Self Awareness With Wisdom Based Thinking Skills Approach In PAI Learning

Muhammad Danial*1, Tian Khusni Akbar2

1 Universitas Muhammadiyah Barru, Sulawesi Selatan, Indonesia
2 Universitas Muhammadiyah Gombong, Kebumen, Indonesia
e-mail: danialmuhammad@gmail.com, tiankhusni@gmail.com

ABSTRACT. Islamic religious education learning should ideally optimize the potential of the mind that Allah SWT has given. This potential of the mind is an important potential in the formation of human morals. The ability to reflect on oneself is part of the nobility of human reason. In childhood and adolescence, the ability to reflect on oneself to understand oneself and others is still in the early stages of its development. According to a survey fromy from the Indonesian National Adolescent Mental Health Survey (I-NAMHS) conducted in 2021, out of three Indonesian teenagers, one of them experiences mental health disorders. Around 43.8% of them do not receive the counseling assistance they need, so they are required to solve the mental disorders they experience independently. The above conditions require attention from education stakeholders, especially Islamic Religious Education teachers who are concerned with the formation of student character. Islamic religious education learning should ideally be able to develop rational thinking awareness in the form of dialectical and reflective thinking skills as a way to foster students' mental health in the form of self-awareness. The research method used is a literature review, namely conducting content analysis to find conclusions from the data and references collected. The purpose of this study is to find a theory that can be implemented to increase self-awareness in Islamic Religious Education learning. The results of this study found that the right stimulation to develop self-awareness includes using the wisdom-based thinking skills approach, which is a learning approach that solves problems by reflecting, dialoguing, and dialectic. Dialogue and dialectic skills can be trained in the problem-based learning model with the six thinking hats technique by Edward de Bono.

Keywords: *Self-awareness, Wisdom based-thinking skills, Islamic studies*

INTRODUCTION

Islamic Religious Education learning should ideally optimize the potential of reason that Allah SWT has given. This potential of reason is an important potential in the formation of human morals. Humans have the potential or power of reason (*quwwah ilmi*) (Asrori, 2018), namely the ability to think wisely (wisdom) (Ghazali, 1964). This ability to think wisely is closely related to self-awareness. The higher a person's self-awareness of their condition and the people around them, the easier it will be for them to solve problems and think wisely (Sakti & Yulianto, 2018). This is shown by their ability to manage emotions and self-control in behavior. The ability to reflect and understand oneself (self-awareness) involves a mental (soul) training process that is connected to the creator. As in the hadith of the Prophet Muhammad SAW narrated by Imam Al Ghazali from the book Tasawuf Al Ghazali Perspektif Pendidikan Agama Islam (The Perspective of Islamic Religious Education) is conveyed.

One of the fundamental principles in Islamic spiritual teachings is the importance of knowing oneself as a way to know God. The famous expression in the Sufism tradition, "Whoever knows himself, he will know his God," describes the close relationship between self-awareness and understanding of God's existence (Djufri, 2019). The Qur'an also emphasizes the importance of contemplation of human existence. In Surah Adz-Dzariyat verse 21, Allah Swt. said: "And (also) to yourself. So don't you pay attention?" This verse encourages humans to reflect on themselves as a means of recognizing the nature of their creation. The main cause of humans falling into sin and violating norms often stems from ignorance of their identity and their existential purpose in the world. When humans do not understand who they are and what they were created for, their life orientation becomes blurred, so they are easily tempted by things that distance them from truth values (Dewantara & SS, 2017). Knowledge about self and God is not something that comes instantly, but is obtained through a deep reflective and introspective process (*muhasabah*). This process includes serious attention to life experiences, feelings, and events that occur to oneself, which, if interpreted correctly, will lead to higher spiritual awareness.

The formation of individual character and identity begins with the process of understanding oneself and others around them. During adolescence, individuals are in a crucial phase where the process of internalizing external values begins to occur and is adopted as personal values (Monks, 2014). This stage is an important foundation for the formation of commitment to values obtained through interaction with the social environment, such as school, peers, family, and society. This commitment plays a significant role in forming an authentic self-identity and becomes an individual characteristic (Monks, 2014). Self-awareness is the cognitive ability or knowledge of an individual in understanding themselves related to feelings (affect), behavior (behavior) and thoughts (cognition). Differences in self-awareness in adolescents will differ between each individual, these differences can be influenced by differences in growth and development conditions experienced by each individual. Adolescents who have good self-awareness will be able to control and evaluate themselves related to feelings (affect), behavior (behavior), and thoughts (cognition) (Hafizha, 2021).

