



## Religious Beliefs about Concept of *Qalb* (Heart) for Innovative Transformational Learning

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### Abstract

Human beings, famously named as spiritual beings in the knowledge age, face social and behavioral problems due to the development of information technology and scientific innovations. All the way, all these innovations make human beings busier. In comparison, the religious essence is to optimize human potential. It forms human traits. The objective of the study was to explore religious beliefs, specifically the Quranic insights about the concept of *Qalb* (heart) and its dynamic role for transformational learning. The Holy Quran addresses the cognition, affection, and spirituality of *Qalb*. *Qalb*'s original notion could help pupils think, perceive, feel, and act differently. Qualitative research method was used and it is a kind of exploratory research. Researchers used content analysis technique to evaluate the concept of heart and its role in transformational learning. Researchers collected the secondary data for content analysis and the NVivo is also used to analyze the said data. We used primary and secondary data. The analysis indicates that the heart contributes significantly to feelings, understandings, memories, and an individual's relationship with the Divine, which molds our perspective on life, gives significance to our emotions and makes humans more adaptable to life-changing processes.

**Keywords:** Religious beliefs, Concept of *Qalb*, Transformational learning

### 1. Introduction

The Holy Quran is a wide-ranging and comprehensive Divine work that considers human's needs to assist them in developing into fully developed and ideal men (Nasrollahi, 2010). The Holy Quran is the core spirit of Islam and the foundation for everything that is authentically Islamic. It lays the groundwork for everything from metaphysics, theology, and astronomy to law and morals. It also lays the groundwork for humanistic fields and social structures, scientific inquiry, political philosophy, and even economics (Nasr et al., 2015). Combining medical, fundamental, and Quranic sciences may be able to uncover scientific mysteries within the Holy Quran successfully. It is because the Holy Quran is the divine source of information for all branches of science and acts as the definitive basis for future research (Tekieh et al., 2017). The Holy Quran affectedly focuses on the heart to gain real-life insights.

The heart is seen as the source of all knowledge, and the Holy Quran believes that real-life insights can only be achieved through the heart (Tahmasebi, 2015). The heart is seen as the origin of feelings, desire, and intellect in many different cultures (Alshami, 2019). There is a good chance that people's religious beliefs influence the formation and regulation of their emotional responses. It is essential to assess religious points of view to determine whether it is suitable to do so, how they can be utilized most effectively to achieve a positive goal, and what the appropriate attitude toward them should be (McNamara, 2006b). The phrase "big structural change in the underlying premises of thinking, attitudes, and behaviors" is one definition that is commonly used to describe transformational learning (Kitchenham, 2008). The fact is that this type of education is complex and involves a variety of different aspects.

The potential for human beings to exist as animals in the hereafter would not be realized if there was not a reliable system of education (Setiawan et al., 2019). The Holy Quran is the repository of every sort of knowledge, science, and wisdom that exists somewhere on the globe. It also functions as an educational tool. Both directly and indirectly, the Holy Quran covers the entirety of several fields of knowledge and scientific inquiry. The idea of the heart that is presented in the Holy Quran is quite distinctive and has the potential to be of great assistance in the process of understanding and transforming people. However, the issue is that the academics have ignored the religious evidence, the acceptance of the spiritual component, and the impact this dimension has on the other aspects of education (Asadzandi, 2019). This research paper is a partial representation of a comprehensive research conducted by the first author (Hussain, 2022) as a thesis for the completion of MS studies in Education. The research was supervised by the second author of this research paper. The aim of the thesis research was to explore under a transdisciplinary study, the Quranic perspective of heart and affective neuroscience and their role in transformational learning.

### 2. Literature Review

What man has discovered and accomplished is a mystery. Man cannot perceive himself as a whole, just in parts. Islamic epistemology provides guidelines for understanding spiritual experiences (Aziz, 2021). Islam is a complete religion with a whole way of life and the ability to adapt (Azarpour et al., 2014). The Holy Quran is read more than any other religious scripture in Islam (Abu-Raiya, 2012). The Holy Quran was revealed to Muhammad (PBUH) in Arabic over 23 years

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(Nakhavali & Seyedi, 2013). The Holy Qur'an includes all human necessities for social, individual, moral, economic, worldly, and hereafter existence (Azarpour et al., 2014). The Holy Quran is said to contain scientific truths and marvels, some of which have been confirmed, but the author feels there is still much to discover (Nayef & Wahab, 2018). "*Al-qalb*" provides insights into human nature and personality. The heart drives all human action, positive or negative (Kadir, 2020). *Qalb* is an Arabic term that implies inverting, flipping, or altering. Agustiar (2017) claims the word comes from the Quranic word *qalaba*. Other terms transmit the same idea as *al-qalb* in the Qur'an. *Qalb* means "to convert" in Hebrew. "Heart" has distinct meanings in physiology and folklore (Azamatovich, 2021).

