

UNDERSTAND THE DIFFERENCE BETWEEN THE LEARNING PROCESS AND INSPIRATION IMPLICATIONS FOR ISLAMIC EDUCATION LITERATURE REVIEW OF THE BOOK OF IHYA ULUMUDDIN

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Abstract

The background to the problem is studying Imam al-Ghazali in the book Ihya Ulumuddin discussing the differences between the learning process and inspiration and the implications for Islamic education. The research methodology uses library research. The author applies theories from scriptures and books. The aim of this writing is to know the difference between the learning process and inspiration. The implications for Islamic education. The results obtained are that the learning process also explains that students in the learning process must have manners. Prioritizing mental cleanliness, Allah makes it easy for us to fulfill and apply the knowledge gained. Reducing worldly things. Don't be arrogant in seeking knowledge and don't argue with teachers. Avoid disputes between fellow humans, Not refusing to study a field of knowledge, Prioritizing the most important knowledge, namely the knowledge of the afterlife. Decorating the heart with qualities that convey it to Allah Ta'ala and. Inspiration means something that is whispered into the heart through the abundance of divine grace. The implications of Islamic education are efforts to form complete human beings, both in this world and in the afterlife. According to Al Ghazali, humans can achieve perfection if they are willing to try to seek knowledge and then practice fadhilah through the knowledge they learn.

Keywords: Learning Process; Inspiration Implications; Islamic Education; The Book Of Ihya Ulumuddin

A. Introduction

The book Ihya Ulumuddin or Al-Ihya is a book that discusses the rules and principles of purifying the soul (Tazkiyatun Nafs) which discusses liver disease, its treatment, and educating the heart. This book is the most famous work of Imam Al-Ghazali. The reason why Imam al-Ghazali wrote the book Ihya Ulumiddin was because he saw that the stability of religious science in the surrounding community was not good. In Ihya' Ulumuddin language it means reviving religious sciences. As the title suggests, this book contains religious sciences that will require Muslims to not only be oriented towards worldly life, but rather the life of the afterlife which is more important. Some of the main doctrines of Imam al-Ghazali's Sufism, namely monotheism, makhafah, mahabbah, and ma'rifat. From these basic teachings, the concepts of taubah, shabr, asceticism, tawakkal

and ridla were born. Imam Al-Ghazali's real name is Abu Hamid Muhammad bin Muhammad Al-Ghazali Ath-Thusi An Naysaburi. He was born in Thus City which is the second city after Nasabur which is located in the Khurasan region in 450 AH or 1058 AD.

Ihya Ulumiddin is the title of a book written by Imam Al-Ghazali which talks about morals. Al-Ghazali is a great Islamic scholar who has various written works in Islam. In studying and studying, Al-Ghazali suggests that learning is a process of humanizing humans from the time they occur until the end of their lives through various knowledge which is conveyed in the form of gradual teaching, where the learning process is the responsibility of parents and society. If inspiration is in the form of goodness, knowledge can be called inspiration, and if it is in the form of evil then it is anxiety that comes from Satan. For Sufis, inspiration has an important meaning in relation to their goal of achieving makrifat/mahabbah to Allah SWT. The implication of Islamic education is education that seeks to form a complete human being, both in this world and in the afterlife. According to Al Ghazali, humans can achieve perfection if they are willing to try to seek knowledge and then practice fadhilah through the knowledge they have learned.

B. Method

The method in this journal uses library research, namely a method of collecting data by understanding and studying theories from various literature related to research on the book Ihya Ulumuddin. Activities to collect information that is relevant to the topic or problem that is the object of research or the topic of the story that is presented in the written work. Data collection techniques for reviewing Ihya Ulumuddin books, searching for literature, notes and reports related to research. This literature study process is also used to collect data. The author includes this data in his scientific work. This research was carried out by recording steps from books and journals, especially those related to the problem being studied, so that the required data could be collected. The data was obtained from the library. To make it easier to find data, catalog media is used. Literature study is used to study reading sources that can provide information that is related to the problem being researched. Literature study is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials focused on understanding the differences between the learning process and the inspirational implications for Islamic education of the literary study of the Book of Ihya Ulumuddin.

