



An Effort to Disengage Mind-Wandering (The Integrated Study between Psychology and Sufism)



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Abstract

Mind-wandering is a condition in which the mind is not focused on the task but wanders widely and spontaneously outside the topic of the task. This becomes a problem when someone is working on a task that requires full concentration, such as when a doctor performs an operation, a scientist conducts an experiment, or an entrepreneur presents a project plan in front of a client. This study aims to provide an alternative solution to overcome mind-wandering in relation to individual productivity by integrating theories from two disciplines, namely mindfulness theory in psychology and *waqt* and *ridha* theory in Sufism. The research method used is qualitative with the type of literature study. The data analysis technique used the hermeneutic method and the irfani method. The results of the study show that by being aware of the nature of *waqt*, *ridha*, and mindfulness, individuals will pay full attention to the task that is being done at that time. Regardless of whether the task is desirable or not, accepting all the thoughts, emotions, and bodily sensations that result from the experience without trying to change them will ultimately keep one's mind from wandering anywhere and thereby increase productivity.

Keywords: Mind-wandering, Mindfulness, Waqt, Ridha, Productivity

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Abstrak

Mind-wandering merupakan suatu kondisi di mana pikiran tidak terfokus pada tugas yang tengah dikerjakan, tetapi secara luas dan spontan berkeliaran ke luar topik tugas yang tengah dikerjakan. Hal ini menjadi masalah ketika seseorang mengerjakan tugas yang membutuhkan konsentrasi penuh, seperti ketika dokter melakukan operasi, ilmuwan melakukan eksperimen, atau pengusaha menyajikan rencana proyek di depan klien. Studi ini bertujuan untuk memberikan solusi alternatif mengatasi mind-wandering kaitannya dengan produktivitas individu dengan mengintegrasikan teori dari dua disiplin ilmu, yaitu teori mindfulness dalam disiplin ilmu psikologi, serta teori waqt dan ridha dalam disiplin ilmu tasawuf. Metode penelitian yang digunakan adalah kualitatif dengan jenis studi pustaka. Teknik analisis data menggunakan metode hermeneutik dan metode irfani.



Hasil studi menunjukkan bahwa dengan sadar akan hakikat waqt, ridha, dan mindfulness, individu akan memberikan perhatian penuh pada tugas yang sedang dikerjakan saat itu. Terlepas dari tugas tersebut diinginkan atau tidak, serta menerima segala pikiran, emosi, dan sensasi tubuh yang ditimbulkan dari pengalaman tersebut tanpa upaya untuk mengubahnya pada akhirnya akan membuat pikiran seseorang tidak berkelana ke mana-mana dan oleh karenanya dapat meningkatkan produktivitas.

Kata Kunci: Mind-wandering, Mindfulness, Waqt, Ridha, Produktivitas

A. INTRODUCTION

A single task or work done with full focus and attention will be completed immediately and produce an optimal result. However, in reality, many factors make individuals lose focus on completing the task, such as multitasking, a distraction from the surrounding environment, or even a mind that wanders away (mind-wandering). When mind and attention have been split, it is difficult to stay focused; individuals might not show a maximum performance. Thus, mind-wandering might decrease the time effectiveness to task completion and one's productivity. Mind-wandering is defined as the shifting control of attention and thought from the primary task to the unrelated-task thought that will negatively affect productivity while performing a certain task. It might manifest in the form of thinking about past experiences or future life goals (Randall et al., 2014, p. 1412). In short, mind-wandering represents the failure of controlling someone's thought and attention to the task at hand (Randall et al., 2014, p. 1413).

In this case, the task that is being done at one time could be categorized as the primary task regardless of how priority it is for someone. Mind-wandering is a very close problem and is commonly experienced by almost all people while performing the task, whether at work, in class, or daily tasks at home. It might not become a serious problem in daily or in a task that does not require full concentration. However, in several situations, the mind that often wanders might cause decreasing task quality or even worse. For example, an unfocused accountant on entering a certain amount can cause calculation errors and interfere with work efficiency, a doctor who does not focus on performing surgery can cause malpractice, or at more dangerous levels, an unfocused nuclear plant operator, a housewife who lives in a high-rise building or public transportation officer will endanger the lives of many people. Thus, it is essential to find the right and effective solution based on scientific arguments.

