal technique applicable across fields. It can be utilized to study practical sciences, including physics, and abstract fields, such as religion and law. This technique is equally relevant for examining language in disciplines such as literature and law (An Nabhani, 2015).

Empirical study has demonstrated the usefulness of the rational method in developing students' critical thinking, notably in monotheism (aqidah). A research by Rismawati (2016) stresses its effectiveness in strengthening analytical abilities connected to faith and creed. Also, Fauji (2022) underlines how this method lets students think more expansively, critically, and systematically in their study of monotheism.

Therefore, according to Rismawati (2016), the rational process unfolds through the following sequential steps:

a. Observing facts through the senses and putting the outcomes and past knowledge into the brain.
b. Repeatedly observing facts to gain knowledge.
c. Supplementing early observations with additional knowledge to reinforce the foundation of comprehension.
d. Continuously connecting and synthesizing new information with previously observed truths.
e. Extending the mental process beyond the immediate facts to embrace surrounding and associated topics, finally leading to accurate judgments.
f. Validate findings with evidence related to the observed facts.

3.1.3 Characteristics of thinking methods in Islam

Understanding the nature of Islamic thinking approaches is vital to avoiding mistakes in the process (Abdurrahman, 2014). These traits can be noticed in the counsel offered in divine revelation and its practical application throughout the Prophet's and his companions' lifetimes.

According to Abdurrahman (2014), critical thinking in Islam has the following fundamental characteristics:

a. The absoluteness of truth and error

In Islam, the objective of thinking is to direct humanity toward the truth, which is considered absolute rather than relative. Truth coincides with reality—facts result from human sensing, not fantasy or invention. Consequently, facts are universal and consistent for all persons. Moreover, truth is something absolute and must be realized by humans. This awareness must be firmly embedded in their minds. If humans understand the truth, they must be consistent with it because thinking is unique to humans. With this ability to think, humans can understand everything around them, master various concepts that will shape their personality and perspective, and make plans and goals that can direct their steps in living this life. Humans can also avoid various physical and intellectual dangers and solve problems in their lives with this thinking potential. Thinking also makes humans subject to the burden of law (taklif) and must be responsible for all actions.

b. Take opinions or thoughts according to the proposition

Humans face many problems in their lives. Solving problems is not done by taking opinions or thoughts based on interesting or uninteresting matters, nor solely because it is helpful. Opinions and thoughts must be based on evidence. These opinions and thoughts will play a role as previous information in human thinking activities in solving life problems. Correct opinions and thoughts will direct humans to the next correct step. Evidence is a criterion that determines whether an opinion is true or not.

There are two types of evidence in Islam: rational evidence (aqli) and revealed evidence (naqli). Aqli is evidence obtained from reason and related to the facts of a problem that are proven to be true. Meanwhile, naqli is evidence obtained only from the shari'a texts (revelation).

Aqli evidence consists of evidence for basic thoughts, faith, and evidence from specific thoughts. Meanwhile, naqli evidence includes evidence related to matters of faith and evidence regarding Sharia law.

c. Understanding the scope of revelation

It is important to understand the scope of revelation, which is crucial to clearly distinguishing between what falls within its domain and what pertains to human reasoning.

Revelation is the word of Allah Ta'ala (the most glorified, the highest) conveyed to humans. Islamic Sharia consists of two main aspects: the Qur'an and the Sunnah. The Qur'an is the word of Allah, both in its meaning and wording. Meanwhile, As-Sunnah is everything that comes from the Prophet, sallallaahu 'alaihi wa sallam (May Allah honor him and grant him peace), in the form of qaul (speech), fi'il (deeds), taqrir (determination), bodily characteristics, and morals, which are meant as tasyri' (shari'atan) for the Islamic ummah.

On the other hand, revelation is divided into two main categories. The first category is a faith-related revelation, which provides information about unseen past and future events. The second category is a revelation, containing rules for several specific actions, which are then grouped into five types of Sharia law (ahkamul khamsah). The rules regarding human actions are explained

uniquely so that they can always be applied, even if various developments in science and technology occur.