At the age of children and adolescents, the ability to understand oneself and others is still in the early stages of development. According to a survey from the Adolescent Mental Health Survey (I-NAMHS) conducted in 2022, out of three Indonesian adolescents, one of them experiences mental health disorders. The most common mental disorders suffered by adolescents are anxiety disorders (3.7%), major depressive disorder (1.0%), behavioral disorders (0.9%), post-traumatic stress disorder (0.5%) and hyperactivity (0.5%) (Salma, 2022). From these results, as many as 38.2% of adolescent caregivers chose school counseling services to help their adolescents (Gloria, 2022). Meanwhile, 43.8% chose to deal with adolescent problems with support from family and friends . This condition is suspected to be due to the low level of self-awareness due to the high intensity of social media use (Umami & Rosdiana, 2022).

The ability of adolescents to reflect on themselves is closely related to their mental health conditions. In the context of the current digital era, adolescents face various mental health challenges caused by excessive use of technological devices. These problems include emotional instability, a tendency to withdraw from the social environment, and a high level of dependence on gadgets. One real indication of this condition can be seen in the case of mental disorders that befell hundreds of adolescents at the Cisarua Mental Hospital (RSJ), West Java in 2019 (Maulana, 2019). This phenomenon underlines the importance of developing self-awareness as the main indicator of adolescent mental health, which needs serious attention in the world of education. This situation requires the active involvement of educational stakeholders, especially Islamic Religious Education (PAI) teachers, who have a strategic role in shaping the character of students. PAI learning ideally does not only focus on cognitive and affective aspects, but is also directed at developing rational thinking skills through dialectical and reflective thinking skills. This ability is an important means of building self-awareness and supporting students' mental health. Therefore, the application of the

*Muhammad Danial*1, Tian Khusni Akbar2*

wisdom-based thinking skills approach in Islamic Religious Education learning is relevant and strategic to increase adolescent self-awareness holistically.

The right stimulation in developing self-awareness can be done through the application of the wisdom-based thinking skills approach. This approach is a learning strategy that focuses on solving problems through the process of reflection, dialogue, and dialectic (Sternberg, 2009). Goleman emphasized that self-awareness is obtained from an individual's ability to feel, articulate, and reflect on the emotional conditions experienced, so that individuals are able to understand themselves more completely (Daniel, 2006). However, in the current practice of Islamic Religious Education (PAI) learning, the aspect of self-awareness has not received adequate attention. PAI learning modules are generally designed based on a framework prepared by teachers to meet cognitive learning targets, without integrating elements of students' personal reflection in their learning process. This shows a gap between the pedagogical approach used and the actual needs of students to develop self-awareness as part of character formation and complete mental health.

Self-awareness is related to the awareness of thinking in the form of reasoning. Reasoning is a mental activity that aims to involve various information to reach a conclusion. Unlike the "quick" impulsive response or unconscious response, reasoning requires us to describe specifically the results we get from the process of observation, facts or assumptions. To do reasoning, a person must use dialectical reasoning, the process of comparing and evaluating opposing points of view to harmonize differences (Shara, 2017).

Previous studies have discussed the importance of self-awareness in the character building process. One of them is a study conducted by Elia Flurentin in the Journal of Educational Inspiration, University of Kanjuruhan Malang, entitled "Self-Awareness Training and Its Relation to Character Building" (Fluerentin, 2012). The study states that self-awareness is an aspect rooted in the affective domain, but its realization also involves cognitive and psychomotor dimension . The cognitive domain refers to an individual's ability to understand the context of themselves and their surroundings reflectively and rationally (Antonopoulou, 2024). Meanwhile, the psychomotor domain reflects real actions or behaviors that are manifestations of this self-awareness (Shara, 2017). In the context of cross-cultural counseling, Locke also emphasizes the importance of self-awareness as an initial stage in the continuum of cultural awareness that must be passed before implementing counseling practices that are sensitive to diversity. This continuum includes individual awareness of their cultural identity, personal prejudice, sensitivity to racial issues, differences in socio-economic levels, and the diversity of cultures around them. According to Shara (2017), the process of learning cross-cultural awareness can be taught to students through reflective activities on their own experiences, thus allowing for a deeper and more personal internalization of values.

In addition to the findings explained previously, another relevant study related to self-awareness in adolescents is a study entitled "Self Esteem, Self Awareness, and Assertive Behavior in Adolescents" conducted by Khairunnisa (2017), with research subjects of adolescents aged 14 to 18 years. The results of the study showed a significant positive correlation between the level of self-awareness and assertive behavior in adolescents. This finding indicates that the ability of adolescents to recognize themselves, carefully consider the actions to be taken, appreciate the psychological conditions they experience, and make decisions appropriately by considering the consequences of the choices made, contributes to the development of assertive behavior. Thus, self-awareness plays an important role in forming healthy psychosocial and adaptive adolescent behavior patterns in dealing with the dynamics of their social environment.