The result of the meta-analysis study by Jason G. Randall et. al. showed that the individuals who are easily mind-wandering have lower levels of task performance. On the other hand, the increasing task-related thought while performing a task at hand is associated with increasing task performance (Randall et al., 2014, p. 1422). As mentioned above, mind-wandering that affects the decreasing quality of task performance will be the problem focus of this article. This study will determine the profound understanding of how the integration of psychology and Sufism theory could answer mind-wandering issues. Even though these two disciplines have ontological differences, the researchers decided to use the ontology of Sufism, which acknowledges the object of the research does include not only physical-empirical objects but also metaphysical (Kartanegara, 2007, p. 71), such as a sense of *ridha* that can be felt by the human heart. Also, psychology offers a theory of mindfulness and an overview of its practice that has been arranged methodologically and systematically. Therefore, the aim of the researchers on integrating



these two disciplines is to complement one another shortcomings in overcoming mind-wandering.

The positive impact of raising this focus study is to understand how mind-wandering could decline productivity and how the integrated theory of two disciplines, psychology and Sufism, could offer a solution. Meanwhile, the negative impact if the focus of these problems is not examined is that it will remain unknown whether the integration of psychology and Sufism perspective could disengage mind-wandering, especially in daily activities. This research used qualitative-library research to examine the complex problems of the mind-wandering phenomenon (Sugiyono, 2015, p. 399). For the approach, the researcher used a psychological and Sufistic approach to tailor to the research objective. The methodological suitability of the approach and the objective of the study could help and facilitate the researchers to collect relevant data with the research focus (Ubaidillah, 2015, p. 5). The data collection technique is documentation, whereas the key instrument is the researchers themselves. Meanwhile, the data analysis technique used by the researchers consisted of the hermeneutic/*verstehen* and *irfani* method.

The perspective of the hermeneutic/*verstehen* method serves to better, deeper, and comprehensive understanding about the mind-wandering phenomenon and explain the implicit meaning into explicit then linked the text and context of recent situations faced by the researchers (Ubaidillah, 2015, p. 9). Besides, the researchers do use the *irfani* method, a method to express the Sufistic behavior or experience, which is, in this study, is the experience of the Sufis about the theory of time (*waqt*) and pleasure (*ridha*). The meaning of the word *irfan* itself is to express the Sufism experience into language (Bagir, 2018, p. 56) or words. By using these theories, it is expected that the description about the integration of mindfulness, *waqt*, and other following theories to disengage mind-wandering issues, could be understood by the reader. Finally, the purpose to use these varieties of methods to analyse the data in this research is to get a comprehensive understanding of the focus of the research.

B. DISCUSSIONS

1. Mind-Wandering Phenomenon

While performing a certain task, people tend to be distracted whether by internal or external factors. One we experience often is mind-wandering, an internal factor that drifts away people's attention and mind from a primary task to irrelevant information or unrelated-task thought.

Some experts might define mind-wandering with different explanations. Jonathan, et. al., on Jason, defined it as "*an executive control away from a primary task to the processing of personal goals... (and) often occurs without intention or even awareness that one's mind has drifted*" (Randall et al., 2014, p. 1141) Jonathan, et. al. explained that mind-wandering is associated with reduced processing of events in the external environment, which is, in this context, the primary task (Smallwood et al., 2008, p. 465). However, in mind-wandering, internal factors such as preoccupation with current concern, future life goals, decoupling with the environment, failure of executive control, commitment to the tasks and so on are more likely to dominate peoples mind and attention and shift the task-related thoughts to the unrelated one. In this study, there are two important keys to understand mind-wandering: on-task and off-task thoughts. On-task thought is a state in which people give their full attention to the task they perform at hand, while off-task thought is the experience that people's mind is drifted away from the related-task thoughts.



On the other hand, people who experienced mind-wandering might be aware or unaware during the performance of the demanding task (Deng et al., 2014, p. 125). An absence of awareness of being off-task could mediate the extent to which one can rapidly reconfigure attention to respond to the task (Smallwood et al., 2008, p. 465). Because basically, the length of someone's response times to be aware of being off-task is one of the determining factors of the task performance or productivity. Thus, it is important to be aware when facing an off-task thought to return to on-task thought. In his study, Jason explained that people can control their attention or cognitive resources to accomplish the task, especially when faced with interference or distraction. Further, he explained that a successful executive control is associated with the ability to maintain attention and on-task thoughts while simultaneously blocking or ignoring task unrelated information (Randall et al., 2014, p. 1413). Mind-wandering might be difficult to be avoided but is possible to be controlled.