Meanwhile, revelation does not discuss aspects of human life related to geography, astronomy, physics, medicine, or chemistry. Likewise, revelation does not cover the various physical properties of a particular reality except to explain its relationship with Allah. Humans can understand these problems rationally or scientifically, depending on their type and nature. Although in the Qur'an there is an explanation related to natural phenomena such as the process of rain, the movement of celestial bodies, and the stages of fetal development, all these phenomena are only to illustrate the signs of Allah Ta'ala (the most glorified, the highest)'s power. It discusses matters of faith and encourages humans to think.

Furthermore, various aspects of agriculture, industry, medicine, technology, communication, and mining are permissible, and others can adopt them. Reason can play a full role in these fields. Reason must submit to revelation, unlike what is contained within the scope of revelation. The reason is used only to understand the contents of the revelation. Hence, humans must only take from knowledge and thoughts within the scope of revelation.

d. Understanding the mind and its limits

Critical thinking in Islam is based on rational methods, which underlie all thinking activities. This rational method begins with sensing facts through the five senses. The results of this sensing are conveyed to the brain, which processes them by linking previous information. Thus, the assessment produced by the brain is called thinking.

Based on the description of this process, four components are involved when carrying out thinking activities: facts or objects that are thought about, the five senses, the normal human brain, and previous information. To understand the limits of human reason, it is necessary to examine each component of the mind individually.

First**,** facts or objects thought. The existence of facts or objects that are thought about is the root of the problem in thinking activities (An Nabhani, 2015). Facts are everything that is accessible to the five senses. Facts must exist in thinking activities. The thinking process can only occur if facts are sensed or the influence of facts can be sensed. It is part of the activity of transferring the sensing of facts by the five senses into the brain. Thus, if there are no facts, then thinking activities cannot be carried out. The facts sensed here are not limited to facts sensed by someone but facts that everyone can sense.

More than that, the goal of thinking in Islam is to obtain the truth. Hence, it takes belief in truth and error as an absolute fact (Abdurrahman, 2014). This requires facts whose existence is truly absolute. Even unseen matters can be believed from a source whose truth has been confirmed through thinking activities, and the existence of that source has been established with definite evidence.

Although facts are vital in the thinking process, sensing facts merely by sensing them may not be adequate to start the thinking process. Moreover, to build critical thinking skills, a person must also study the facts in depth by sensing from different viewpoints.

Second, Second, five senses. There are five senses: sight, hearing, taste, smell, and touch. To get a complete image of a fact, it depends on the sort of fact sensed; some need just one sensation, while others need numerous ones. For example, if we feel the fire, we may conclude that it is hot in one sense, unlike putting together a sophisticated puzzle or paying attention to the operation of a machine. We require multiple senses to perceive the picture entirely.

Third, the normal human brain. The brain gets impulses and information from the five senses. Then, the brain processes it by linking prior sensing and information findings. After that, the brain will signal other organs to respond. Besides, the brain also acts to store information. Therefore, the human brain that can be employed for cognitive tasks is normal.

Fourth, previous information. The components of past information must be ensured to be information regarding the facts to be thought about, not previous opinions. Consequently, previous information and opinions must be differentiated. If prior opinions are applied in thinking processes, it will make errors in understanding things. It is dominated by information and generates erroneous interpretations, as well as subsequently leading to a false understanding of things.

3.2 Implementation of rational methods in learning to build students' critical thinking skills

As previously explained, rational thinking underlies all thinking activities. Therefore, rational thinking is essential for building critical thinking skills in learning. This way can be solved by using the Talqiyyan Fikriyyan learning method.

Talqiyyan Fikriyyan is a learning method that transfers knowledge to others by delivering the results of sensing facts through the five senses into the brain. After that, the brain associates this information with previous information that has been proven true and assesses the facts. The results of this assessment are called thoughts, which are taken and used as an understanding to be practiced in life (Nuridin et al., 2024). The components, characteristics, and process of implementing the Talqiyyan Fikriyyan method can be described as follows:

3.2.1 Components of the Talqiyyan Fikriyyan method

Referring to the definition of Talqiyyan Fikriyyan, four components must be prepared during learning, so students can think optimally. The description of preparing these components for learning is as follows:

a. Presenting facts

Learning is carried out by presenting learning media or demonstrations that are relevant to the material. The relevant media or demonstrations become facts the students' five senses will sense. If the learning process generally only activates the eyes and ears, then in optimizing learning with

the Talqiyyan Fikriyyan method, media or demonstrations must be prepared that involve all five senses (Sari, 2018). The material presented is also inseparable from the students' daily activities, so students can access it.

