

## Phenomenology of Korean Cheong (情) and Islamic Qalb: Philosophical Analysis of Affective-Cognitive Integration in Religious Experience

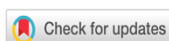
Muhammad Hisyam Syafii<sup>1</sup>, Salman Al-Farisy<sup>2</sup>, Husain Azhari<sup>3</sup>

<sup>1</sup> Postgraduate Department of Islamic Studies, Universitas Muhamamdiyah Yogyakarta

<sup>2</sup> Postgraduate Department of Anthropology, Universitas Gadjah Mada

<sup>3</sup> Deapartement of Sharia, Al-Azhar Cairo University, Egypt

<sup>1</sup>Email: [hisyam.syafii.psc24@mail.umy.ac.id](mailto:hisyam.syafii.psc24@mail.umy.ac.id)



### Sections Info

#### *Article History:*

Submitted: 6 January 2025

Final Revised: 17 January 2025

Accepted: 25 January 2025

Published: 31 January 2025

#### *Keywords:*

Cheong

Qalb

Affective-Cognitive

Integration

Religious Experience

Phenomenology

### ABSTRACT (11 pt)

This research explores the phenomenology of the concepts of Cheong (정/情) in Korean philosophical tradition and Qalb (قلب) in Islamic thought as a model of affective-cognitive integration in religious experience. This study aims to analyze the epistemological similarities and differences of the two concepts through Merleau-Ponty's existential phenomenology approach, which is focused on the dimension of embodied consciousness, as well as Gadamer's philosophical hermeneutics to understand the interpretive aspects of religious experience. This research utilizes an interpretative qualitative approach with a philosophical phenomenology research design, involving a systematic literature review of primary and secondary sources. The results show that Cheong, which originates from the Korean Confucian tradition, emphasizes the harmonious relationship between the individual, nature and the transcendental dimension through affective and cognitive integration. In contrast, the Qalb in the Islamic tradition is understood as a spiritual center of consciousness that encompasses both the intuitive and intellectual dimensions, focusing on the transformation and cleansing of the self towards closeness to God. The study concludes that both concepts offer an alternative paradigm to transcend Cartesian dualism, by highlighting the importance of the integration of affective, cognitive and spiritual aspects in religious experience. This research makes a significant contribution to cross-cultural dialogue and across philosophical traditions in understanding a more holistic structure of human consciousness.

## I. INTRODUCTION

The philosophical discourse on the integration of affective-cognitive dimensions in religious experience has become the focus of contemporary phenomenological studies of religion (Lederle, 2024). In this context, a conceptual comparison between Cheong (情) in the Korean philosophical tradition and Qalb in Islamic thought opens up a space for in-depth analysis of how these two great traditions understand the unity between the emotional and intellectual dimensions in religious experience. This study seeks to explore

the convergence points as well as the distinctive features of the two concepts within the framework of philosophical phenomenology.

Cheong, as a fundamental concept in Korean thought, represents the complexity of the relationship between affection and cognition that transcends the Cartesian dichotomy of the separation of thoughts and feelings (Harroff, 2022). In the Korean philosophical tradition, Cheong is not simply understood as emotion separate from rationality, but rather as an existential mode that integrates affective and cognitive dimensions in human experience (Chung, 2023). Meanwhile, the concept of Qalb in the Islamic tradition of thought, as elaborated by Muslim philosophers such as Al-Ghazali and Ibn 'Arabi, is a spiritual organ that functions as a center of understanding and feeling at the same time (Irham, 2023).

Cheong (情) etymologically refers to an intersubjective state that goes beyond simple emotions (Moon, 2018). In Korean philosophy, Cheong is understood as a complex state of feeling, encompassing dimensions of empathy, interpersonal relationships, and a deep awareness of existential connectedness (Lee, 2018). It is not just an emotional response, but a fundamental way that humans understand and interact with the reality around them.

In the global landscape of philosophical epistemology, the concepts of Cheong and Qalb emerge as complex manifestations of human efforts to understand dimensions of consciousness that transcend the rational-emotional dichotomy. The philosophical genealogy of these two concepts reflects the deep intellectual journey of civilizations in exploring the nature of human experience. Historical Context of Cheong in Korean Philosophy: The concept of Cheong originated in the philosophical tradition of Korean Confucianism, particularly in Neo-Confucian thought developed by philosophers such as Yi Hwang (T'oegye) and Yi I (Yulgok) in the 16th century (Wang, 2023). They developed a complex philosophical construction of the relationship between "li" (metaphysical principle) and "ki" (vital energy), in which Cheong serves as an epistemological medium for understanding existential interconnections (Kim H. , 2022).