C. Finding and Discussion

1. Finding

Suryadi, (2014:12) The learning process is a process of educational interaction that occurs between teachers and students in the classroom. In the learning process there are two activities, namely the learning process and the teaching process. This means that in the event the learning process is always a process of interaction between two human elements, namely the student as the party who learns and the teacher as the party who teaches. According to Corey as quoted by Syaiful Sagala (2003:16) the learning process is a process in which a person's environment is deliberately managed to enable him to participate in certain behavior in special conditions or produce responses to certain

situations, learning is a special set of education. Meanwhile, according to Gagne and Briggs in Syaiful Bahri Djamarah (2010: 325) the learning process is a system that aims to assist the students' learning process, which is designed in such a way as to support the students' internal learning process.

The core of the learning process is the teacher and students. This is because they interact with each other in the teaching and learning process. Learning is usually devoted to students, while teaching is devoted to teachers. Because learning is a process, of course in a process there are components that are interrelated. The main components of learning include learning objectives, educators, students, curriculum, learning strategies, learning media, and learning evaluation. One of the relationships between these learning components will form an activity called the learning process. Rustaman (2003: 461) The learning process is a step/sequence of implementation in which there are interaction activities between teacher-students and reciprocal communication that takes place in an educational situation to achieve learning goals.

In the learning process, teachers and students are two components that cannot be separated. Between these two components there must be mutually supportive interaction so that student learning outcomes can be achieved optimally. The learning process is a whole activity designed to teach students. Dedi Mulyasana, (2012: 155) In educational units, the learning process is carried out in an interactive, inspiring, fun, challenging manner, motivating students to participate actively in accordance with the students' talents, interests and physical and psychological development. In Indonesia, the learning process in primary and secondary education units is regulated in process standards. Based on the Minister of National Education Regulation (Permendiknas) Number 41 of 2007 concerning process standards for primary and secondary education units, the process standards contain minimum criteria for the learning process in primary and secondary education units throughout the jurisdiction of the Unitary State of the Republic of Indonesia. Process standards include planning the learning process, implementing the learning process, assessing learning outcomes, and monitoring learning outcomes for the implementation of an effective and efficient learning process. Planning is the process of determining and utilizing resources in an integrated manner which is expected to support activities and efforts that will be carried out efficiently and effectively in achieving a goal. In the context of learning, planning can be interpreted as the process of preparing lesson material, using learning media, using approaches. or learning methods, and assessments in a time allocation that will be carried out in a certain period to achieve specified goals. Learning planning is designed in the form of a syllabus and learning implementation plan (RPP) which refers to Content Standards. Attachment to Minister of Education and Culture Regulation number 22 of 2016 concerning Primary and Secondary Education Process Standards, Learning planning includes preparing implementation plans

learning and preparing learning media and resources, learning assessment tools, and learning scenarios. The preparation of the syllabus and lesson plans is adjusted to the learning approach used. As a planner, teachers should be able to diagnose the needs of

students as learning subjects, formulate objectives for learning process activities and determine the teaching strategies adopted to realize the objectives that have been formulated. This planning can be useful for teachers as control over themselves so they can improve their teaching methods.

Abdul Majid (2010: 17). In order for the implementation of learning to run well, teachers need to prepare components of learning planning tools, including:

a. Determine the time allocation and effective weeks

Determining time allocation basically means determining the effective week in each semester of one school year. The time allocation plan functions to find out how many hours of effective time are available to be utilized in the learning process in one school year. This is necessary to adapt to competency standards and minimum basic competencies that must be achieved in accordance with the specified content standard formulation.

b. Prepare the Annual Program (Prota)

The annual program (Prota) is a general program plan for each subject for each class, which is developed by the teacher of the subject concerned, namely by determining the allocation within one academic year to achieve the goals (competency standards and basic competencies) that have been determined. This program needs to be prepared and developed by teachers before the school year, because it is a guide for the development of subsequent programs.

c. Arrange a Semester Program (Promes)

The semester program (promes) is an elaboration of the annual program. If the annual program is structured to determine the number of hours needed to achieve basic competency, then the semester program is directed to answer in what week or when the learning to achieve basic competency is carried out.

d. Develop a Learning Syllabus.

