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A Review of the Impact and Challenges of Hikmah Pedagogy in Teaching and Learning Environment

*** Abdulkareem Idris Aiyetoro, Aliamat Omar Ali, Nur-Ashikin Petra**

Sultan Hassanal Bolkiah Institute of Education, Universiti Brunei Darussalam

* Corresponding Author e-mail: 21h9008@ubd.edu.bn

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Abstract

Implementing an effective pedagogy that can enhance students' critical thinking, reasoning abilities, decision-making skills, and problem-solving capabilities is a key educational objective in the 21st century. This necessitates a shift from rote learning to interactive and meaningful learning experiences. Hikmah pedagogy, derived from Philosophy for Children (P4C), is an innovative approach that equips students with the essential skills for thinking, creativity, collaboration, communication, and caring, all while incorporating Islamic values through the Community of Inquiry (CoI) framework. Hikmah pedagogy adopts an infusion approach, fostering curiosity and promoting qualities such as critical thinking, open-mindedness, tolerance, and respect for others when exploring diverse perspectives. Research has demonstrated that the implementation of Hikmah pedagogy positively impacts teaching and learning across various subjects and educational levels. Hence, this review aims to assess the effects of Hikmah pedagogy on teaching and learning, as well as the challenges associated with its implementation. A total of 18 peer-reviewed articles were purposefully selected and analyzed using systematic content analysis (SLR). The findings indicate that Hikmah pedagogy enhances students' higher-order thinking skills (HOTs), critical thinking and reasoning abilities, open-mindedness, and communication skills. Additionally, the review highlights the importance of interactive stimuli, inquiry-based classroom management, and student engagement within the community of inquiry. Based on this evidence, educators are encouraged to incorporate Hikmah pedagogy as an effective teaching tool to cultivate students' thinking skills and moral development.

Keywords: Community of inquiry; Hikmah pedagogy; Philosophical inquiry; Reasoning; Thinking skills

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INTRODUCTION

The pursuit of pedagogies that can enhance the teaching and learning process by going beyond the mere transmission of knowledge and promoting wisdom and holistic development in learners is an ongoing endeavor. In the field of education, numerous instructional approaches have emerged with the aim of instilling morals and values alongside cognitive development in students. Among these pedagogical approaches, Hikmah Pedagogy stands out as a guiding light, deeply rooted in the rich tapestry of Islamic tradition and aligned with the principles of the 21st-century educational framework.

Hikmah, an Arabic term meaning wisdom, refers to knowledge and understanding. Wisdom is a spontaneous mental activity used by humans in the pursuit of truth – truth about the universe, humanity, and nature (North, 2021). As

stated in Q2:269, "He (Allah almighty) grants hikmah to whomever He wishes, and whoever has been given hikmah has been given an abundant good." Wisdom, in this context, entails the ability to exercise sound judgment in a given matter or situation by understanding its cause and effect (El-Bassiouny et al., 2023). What sets this understanding apart is its integration of intellect with morality and worldly engagement with spirituality. Hikmah Pedagogy, consequently, is a transformative approach that emphasizes the comprehensive development of learners' mind, body, and soul.

Hikmah pedagogy is an adaptation of Philosophy for Children (P4C), a teaching method originally conceived by Mathew Lipman in the late 1960s upon recognizing his students' lack of reasoning and judgment skills (Ab Wahab et al., 2022). Lipman's Philosophy for Children was founded on John Dewey's notion that critical thinking can be cultivated through philosophical discussions that respect differing perspectives (Pala, 2022). Therefore, the primary objective of Philosophy for Children is not to turn children into philosophers but to enhance their critical thinking skills, reasoning abilities, and decision-making capacities. According to Yusoff et al. (2018), Lipman believed that Philosophy for Children encompasses the following elements.

1. Interest: P4C employs stimulating materials, such as captivating stories and controversial issues.
2. Emotion: P4C focuses not only on improving children's thinking but also on evoking emotional responses.
3. Critical thinking: P4C utilizes logical reasoning to foster critical thinking abilities.
4. Values: The stimuli used in P4C include values that prompt students to think critically and evaluate.
5. Creativity: The stimuli, presented in the form of stories, pictures, or texts, require imaginative thinking that engages students' creativity.
6. Community: P4C involves the formation of a community of inquiry, wherein students collaborate to solve problems at hand collectively.