The significance of this study lies in the effort to construct a philosophical dialogue between two traditions of thought that have rarely been brought together in academic discourse. Although there are several previous studies that examine Cheong in the Korean philosophical context (Kim H. H., 2023) and the elaboration of the Qalb in Islamic thought (Rassool, 2024), there is no comprehensive study that tries to analyze these two concepts within the framework of the phenomenology of religious experience.

In the theoretical context, this study uses the existential phenomenology approach developed by Merleau-Ponty, particularly his concept of embodied consciousness, to analyze how Cheong and Qalb represent modalities of consciousness that integrate affective-cognitive aspects. This analytical framework is enriched with Gadamer's philosophical hermeneutic perspective to understand the interpretative dimension of religious experience in both traditions.

## II. METHOD

This research adopts an interpretative qualitative paradigm with a comparative phenomenological approach, using a philosophical phenomenology research design developed by Edmund Husserl and integrated with Paul Ricoeur's hermeneutics (Nigar, 2020). The methodological orientation focused on an in-depth exploration of the structure of spiritual consciousness through a philosophical analysis of the concepts of Cheong and Qalb, taking into account epistemological complexity and cultural nuances. Data sources include primary sources such as classical Korean philosophical texts, Islamic texts, and works of major philosophers, as well as secondary sources such as contemporary

academic literature and interdisciplinary studies. Data collection was conducted through a systematic literature study, with analysis techniques using a philosophical hermeneutic approach that includes the stages of description, reduction, interpretation, and conceptual reconstruction (Dangal, 2020). The data validation process was conducted through source triangulation, expert review, and focus group discussions, with attention to academic ethics and source originality. The research recognizes methodological limitations related to conceptual complexity and philosophical translation challenges, but aims to produce a comprehensive philosophical mapping that opens space for epistemological dialogue across traditions. The methodological significance of the research lies in its ability to offer an innovative philosophical framework of analysis, explore the complex dimensions of spiritual consciousness, and facilitate cross-cultural intellectual dialogue. The comparative phenomenological method employed allows for an in-depth exploration of the conceptual complexities of Cheong and Qalb, while maintaining fidelity to the philosophical and epistemological nuances of each intellectual tradition, thus making a substantive contribution to understanding the structure of spiritual consciousness that transcends conventional cultural and epistemological boundaries.

### III. RESULTS AND DISCUSSION

#### 3.1 Epistemological Foundation of Cheong and Qalb: A Comparative Analysis of Affective-Cognitive Integration in Korean and Islamic Traditions

The epistemological construction of understanding Cheong (정/情) and Qalb (قلب) requires an approach that goes beyond the conventional dichotomy between rationality and emotion. In Korean tradition, Cheong represents an integrative modality of knowledge, where affective and cognitive dimensions are not seen as separate entities, but rather as complementary entities in the process of understanding reality (Pang, 2022). Kim Young-Oak, a contemporary Korean philosopher, underlines that Cheong is not just an emotional concept, but a “fundamental structure of Korean consciousness” that integrates the heart-mind in every cognitive experience (Roh, 2021). In the context of Islamic epistemology, the Qalb occupies a central position as a spiritual organ that has a dual capacity: as the center of intuitive understanding (*zawq*) as well as the container of divine knowledge (*ma'rifah*) (Nasser, 2022). Al-Ghazali, in his magnum opus “*Ihya 'Ulum al-Din*”, elaborates that the Qalb has two inseparable dimensions: *lathifah rabbaniyyah ruhaniyyah* (spiritual-divine dimension) and *jism madi* (physical dimension) (Isgandarova, 2024). The integration of these two dimensions allows for a holistic cognitive process, where rational knowledge and spiritual experience merge into a comprehensive understanding.

The epistemological parallelism between Cheong and Qalb is seen in the way they position affect as an integral component of the cognitive process. In the Korean tradition, the concept of “jeong-eui synthesis” (정의 종합) shows how Cheong acts as a mediator between sensory experience and conceptual understanding (Kim M. C., 2018). In line with this, the Islamic Sufism tradition developed the concept of “*ma'rifat al-qalb*” which integrates the experience of *dhawq* (spiritual sense) with *'aql* (intellect) in the process of achieving ultimate knowledge.