The human heart is addressed in the Sacred Holy Quran as *Al-Qalb*, along with many other themes, including "*Fouâad*" (hidden heart) and the symbolic phrase "*Sadr*" (chest) that implies "heart" (El-Naggar, 2021). Some academics say the heart is named *Qalb* because it constantly changes. Some philologists distinguish between Fouad and the heart (Kamaruding et al., 2018). Seker's investigation found that the Qur'an uses "*qalb*" to denote the heart. The heart is always the one who hears, understands, learns, and acquires experience (Seker, 2012). In a religious context, *qalb* describes the material heart before the spiritual one. The heart is unlike any other body organ in composition, tissue, and self-functioning nature (Skellie, 2010). This study underlines the relevance of al-Fouad (heart) presence in absorbing and processing information (Hermans, 2020). Perhaps the heart is a unique concept in the Holy Quran and the human body and spirit. Heart means soul, through which humans may comprehend, feel, perform well, contribute, dread, and recognize (Agustiar, 2017).

The *qalb* is the ruler in a person's body that governs their behavior and can be a reward or sin (Kamaruding et al., 2018). It can also inspire creativity and affection. "The heart is creative power; sage is intellect" (Skellie, 2010). Alparslan (1996) used "inner perceptual faculty" to mean the heart in his theory of consciousness. The spiritual heart can receive, analyze, and recall information. He named it the inner ear. The heart (*Al-qalb*) is a sphere of spiritual knowledge that can change one's belief system (Shaari & Matore, 2019). *Qalb* connects the body's numerous structures. *Qalb* has two entrances: mind and spirit (Abu-Raiya, 2012). Islam believes the soul affects the heart. The heart houses unconscious, uncontrolled emotions, beliefs, and conscious conduct (Al-Attar, 2021). Sufi refers to the heart as the spiritual half of the biological heart, which the Qur'an calls the spiritual intellect and mind. Gülen & Gülen (2004) said that the heart kept these organs. The humans as servants had to guard the heart. Allah did not give this to anyone (Azamatovich, 2021).

Worry, harshness, regret, and wrath are at the heart of the Quran. Other verses tie "fear" to the heart, but primarily for terrors like the fear of unbelievers (Tahmasebi, 2015). "Heart" refers to cognition, emotions, and senses. Al Quran says the heart governs sentiments, attitudes, acquaintances, illness, wants, faithfulness, conduct, and intention. Individuals benefit from divine teachings based on their level of purity of heart, including piety and dedication (Tahmasebi, 2015). Ancient, medieval, and contemporary thinkers and scientists have studied the heart. Aristotle disputed the brain's involvement in consciousness and movement. Aristotle believed a brain is a place for cognition, not feeling, sorrow, or pleasure (Gross, 1995). The brain was believed to be a secondary organ that cooled the heart and allowed the spirit to circulate (Oleksowicz, 2018).

Alcmaeon believed that the brain is the seat of feeling, consciousness, and knowledge. Ancient Egyptian, Babylonian, Mesopotamian, and Indian cultures shared the heart notion. The heart and brain need each other to work (Longrigg, 1995). Ibn-e-Sina believed the heart is the wellspring of mental and emotional activity related to blood or breathe flow to other body components, including the brain (Javed & Ahmed, 2020). Muslim scholars discuss the heart's relevance in the Quran and personality traits. Ibn e Qayyum said the heart's duties include purity, reliance, love, patience, repentance, fear, hope, final affirmation, and adoration (Al-Jawziyya, 2020). Anger, dishonesty, and jealousy are heart diseases (Mushtaq, 2006). The spiritual heart is not an organ but a human essence. Prior writers define the spiritual heart as "all human potential as it relates to the soul and carnal self" (Seker, 2012).

In Ghazali's idea, there are two types of *nafs*: animal and human. The human soul is man's essential nature (Kemhali, 2017). The human or spiritual heart is linked to knowledge, cognition, understanding, memorization, and wisdom. The highest truth can emerge when the heart's interposition for inspiration is gone (Watt, 1963). After death, the heart sees truthfully. To embrace heavenly revelation, man must cut all worldly ties (Azamatovich, 2021). Ghazali calls the stage between suggestion and action '*Khair*' or heart state. Suggestion triggers nature's impulse to do what has been suggested. Inclination leads to a decision to do something (Kemhali, 2017). Iman Mosaf-ibn-Jafar said in *Wisdom and Ignorance (Al-aql and Al-jail)*: "O Hashem, God says in the Quran: "The Quran is a reminder for anybody who has a heart, signifying the reason" (Tahmasebi, 2015). Hazrat Ali (R.A.) says of the heart, "His artery has ripped flesh dangling," and the heart is the wellspring of learning. The Holy Prophet (Peace Be Upon Him) said, "Man's heart has two ears" (Mutahhari & Al-Jibouri, 2009).