Hashim (2014a) asserts that Philosophy for Children is an instructional approach that seeks to enhance students' critical thinking through philosophical dialogue in a community of inquiry. This community places high value on cooperation, communication, and collaborative problem-solving, with the ultimate aim of fostering students' thinking and reasoning skills. Lipman (2011) argues that being reasonable entails being receptive to reason and employing rational procedures judiciously in decision-making.

This systematic literature review (SLR) aims to investigate the effectiveness of the Hikmah pedagogy program, specifically its implementation through the community of inquiry methodology. Previous studies examining the impact of Hikmah philosophical inquiry in Malaysian classrooms are limited. Notable contributions include the studies conducted by Hussien et al. (2017) and Zulkifli et al. (2020b). Hussien et al. (2017) found that Hikmah Pedagogy improved students' open-mindedness, tolerance, and respect for others, while Zulkifli et al. (2020b) reported positive effects on students' cognitive skills (e.g., critical thinking and reasoning) and non-cognitive skills (e.g., self-efficacy, reading skills).

However, these reviews were conducted in a traditional manner. In contrast, a Systematic Literature Review allows for a more comprehensive exploration of existing literature on the impact of Hikmah pedagogy in teaching and learning. One notable gap in these studies is the failure to address factors that may present challenges to the

effective implementation of Hikmah Pedagogy in the classroom, whether related to teachers or students. Investigating these factors is crucial for addressing them and improving the Hikmah program. Therefore, this review seeks to examine the impact of the Hikmah pedagogy of philosophical inquiry in teaching and learning, as well as its associated challenges, in order to identify gaps for future research on Hikmah pedagogy.

Historical Background of Hikmah Pedagogy and its Implementation

Rosnani Hashim, a lecturer at the International Islamic University, Malaysia, introduced the Hikmah pedagogy of philosophical inquiry. In August 2001, Rosnani attended the Teaching for Thinking summer training program at the Institute of Advancement for Philosophy for Children (IAPC) at Montclair University (Zulkifli et al., 2020). Through this experience, Rosnani realized that Philosophy for Children was better suited for the Western cultural context. As such, she adapted and renamed it Hikmah pedagogy to align it with the Muslim context (Hussien et al., 2021).

Hikmah pedagogy evolved as a thinking program that emphasizes the integration of Islamic values and ethics into the process of reasoning and thinking within a community of inquiry. Its objectives align with those of Philosophy for Children, aiming to improve critical thinking skills, reasoning, and ethical understanding. However, it also emphasizes the maintenance of conservative religious beliefs and understanding among students (Hashim et al., 2020a). Hikmah Pedagogy aids students in engaging in critical thinking, reasoning, and creative reflection of the Qur'an and Hadith through discussions within a Community of Inquiry (COI).

Hikmah places a strong emphasis on students' self-independence in identifying and solving problems. This is done through the infusion approach, which integrates thinking lessons with the existing curriculum. According to Hussien et al. (2017), the infusion approach promotes thinking skills and reasoning abilities while also fostering open-mindedness, tolerance, and respect for others as students explore different ideas and beliefs.

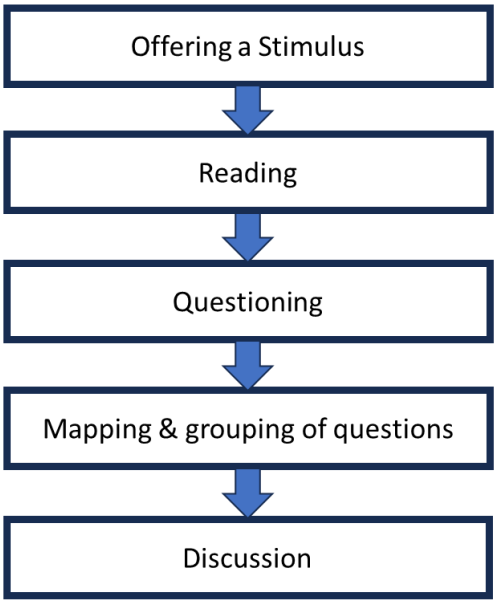

Figure 1. Procedural Steps of Hikmah Pedagogy (Author's construct)

Hikmah Pedagogy, developed based on Lipman's Philosophy for Children program, is typically implemented through a Community of Inquiry. This classroom environment encourages friendship, support, cooperation, open-mindedness, and respect for others. Within the Community of Inquiry, students engage in critical, creative, and collaborative discussions to explore philosophical and moral concepts, deepening their knowledge and appreciation of the world (Hussien et al., 2017b). During the Community of Inquiry, students read aloud, ask probing questions, and discuss the raised questions. Hussien et al. (2017) further categorize these activities into five main steps, as illustrated in Figure 1.