Etymologically *al-qalb* is an oval lump of meat located in the left chest cavity (Mansyur, 2017). In the quran *qalb* is also described as being in the chest (qur'an: 22:46). This verse is interpreted by Thaba'I as saying “*qalbu* is a tree-shaped object on the left side of the chest, and it is the heart”, *qalb* is the heart itself. *Qalb* is also interpreted as being in the middle of the chest, which is semantic of the 'center' of the self. There are also

those who think that qalb is the aql itself, and there are also those who think that qalb encompasses the entire body (Amda, 2020)

If examined literally, the explanations of qalb would appear to contradict each other. However, if examined semantically, it will be found that there are two placements of the qalb, namely the physical placement and the spiritual placement (Mansyur, 2017). The physical placement of the qalb is in the heart, or some say that the qalb is the heart itself. The qalb is said to fluctuate and affect the entire body. This is also in accordance with the heart which is always beating and its health affects the entire body (Amda, 2020). Meanwhile, spiritual leveling is a more complex discussion, because the concept of location and space in Islam is a different conception than the concept of place commonly known in general.

The concept of location in society in general is now more hegemonic by the western view of the conception of space and location by philosophers in the modern era. In general, the concept of space begins with two objects, namely those that accommodate and are accommodated. Space itself is the part of the object that can accommodate what can be accommodated. Isfahani actually believes in the same conception as what the West believes in the above conception. However, the West is more of the view that space always depends on the object it contains. If there is no object that is accommodated then the object that accommodates will not exist (Demirci, 2023). This was started by Aristotle and continued by Descartes who then developed it into a Cartesian diagram.

Immanuel Kant has another offer about space that is more metaphysical. Kant argued that space does not have an objective reality, space is actually a concept that exists in our heads. This becomes a bridge to explain the concept of space in Islamic philosophy such as Al-Kindi who thought that space is an independent dimension, it does not depend on objects. This then explains what emptiness is which leads to the non-material structure of the world (Altaite, 2017). These two notions of the existence of space as a concept and the existence of emptiness (the existence of space without physical objects) lead us to the concept of non-physical space.

One aspect of this non-physical space is the heart in its second form. It is invisible and has no clear physical location, but its presence can be felt and is able to influence humans. Because of its location that cannot be traced materially but its influence is felt, this then makes the heart a sacred place for humans.

The comparative significance of these two concepts is increasingly relevant when faced with the epistemological crisis of modernity. The results of the analysis also explain how the role of spirituality and philosophy plays an important role in creating an understanding of the concept of heart (Syafii, 2024). The dominance of the Cartesian paradigm that reduces reality into separate categories between *res cogitans* and *res extensa* has resulted in fragmentation in human understanding of reality. In the context of philosophy, the conclusion of this study confirms that Annemarie Schimmel's hermeneutical approach to Sufi texts is influenced by prejudice and the horizon of understanding of the heart as an orientalist. Despite producing rich interpretations, Schimmel's process of "horizon fusion" shows an inherent bias that influences her interpretations (MH Syafii, 2024). Cheong and Qalb, as an alternative epistemological model, offer a more comprehensive framework in understanding the interrelationship between affective and cognitive dimensions in human experience. In the context of contemporary neuroscience, discoveries about neural plasticity and interconnections between the limbic system and prefrontal cortex provide empirical validation for the integrative model proposed by the Cheong and Qalb tradition. Antonio Damasio, through his "somatic marker hypothesis", demonstrates how emotions play an integral role in the process of decision-making and social cognition, a perspective that is in line

with the long-standing holistic understanding in the Korean and Islamic traditions (Verweij, 2019).

A comparative analysis of Cheong and Qalb's epistemologies opens up a new perspective in understanding the nature of consciousness. Whereas the Cartesian paradigm sees consciousness as a pure product of mental-rational activity, these two traditions offer a more complex model of consciousness, where affect and cognition interact dynamically in shaping human subjective experience. Cheong, in this context, represents a unique form of intentionality, where consciousness is not only object-directed, but also immersed in a network of affective-cognitive relations. Meanwhile, the Qalb in Islamic thought shows a dual intentionality: vertical (relationship with the Divine) and horizontal (relationship with manifest reality).

Maurice Merleau-Ponty, with his concept of “embodied cognition”, provides a useful philosophical foundation for understanding affective-cognitive (Biaassoni, 2023). In Cheong and Qalb, Both concepts show how embodied experience cannot be separated from cognitive and spiritual processes.