Science says the heart's cells generate energy. The Sinoatrial node delivers signal down artery muscle to the atrioventricular node, then to the right and left chambers. It beats before the heart's nerves are attached to the brain (Yahya, 2007). The heart is a crucial organ. The heart is a hormonal gland, sensory organ, and data processor. It can learn, remember, and make decisions without using the brain (Armour & Ardell, 2004; McCraty, 2019). Western society has long been obsessed with the brain. Recent research has identified startling revelations about the role of the human heart

as a result of this de-mythologizing (Arguelles et al., 2003; McCraty, 2016).

Knowing al-qalb is crucial in Islam and should be used to find truth and righteousness (Agustiar, 2017). The Qur'anic portrayal of the human heart (Qalb) ranged from repenting to selfishness, realizing to undignified, clear to sealed, and good to evil (Warsah, 2020). The Qalb describes the heart as soft or hard, perfect or lacking, egotistical or compassionate, docile or obstinate. Such characteristics outweigh what cardiologists have revealed and proved that the Qur'an is God's message (El-Naggar, 2021).

Transformational learning produces long-term changes in learners. Transformational learning changes people. Slow or abrupt, the procedure might be organized or unorganized. After the experience, we were completely different (Barker, 2020; Clark, 1993). Jack Mezirow says that humans operate within meaning systems, intricate frameworks of ideas, theories, and psycho-cultural assumptions. These frameworks help us understand our experiences, yet they distort our perspective. Critical reflection recognizes, examines, and reforms the meaning viewpoint's underlying assumptions (Jones, 2020; Mezirow, 1990a, 1990b). According to Freire, education either domesticates students by teaching them the dominant group's views or liberates them by allowing them to change their environment. Such a "conscientization" process combines action and reflection (praxis). Transformational learning is the key to realizing his vision of a just society where all individuals can live freely and with dignity (Brito & Ball, 2020).

What are Mezirow, Freire, and Daloz's shared transformative learning components? We all believe people may change and are free to participate in the world. Knowledge is a concept, not an actuality. They presuppose a democratic society where individuals are responsible for their collective destinies (Clark, 1993; Darnhofer, 2020). Transformative learning theory describes how humans understand life's events. Everyone has preconceived assumptions about how the world operates. What if something defies worldly expectations? Transformative learning theory explains how people's meanings evolve after encountering different opinions and experiences. Reflection on conflicting opinions and reevaluating beliefs, views, and feelings are crucial to advancement (Jones, 2010; Mezirow, 2018).

Transformational learning theory has several rational dimensions. Examining challenging frames of reference to make them more discriminating, open, inclusive, emotionally malleable, and reflective is transformative learning. It can be started by a single event, like a vexing situation, or develop gradually. Dialogue is needed to examine different ideas and determine their validity (Cranton, 1994; Leal Filho et al., 2018). Mezirow's model emphasizes rational reasoning and speech, but learning is not just cognitive. According to research, emotional learning should be emphasized. Boyd and Myers perceive adult education and change differently. Transformative education focuses on the totality of existence rather than objectively debating experiences. Boyd and Myers say grief causes the most change. Grief is common after significant life events (Boyd & Myers, 1988; Taylor, 2018).

Sue Scott says transformational learning's emotional dimension allows transformation through pictures and signs. Scott's understanding of sorrow centers on the grieving ritual (Ross, 2020; Scott, 1997). Transformative learning enhances self-awareness through symbols, visuals, and emotions. John Dirkx says transformative learning goes beyond logic and technology. He anchors transformation in the soul, metaphorically pushing theory from the mind into the heart (Cranton, 2016; Dirkx, 2001). Meaning-making requires emotions and creativity. Transformational learning must be emotional. Making sense is not an ego-driven activity. It's emotional, spiritual, and transpersonal (Dirkx, 2006; Merriam & Baumgartner, 2020). Cranton says authenticity is found through self-knowledge or life history. She says being awake, or aware of oneself and the environment, is an essential principle of transformational learning theory. The more self-aware people are, the more authentic their interactions are. Individualization, according to Jung, is the process of becoming self-aware. Authenticity relates to how the self-connects with others and the environment—authenticity and self-awareness drive mobility (Cranton, 1994; Scavarelli et al., 2021).