Figure 1 illustrates the procedural steps for implementing Hikmah pedagogy in a community of inquiry. These steps are discussed as follows.

1. Offering a stimulus embedded with concepts and issues that require students to discover meaning through reflection, elaboration, and explanation of their views. The stimulus can take the form of a story, a text, a picture, or a video. It includes hidden values that require students to identify, evaluate, and relate it to real life. It also engages students' emotions, leading to the development of their moral and ethical understanding (Hashim, 2013).
2. Reading aloud the content of the stimulus. This is where students begin to uncover the meaning of the stimulus.
3. Asking probing questions based on the stimulus. Students' questions are recorded in writing, and the name of each student who asks a question is also recorded. If no student initiates the question stage, the teacher starts by posing a question related to the context.
4. Mapping and categorizing the questions to determine which one the discussion will begin with. This can be done through voting or by selecting a student who has had minimal participation so far.
5. Engaging in discussion, which involves articulating agreements and disagreements to encourage a better understanding of the meaning and concepts within the stimulus.

The Distinction Between Hikmah Pedagogy and Philosophy for Children

Hikmah Pedagogy (HP) is an instructional methodology that seamlessly integrates the indigenous worldview, with a central focus on understanding the Qur'an and the Hadith. It closely aligns with the six key goals of Philosophy for Children (P4C), which include the development of logical thinking, fostering creativity, and enhancing effective communication skills (Yusoff et al., 2018b). Hikmah Pedagogy adds a seventh goal, specifically centered on the profound exploration and comprehensive expansion of understanding concerning the Quran, the traditions of Prophet Muhammad, and the Islamic worldview. This pedagogical approach aims to cultivate critical thinking, self-confidence, open-mindedness, mutual respect, a collaborative spirit, and prudent decision-making, all rooted in a meticulous examination of available choices (Hashim et al., 2020a).

According to Hussien et al. (2017), Hikmah pedagogy proposes the utilization of an infusion strategy, integrating lessons on thinking skills with the regular subjects in the school curriculum. This approach is considered the most effective methodology. Conversely, Philosophy for Children employs a stand-alone approach, requiring additional time and often being introduced as an extra component within the school curriculum. However, Trickey and Topping (2004b) categorize Philosophy for

Children as one of the multi-method thinking skills programs, arguing that it is commonly conducted as a separate program.

The stimulus materials used in Philosophy for Children convey a secular worldview, making them less relevant to the context of Islamic education. Consequently, the stimuli used within Hikmah are tailored to resonate with students' religious values and faith, aligning more closely with the Muslim context and community (Zulkifli et al., 2020b).

Furthermore, a significant divergence between the two programs becomes evident in the domain of discussion within the community of inquiry. While Philosophy for Children allows students to explore mysteries and the unknown without constraints, discussions within Hikmah pedagogy's community of inquiry are circumscribed by the parameters of dialogue and discussion etiquette as defined by Sharia (Islamic law). In this regard, the inquiries pursued in Hikmah pedagogy should remain grounded within the realm of familiar concepts and the bounds of human reasoning (Zulkifli et al., 2020b). Table 1 presents the differences between P4C and HP.

Table 1. Differences between P4C and HP

Program	Philosophy for Children (P4C)	Hikmah pedagogy (HP)
Worldview	Secular worldview	Islamic worldview
Approach	Stand-alone	infusion
Stimulus	Novel stories that reflect a secular worldview	Novel stories that reflect Islamic worldview
Perimeter of inquiry	Without limit	Within the known and human reasons

Source: Author's construct

Hikmah Pedagogy and Thinking Skills

Thinking is a cognitive activity that sets humans apart from other living beings. Humans can comprehend and interpret the natural world, solve problems, discover knowledge, and make decisions through thinking. It is also considered one of the most crucial educational areas, as it is one of the primary objectives of the learning process. According to Taylor (2021), students must be encouraged to think independently in order to cultivate wisdom. Teaching thinking to students enhances their thinking skills and helps them reason effectively (Lipman et al., 1980). Furthermore, thinking skills empower students to reason wisely and make informed decisions. They also enable students to analyze and select appropriate information and apply it to solve life's challenges creatively (Moore & Parker, 2009).