**Table 1.** Philosophical Analysis

Aspect	Cheong (정/情)	Islamic Qalb	Comparative Perspective
Conceptual Definition	A deep emotional concept that includes feelings, empathy, and spiritual connectedness.	The center of spiritual consciousness that represents the inner dimension of human beings.	Similarities in seeing the inner dimension of humans that goes beyond rationality
Epistemological Structure	An emotional experience that is holistic and relational	Center of intuitive and spiritual knowledge	Integration between cognitive and affective in transcendental experience
Phenomenological Dimension	Expression of deep feelings, including empathy and interpersonal relationships	A spiritual organ capable of receiving revelation and enlightenment	The interconnection between emotional experience and spirituality
Metaphysical Philosophy	Representation of the harmonious relationship between the individual and the cosmos	The bridge between humans and the Divine Presence	The concept of spiritual unity that transcends individual boundaries
Transcendental Potential	The capacity to achieve mystical unity	The ability to receive spiritual enlightenment	Psycho-spiritual mechanisms in religious experience

Korean Cheong and Islamic Qalb represent highly complex philosophical constructs in understanding the spiritual dimension of human beings. They are not simple psychological concepts, but deep epistemological systems that describe the interplay between internal consciousness, emotions and transcendental experiences. Cheong expresses complex emotional networks, while Qalb offers a spiritual perspective on the center of human consciousness that transcends empirical rationality. In the epistemological context, both concepts break the conventional paradigm of knowledge based on instrumental logic. Cheong presents a relational model of

knowledge where understanding is gained through empathy and emotional connection, while Qalb offers an intuitive epistemology that allows individuals to receive spiritual knowledge beyond traditional intellectual boundaries. Both assert that true knowledge is not only achieved through rational processes, but through inner openness and resonance.

Phenomenologically, Cheong and Qalb reveal the complexity of spiritual experiences that cannot be reduced to simple empirical categories. Both describe a space of consciousness where individuals do not simply experience, but transform the experience into a deeper form of knowledge. This dimension shows how human consciousness operates beyond physical and rational boundaries, opening up space for a more comprehensive spiritual understanding. In the metaphysical realm, Cheong and Qalb present conceptions of the relationship between the individual, the cosmos and the transcendental dimension. Both do not simply view humans as isolated entities, but rather as integral parts of a larger spiritual system. This philosophy offers an ontological perspective in which individuality and universality interact within a complex framework of mystical unity (Eneyo, 2019). The mechanism of consciousness in Cheong and Qalb is built through a dialectic between subjective and objective experience. This is not simply a linear psychological process, but rather a dynamic system in which individual consciousness constantly negotiates with the broader spiritual context (Snook, 2019). This process involves continuous transformation, where the individual does not merely receive experiences, but actively integrates and gives meaning to them within a spiritual framework. At the level of transcendental potential, Cheong and Qalb reveal the human capacity to transcend the boundaries of empirical consciousness. Both concepts show that humans have an intrinsic ability to connect with a spiritual dimension that transcends sensory experience. This transcendental potential is not simply mystical, but is a fundamental mechanism in spiritual experience whereby individuals can reach higher levels of consciousness through a process of introspection and inner openness.

### **3.2 The Phenomenology of Religious Experience: Examining the Role of Cheong and Qalb in Spiritual Consciousness**

In phenomenological studies of religious experience, the dimension of spiritual awareness manifested through Cheong and Qalb displays unique characteristics that transcend conventional phenomenological categories. Rudolf Otto, in his work *"Das Heilige"* (The Idea of the Holy), introduced the concept of the numinous as a fundamental element of religious experience (Farid, 2024). In this context, both Cheong and Qalb exhibit a numinous dimension that is closely associated with distinctive modes of spiritual awareness.

A phenomenological analysis of Cheong reveals a structure of consciousness that is intersubjective and relationally-embedded. Identifies that Cheong's experience in a spiritual context involves what he calls "resonant consciousness" - where the boundaries between self and other, subject and object, undergo a kind of dissolution in the moment of spiritual experience (Williams, 2024). This characteristic has parallels with the concept of *fanā'* in the Sufism tradition, where the Qalb becomes a vessel for the transformation of consciousness that enables the experience of spiritual union.

The phenomenological experience of the Qalb, as elaborated by Ibn 'Arabi in, suggests a multi-dimensional structure encompassing different levels of spiritual awareness (Suddahazai, 2023). The Qalb not only functions as a spiritual organ, but also as the locus of what Henry Corbin calls "imaginal consciousness" - a mode of consciousness that mediates between the spiritual and material realms (Beasley, 2024).