This research is important to conduct considering the lack of implementation of pedagogical approaches that explicitly integrate self-awareness development in Islamic Religious Education (PAI) learning. In fact, self-awareness is a crucial aspect in character formation, strengthening mental health, and making wise decisions in students. The wisdom-based thinking skills approach, which emphasizes the process of reflection, dialogue, and dialectics in problem solving, is believed to have

the potential to foster deep self-awareness. Therefore, this study aims to analyze the relevance and implementation of this approach in the context of PAI learning, as well as to identify effective learning methods to develop students' self-awareness systematically and sustainably. The findings of this study are expected to contribute to innovations in PAI learning that are more humanistic and transformative.

METHOD

This study uses a qualitative approach with a library research method. This method was chosen because it is suitable for exploring and analyzing in depth theoretical concepts related to the wisdom-based thinking skills approach and its relationship to the development of self-awareness in Islamic Religious Education (PAI) learning. The literature study was conducted through the collection, review, and critical analysis of various relevant scientific literature sources, both in the form of books, journals, and previous research results. In accordance with Sugiyono's opinion (2018), library research aims to obtain a comprehensive understanding of the object of study through a review of available library materials.

The primary data sources in this study consist of scientific works that directly examine the relationship between the wisdom-based thinking skills approach and the development of self-awareness. Meanwhile, secondary data sources are obtained from other literature that is relevant to the research topic, both from the perspective of education, developmental psychology, and religious studies. The data analysis technique used is content analysis, a technique that focuses on a systematic and in-depth study of the contents of written documents to identify important themes, patterns of relationships between concepts, and hidden meanings behind textual data. Through this technique, the study aims to find factors that influence the formation of self-awareness in students, as well as to identify effective learning methods in fostering self-awareness through a wisdom-based thinking skills approach in the context of Islamic Religious Education learning.

RESULT AND DISCUSSION

Result

Self-Awareness

Self-awareness is a cognitive ability that allows individuals to understand themselves, including aspects of feelings, behavior, and thoughts that they experience (Hafizha, 2021). In adolescence, this level of self-awareness varies between individuals because it is influenced by different growth and development processes, as well as the social experiences experienced by each. Adolescents who have good self-awareness will be better able to control and evaluate themselves effectively in dealing with various emotional and social situations. Self-awareness is not only about recognizing feelings and thoughts but also includes the ability to accept and manage one's potential as a whole for the development of a better life in the future (Dariyo, 2016).

Individuals who are aware of themselves tend to understand their strengths and weaknesses, are able to assess life experiences reflectively, and control emotions in order to establish healthy social relationships and solve problems wisely. According to Daniel Goleman, an emotional intelligence expert, self-awareness is the main foundation in managing emotions and social interactions (Daniel, 2006). Goleman describes three important characteristics of self-awareness, namely the ability to recognize one's own emotions and their impact on thoughts and behavior; accurate self-assessment that includes awareness of personal strengths and limitations; and self-confidence that arises from a deep understanding of oneself (Daniel, 2006). These characteristics enable individuals to act in accordance with the values and principles they believe in while being open to positive feedback and change.

The dimensions of self-awareness include the affective aspect, which is awareness of the emotions felt; the cognitive aspect, which involves reflection on thoughts and self-beliefs; and the behavioral aspect, which is seen from how individuals observe and manage their actions in social life (Ananda & Hayati, 2020; Suryana, 2016). These three aspects complement each other and play an important role in shaping adolescents' ability to live a healthy life emotionally and socially. Thus, the development of self-awareness in adolescents is very important, because this ability not only contributes to self-control and wise decision-making but also becomes the basis for building harmonious interpersonal relationships and supporting overall mental health.

Factors That Influence Self Awareness

The thinking process involves various mental activities that occur consciously or unconsciously. Consciously, individuals usually carry out mental activities with a specific purpose, such as solving problems, planning actions, or making decisions. However, there are also mental processes that occur automatically without being realized (Wade et al., 2016). Reasoning is a mental activity that is purposeful and involves the use of various information to reach a conclusion. Unlike a quick and unconscious impulsive response, reasoning requires a specific description of the results obtained from observations, facts, or assumptions. To produce correct reasoning, individuals need to master dialectical reasoning, which is the process of comparing and evaluating conflicting viewpoints in order to harmonize existing differences. Philosopher Paul (1984), defines dialectical reasoning as a process of systematically moving between conflicting reasonings by making critical comparisons of each. This ability is very important for decision makers to have in order to be able to consider various perspectives objectively. Research by (King et al., 1994; King & Kitchener, 2004; King & Mayhew, 2002) confirmed the importance of mastering dialectical reasoning in dealing with different viewpoints on various topics, thereby improving the quality of decision making (Wade et al., 2016).