Rusman (2017: 66) Syllabus is a form of developing and elaborating the curriculum into a learning plan or orderly arrangement of learning materials on certain subjects in certain classes. The components in compiling a syllabus include, among other things, subject identity, school identity including the name of the educational unit and class, core competencies, basic competencies, themes, main material, learning, assessment, time allocation, learning resources, and a syllabus developed based on graduate competency standards and standards. content for primary and secondary education units according to the learning pattern for each particular academic year. Syllabus used.

e. Learning Implementation Plan (RPP).

Learning Implementation Plan (RPP) is a face-to-face learning activity plan for one or more meetings. The Learning Implementation Plan is developed from the syllabus to direct students' learning activities in an effort to achieve Basic Competencies (KD). Every educator in an educational unit is obliged to prepare a complete and systematic Learning Implementation Plan so that learning takes place in an interactive, inspiring, fun, challenging, efficient manner, motivates students to participate actively, and provides

sufficient space for initiative, creativity and independence according to their talents, interests, and physical and psychological development of students. The Learning Implementation Plan is prepared based on Basic Competencies or sub-themes which are implemented in one or more meetings.

Rusman (2017: 67) components in preparing a RPP include: a) Subject Identity; b) Competency Standards; c) Basic Competencies; d) Learning Objective Indicators; e) Teaching Materials; f) Learning Methods; g) Learning Steps; h) Learning Facilities and Resources; i) Assessment and Follow-up. Apart from that, the principal's job planning function is to act as a reference in developing the Learning Implementation Plan. As a school manager/principal, you are supervising and checking the devices that teachers make, whether they comply with curriculum guidelines or not. Through good learning planning, teachers can prepare everything students need to learn.

Imam al-Ghazali in the book *Ihya Ulumuddin* (et th: 49-53) also explains that students in learning must have the following manners: (a) Prioritizing mental cleanliness, this aims to make it easier for us to fulfill and apply the knowledge we have gained, (b) Reduce worldly things and (if necessary) leave your hometown so you can focus on studying, (c) No being arrogant in seeking knowledge and not arguing with the teacher, but giving him freedom in teaching (only the teacher knows what knowledge is needed and how to teach it), (d) Avoid disputes between fellow humans, because this will only cause confusion, (e) He does not refuse to study a field of science, but instead he pursues it until he understands what he is studying, (f) Prioritize the most important knowledge, namely the knowledge of the afterlife, (g) Decorating the heart with qualities that convey it to Allah Ta'ala and his highest rank among muqarrabin angels (those close to Allah) and without expecting leadership.

Helmawati (2013: 89) *Yu'allim* (process of teaching activities) The process of teaching activities in its methodology is an effort to transfer knowledge from mu'allim to muta'alim. A mu'alim should provide understanding, explain the meaning so that it sticks to the muta'alim's thoughts. Quoting the book *Dictionary of the Koran: Quranic Explorer* by Ali As-Sahbuny, inspiration linguistically means swallowing, drinking, teaching and revealing. Another word for inspiration is intuition (*wijdan*) which convinces a person's heart and then encourages him to follow without knowing where it comes from. According to Rasyid Ridlo, inspiration is an emotional feeling that the soul believes in so that the soul is motivated to do something that the inspiration desires subconsciously. Meanwhile, Al-Jurjani said that inspiration in Islam means something that is whispered into the heart through the abundance of divine grace. He interpreted this inspiration as knowledge that invites charity, without being based on verses and propositions. Inspiration or intuition according to the KBBI (Big Indonesian Dictionary), intuitive is intuitive, based on the promptings (movements) of the heart. Furthermore, the meaning of the word intuition itself is the power or ability to know or understand something without thinking or studying it, a whisper of the heart, a movement of the heart. Understanding the meaning of this word can be concluded that intuitive is an adjective for intuition.

According to Nasution (2003 :2) intuition is the mental ability to find a problem-solving hypothesis without going through analysis steps. Intuition is a term about the ability to understand something without going through rational reasoning and high intellect. It seems that understanding suddenly comes from another world and is beyond awareness. According to Poerwodarminto Djamarah Syaiful Bahri (2010: 325) intuition is the power or ability to know or understand something without thinking deeply or studying it. Intuition is also insight or knowledge that explains or predicts events without relying on a c. Meanwhile, several philosophers and psychologists provide views regarding the meaning of intuition based on the difference between intuition and other mental processes. The following is the meaning of intuition according to the views of philosophers and psychologists.