In this perspective, the Qalb represents the capacity to experience reality at a level deeper than ordinary sensory perception.

The temporal dimension of spiritual experience in the context of Cheong and Qalb also shows interesting characteristics. Edmund Husserl, in his analysis of internal time consciousness, spoke of “retention” and “protention” as the fundamental structure of temporal consciousness (Jacob, 2019). In Cheong's experience, temporality takes a more cyclical and relational form, where past, present and future are intertwined in a network of affective-spiritual relations. Meanwhile, the Qalb experience exhibits an “eternal present” temporality, where spiritual moments transcend the sequentiality of linear time. The aspect of embodiment in spiritual experience is also an important focus in phenomenological analysis. Seamon (2018) concept of the “lived body” provides a framework for understanding how Cheong and Qalb integrate the bodily and spiritual dimensions of religious experience. In Korean tradition, Cheong is not only experienced as a mental or spiritual phenomenon, but also as a deeply embodied experience, manifested in gestures, rituals and communal practices. Parallel to this, Sufism traditions understand the Qalb not simply as a spiritual organ separate from the body, but as the center of integration between physical and spiritual experience.

The structure of intentionality in Cheong and Qalb's spiritual experiences also exhibits unique characteristics. If in Husserlian phenomenology intentionality is understood as the directedness of consciousness towards objects (Erhard, 2021), then in the context of Cheong and Qalb, intentionality takes a more complex and multi-directional form. Cheong shows intentionality that is relational and reciprocal, while Qalb displays intentionality that is both vertical (relationship with the Divine) and horizontal (relationship with creation). The dimension of intersubjectivity in spiritual experience also finds a distinctive articulation in Cheong and Qalb. Alfred Schutz's analysis of intersubjectivity in the social world can be extended to understand how these two concepts facilitate particular forms of spiritual intersubjectivity (Barber, 2020). In the Cheong context, spiritual intersubjectivity manifests in the form of shared affective-spiritual experiences that strengthen communal bonds. While in the Qalb tradition, intersubjectivity takes the form of what Sufis refer to as “hearts in resonance” - collective spiritual experiences that transcend the boundaries of individuality.

The transformative aspect of spiritual experience is also an important focus in phenomenological analysis. Both Cheong and Qalb are not only modes of experiencing reality, but also vehicles for the transformation of consciousness. In the Korean tradition, transformation through Cheong is gradual and relational, occurring through the accumulation of experience and the deepening of relationships. While in the Sufism tradition, Qalb transformation involves a series of spiritual stations (*maqāmāt*) and states (*ahwāl*) that mark one's spiritual progress. Based on the research methodology, I will help to make a discussion of the research results regarding the phenomenology of religious experience in the context of Cheong and Qalb.

A phenomenological analysis of the concepts of Cheong and Qalb reveals an interesting fundamental structure in the formation of spiritual consciousness. Cheong, as a concept rooted in Korean tradition, exhibits relational and harmonious characteristics of consciousness. The manifestation of Cheong is reflected in spiritual experiences that emphasize the unity between self, nature and the transcendent dimension. This consciousness is not only cognitive, but also involves a deep affective dimension, where the spiritual experience is felt as a harmonious resonance with the wider reality. On the other hand, the concept of Qalb in the Islamic tradition features a transformative and reflective structure of spiritual consciousness. The Qalb is not only understood as a spiritual organ, but also as a center of consciousness capable of

capturing divine reality. Phenomenological analysis reveals that the experience of the Qalb involves a continuous process of purification and self-transformation, where spiritual awareness develops through stages of increasing depth. This characteristic reflects the dynamic dimension of spiritual awareness that is constantly moving towards enlightenment and closeness to the transcendent.

A comparison between these two concepts reveals some significant points of convergence. Both Cheong and Qalb point out that spiritual awareness cannot be separated from embodied experiences in everyday life. Both concepts emphasize the importance of integration between the spiritual and practical dimensions of life. However, there are differences in the way these two traditions understand and interpret the process of spiritual transformation. Cheong tends to emphasize harmony and balance, while Qalb focuses more on the process of purification and self-transcendence.