Multiple studies have demonstrated the positive effects of the Hikmah philosophical inquiry approach in enhancing students' critical thinking skills, reasoning abilities, and communication and collaboration skills through its integration into a community of inquiry. For example, Hashim (2014a) implemented Hikmah pedagogy to assess students' thinking and reasoning skills in two different subjects: Malay and English language. The Hikmah Feedback Survey (HFS) was used to collect data for this study.

The results revealed the significant impact of Hikmah pedagogy in improving students' thinking and reasoning skills. Additionally, Hussien et al. (2021a) conducted a case study on 24 students in the field of Islamic education to examine the effects of

Hikmah pedagogy on students' thinking skills. The findings, derived from classroom observation and students' reflective journals, indicated a positive change in students' thinking skills as they transitioned from Lower lower-order thinking (Lots) to higher-order thinking (Hots).

METHOD

The current study employed a qualitative content analysis that aimed to identify, evaluate, and summarize existing studies (Creswell, 2014). This research approach seeks to subjectively interpret the content of textual data through systematic classification processes such as coding and identification of themes or patterns (Hsieh & Shannon, 2005). The purpose of this review is to examine the potential impact of Hikmah pedagogy on teaching and learning by reviewing existing studies that have investigated the effects of Hikmah Pedagogy in various contexts. Content analysis is considered the appropriate method for gathering, evaluating, and summarizing the relevant existing findings on the potential impact of Hikmah pedagogy. The following research questions were formulated following the literature search to guide the review.

1. How does the integration of Hikmah pedagogy, specifically philosophical inquiry, impact teaching and learning outcomes through the community of inquiry?
2. What are the challenges involved in implementing Hikmah pedagogy in the teaching and learning process?

The Systematic Search and Identification Process

A thorough search of articles was conducted using academic databases such as Google Scholar and Scopus. These databases contain high-quality documents that have undergone a rigorous publication process, thus ensuring the authenticity, credibility, and representativeness of the data (Asamoah et al., 2022).

While searching through these two databases, keywords such as 'Hikmah pedagogy,' 'Hikmah philosophical inquiry,' 'Hikmah community of inquiry,' and 'Philosophical Inquiry in Islamic Education' were used. As a result, 16 articles were retrieved from Scopus, which were later narrowed down to 3 articles based on publication year (i.e., 2003-2023), language (i.e., English), and document type (i.e., article). A large number of articles (3,460) were obtained using these keywords from Google Scholar. However, the results were filtered using the available options on the search engine, such as sorting by relevance, publication year (i.e., 2003-2023), and article type (i.e., review article). Applying these filters reduced the output to 67 articles. Subsequently, all the identified documents from the databases were imported into reference management software (i.e., Zotero) to identify and remove duplicates. As a result, any duplicate articles among the 67 were eliminated, leaving 63 articles to be included in the screening stage.

Screening Process and Eligibility

Following the search and identification stage, the 63 articles underwent a screening process to determine their eligibility based on the inclusion and exclusion criteria. Initially, a check was conducted on the titles and abstracts, resulting in the exclusion of 34 articles and reducing the number to 29. Only English peer-reviewed articles were considered in this analysis, as they are the most commonly used references and resources for information exchange among researchers (Al-Samarraie & Hurmuzan, 2018). Although this language criterion was initially applied during the

search on Scopus, it was not applied on Google Scholar. As a result, all articles written in languages other than English were excluded, leading to the removal of 7 articles written in Malay and reducing the number to 22.

Subsequently, a full-text screening was conducted on these 22 articles to ensure that they were all empirical studies and relevant to the purpose of this review. Out of the 22 articles, only 18 were found to be the most suitable and relevant. Therefore, these 18 articles were selected, examined, and analyzed.

To ensure the effectiveness of the inclusion and exclusion criteria, the first author conducted the initial screening (title and abstract check). In contrast, the second author performed a comprehensive assessment of the full articles in a later phase. To enhance the reliability and accuracy of the selected articles, the third author independently assessed and evaluated all 18 articles for their eligibility for inclusion in the final analysis. With unanimous agreement among all authors, these 18 articles were selected as the definitive dataset for the content analysis. Figure 2 illustrates the Systematic Review and Meta-Analysis (PRISMA) flow chart.