From the responses of thousands of participants, several points of reflective assessment were found, which are referred to as critical thinking. At each point, each person makes different assumptions about how to identify something and uses different ways to defend their opinions. This can be distinguished at the following levels:

1. Pre-Reflective Thinkers

    Pre-reflective thinkers generally assume that the correct answer is certain and can be obtained directly through sensory experience or the authority of a source of information that is considered reliable (King et al., 1994). At this stage, individuals tend to accept information literally without considering the complexity or diversity of perspectives available. Pre-reflective thinkers often seek absolute truths and what they feel is "right" at the time, without clearly distinguishing between knowledge based on empirical evidence and subjective beliefs or personal opinions (Kitchener & King, 1981). Furthermore, they do not consider it necessary to provide justification or reasons underlying their beliefs, so that the process of critical evaluation of information and arguments received has not developed adequately (King et al., 1994). This condition indicates limitations in the ability to reflect and reason critically, which are important for the development of complex thinking and mature decision-making.

2. Quasi-Reflective Thinkers

    Quasi-reflective thinkers are at a stage in the development of critical reasoning where individuals begin to realize that not all knowledge can be obtained with absolute certainty, so that assessment of information must be based on certain reasons and evidence (King et al., 1994). However, at this stage, thinkers tend to have a selective tendency in paying attention to evidence, namely only accepting information that is in accordance with their previous beliefs. This shows that although they acknowledge the uncertainty of knowledge,

they still see the assessment of facts as something subjective and influenced by personal perspectives (King et al., 1994; Magolda, 1992). In other words, quasi-reflective thinkers are not yet fully able to integrate various evidence objectively so that their evaluation of truth is still limited by cognitive biases and inherent initial beliefs. This stage marks an important shift in epistemological development, where individuals begin to consider the complexity and uncertainty of knowledge but have not yet achieved a more mature reflective ability and are open to other perspectives (King et al., 1994).

3. Reflective Thinkers

Reflective thinkers are individuals who recognize the limitations of human knowledge, especially that not everything can be known with absolute certainty. However, in the context of decision-making and information evaluation, reflective thinkers are able to distinguish the level of validity of judgments based on a number of criteria, such as logical coherence, conformity to empirical evidence, and the practical function of the judgment (Facione, 2011). They demonstrate intellectual openness by considering evidence from a variety of sources and carrying out a dialectical reasoning process, namely testing and critically evaluating conflicting perspectives to achieve a more comprehensive and balanced understanding (R. Paul & Elder, 2019). This approach supports the development of constructive skepticism and adaptive critical thinking skills in dealing with the complexity of information in today's digital age (Brookfield, 2011).

Reflective thinkers have the awareness that although some things cannot be absolutely certain, some judgments are more valid than others based on criteria such as internal coherence, consistency with empirical evidence, and practical function. They demonstrate intellectual openness by critically considering evidence from various sources and using dialectical reasoning to evaluate conflicting viewpoints. The type of judgment they produce is contextual and tailored to the issue or problem being considered. However, a longitudinal study conducted by Kitchener et al. (1993), revealed that many students complete their education without mastering the ability to distinguish fact from opinion, evaluate contradictory information objectively, or control the influence of emotional statements and political bias. This study emphasizes the importance of adequate support in the development of reflective thinking skills, both through direct practice in the classroom and its application in studies, which can ultimately increase the complexity, intelligence, and rationality of students' thinking (Wade et al., 2016). Therefore, systematic and continuous learning in reflective skills is needed to form individuals who are able to think critically and objectively in dealing with the increasingly complex dynamics of information in the modern era.

Based on the previous description, it can be concluded that self-awareness or self-consciousness is an individual's cognitive ability to understand themselves, which includes aspects of feelings (affect), behavior (behavior), and thinking (cognition). This ability allows individuals to control and evaluate themselves effectively. The process of developing self-awareness can be improved by instilling values that support self-awareness. Mustika (2017) stated that there is a positive correlation between students' level of self-awareness and positive behavior, especially in terms of discipline. This shows that increasing self-awareness contributes to the formation of a more controlled and responsible character. In addition, Akbar et al. (2018) research involving 84 students in Jakarta showed a significant relationship between the level of religiosity and students' self-awareness. This finding confirms that spiritual or religious aspects can be an important factor in strengthening individual self-awareness. Thus, the development of self-awareness not only plays a role in self-management but is also closely related to the dimensions of values and personality that support positive behavior in everyday life.