Meanwhile, in learning about science and technology, facts are presented as objects related to the material. For example, when teaching about dicotyledonous and monocotyledonous plants, the teacher must directly display examples of seeds and plants; it can enable students to sense it. These facts will easily direct students' thinking activities.

When learning to read the Qur'an, students must clearly see and listen to the teacher's pronunciation. Then, they imitate the pronunciation exemplified by the teacher. Likewise, when memorizing verses of the Quran, students see and listen to examples of teacher readings and imitate them. However, in mathematics learning, the material is delivered with concrete demonstrations and presented mathematical concepts in everyday life.

On the other hand, in art or sports learning, the lessons are not just theories. However, students are invited to practice the lessons directly. Students practice drawing, making crafts, doing sports, and so on. Consequently, students can sense and feel the facts of how to draw, make crafts, or play sports.

b. Preparing and activating the five senses

Learning media or demonstrations as facts that will be transmitted by the five senses to the brain. When students engage their five senses during the learning process, they are more likely to retain concepts effectively and achieve better learning outcomes. The success of this transmission process largely depends on students' readiness and active involvement in using their senses. Therefore, it is crucial to design learning activities that activate all five senses, ensuring that students not only listen and observe but also participate actively by speaking and experiencing the learning process.

c. Preparing a prime brain condition

When the five senses transmit facts, they are sent or absorbed into the brain to carry out the thinking process with the help of previous information, so the student's brain must be conditioned in a prime condition. Besides, giving impressive motivation will encourage students to be enthusiastic about thinking activities. In addition, fun learning will provide good brain conditions for students and be able to foster their interest. In this aspect, teachers must be able to design and create collaborations in learning techniques. Also, the built communication must also be fun and challenge students to think during the learning process.

d. Ensure the existence of prior knowledge

The presence of prior knowledge plays a key function in helping the cognitive process and producing ideas or thoughts. Teachers must ensure that students retain appropriate past knowledge,

enhancing their understanding and processing of new concepts. Prior knowledge is highly related to students' early skills.

If the learning content is being introduced, a detailed explanation must be offered at the beginning of the class. This includes ensuring clarity in terminologies and the conceptual comprehension of the topic. Conversely, if the lesson reviews a previous topic, the teacher can employ an inductive method, presenting the explanation at the end of the learning process.

3.2.2 Characteristics of learning using the Talqiyyan Fikriyyan method

According to Nuridin et al. (2024), the Talqiyyan Fikriyyan style of learning is defined by the following:

a. Knowledge is provided until pupils understand it correctly.
b. Knowledge is taught until pupils believe in its veracity.
c. The amount of material presented is limited, making it easier for students to remember.
d. Students are encouraged to use the knowledge in their daily life.
e. Knowledge delivery is matched to the cognitive level appropriate for the students' age.
f. The focus is on conceptual comprehension rather than rote memorizing.
g. Students are encouraged to think actively during the learning process.
h. The learning environment is designed to be interesting and entertaining, decreasing stress.
i. Students demonstrate interest in the lessons being taught.
j. Learning increases creativity and innovative among pupils.
k. Students are trained to evaluate and understand facts in detail.
l. Students are encouraged to explain their information correctly, using language appropriate to their ability.
m. Learning prepares pupils to address real-life situations efficiently.

3.3 Application of the Talqiyyan Fikriyyan method in the learning process

A learning method refers to the strategy teachers employ to convey material systematically. The Talqiyyan Fikriyyan technique involves conveying knowledge and thoughts, turning sensory perceptions of facts into brain processes. The brain combines these sensations with earlier, validated information to comprehend the facts (Sari, 2018).