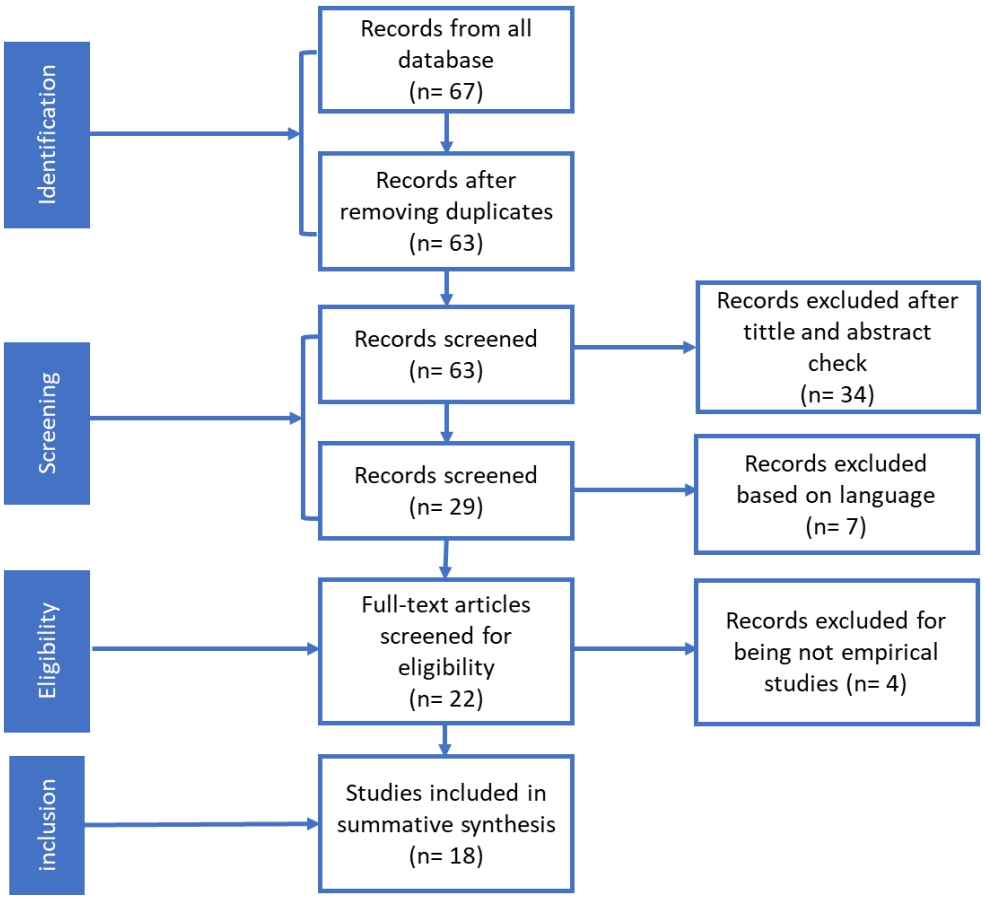

Figure 2. PRISMA flow chart showing literature search

Data Extraction

The data extraction process in our qualitative synthesis was a collective endeavor conducted by the first and third authors. They worked together to compile information from the chosen articles, presenting it in a comprehensive table they developed. This table carefully delineated the different aspects of the extracted data, including author(s) and year, country of origin, research design, analysis approach, and key findings (refer to Table 2). All authors unanimously agreed upon these components, which served as the foundation for the data extraction process.

Table 2. A Summary of selected studies on Hikmah pedagogy

No	Author(s) & year	Country	Context	Research design	Analysis	Findings
1	Hashim (2003)	Malaysia	Malay & English Language	Experimental design	inferential statistics	Improvement in students' critical thinking
2	Hashim (2005)	Malaysia	English Language	Qualitative design	Transcription and codes	students in their critical thinking
3	Juperi (2010)	Malaysia	Islamic Education	Qualitative design	*	Students improved from LoTs to HoTs
4	Preece (2011)	Malaysia	English Language	Qualitative design	Transcription and codes	Hikmah helps students improving their critical thinking
5	Hashim (2014a)	Malaysia	Islamic Education	Survey	Frequencies and inferential statistics	Critical thinking, communicative skills & self-confidence
6	Hamzah (2015)	Malaysia	Islamic Education	Qualitative design	Transcription and codes	Improvement in students' reasoning skills
7	Alias (2017)	Malaysia	Islamic Education	Qualitative design	*	Improvement students' reasoning Skills
8	Wan Yusoff, (2018)	Malaysia	Islamic Education	Qualitative design	Thematic analysis	Students increased from LoTs to HoTs
9	Wan Yusoff et al., (2018)	Malaysia	Islamic Education	Case study design	Transcription and coding	It influenced critical thinking development & meaningful learning
10	Yusoff et al., (2018)	Malaysia	Malay & English language	Mixed method design	Descriptive and inferential statistics	It improved critical thinking & Communicativ e skills
11	Zulkifli & Hashim, (2019)	Malaysia	Moral Education	Quantitative	Kohlbergs' stages of moral development	Moral reasoning skills& Decision making
12	Zulkifli & Hashim, (2019)	Malaysia	Moral Education	Qualitative design	Through Bloom's taxonomy	Students increased from LoTs to HoTs
13	Zulkifli & Hashim, (2020)	Malaysia	Moral Education	Quantitative Design	inferential statistics	It increased students' reasoning skills
14	Hashim & Alias, (2020b)	Malaysia	Islamic Education	Qualitative design	Transcription and coding	Hots, Meaningful Learning & Reasoning