Freire's emancipatory vision of transformation emphasizes social unfairness and calls for freedom, while Mezirow focuses on critical thought and dialogue. The developmental approach recognizes mentors' importance in transformative learning and values meaning-making. Finally, spiritual-integrative learning emphasizes extra rationale (Baumgartner, 2001; Merriam & Baumgartner, 2020). Transformational learning was once considered sequential (Mezirow, 2000). It is "more customized, versatile, and recursive than thought," say researchers. Inciting incidents or challenging situations may be a "long cumulative process." Some process components, such as dealing with emotions, seem modifiable. Transformational learning is a mutually beneficial, trust-based partnership. Context and culture seem more critical in transformative learning than previously thought (Taylor, 2000, 2018).

Aboytes and Barth (2020) list many classroom practices for transformative learning. Transformative learning begins with "collective ownership and individual agency." Second, research reveals that teachers must "exploit critical reflection and emotional learning." According to Zimmer (1988), compassionate teachers help kids thrive. He says growth is dangerous and terrible, like an uncharted adventure. Mentors encourage, challenge, and provide a vision. Zimmer wants teachers to focus on personal improvement in their classes. Digesting feelings strengthens and appreciates critical reflection. Teacher-student trust and compassion are crucial for transformative learning. He advises more research on teacher-student dynamics and a "curriculum for adult educators that includes educational supporting partnerships" (Christie et al., 2015; Robertson, 1996). Religion and emotion are intertwined. Religion affects both emotional production and control.

Religious ideas should consider when and how to use emotions constructively. Several religious narratives stress emotion. Sacred emotions have several characteristics. Nonreligious situations are less likely to elicit hallowed feelings (Hoggan, 2016; McNamara, 2006a).

### 3. Research Methodology

This qualitative study inductively analyzed content to explore the Quranic concept of heart, which is exploratory. Researchers employed content analysis to examine human behavior indirectly by evaluating their communications (Fraenkle et al., 2006). The researchers collected Quranic verses about the functions and attributes of the heart, while the other sources included books, research papers, videos, and recorded lectures; all the mentioned sources are considered as secondary source of data. Furthermore, the study focused the last ten years of studies based on the main phrases from the research title. The searching technique through keywords helped to identify the most relevant research papers to achieve the research objective/s. The initial list includes 30 papers. With saturation in mind and to achieve the study's purpose, five articles are reviewed as a sample, and their findings were documented. Then, three more studies were added to grasp the concept, and eight researches provided comprehensive information. All selected papers are hand-coded with NVivo, where the codes aim to denote text content. Thus, codes assist in retrieving text fragments, which their subject content can subsequently sort. In the last phase, numerous codes were unified into one. The researchers try to find essential and valuable themes for the study's objective. The data was represented in tables and charts. The study examined scholarly literature and one recorded interview, details of which are given in Tables 1, 2, 3 and 4.

**Table 1: Quranic Concept of Heart from Different Studies**

S. No.	Topic	Author	Year	Journal
1	A Map of the Divine Subtle Faculty: The Concept of <i>Qalb</i> (Heart) in Classical and Contemporary Islamic Scholarship	Mehmet Yavuz Şeker	2012	Australian Catholic University
2	<i>Al-qalb</i> in the holy Quran and its implications for character education	Maratus Solihah	2012	State institute of Islamic studies Salatiga
3	The concept of heart in Quran	Zahra Tahmasebi	2015	Journal of Applied Environmental and Biological Sciences
4	The Intertwined Relationship Between The <i>Nafs</i> (Carnal Soul), <i>Aql</i> (Reasoning) <i>Qalb</i> (Heart)	Hyder Gulam	2018	Jurnal Ilmiah Islam Futura
5	Human Heart in the Qur'an and Sunnah	Dr. Zaghoul Al Najjar	<a href="https://www.youtube.com/watch?v=X9Q-jtDs4ak">https://www.youtube.com/watch?v=X9Q-jtDs4ak</a>	

**Table 2: List of Sample Research Papers, Books and Articles Related to Transformational Learning**

S. No.	Topic	Author	Year	Journal
1	You Learn It in Your Heart: Transformative Learning Theory and Clinical Pastoral Education	Logan C. Jones, Ed.D.	2016	SAGE
2	Bildung and Transformative Learning Theory: Two Peas in a Pod?	Karen Buttigieg1 and Colin Calleja	2020	SAGE
3	Transformative learning theory – is it time to add a fourth core element?	Frances Schnepfleitner,	2021	JESMA