This strategy can be included in the learning stages, especially during material distribution (Nurfazri et al., 2024). The preparation and reinforcement of components in other stages are likewise oriented at supporting the Talqiyyan Fikriyyan approach. The applicability of this strategy can be described as follows:

a. Motivating students

Motivation is a series of efforts to set particular conditions that can influence someone to do something (Emda, 2018). Although motivation grows within students, it can be stimulated by external sources. Motivation is offered so that pupils are passionate about pursuing the learning process.

At the opening of the lesson, the teacher motivates the students. Motivation can take the form of verses from the Quran and Hadith or inspiring sentences. Motivation greatly influences students' readiness to engage in thinking activities and learn.

b. Connecting with students' prior knowledge

The Talqiyyan Fikriyyan technique emphasizes the value of prior knowledge in facilitating students' thinking processes (Nurfazri et al., 2024). This understanding determines the teacher's teaching strategy. If pupils lack prior information, the teacher must provide a clear and complete explanation at the beginning of the course. This is especially crucial for elementary school kids with inadequate prior information. If pupils already possess fundamental knowledge because the subject builds on earlier sessions, the teacher can briefly review prior concepts to enhance understanding before introducing new material.

In this process, students are also directed to understand the learning objectives and benefits of studying the material for their lives better. Knowing the benefits of the material being taught will also motivate students to be able to master it.

c. Stages of stimulating students' interest in learning the material being studied

At this stage, teachers must foster/develop students' interest in learning the material to be studied. Providing sufficient apperception can attract students' attention and motivate them to learn from the beginning of the activity. With apperception, teachers can ensure that students are ready to learn. In addition, apperception can also improve memory and critical thinking skills. At this stage, teachers can show videos related to the material or case studies at this stage.

d. Explain the material

At this stage, teachers deliver their teaching materials using the Talqiyyan Fikriyyan method. In this method, teachers and students meet in one class, and information is transferred through active interaction, fostering a strong desire in a student to continue thinking.

Furthermore, teachers must explain the concept of the material correctly and clearly so that the idea is firmly embedded in students' minds. The clarity of the definition of the material being studied determines students' ability to understand it comprehensively. Learning models play a decisive role as facts that can be sensed, allowing the student's thinking process to run effectively.

In addition, teacher dialogue in the form of questions that stimulate students to understand the displayed models in depth must be built during the delivery of the material so that students engage

in critical thinking activities. By doing this process. students are not left as mere listeners but actively respond to questions raised by the teacher.

The uniqueness of the Talqiyyan Fikriyyan method is that learning occurs in a situation where the teacher and students are both engaged in thinking activities. In other words, students are encouraged to think about the same things as the teacher thinks about the delivered learning material.

e. Practice/experience/involving students in learning stages

Students can be involved in learning by practicing, demonstrating, and so on. In other words, the teacher must include students so that they experience the material being studied directly.

f. Question and answer stage

The teacher conducts a question-and-answer session with students to see how far they understand the concept of the material that has been studied. At this stage, the teacher asks students questions about the material. If students still do not understand part of the lesson material, the teacher can emphasize it again so that it is understood thoroughly. This stage is a repetition for students to capture information to store it in the brain more strongly.

g. Evaluation and reflection stage

At the end of the learning process, the teacher conducts an evaluation and reflection to measure students' knowledge of the material they have just learned. This activity is in the form of feedback from students. The teacher reviews the material by asking questions related to the learning review. The teacher asks whether the material can be easily applied in daily activities. This stage emphasizes to students that the knowledge gained is to be practiced.

4. CONCLUSION

Critical thinking is a requirement when facing the challenges of modern life. Mastery of critical thinking is part of the command in Islam. Besides, critical thinking requires using the proper thinking method so that the conclusions drawn are correct. In addition, the rational method is a thinking method used in all thinking activities. This sensible method in Islam is critical for Muslims to understand and apply in every thinking activity. In learning, this sensible method is implemented in the Talqiyyan Fikriyyan method. Because it is based on a rational method, the Talqiyyan Fikriyyan method can be applied in the learning process of all subjects. In its application, the Talqiyyan Fikkriyyan method can build students' critical thinking skills toward learning materials and encourage students to apply them in their lives. Therefore, the Talqiyyan Fikriyyan learning method can be used as an essential method in the learning process of all subjects and can build students' critical thinking skills.

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