No	Author(s) & year	Country	Context	Research design	Analysis	Findings
15	Hussien et al., (2020)	Malaysia	Civic & Citizenship Education	Action research	Transcription and coding	meaningful learning, Critical Thinking
16	Hussien et al., (2021)	Malaysia	Islamic education	Qualitative case study design	Through Bloom's taxonomy	Students increased from LoTs to HoTs
17	Zulkifli & Azman, (2021)	Malaysia	Islamic Education	Survey design	Descriptive statistics	Reasoning & Open-mindedness
18	Zulkifli et al., (2022)	Malaysia	Islamic Education	Semi-structured interview	Thematic analysis	stimulus materials, storytelling, and classroom control needed for HP

Brief Description of the Selected Studies

All the studies included in this research were conducted in Malaysia (Table 2). Out of the total number of studies, ten implemented Hikmah pedagogy in Islamic education, while others (Hashim, 2003; Hashim, 2005; Hashim, 2014; Yusoff et al., 2018) used Hikmah in both Malay and English language. Furthermore, Zulkifli & Hashim (2019; 2019; 2020) utilized Hikmah in Moral education, and Hussien et al. (2020) used it in Civic and citizenship education.

Most of the studies employed a qualitative design approach, utilizing methods such as observation and interview (e.g., Hashim, 2005; Juperi, 2010; Preece, 2011; Hamzah, 2015; Alias, 2017; Wan Yusoff, 2018; Zulkifli & Hashim, 2019; Zulkifli & Hashim, 2019; Zulkifli et al., 2022). Wan Yusoff et al. (2018) and Hussien et al. (2021) employed a case study design, while Hussien et al. (2020) used action research. Yusoff et al. (2018) utilized a mixed methods research approach. Other studies (e.g., Hashim, 2003; Zulkifli & Hashim, 2019; Zulkifli & Hashim, 2020) employed a quantitative approach through experimental design, and finally, Hashim (2014) and Zulkifli & Azman (2021) used a survey design.

In the qualitative studies, data analysis involved techniques such as transcription and coding. Some studies also employed thematic analysis, while Bloom's taxonomy was used in certain qualitative studies to assess students' level of thinking during inquiry sessions. On the other hand, most of the quantitative studies utilized descriptive and inferential statistics for data analysis. Additionally, one study used Kohlberg's stages of moral development to measure students' moral reasoning.

Formulation of Themes

During the data extraction phase, the first and third authors conducted a thorough reading of each included article. Themes were then formulated based on the key findings of the articles, categorizing the information accordingly. The themes included thinking skills, open-mindedness, communication skills, meaningful learning, and challenges of Hikmah pedagogy in the classroom. Some themes were further expanded to include sub-themes that indicated the specific impact or challenges being addressed. For example, the thinking skills theme expanded to include four sub-themes: critical thinking (CRT), reasoning (RSN), and higher-order thinking (HoTs).

Subsequently, the second author thoroughly reviewed each entry within these themes (refer to Table 3) to ensure accuracy and consistency. At this stage, the first author conducted a frequency count as part of the summative content analysis. This involved tallying the number of articles related to each theme and recording the figures. This quantitative analysis played a crucial role in identifying the impact of Hikmah pedagogy in the teaching and learning environment, as well as its challenges.