**Table 3: Themes of Quranic Concept of Heart**

Themes	Number of Article / Files	Frequency
Variation/Changeability	5	16
Cognition	5	34
Heart brain	3	5
Spiritual and physical domains	4	53
Divine/ Intuition	5	28
Human Nature	5	27
Learning	4	9
Human Personality	3	12
Emotions	4	32
EQ,SQ,IQ	3	9
Society	2	14
States of heart	5	39
Experiential Knowledge	2	4
Love and Submission	3	26
Wisdom	4	19

**Table 4: Themes of Transformational Learning**

Themes	Number of Article / Files	Frequency
Change in Perspective	3	34
Making meanings	3	27
Rational and spiritual dimensions	3	45
Expectations	3	7
Psycho-cultural	3	28
Frame of reference	3	18
Mentors	3	7
Interpretation of experience	3	39
Individuation intuition	3	17
Judgment	3	30
Conative and Affective Dimensions	3	33

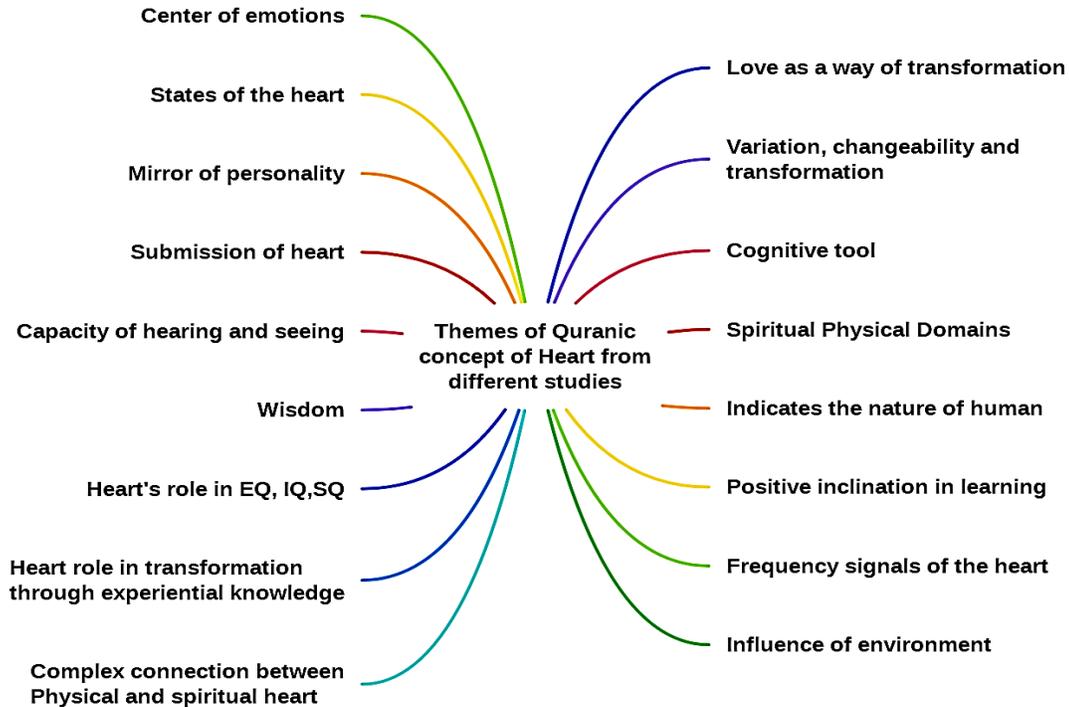
#### 4. Data Analysis – The Method of Content Analysis

For the content analysis process, the description of the themes mentioned in figure 1. Data shows that the heart is transformative. The heart is a versatile device that changes as needed. The word *Qalb* was given because of its changeability; it has no stability and changes state in all settings. It is a unique organ function compared to others. In addition to pumping blood, the heart has several distinct properties that set it apart from other organs.

Although cognition is usually connected with the brain, this study shows that cognitive qualities are also linked to the heart. It indicates that the heart can think, sense, and understand since it has a brain-like neurological system. The heart affects our cognitive abilities. Hence, it can be considered a cognitive resource like the brain. Data shows that the heart has two dimensions: a physical heart on the left side of the body and a spiritual heart connected to divinity. Spirituality is not a function of any other organ. Hence, spirituality is a unique trait of the heart that allows it to intuit and guide humans spiritually.

According to the argument, the heart links man to divinity. Its path is guided by the creature and illuminates the divine realm. Spirituality is not a function of any other organ. Hence, spirituality is a unique trait of the heart that allows it to intuit and guide humans spiritually. The heart can feel love. Hence, emotional domain features are closely linked to them. The heart is believed to play a role in emotions and cognition. The heart is a blend of cognitive and emotional realms.