Thinking consciously involves the use of reasoning ability, which is a mental activity that aims to use various information to reach a logical and correct conclusion. An effective thinking process requires dialectical reasoning, which is a method of comparing and evaluating conflicting viewpoints to find a more comprehensive harmony or synthesis. Reflective thinkers are said to have more valid judgments because they are able to consider internal coherence, conformity with empirical evidence, practical functions, and other relevant aspects in their evaluation process. They are also open to evidence from various sources and use dialectical reasoning critically and systematically (Zahra, 2021). Thinking consciously in this way not only shows the level of cognitive intelligence but also reflects the individual's mental health. Therefore, self-awareness can be seen as an important indicator in assessing a person's mental health, because the ability to be aware of and manage one's thinking processes and emotions reflectively is the basis for psychological well-being (Zahra, 2021).

Wisdom in Psychological Perspective: An Analysis of Implicit and Explicit Theories

Wisdom in the realm of psychology can be understood through two main approaches, namely implicit theory and explicit theory. Implicit theory focuses on subjective assessments that rely on general perceptions of someone who is considered wise. Ahn (2000), defines wisdom as the ability to touch paradoxes, reconcile contradictions, and develop compromises. Wise individuals, according to Clayton, not only show high creativity but also display something surprising and amazing. In this context, Clayton developed a multidimensional scale that includes three main aspects, namely affective (such as empathy and passion), reflective (intuition and introspection), and cognitive (experience and intelligence) (Clayton, 1983). Individuals have four main indicators, namely superior character, intellectual competence, ability to influence others, and social and professional skills that include communication skills, conflict resolution, empathy, and respect for others (Hasmawati et al., 2021). From this implicit theory, it can be concluded that wisdom not only involves affective and cognitive aspects but also reflective aspects that include intuition and introspection. Social aspects, especially the ability to influence others and professional social skills, are important indicators of a person's wisdom.

In contrast, explicit theory presents wisdom through three conceptual frameworks, namely as a personal character, as a form of adult post-formal thinking, and as an expert system. First, wisdom as a personal character emphasizes the individual dimension that also extends to collective and universal interests. Second, wisdom as post-formal thinking, in accordance with Piaget's thinking, involves the ability to resolve inconsistencies, uncertainties, and imperfections, as well as being able to make compromises in decision-making. Third, wisdom as an expert system highlights a person's performance in carrying out tasks with an interpretation of the meaning of life, moral behavior, and commendable life arrangements (Ahn, 2000). The conclusion of these three approaches shows that wisdom is not only a personal character but also the highest level of thinking that allows humans to solve complex problems and functions as an expert system in guiding moral behavior and meaningful life.

The integration of implicit and explicit theories strengthens the view that wisdom is the highest thinking ability that goes beyond the formal operational thinking stage proposed by Piaget. (Young & Young, 2019) Kumar (2025), criticized the limitations of Piaget's theory, which places the formal operational thinking stage as the peak of cognitive development, by showing the inability of this stage to handle socio-emotional and metaphysical issues adequately. Therefore, the concept of wisdom as post-formal thinking emerges as a more complex and adaptive form of thinking, capable of answering challenges that are social, emotional, and metaphysical. Thus, wisdom is not only a personal characteristic but also a high-level thinking skill that is crucial in managing the complex dynamics of life.

Wisdom-Based Thinking Skills Approach in Education: Psychological and Pedagogical Implications

The Wisdom-Based Thinking Skills (WBTS) approach in education emphasizes the importance of developing wisdom as a comprehensive thinking skill, not just increasing intellectual capacity alone. Sternberg (2009) emphasized that the main goal of education is not only to produce individuals who are academically intelligent and professionally successful, but more than that, to form individuals who are able to contribute wisely to their communities. In a complex and uncertain social life, the existence of wisdom-based thinking skills is crucial to help individuals make the right and meaningful decisions.

1. Think Wisely (Wisdom)

According to Randall and Kenyon in Ardelt and Edwards (2016), the essence of wisdom lies in an individual's ability to accept suffering and find meaning in it without running away from reality or getting caught up in despair. This shows that wisdom is not a passive attribute but rather an active skill that supports effective decision-making in dealing with the complexities of life (Arzeen et al., 2013). Wisdom is also associated with high levels of life satisfaction, because wise individuals are able to interpret challenges as opportunities to learn and grow (Intani & Indati, 2019).

The ability to see a problem from various perspectives allows wise individuals to build more adaptive alternative solutions. Research by Etezadi & Pushkar (2013) shows that the ability to positively reinterpret stressful events possessed by wise individuals is an effective coping mechanism. In addition, wisdom is also related to the ability to accept uncertainty calmly and create psychological conditions that support subjective well-being (Ardelt & Edwards, 2016). Thus, wisdom is not simply the result of cognitive intelligence but is a complex integration of cognitive, reflective, and affective dimensions.