- a. According to experts, intuition is defined as immediate understanding or immediate cognition (immediate apprehension or cognition). <http://www.hyponoesis.org/html/glossary/intuit.html>
- b. Talia Ben-Zeev. & Jon Star., *Intuitive Mathematics: Theoretical and Educational Implications*, 2002, According to experts, Intuition is a sudden understanding of something after trying to solve a problem, but not succeeding.
- c. Kyeong Hah Roh, (2005: 9) Meanwhile, another opinion defines intuition as immediate cognition of a concept without strict proof (rigorous proof). Based on several definitions of intuition, it can be concluded that intuition is immediate cognition of a concept without going through a strict process and without using analytical steps or standard scientific strategies.

conscious reasoning process without or with evidence. First, intuition is a process of uncovering the veil of the heart so as to obtain true knowledge which occurs in two forms, namely it can be pursued through mujāhadah or in the form of absolute grace from Allah SWT, originating from Allah SWT. Directly or through His angels or verses. This intuition is formed from the experiences a person has gone through throughout his life. For example, when we see black clouds gathering in the sky, we will get the intuition that it will rain soon. Intuition is knowledge about unknown things obtained through a thought process without awareness, occurring quickly, suddenly, based on data originating from emotional states or emotional reactions to past experiences to direct behavior correctly.

There are two other ways you can sharpen your intuition. 1) Sharpen your intention. Without realizing it, you may always be rejecting instant ideas or ideas that arise. 2) Sharpen attention. Intuition can come in a variety of contexts. Starting from simple things, such as wanting to buy goods, to risking life and death when in an emergency. The more connected a person is to his intuition, the more useful the decisions he makes can be. The application of intuition in everyday life can be found in various situations. For example, when we meet a new person, we often feel whether the person is trustworthy or not in just a matter of seconds. That's an example of how intuition works quickly in social encounters.

According to Imam al-Ghazali (1058 AD - 19 December 1111 AD), if it is good, knowledge can be called inspiration, and if it is evil then it is anxiety that comes from Satan. For Sufis, inspiration has an important meaning in relation to their goal of achieving makrifat/mahabbah to Allah SWT. Imam Ghazali also emphasized the importance of increasing knowledge and deepening knowledge, especially knowledge related to religion. According to him, knowledge is a light that will illuminate a person's path in life and help him achieve happiness in this world and the hereafter. The basic difference between inspiration and revelation is that revelation cannot be asked to come down because its status is a patent right from Allah SWT, whereas inspiration according to some Sufi scholars can be asked from Allah. Apart from that, the revelation only came during the prophethood and ended after the death of the Prophet Muhammad SAW. Meanwhile, inspiration is knowledge from Allah SWT into a person's heart that is believed and implemented and the person concerned does not know where it comes from.

Implications for Islamic Education According to Abuddin Nata (2017: 136), Islamic attention places more emphasis on mental development than physical development, because from a good soul, positive actions will be born which in the next stage will make it easier to produce goodness and happiness for all. human life, physical and spiritual. There are methods that can be used as the basis for the learning process. Inspiration and Implications for Islamic Education in humans include: a. Qudwah or Uswah (Exemplary) Parents and teachers who usually set examples of good behavior will usually be imitated by their children and students. This plays a big role in developing their behavior patterns. Therefore, it is not an exaggeration if Imam al-Ghazali once said that parents are like a mirror for their children. Badudu and Sutan Mohammad Zain (2010: m1487) implication is an action carried out, both individually and in groups with the intention to achieve the goals that have been formulated. In language, implementation is a thing, method or result. Lukman Ali (2007:104) according to Ali, application is practicing, pairing, or implementation. Meanwhile, Riant Nugroho (2003: 158) implies the method used to achieve the desired goal. In contrast to Nugroho, according to Wahab, implementation is actions carried out either by individuals or groups which are directed at achieving the goals outlined in the decision. Wahab (2008: 63) In this case, the implication is the implementation of work results obtained in a way so that they can be put into practice in society. Based on the opinions of the experts above, it can be concluded that implications are the methods used in activities to achieve the desired goals.

The purpose of the implications according to the Ministry of Religion of the Republic of Indonesia 1994:10) is:

- a. Increase understanding of religion so that they are able to develop themselves in line with religious norms and are able to practice developments in science, technology and culture.
- b. Increase students' knowledge as members of society in establishing reciprocal relationships with the social, cultural and natural environment.