The heart has different states. According to the statistics, it is a soft or hard heart, a blind heart, a heart that can think and feel, and more. Several data points demonstrate that the heart dominates all other organs. It is linked to the rest of the body by blood flow, neural activity, and magnetic field. It has a prominent place in the body, and its status is reflected in human nature. One can say a person is his heart. According to data, the heart can learn from both physical and immaterial inputs. The heart's intuitive and cognitive traits show it can learn independently.



**Figure 1: Pictorial Representation of Themes of Quranic Concept of Heart (*Qalb*)**

Research shows that the heart influences a person's character. A self-concept is an accurate representation of a person's heart and personality. It has the highest location in the body and is revealed through human nature, as personality traits reflect cardiac health. The heart can see, hear, and feel. Seeing and hearing are functions of the eyes and ears, but being associated with the heart means it can see the physical world accurately and make accurate judgments about it. A robust *qalb* can guard the *aql*, whereas spirit, cognition, and emotions are related to the heart. Because all of these are tied to the heart, it may be said that it is the center of emotional, cognitive, and spiritual wisdom. Data demonstrates that the heart has a neuronal system and a magnetic field. The heart can connect with others through magnetic fields.

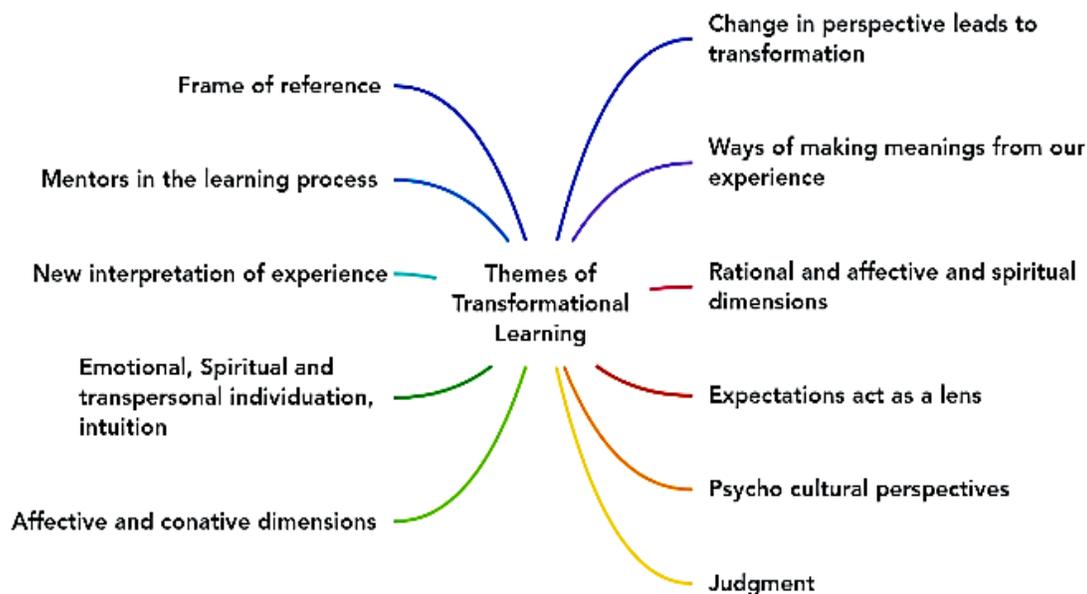
According to data, physical and spiritual hearts are complexly linked. Although grasping the spiritual aspects of the heart is difficult, the two are inseparably linked. Data shows that society affects how the heart treats others. Your heart will be affected by honest people. Since the environment quickly affects the heart, a man represents the firm he joins.

According to statistics, the heart's principal purpose in Islam is to serve God. Some qualities linked with the heart indicate a divine connection. The heart is a source of factual information and has enormous intuitive potential. According to the facts, a strong relationship with divinity leads to an experienced understanding of the universe's realities. Through the heart, one can connect with divinity, and the heart's light reveals the nature of the universe and the purpose of life on Earth. The heart is a crucial indicator of excellence and evil.

Data shows that a heart's affection for anything is a step toward love. Compassion and love are the heart's essence. One may transform oneself and humanity through it. Data shows that the mind mirrors the heart, there is no reason without the heart, and wisdom shines brightest in the heart. Other thoughts or concepts contradict the heart's intuitive wisdom.