2. Strategies for Developing Wisdom-Based Thinking Skills in the Classroom

Sternberg (2009) outlines three main strategies for developing wisdom-based thinking skills in the context of learning:

a. Reflective Thinking

Reflective thinking is a metacognitive process that allows students to become aware of their thought patterns, beliefs, and problem-solving strategies. It involves evaluating decisions made and being willing to modify approaches when necessary. Students can be trained in reflective thinking through techniques such as self-reflection sheets, self-questioning, and self-monitoring checklists. This process can be applied across subjects, such as mathematics, science, and social sciences, to foster evaluative skills and wise decision-making.

b. Dialogical Thinking

Dialogical thinking requires students to acknowledge and understand different perspectives. In language or cultural learning, students are encouraged to develop intellectual empathy and understand value systems that differ from their own cultural background. This fosters tolerance, open-mindedness, and an understanding of diversity.

c. Dialectical Thinking

Dialectical thinking involves the ability to integrate two opposing views into a higher synthesis. This approach is important in subjects such as history, where students are trained to construct a thesis and antithesis and then synthesize the two perspectives. Dialectical thinking exercises strengthen the ability to analyze, synthesize, and make decisions based on multidimensional considerations.

3. General Guide to Teaching Wisdom in Schools

Sternberg (2009) proposed six guidelines for integrating wisdom values into learning:

a. Encourage students to read historical and philosophical literature as a reflection on the lives of wise figures.

b. Encourage class discussions that integrate real-life contexts and dialectical and dialogical thinking.

c. Emphasize the search for values, not just facts, in the learning process.

d. Instill a thinking orientation that upholds the common good as the main goal of critical, creative, and practical thinking.

e. Emphasize that learning outcomes can contribute to good or bad, and students must learn to assess their moral impact.

f. Make teachers role models who prioritize the Socratic method in developing understanding through dialogue and open questions.

The wisdom-based thinking skills approach directs education towards the formation of whole human beings who are able to live meaningfully in their communities. Wisdom as a form of high-level thinking does not only rely on logical intelligence but demands integration between cognition, affection, and reflection. Through reflective, dialogical, and dialectical thinking exercises, students can be developed into individuals who are not only smart but also wise in responding to life's problems contextually and ethically. Thus, this approach makes a significant contribution to the goals of 21st-century education, namely to produce people who are intellectually intelligent, emotionally mature, and wise in acting.

Dialogic and Dialectical Approaches in Edward de Bono's Six Thinking Hats Method

One of the creative and structured thinking approaches that can be used in the context of education and problem solving is the Six Thinking Hats method developed by Dr. Edward de Bono. De Bono (G. Bono et al., 2017) , an expert in lateral thinking, introduced this method as a systematic thinking tool that allows individuals and groups to explore problems from various perspectives in a focused and rotating manner.

The Six Thinking Hats method is a parallel thinking technique in which individuals are asked to do one type of thinking activity at a time by "wearing" a certain thinking hat. Each hat color in this method represents a specific type of thinking. This approach can also be used as a means to develop dialogical and dialectical thinking skills, because it requires individuals to understand and appreciate various perspectives and to synthesize different views.

1. Symbolic Meaning of the Six Thinking Hats

a. White Hat (Objectivity and Information). This hat directs the focus on facts, data, and objective information that is available or still needed. White hat users think neutrally and informatively without being influenced by personal opinions.

b. Red Hat (Emotion and Intuition). Representation of feelings, intuition, and personal emotions that may arise regarding the issue being discussed. The use of this hat is important because not all decisions are based on logic, but also on the affective aspects of humans.

c. Black Hat (Criticism and Caution). Represents critical thinking, caution, risk assessment, and prediction of potential failure. This hat is used to evaluate the weaknesses of the proposed idea or plan.

d. Yellow Hat (Optimism and Benefits). Directs users to see the positive value, opportunities, benefits, and advantages of an action. This hat encourages constructive and solution-oriented thinking.

e. Green Hat (Creativity and Alternatives). Focuses on exploring new ideas, innovative solutions, and alternative approaches to problem solving. The green hat is essential in the creative and improvisational thinking process.

f. Blue Hat (Thinking Management). Represents the metacognitive process. This hat is used to organize, direct, and conclude the thinking process that is being carried out. The user of the blue hat acts like a facilitator in the discussion.

2. Relationship with Dialectical and Dialectical Thought

The Six Thinking Hats method explicitly involves the dialogic thinking process because discussion participants are invited to understand and consider different ideas, arguments, and perspectives in turns. In dialogic thinking, participants do not impose their own perspectives but rather acknowledge the validity of other people's perspectives as part of a shared search for meaning (Zhi-Qiang et al., 2025).