The research findings also reveal that both Cheong and Qalb have complex epistemological dimensions. These two concepts not only function as modes of consciousness, but also as means of spiritual knowledge. In the Cheong context, spiritual knowledge is gained through the experience of resonance and harmony with reality, whereas in the Qalb tradition, spiritual knowledge is gained through the process of purification of the heart and deep contemplation. These two approaches offer complementary perspectives on how humans can understand and experience spiritual reality. This concept of a spiritual organism also leads us to the assertion that there is a special spatial space in Islam. That there is not only space for the physical, but also the metaphysical. As discussed in the previous document, the qalb is a spiritual organism that functions in permeating understanding and feelings. This indicates that the qalb is a space that holds both. This concept of space then brings up the question of where this space called qalb is located.

### **3.3 Beyond Cartesian Dualism: Cheong and Qalb as Models for Integrated Understanding of Human Religious Experience**

The understanding of human religious experience has long been trapped in a Cartesian dualist framework that rigidly separates mind and body, ratio and emotion, and material and spiritual aspects. The concepts of Cheong from the Korean tradition and Qalb from the Islamic tradition offer alternative, more integrative models of understanding human religious experience. Both concepts challenge the dualistic paradigm by presenting a more holistic understanding of consciousness and spiritual experience. Cheong, as a concept rooted in the Korean worldview, represents a model of understanding that integrates the various dimensions of human experience (Kim H. H., 2023). It does not rigidly differentiate between cognitive and affective aspects, but rather views them as inseparable entities in religious experience. Cheong describes a state of consciousness in which the boundaries between self and other, between subject and object, become fluid and intertwined. In this context, religious experience is understood as a manifestation of the fundamental unity between different aspects of reality.

On the other hand, the concept of Qalb in the Islamic tradition also offers a model of understanding that goes beyond Cartesian dualism. Qalb is not only understood as a physical organ or center of emotion, but it is a meeting place for the material and spiritual dimensions in human beings. As the center of spiritual awareness, the Qalb has the capacity to integrate different modes of knowledge and experience, ranging from sensory perception to spiritual illumination (Hussain, 2022).



This model suggests that religious experience involves all aspects of human existence in an integrated manner.

These two concepts, Cheong and Qalb, make significant contributions towards reconstructing a more comprehensive understanding of religious experience. They demonstrate that religious experience cannot be reduced to mere mental or emotional phenomena separate from physical reality. Instead, religious experience is understood as a manifestation of an integrative consciousness that involves all aspects of human existence - physical, mental, emotional and spiritual (Van Leeuwen, 2019). Furthermore, the model of understanding offered by Cheong and Qalb has important implications for the dialog between science and spirituality. By transcending the Cartesian dichotomy, they open up the possibility for a more nuanced understanding of the relationship between subjective experience and objective reality in a religious context.

**Table 1.** Conceptual Comparison of Cheong and Qalb in a Non-Dualistic Context

<b>Analysis Aspects</b>	<b>Cheong (정/情)</b>	<b>Qalb</b>	<b>Beyond Cartesian Dualism</b>
Epistemology	Intuitive-relational knowledge	Spiritual-integrative knowledge	Uniting reason and intuition
Ontology	Harmonious unity of reality	Multi-dimensional unity	Beyond the subject-object separation
Dimensions of Experience	Holistic-communal	Personal-universal	Uniting the individual-collective
Cognitive Process	Cyclical understanding	Hierarchical understanding	Beyond linear-nonlinear

Cheong and Qalb show that religious experience is not confined to discrete moments or specific locations. Both acknowledge the continuity of spiritual experience across time and space, creating a more dynamic understanding of how religious consciousness develops and transforms. This challenges the Cartesian conception that tends to compartmentalize experience into discrete units.

Intersubjectivity both concepts emphasize the intersubjective dimension of religious experience that is often overlooked in the Cartesian paradigm. Cheong specifically shows how spiritual experience is formed through a complex web of relationships, while Qalb emphasizes how individual transformation has communal implications. This provides a richer understanding of how religious experience is formed and transmitted in a social context. Embodied Cognition, Both Cheong and Qalb recognize the importance of “embodied cognition” in religious experience. They show how spiritual understanding occurs not only at the mental level, but also involves all aspects of physical existence. This provides an alternative to the Cartesian conception that tends to separate cognitive processes from bodily experience.