The description of the themes for transformational learning is mentioned in figure 2. Data reveals that a person's perspective significantly impacts the transformation process since a shift in perspective leads to a shift in personality. Perspectives on life must be regarded as essential aspects of a person's daily decisions and interpretations of events, and changing one's perspective can lead to transformation. The way individuals understand and reinterpret sense experiences is crucial to producing meaning and learning, according to the evidence. Learners receiving new knowledge also review their previous beliefs and understandings; their entire worldview is evolving due to the new information. With the

consequences of new life experiences, rational thought with prior views and knowledge might be transferred in new directions.



**Figure 2 Pictorial Representation of Themes of Transformational Learning**

Spirituality is the search for a greater purpose and significance in one's life. Developing learning tactics that appeal to the human spirit opens the door to more transformational learning opportunities. According to the data, our emotions are heavily influenced by our expectations for our interactions and life events. Regulating our expectations in life allows us to see things from a different perspective. Data shows that transformation is also linked with a person's perspective, built through society and culture's influence. The impact of society will always be there in a person's perceptions of life and experiences. According to the data, transformative learning entails shifting our frames of reference to make sense of our experiences. Frames of reference govern how we perceive our experiences' significance, guiding and justifying our actions. Expectations and frames of reference set the tone for how we see the world. Changes in perspective allow new ideas to emerge and old experiences to be transformed.

It is evident through data that creating a relationship-based mentoring strategy during the transformational process becomes vital. They are becoming a mentor for learners engaged in a transformative experience. The impact of a mentor on a learner is vital, as a mentor's experiential expertise can aid in a profound understanding of the world around us. Data shows that the way individuals understand and reinterpret their sense experiences is crucial to producing meaning and learning. Transformational learning is the concept that learners receiving new knowledge are also assessing that information. The transformation process is considered a new interpretation of past knowledge based on new experiences. Data suggests that human nature is a type of awareness that is supposed to change, evolve, and develop. It is presently in a transition, one of many, as seen by the dramatic rise in interest in "spiritual" matters in recent years. For the transformation of ideas, an individual's (Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) become crucial. Data proves that both affective and conative domains are essential in transformation. How a person feels about something and how his mind and willpower strive for something is essential. Connectedness to things, people, ideas, religion, family, and society significantly impacts how a person feels and views life; connectedness can significantly impact the transformation process.

According to the data, adults who can "freely and completely participate in critical discussion" have highly developed metacognitive abilities of critical self-reflection and reflective judgment. Through the reflective judgment process, individuals may provide a viewpoint on their perspective, a requirement for transformational learning.

## 5. Conclusion and Recommendations

The Holy Quran describes the heart as *Al-Qalb* in more than a hundred of its verses. A list of the name of surah with the number of the verse is presented table 5. All of these Quranic verses discuss the heart's (*qalb*) true nature, states, and functions. The Holy Quran uses the term *qalb* in a variety of ways. It is evident through the data that the heart is not just an organ to pump blood, but it also has some unique features that represent the individuals' personalities. A careful examination of the heart-related verses in the Qur'an indicates that all of the heart's characteristics and functions, whether

favorable or harmful, are principally and directly linked to its ability to understand and sense. In the Holy Qur'an, the term *qalb* has multiple interpretations. The intellect, emotions, and perception, as well as the biological heart, fall under this category.