2. Mind-Wandering and Productivity

People typically spend a decent amount of time thinking about unrelated-task while performing a primary task. Referring to the study conducted by Marieke and Nico, there were no clear effects of mind-wandering on task performance or productivity (Vugt & Broers, 2006, p. 732). However, it is clear that mind-wandering affects the increasing amount of time for people to react to off-task thoughts or how long people will stay on on-task thought or, on the contrary, being off-task. It is important because the more difficult it is to disengage with the thought, the more likely for people to be off-task and the more variable of response times (Vugt & Broers, 2006, p. 732). Thus, sharpening the focus and becoming fully aware of the task at hand is essential.

In several cases of mind-wandering, not all tasks require attention control. There are some tasks that require little attention, or even not, but do not have negative impacts on task performance or productivity. It is called automatic processing, a process that does not involve any conscious control and requires little effort or intention (Sternberg, 2008, p. 64). However, in this study, the researcher will focus on controlled processing where the focused attention and awareness affect the task performance. The characteristics of controlled processing are as follows (Sternberg, 2008, p. 65):

- a. Requires intentional efforts
- b. Requires full awareness of the conscious mind
- c. Need a lot of attention resources periodically and sequentially (one step at a time)
- d. Spends more time on decision making compared to automatic processing
- e. Novel and unfulfilled tasks or tasks with many changing characteristics
- f. High level of cognitive processing
- g. Difficult tasks

It is in these kinds of tasks that people need control towards their mind and attention. The failure to control them might cause a lack of productivity. People who're easily mind-wandering have lower levels of task performance; and the increasing task-related thought while performing a task at hand is associated with the increasing level of task performance (Randall et al., 2014, p. 1422). For example, an unfocused architect will miscalculate the composition of the building that might affect its function; or an unfocused accountant on entering a certain amount can cause calculation errors and interfere with work efficiency. At more dangerous levels, an unfocused nuclear plant operator, a housewife who lives in a high-rise building or public transportation officer will endanger the lives of many people. How the productivity and the quality of ones performance in doing tasks, especially for controlled processing tasks, is influenced by



the focus of attention and control on one's thought, it is very necessary for someone to disengage mind-wandering.

3. The Integration between Psychology and Sufism

According to Mujiburrahman, integration means uniting different elements, which means that the integration study should be dynamic. The connection between Modern Sciences and Islamic Studies is expected to fill, enrich, renew, or criticize one another (Mujiburrahman, 2017, p. 280). It is worth noting that Islamic Studies are human interpretation and development toward al-Qur'an and Hadiths that are open to evaluation and criticism. Hence, dynamic integration tended to see Islamic Studies and Modern Sciences (natural, social, and humanities) on an equal level as human efforts to understand Allah's verses whether in al-Quran, human being, or the universe. Thus, in research, both kinds of sciences can be integrated (Mujiburrahman, 2017, p. 280).

In relation to this research, the disciplines that are integrated are psychology and Sufism. The common point between psychology and Sufism that can be integrated is that both of these disciplines share an object of study of human mental phenomenon. However, it is important to understand that the object of Sufism is not only about a human mental phenomenon but also spirituality. In an attempt to overcome a mind-wandering phenomenon that deals with individual productivity, both disciplines work together by filling one another using integration theory between mindfulness in psychology, and *waqt* and *ridha* in Sufism.

As an attempt to disengage mind-wandering, both psychology and Sufism theories have similar theories that can be used as a reference. The psychological theory offers the concept of mindfulness. Mindfulness is the attention the individual gives towards his experience along with acceptance of it. Every experience that happened at the present (here and now) will be given full attention without any attempt to change the thoughts, bodily sensations, or affect (intense emotion) that occur as a result of the experience (Yusainy et al., 2018, p. 177). It aims to not change the responses to this emotional experience and reduce the habit of responding in reactive ways. Mindfulness can bring effect to neutrality because individuals do not too closely defend or avoid their experiences. Emotional experiences are faced openly as something that does not need to be overly addressed (Yusainy et al., 2018, p. 177). Based on a study conducted by Ruth A. Baer et al. (Baer et al., 2006, p. 29), there are four elements of mindfulness as below:

- a. Observing, the ability to observe, noticing, or attending to a variety of stimuli, such as thoughts, feeling, and body sensations.
- b. Describing. Mindfulness encourages describing, labeling, or noting observed phenomena by covertly applying even a single word such as "sadness" or "worry". It is done briefly and continues attending to a present moment. The individuals encourage to refrain from judgment (e.g., "it is stupid to think this way") and from speculations about the origins of this pattern (Baer et al., 2004, p. 193).
- c. Acting with awareness. The individuals have to engage fully in current activity with undivided attention or focusing with awareness on one thing at a time.
- d. Accepting without judgment, accepting the emotion and feeling the individual is experiencing. This skill is important especially when individuals face unwanted experiences. The individuals have to refrain to apply evaluative labels such as good/bad, right/wrong, and so on; and allow reality to be as it is without attempts to avoid, escape, or change it. Instead of doing self-criticism over the unwanted experience, it is better to encourage more adaptive responding to problematic situations by preventing automatic, impulsive, and maladaptive behaviors.