Table 3. Themes from the findings of the inclusion articles

Main themes	**Thinking Skills**			**Open-mindedness**	**Communicative Skills**	**Meaningful Learning**	**Challenges**
Sub-themes	CRT	RSN	HoTs				
Hashim (2003)	*						
Hashim (2005)	*						
(Juperi, 2010)			*				
(Preece, 2011)	*						
Hashim, (2014)	*				*		
(Hamzah, 2015)		*					
Alias, (2017)		*					
Wan Yusoff, (2018)			*				
Wan Yusoff et al., (2018)	*					*	
Yusoff et al., (2018)	*				*		
Zulkifli & Hashim, (2019)		*					
Zulkifli & Hashim, (2019)			*				
Zulkifli & Hashim, (2020)		*					
Hashim & Alias, (2020b)		*	*			*	
Hussien et al., (2020)	*					*	
Hussien et al., (2021)			*				
Zulkifli & Azman, (2021)		*		*			
Zulkifli et al., (2022)							*

*CRT= Critical Thinking, RSN= Reasoning, Hots= Higher Order Thinking Skills

RESULTS AND DISCUSSION

This review aims to:

1. Examine the impact of Hikmah philosophical inquiry on teaching and learning outcomes through the community of inquiry.
2. Explore the challenges of implementing Hikmah pedagogy in teaching and learning.

Hence, these themes are formulated using extracted findings from the selected articles for the systematic review.

Theme 1: Thinking Skills

The qualitative synthesis (see Table 3), reveals that Hikmah pedagogy has a positive impact on students' thinking skills. Thinking skills encompass various mental processes, including knowledge, disposition, cognitive, and metacognitive activities (Cotton, 1991). Examples of these skills include critical thinking, reasoning skills, and higher-order thinking. The philosophical inquiry approach, central to Hikmah pedagogy, aims to develop these thinking skills (Lipman, 1998). Furthermore, Hashim & Alias (2020a) highlight the goal of enhancing students' thinking skills through Hikmah philosophical inquiry.

Within theme 1, seven articles indicate the positive impact of Hikmah pedagogy on students' critical thinking (e.g., Hashim, 2003; Hashim, 2005; Preece, 2011; Hashim, 2014; Wan Yusoff et al., 2018; Yusoff et al., 2018; Hussien et al., 2020). Additionally, six articles demonstrate that Hikmah pedagogy enhances students' reasoning skills by encouraging critical and probing questions during the community of inquiry stage, which fosters collaborative problem-solving (e.g., Hamzah, 2015; Alias, 2017; Zulkifli & Hashim, 2019; Zulkifli & Hashim, 2020; Hashim & Alias, 2020b; Zulkifli & Azman, 2021). Other studies implementing Hikmah pedagogy report the development of higher-order thinking skills among students, including the ability to clarify meaning, provide examples, make conclusions, reason inductively, distinguish, and classify ideas (e.g., Juperi, 2010; Wan Yusoff, 2018; Zulkifli & Hashim, 2019; Hashim & Alias, 2020b; Hussien et al., 2021). These skills are evaluated based on Bloom's taxonomy, and Zulkifli and Hashim (2019) note that Hikmah pedagogy enables students to make critical decisions and articulate justifications.

Theme 2: Open-mindedness

The second theme explores the impact of Hikmah pedagogy on fostering students' open-mindedness in the community of inquiry. Open-mindedness refers to an epistemically virtuous disposition that encourages individuals to consider alternative ideas, evaluate evidence, and engage with different arguments (Kwong, 2016). It aims to promote students' willingness to embrace other perspectives and tolerance toward differing opinions (Hussien et al., 2017a). In the study conducted by Zulkifli and Azman (2021), it was reported that the implementation of Hikmah pedagogy in philosophical inquiry fosters open-mindedness and tolerance towards others' ideas. They also found that the use of Hikmah pedagogy enhances teaching and learning by facilitating better understanding and meaningful experiences for students.

Theme 3: Enhancing Communicative Skills

The outcomes of the current study, as presented in the table, demonstrate the positive impact of Hikmah pedagogy on students' communicative skills. Effective communication is a key focus within the community of inquiry, as highlighted by

Hussien et al. (2017a). The success of philosophical inquiry hinges upon communication and collaboration among community members, as emphasized by Lipman (1998).

Studies conducted by Hashim et al. (2014) and Yosuff et al. (2018) further support the notion that Hikmah pedagogy facilitates peer collaboration, collective idea sharing, and effective communication during community discussions. Communication plays a crucial role in the successful implementation of philosophical inquiry, as critical dialogue and discussions among community members are integral components.