Meanwhile, this method can also function as a dialectical thinking exercise, especially in the combination of black hats and yellow hats that lead to conflicting ideas (thesis and antithesis) and are resolved through the green hat as a creative synthesis. The blue hat functions as a control for the dialectical process, ensuring that the stages of thinking run sequentially and in a directed manner. Thus, this method can be used as a pedagogical tool that supports the development of wisdom (wisdom-based thinking) because: integrates cognitive dimensions (white, black, and yellow hats), affective dimensions (red hats), and reflective and creative dimensions (green and blue hats).

3. Educational and Social Implications

In the context of education, teachers can use this method to train students to think systematically, appreciate the diversity of ideas, and resolve conflicts of perspectives in a dialogical and constructive way. In addition, this method can also help students develop social and emotional skills, such as empathy, self-control, and collaboration, which are very relevant in facing complex social challenges in the modern era.

Bono (2007) emphasizes that the use of these hats is not just a thinking technique but also a symbol of social dynamics where each individual brings different backgrounds, experiences, and ways of thinking. Through an organized thinking structure, these differences do not become a source of destructive conflict but become raw materials for creative and wise solutions.

The Six Thinking Hats method developed by Edward de Bono is an effective parallel thinking approach to improving dialogical and dialectical thinking skills in problem solving. By metaphorically wearing six colored hats white (facts), red (emotions), black (caution), yellow (optimism), green (creativity), and blue (process control) individuals or groups can explore multiple perspectives in a structured and systematic manner.

In an educational context, the application of this method can train students to think dialogically by considering different views in turn and to think dialectically by integrating multiple perspectives to achieve deeper understanding. For example, students can be asked to discuss an issue by using yellow and black hats alternately to assess the benefits and risks of an idea, then using the green hat to develop creative solutions, and finally the blue hat to formulate conclusions and follow-up steps. This approach not only encourages active and collaborative engagement in discussions but also helps students develop critical thinking skills, empathy, and cognitive flexibility that are essential in dealing with the complexity of real-world problems. Thus, the Six Thinking

*Muhammad Danial*1, *Tian Khusni Akbar*2

Hats method can be an effective tool in learning to form wise and adaptive individuals in their communities.

Discussion

Developing Reflective, Dialogical, and Dialectical Thinking Skills with the Problem-Based Learning (PBL) Model and Edward de Bono's Six Thinking Hats Method

The development of reflective, dialogical, and dialectical thinking skills is a key element in 21st-century education, especially in dealing with the social, ethical, and diverse perspectives that are developing in the digital era. The problem-based learning (PBL) model substantially supports the strengthening of these aspects because it is oriented towards solving real problems through active exploration, collaboration, and self-reflection. Recent research shows that PBL can significantly improve students' critical thinking, problem-solving, and reflective awareness skills (Khoiriyah et al., 2021). In the context of Islamic Religious Education (PAI) learning, the use of PBL provides space for students to link spiritual values with social realities, raising transformative awareness of community and humanitarian issues (Patras et al., 2025).
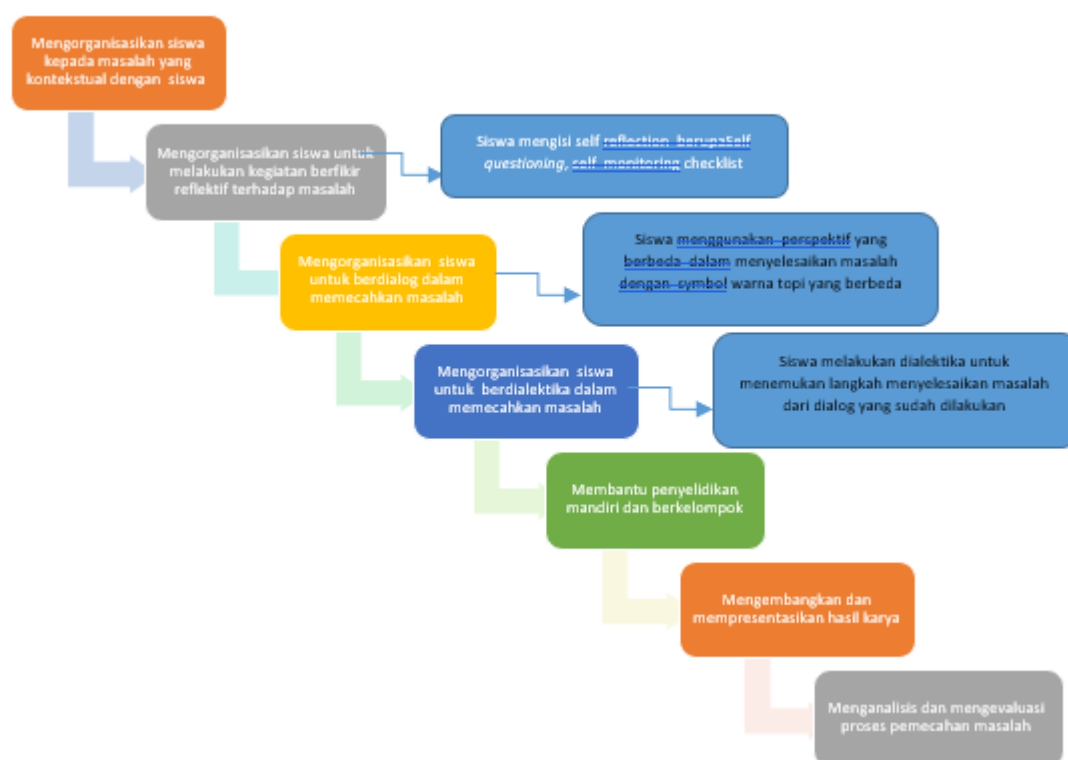
Figure 1 PAI Learning Steps with Wisdom Based Thinking Skills