- c. Channel and develop the potential and talents of students so that they can become highly creative and creative people.
- d. Train discipline, honesty, trust and responsibility in carrying out tasks.
- e. Develop Islamic morals that integrate relationships with Allah, the Prophet, humans, the universe and oneself.
- f. Develop students' sensitivity in seeing social-religious issues so that they become proactive people regarding social problems and da'wah.
- g. Provide opportunities for students to have the ability to communicate well, verbally and non-verbally.
- h. Train students' abilities to work as well as possible independently or in groups.
- i. Develop students' abilities to solve everyday problems.

The principle of implication according to Eka Prihatin (2011: 161) is:

- a. All students, teachers and administrative personnel should participate in improving the program.
- b. Collaboration in teams is fundamental.
- c. Restrictions on participation should be avoided.
- d. The process is more important than the result.
- e. The program should be comprehensive and balanced enough to meet the needs and interests of all students.
- f. The program should take into account the special needs of the school.
- g. Programs must be assessed based on their contribution to educational values in schools and the efficiency of their implementation.
- h. These activities should provide rich sources of motivation for classroom teaching, whereas classroom teaching should also provide rich sources of motivation for student activities.

According to the Ministry of Religion of the Republic of Indonesia (1994: 6) the principles for implementing implications are:

- a. These activities must be able to increase the enrichment of students in the cognitive, affective and psychomotor domains.
- b. Provide a place and encourage the channeling of students' talents and interests so that they get used to doing positive activities.
- c. There is a plan that has been carefully calculated so that the goals of the extracurricular can be achieved.
- d. There is monitoring of the implementation of activities and program evaluation.

Muhammad Joko Susilo (2007: 70) The implications of Islamic education seen from Islamic education, namely:

- a. Sourced and taken from the spirit of noble Islamic teachings and morals, so that it becomes an integrated part of the material and goals of Islam
- b. Flexible, able to accept changes and adjustments to the circumstances and atmosphere of the educational process.

- c. Always connect theory with practice, the learning process with charity, and hope with understanding in an integrated manner.
- d. Avoid teaching methods that are summarized, because summaries destroy useful detailed scientific abilities.
- e. Emphasize students' freedom to discuss, debate and dialogue in a polite and respectful manner.
- f. Respect the rights and position of educators to choose methods that they think are appropriate to the nature of the lesson and the students who follow it.

E. Conclusion

The learning process is an educational interaction process that occurs between teachers and students in the classroom. In the learning process there are two activities, namely the learning process and the teaching process. The learning process is to humanize humans from the time they occur until the end of their lives through various knowledge delivered in the form of gradual teaching, where the learning process is the responsibility of parents and society. Determining the allocation of time and effective weeks, preparing the annual program (Prota), preparing the semester program (Promes), preparing the learning syllabus. Learning Implementation Plan (RPP). Imam al-Ghazali in the book *Ihya Ulumuddin* (et th: 49-53) also explains that students in the learning process must have the following manners: a. Prioritizing mental cleanliness, this aims to make it easier for us to fulfill and apply the knowledge we have gained. b. Reduce worldly things and (if necessary) leave your hometown so you can focus on studying. c. Don't be arrogant in seeking knowledge and don't argue with the teacher, but give him freedom in teaching (only the teacher knows what knowledge is needed and how to teach it). d. Avoid disputes between fellow humans, because this will only cause confusion. e. He does not refuse to study a field of science, but instead he pursues it until he understands what he is studying. f. Prioritize the most important knowledge, namely the knowledge of the afterlife. g. Decorating the heart with qualities that convey it to Allah Ta'ala and his highest rank among muqarrabin angels (those close to Allah) and without expecting leadership. Al-Jurjani said that inspiration means in Islam something that is whispered into the heart through the abundance of divine grace. Inspiration if it is in the form of goodness, knowledge and if it is in the form of evil then it is anxiety that comes from Satan. For Sufis, inspiration has an important meaning in relation to their goal of achieving makrifat/mahabbah to Allah SWT. The implication of Islamic education is education that seeks to form a complete human being, both in this world and in the afterlife. According to Al Ghazali, humans can achieve perfection if they are willing to try to seek knowledge and then practice fadhilah through the knowledge they learn.

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