Theme 4: Facilitating Meaningful Learning Experiences

The systematic review findings indicate that Hikmah pedagogy contributes to more meaningful learning experiences. For instance, studies conducted by Wan Yosuff et al. (2018), Hashim & Alias (2020b), and Hussien et al. (2020) report that students exhibit higher levels of focus in the classroom when learning with Hikmah pedagogy compared to traditional methods. They also develop emotional intelligence that aids them in decision-making and justifying their ideas during discussions.

In comparison to traditional teaching methods, this review reveals that students experience more meaningful learning and display a willingness to engage in the community of inquiry repeatedly (Wan Yusoff et al., 2018b; Hashim & Alias, 2020a). This is attributed to the prioritization of students' voices within the community of inquiry, with teachers assuming the role of facilitators and coaches (Juuso, 2007). This enables active participation, critical thinking, and idea sharing among community members.

Theme 5: Challenges of Hikmah Pedagogy

Based on the findings of this study, three main challenges were identified: (1) Stimulus, (2) Engagement within the community of inquiry, and (3) Classroom control during inquiry sessions. Zulkifli et al. (2022) conducted interviews with seven preschool teachers who utilize Hikmah pedagogy in their classrooms to gain insights into the requirements for effective implementation of this approach.Lipman (2011b) provided an explanation that outlines the structure of a philosophical inquiry session. It begins with the presentation of a stimulus, followed by an inquiry stage where students generate questions, evaluate and critique each other's ideas, and also build upon one another's ideas. Subsequently, a discussion session takes place, during which students engage in dialogue to address raised questions and work towards solutions to the problem at hand. Valk (2017) emphasizes the crucial role of the teacher in facilitating and guiding the community of inquiry. It is crucial for teachers to possess the necessary skills to effectively facilitate and guide the community of inquiry, as this is vital for the successful implementation of philosophical inquiry with a positive impact.

CONCLUSION

This study examines the impact of Hikmah pedagogy on teaching and learning, as well as the challenges it presents. Our content analysis reveals that Hikmah pedagogy enhances students' thinking skills, including higher-order thinking, critical thinking, and reasoning skills. Additionally, it fosters the development of self-confidence, open-mindedness, and communicative skills, thereby making the learning

process more meaningful and enjoyable for students. These findings suggest that Hikmah pedagogy is well-suited for incorporating thinking into the curriculum.

Moreover, it can be concluded that teaching materials, such as stimuli, are essential for the successful implementation of Hikmah pedagogy. This is because integrating thinking into an existing curriculum requires the creation of stimuli that align with the curriculum's objectives. While there are a few available stimuli, most of them are based on Qur'anic verses, such as the examples of Mira and Sara the thinker. However, there is a need for additional stimuli to teach other aspects of Islamic subjects, given that Islamic education encompasses various areas such as Quranic studies, Hadith studies, Islamic creed, Fiqh, and Islamic history.

Lastly, the findings emphasize certain factors that may influence the implementation of Hikmah pedagogy in the community of inquiry, such as students' engagement in the community and teachers' ability to manage the inquiry-based classroom. These factors are crucial for the effective application of Hikmah pedagogy, as they directly impact the program's success.

RECOMMENDATIONS

While these reviewed studies provide valuable insights into the implementation and efficacy of Hikmah Pedagogy, it is important to acknowledge the limitations inherent in the Malaysian context. The cultural context of these studies undoubtedly plays a significant role in shaping the findings, which may limit the generalizability of the results to other cultural settings. Therefore, to comprehensively explore the impact of Hikmah Pedagogy in the realm of teaching and learning, cross-cultural studies are necessary to validate its usefulness beyond Malaysia.

Furthermore, further research is needed to investigate the applicability of Hikmah Pedagogy across different educational levels, ranging from early childhood to higher education. This will help determine the suitability of this pedagogy for all levels of education.

Additionally, it is evident from the results of this review that all previous studies have focused solely on the impact of Hikmah philosophical inquiry on students' cognitive development. However, the influence of teachers within the community of inquiry should not be overlooked, as it is one of the factors that may affect the implementation of this pedagogy. Therefore, it is recommended to provide a professional development program that will enable teachers to effectively implement Hikmah Pedagogy in the classroom.

Lastly, further studies are needed to assess students' engagement in the community of inquiry when using Hikmah pedagogy. This will determine how students demonstrate tolerance, open-mindedness, communication, and collaboration during inquiry sessions. Through this, the student-centric approach prevails under the guidance of a thinking and reasoning coach and facilitator.

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