In addition, the integration of Edward de Bono's Six Thinking Hats (STH) method synergistically strengthens the dialogical and dialectical thinking dimensions in PBL. This method invites students to explore ideas and solutions through six different thinking perspectives analytical, emotional, positive, critical, creative, and metacognitive to produce a holistic understanding and not get stuck in one point of view. In practice, the use of these "thinking hats" can reduce ego-centric bias and increase cognitive empathy because students are asked to think from a position that they may not personally agree with. This is especially relevant to the context of multicultural and inclusive education, where differences of opinion must be managed through dialogue, not confrontation.

The reflective thinking process in PBL occurs when students identify personal motivations and analyze problems in depth. This activity facilitates self-awareness and self-assessment, which are important in the formation of moral and spiritual autonomy. Furthermore, dialogical thinking is built when students engage in discussions based on the role of each thinking hat. This discussion not only displays rational arguments but also emotional expressions (red hat) and creative intuition (green hat), which are usually neglected in conventional learning models. The last stage, dialectical thinking, occurs when students synthesize all of these perspectives to formulate balanced, inclusive, and ethical solutions. This activity strengthens the development of postformal thinking the ability to think in adults that is flexible, contradictory but integrated, and sensitive to context (Sinnott, 1998).

Thus, the integration of the Problem-Based Learning (PBL) model and the Six Thinking Hats (STH) method not only enriches the pedagogical approach in active learning but also forms an educational ecosystem that stimulates students' intellectual, emotional, and moral growth synergistically. PBL encourages the exploration of real problems that require students to think reflectively and autonomously, while STH presents a dialogical framework that allows for a structured and empathetic exchange of perspectives. The combination of the two trains students to not only think critically and creatively but also understand that in real life, truth and solutions are often found through dialectics, not a single dogma.

More than just a strategy for solving academic problems, this approach fosters metacognitive awareness, the ability to dialogue across perspectives, and the ability to synthesize opposing ideas into ethical and contextual decisions. In the context of Islamic Religious Education (PAI), this strategy also has deep spiritual relevance, namely, instilling the values of wisdom-based thinking, tolerance, and social responsibility in every process of thinking and acting. Therefore, PBL and STH based learning can be seen as holistic educational practices that effectively integrate the cognitive, affective, and spiritual aspects of students so that they not only become academically capable individuals but also morally mature, able to dialogue in diversity, and wise in making complex and dynamic life decisions.

CONCLUSION

The development of the current digital era has not only brought technological advances but has also contributed to the increasing cases of mental health disorders, especially among students in Indonesia. Unlimited access to information, social pressure on digital media, and high academic demands have created psychological conditions that are vulnerable to stress, anxiety, and even depression. This phenomenon is a serious warning for the world of education, especially Islamic Religious Education (PAI), to immediately respond by presenting a learning approach that is not only oriented towards academic achievement but also on strengthening students' psychological and spiritual capacities. One indicator of learning that is able to care for students' mental health is the growth of self-awareness, namely self-awareness characterized by the ability to recognize, control, and evaluate personal thoughts and behavior reflectively.

The wisdom-based thinking skills approach is very relevant in this context because it is able to foster maturity of thinking through the integration of cognitive, affective, and moral dimensions. Through the Problem-Based Learning (PBL) model, students are invited to be actively involved in solving contextual and meaningful problems so that they learn to understand themselves in relation to social issues and life values. Furthermore, Edward de Bono's Six Thinking Hats (STH) method provides a dialogical and dialectical structure in students' thinking processes, where they not only learn to convey ideas but also understand various points of view empathetically and rationally. This collaboration between PBL and STH contributes directly to the development of reflective, dialogical, and dialectical thinking skills three important components in the formation of healthy and resilient self-awareness. Thus, PAI can play a strategic role in forming students who are not

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only intellectually intelligent but also emotionally stable and wise in facing the challenges of life in the digital era.

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