**Table 5: Quranic Surah and their Verses Related to the Concept of Heart (Al-Qalb)**

Surah No.	Name of Surah	Verses No.	Surah No.	Name of Surah	Verses No.
2	<i>Al-Baqarah</i>	7, 10, 74, 88, 93, 97, 118, 204, 225, 260, 283	33	<i>Al-Ahzab</i>	5, 12, 26, 32, 51, 53, 60
3	<i>Al-e-Imran</i>	7, 8, 29, 103, 118, 119, 126, 151, 154, 156, 159, 167	35	<i>Fatir</i>	38
4	<i>An-Nisa</i>	63, 90, 155	37	<i>Al-Sâffât</i>	84
5	<i>Al-Maidah</i>	7, 13, 41, 52, 113	39	<i>Az-Zummar</i>	07, 22, 23, 45
6	<i>Al-Anam</i>	25, 43, 46, 113, 125	40	<i>Ghafir / Momin</i>	19, 35, 56, 80
7	<i>Al-A'raf</i>	43, 100, 101, 179	41	<i>Al-Fussilat / Ha-Meem Sajdah</i>	05
8	<i>Al-Anfal</i>	2, 10, 11, 12, 24, 43, 49, 63, 70	42	<i>Ash-Shura</i>	24
9	<i>At-Taubah</i>	8, 14, 15, 45, 60, 64, 77, 87, 93, 110, 117, 125, 127	45	<i>Al-Jathiyah</i>	23
10	<i>Younus</i>	57, 74, 88	46	<i>Al-Ahqaf</i>	26
11	<i>Hud</i>	5, 12, 120	47	<i>Muhammad</i>	16, 20, 24
13	<i>Ar-Ra'd</i>	28	48	<i>Al-Fath</i>	11, 12, 18, 26
14	<i>Al-Ibrahim</i>	37, 43	49	<i>Al-Hujurat</i>	7, 14
15	<i>Al-Hijr</i>	12, 47, 97	50	<i>Qaaf</i>	33, 37
16	<i>An-Nahl</i>	22, 78, 106, 108	53	<i>An-Najm</i>	11
17	<i>Al-Isra / Bani Israeel</i>	36, 46, 51	57	<i>Al-Hadid</i>	6, 16, 27
18	<i>Al-Kahf</i>	14, 28, 57	58	<i>Al-Mujadilah</i>	22
20	<i>Ta-Ha</i>	25	59	<i>Al-Hashar</i>	2, 9, 10, 13, 14
21	<i>Al-Anabiya</i>	03	61	<i>As-Saff</i>	05
22	<i>Al-Hajj</i>	32, 35, 46, 53, 54	63	<i>Al-Munafiqun</i>	13, 14
23	<i>Al-Mu'minun</i>	60, 63, 78	64	<i>At-Taghabun</i>	4, 11
24	<i>An-Nur</i>	37, 50	66	<i>At-Tahrim</i>	4
25	<i>Al-Furqan</i>	32	67	<i>Al-Mulk</i>	13, 23
26	<i>Ash-Shu'ara</i>	13, 89, 197, 200	74	<i>Al-Muddathir</i>	31
27	<i>Al-Naml</i>	74	79	<i>An-Nazi'at</i>	08
28	<i>Al-Qasas</i>	10, 69	94	<i>Ash-Sharah</i>	01
29	<i>Al-Ankabut</i>	10, 49	100	<i>Al-Adiyat</i>	10
30	<i>Ar-Rum</i>	59	104	<i>Al-Humazah</i>	07
31	<i>Luqman</i>	23	114	<i>An-Nas</i>	05
32	<i>As-Sajdah</i>	09			

According to the data, cognitive attributes such as knowledge, faith, doubt, repentance, etc., are the heart's functions in the Holy Quran. The Holy Quran addresses the heart, which does not understand reality as the sealed heart. The Holy Quran describes the disbeliever's heart as a sealed heart or having a cover on the heart. Alongside cognition, the Holy Quran also represents the heart as a hub of emotions like fear, hate, love, anger, piety, and pride. In the Holy Quran, hypocrisy is considered a disease of the heart. The hearts of disbelievers and arrogance are represented as the hard heart, while the hearts of true believers are soft and robust and do not deviate from the right path. A sinful heart is considered doubtful, deviated, and blind.

According to the results of this study, a person's Emotional Intelligence (EI), cognitive ability that is measured as IQ, and spiritual wisdom quantified as SQ are all intertwined, as suggested by the Quranic concept of the heart. Using the heart's capacities in learning can significantly transform people since transformational learning is intimately related to emotional, intellectual, and spiritual capacities. As taught in religious texts, the heart serves as the primary sensory organ for processing feelings and thoughts. Understanding, sentiments, intuition, and memories play essential roles in transformational learning because they shape our outlook on life, give context to our emotions, and make us more flexible in the face of change. Understanding the facts is prioritized over learning how to make profound changes in our institutions. The educational system is continuously on the lookout for new methods and approaches that can be employed to foster comprehensive growth in its students. The idea of transformational learning sheds light on the various components of change that contribute to a shift in point of view. However, there is always room for some methods that can be put into practice during instruction to help people grow and give them the best chance to improve as humans. A mentor with spiritually solid ties and considerable emotional and cognitive talents can help a mentee transform via the bond they share; such a relationship can be described as a mentoring relationship. Because it facilitates both rational and emotional communication, the heart directly impacts human performance. Taking into account heavenly discoveries about the heart and brain and their roles in emotion, reason, and connection to the divine, we may incorporate the idea of a mentor with high EQ, IQ, and SQ in our educational environments. When students have a deeper appreciation for the mentor-mentee relationship, they are more open to change and can see their experiences in new ways. The mentor's interpretations and insights profoundly affect the mentee's outlook and, by extension, the formation of a good persona.

### 5.1. Future Recommendations

It is recommended that a study may be conducted to expand the transformative learning theory's practical implications, which might help experts develop strategies to enhance the practical aspects of the theory. Additionally, techniques may be developed for holistic growth of personalities in light of divine teachings.

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