#### IV. CONCLUSION

This research emphasizes the importance of the concepts of Cheong in the Korean philosophical tradition and Qalb in Islamic thought as models of affective-cognitive integration in religious experience. These two concepts, although coming from different cultural and epistemological backgrounds, show similarities in emphasizing the

integration between emotional, cognitive, and spiritual dimensions. Cheong represents the relational harmony between the individual, nature and the transcendental dimension, while Qalb integrates intuition and intellect in the process of spiritual enlightenment. The findings confirm that religious experience is multidimensional and transcends Cartesian dualism. This research provides significant implications in the development of a cross-cultural approach to understanding religious experience. The concept of Cheong and Qalb offers an alternative paradigm in addressing the challenges of modern epistemological fragmentation, particularly in bridging the separation between the rational and emotional dimensions. In addition, this model can be applied to strengthen spirituality-based character education, by emphasizing the importance of harmony and transformation of consciousness in individual and community life. This research has limitations in its conceptual and philosophical focus, without involving empirical studies or field testing to strengthen the generalizability of the results. In addition, the complexity of translating concepts from different traditions is a challenge in maintaining authenticity. For future research, it is recommended to explore the practical applications of the Cheong and Qalb concepts in the context of religious psychology, multicultural education and social development. In addition, empirical studies with an interdisciplinary approach can be conducted to test the relevance of these two concepts in building spiritual awareness and environmental ethics amidst the challenges of modernity. Further studies could also explore the influence of affective-cognitive integration on the development of human values in a pluralistic society.

## V. ACKNOWLEDGEMENTS

Acknowledgements of people, grants, funds, etc should be placed in a separate section not numbered at the very end of the paper.

## REFERENCES

- Altaite, M. (2017). Space, Time, and Kalām. *Published in God, Nature and the Cause*, 119-139.
- Amda, A. D. (2020). Makna Semantik Qalbu dalam Al-Qur'an. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 11(2), 190-210.
- Barber, M. D. (2020). Alfred Schutz. In *The Routledge Handbook of Phenomenology and Phenomenological Philosophy*. Routledge, 616-624.
- Beasley, T. M. (2024). *The Soul of Awakening, the Awakening of Soul: Meditations on Archetypal Psychology and Koan Zen*. (Doctoral dissertation, Pacifica Graduate Institute).
- Biassoni, F. G. (2023). Grounding the Restorative Effect of the Environment in Tertiary Qualities: An Integration of Embodied and Phenomenological Perspectives. *Journal of Intelligence*, 11(11), 208. <https://doi.org/10.3390/jintelligence11110208>
- Chung, E. Y. (2023). Jeong Hagok on Emotions and the Korean Four-Seven Debate: A Confucian, Comparative, and Contemporary Interpretation. *Religions*, 14(2), 204. <https://doi.org/10.3390/rel14020204>
- Dangal, M. &. (2020). Hermeneutic phenomenology: Essence in educational research. *Open Journal for Studies in Philosophy*, 4(1).
- Demirci, M. A. (2023). The Concept of Space in the Holy Quran. *Scientific Journal of Faculty of Theology*, 34, 15-60.
- Eneyo, M. B. (2019). Philosophy of unity: Love as an ultimate unifier. *Xlibris Corporation*.
- Erhard, C. (2021). Husserlian intentionality. In *The Husserlian Mind*, 157-171.
- Farid, F. (2024). The Concept of Religious Experience by Rudolf Otto: A Phenomenological Approach. *Jurnal Filsafat*, 34(2), 235-253. <https://doi.org/10.22146/jf.92141>
- Harroff, J. E. (2022). Thinking Through the Emotions with Korean Confucianism: Philosophical Translation and the Four-Seven Debate. In *Emotions in Korean Philosophy and Religion*:

- Confucian, Comparative, and Contemporary Perspectives*. Cham: Springer International Publishing. Retrieved from <https://link.springer.com/series/16356>
- Hussain, A. M. (2022). Religious Beliefs about Concept of Qalb (Heart) for Innovative Transformational Learning. *Journal of Policy Research (JPR)*, 8(3), 24-34.
- Irham, M. I. (2023). Sufism psychotherapy: Hudur al-Qalb method for mental health. *Journal of Asian Wisdom and Islamic Behavior*, 1(2). <https://doi.org/10.59371/jawab.v1i2.58>
- Isgandarova, N. (2024). *Mindfulness Techniques and Practices in Islamic Psychotherapy: The Power of Muraqabah*. Taylor & Francis.
- Jacob, S. (2019). Husserl's model of time-consciousness, and the phenomenology of rhythm. . *The philosophy of rhythm: Aesthetics, music, poetics*, 291-307.
- Kim, H. (2022). *Korean philosophy*. Stanford Encyclopedia of Philosophy. Retrieved from <https://plato.stanford.edu/entries/korean-philosophy/>
- Kim, H. H. (2023). Juche in the broader context of Korean philosophy. . *In The Philosophical Forum*, 54(4), 287-302.
- Kim, M. C. (2018). The meanings of physics equations and physics education. *Journal of the Korean Physical Society*, 73(73), 145-152.
- Lederle, S. (2024). The Precarious Articulation of Religious Experience in William James' The Will to Believe. *Azimuth: philosophical coordinates in modern and contemporary age*, 23(1), 79-107. Retrieved from <https://www.torrossa.com/en/resources/an/5835043>
- Lee, M. Y. (2018). *Integrative body-mind-spirit social work: An empirically based approach to assessment and treatment*. Oxford University Press.
- Mansyur, M. (2017). AL-QALBU DALAM PERSPEKTIF AL-QUR'AN. *Jurnal Tafseer*, 5(1).
- MH Syafii, A. H. (2024). Revealing Annemarie Schimmel's Interpretation of The Sufi Texts Through Gadamer's Philosophical Hermeneutic Analysis. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 20(2), 370-388. <https://doi.org/10.18196/afkaruna.v20i2.23900>
- Moon, S. I. (2018). *Jeong and Empathy for Pastoral Care and Counseling in the Korean Context*. Doctoral dissertation University of Toronto. Retrieved from <http://hdl.handle.net/1807/99722>
- Nasser, N. (2022). Beyond the veil of form: Developing a transformative approach toward Islamic sacred architecture through designing a contemporary Sufi centre. *Religions*, 13(3), 190. <https://doi.org/10.3390/rel13030190>
- Nigar, N. (2020). Hermeneutic phenomenological narrative enquiry: A qualitative study design. *Theory and Practice in Language Studies*, 10(1), 10-18.
- Pang, P. C. (2022). Visual art intervention for people with stroke on holistic well-being: a critical review. *Journal of Holistic Nursing*, 40(2), 123-145. <https://doi.org/10.1177/08980101211032062>
- Rassool, G. H. (2024). The Psychology of the Soul (Part II): The Qalb and the 'Aql. *Cham: Springer Nature Switzerland.*, 89-101. [https://doi.org/10.1007/978-3-031-72724-5\\_7](https://doi.org/10.1007/978-3-031-72724-5_7)
- Roh, D. S. (2021). *Minor transpacific: triangulating American, Japanese, and Korean fictions*. Stanford University Press.
- Seamon, D. (2018). Merleau-Ponty, lived body, and place: Toward a phenomenology of human situatedness. *Situatedness and Place: Multidisciplinary Perspectives on the Spatio-temporal Contingency of Human Life*, 41-66.
- Snook, D. W. (2019). Issues in the sociology and psychology of religious conversion. *Pastoral Psychology*, 68, 223-240. <https://doi.org/10.1007/s11089-018-0841-1>
- Suddahazai, I. H. (2023). Examining the Concept of Educational Leadership from the Classical Islamic Worldview. *Khazanah Pendidikan Islam*, 5(1), 20-38.
- Syafii, H. (2024). *Movement, KAMMI: Reconstructing the Epicenter of Current*. Gaza Library Publishing.
- Van Leeuwen, N. &. (2019). Seeking the supernatural: The interactive religious experience model. *Religion, Brain & Behavior*, 9(3), 221-251.

- Verweij, M. &. (2019). The somatic marker hypothesis and political life. *In Oxford research encyclopedia of politics*.
- Wang, H. Y. (2023). *Korean women philosophers and the ideal of a female sage: essential writings of Im Yunjidang and Gang Jeongildang*. Oxford University Press.
- Williams, G. R. (2024). A Quantum View of Shared and Collective Consciousness. *Journal of Management, Spirituality & Religion*.

---

**\*Muhammad Hisyam Syafii**

Postgraduate Department of Islamic Studies, Universitas  
Muhammadiyah Yogyakarta  
Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Kabupaten Bantul,  
Daerah Istimewa Yogyakarta 55183  
Email: hisyam.syafii.psc24@mail.umy.ac.id

**Salman al-Farisy**

Postgraduate Department of Sociology, Universitas Gadjah Mada  
Bulaksumur, Caturtunggal, Kapenewon Depok, Kabupaten Sleman,  
Yogyakarta, Daerah Istimewa Yogyakarta 55281  
Email: salmanalfarisy@gmail.com

**Husain Azhari**

Department of Sharia, Al-azhar University Cairo  
Al Mokhaym Al Daem, Gameat Al Azhar, مدينة نصر، Cairo Governorate  
4434103, Egypt  
Email: husainazhari@gmail.com

---