By having mindfulness, individuals have control over their choices, encourage response in seeing situations clearly, and have a new and more positive perspective to solve the problems (Savitri & Listyandini, 2017, p. 53). The circumstance where individuals are able to know their current feelings will contribute to making them comfortable in determining action. In the context of mind-wandering, with the ability to observe and describe the feelings and emotions, aware of the state when the mind started to wander, yet still accept it without judgement in order to stay on on-task thoughts, the individuals will be easily disengage mind-wandering and control their mind to get back on the main goal: completing the primary task and being productive. They have been able to see the situation clearly, control their responses, and encourage their mind to stay on on-task thoughts.

On the other hand, Sufistic theory acknowledges the term *waqt* that has similarities with mindfulness. The word *waqt* is defined as the limitation of something. Abu Sulayman al-Darani (d.215 H/831 AD) is the first Sufi who defined *waqt* in a mystical context as perpetuating one condition (*ri'ayah al-hal*). *Waqt* is also defined as the closeness of an event to another or a relationship between two events. Another definition is that *waqt* is a temporal vessel in which an event occurs (Azra, 2008, p. 1466).

In the view of al-Ansari (d. 481 H / 1088 AD), *waqt* is thought to condense the entire age of man into the present moment, which, when caught, gives the mystic hold on the past and the future (Azra, 2008, p. 1467). Daylami defined the present moment as the continuing moment without a past or future while the past and future will continue to be condensed in the present (Bowering, 2002, p. 270). Then, there is only the present. *Waqt* is also interpreted as a moment of liberation that frees the Sufi from the past and the future that frees him from memories of the past and thoughts about the future that has not happened (Bowering, 2002, p. 287). If he does so, then he is being veiled from Allah, and that veil is a very big deviation.

Abu Abdullah ibn Khubayq al-Antaki (d. 200 H / 815 AD) expressed the meaning of *waqt* by referring to the term Sufi who is considered a person who stands under the decisions of time (*bi hukm waqt*). It means that time is something that overcomes and dominates humans without the freedom to choose and determine it. Sufis are considered the sons of time (*ibn waqtih*). Because he is a person who is very busy with something he prioritized, pursuing something that becomes the demands of his life when doing it (Azra, 2008, p. 1467).

Sufis are divided into four groups in their view of the concept of *waqt* (Azra, 2008, p. 1468). The first is the Sufi who is always with the past. Their hearts are always in the providence of Allah, because they realize that the eternal law cannot be changed by human effort. Second, the Sufi who is together with the future. Their minds are only focused on the end of their business, because all affairs and deeds are measured by the end. The third one is the Sufi with existing time. They are neither concerned with the past nor the future. Their attention is only focused on the time that exists with all the laws running in it. The last, the Sufi who is with the owner of time, the ruler and in charge of it, namely Allah, and they do not care about time itself. However, in this research, the researchers only list one relevant group as a solution to the focus of the problem. It is the third group who lives together with the existing time. They are neither concerned with the past nor the future. Their attention is only focused on the time that exists, with all the laws that run in it (Azra, 2008, p. 1468).

As much as the value of *waqt* for the Sufis, Abu Sa'id al-Kharraz (d. Around 279 H / 892 AD) warned never to miss *waqt*, except with the most valuable things, which is



the state of being between the past and the future (Azra, 2008, p. 1468). By expressing the conviction that the present is the most real through the past and the future condensed into it, results in an aphorism: "A thousand years ago in a thousand years to come, which is the moment. Beyond this moment, all past and past times are ghosts. What is held is the moment. He deserves money in hand." (Bowering, 2002, p. 265).

Abu Ali al-Daqqaq explained that *waqt* is what someone is in it. If someone is in the world, the world is his time, if someone is at the end of time, then it is his time. When someone is happy, joy is his time, likewise, when someone is sad, sadness is his time (Azra, 2008, p. 1467). Thus, for someone who already thinks that time is what someone is in, then the proper feeling to support that assumption is to be *ridha* or accept all the feelings, circumstances, and events in which someone is currently experiencing. This explanation is understood that the Sufi assumption about *waqt* must also be accompanied by a sense of satisfaction with feelings or what is happening at the present moment. In contrast, if one does not feel good about what is going on, then it is also difficult for someone physically and spiritually to be in the moment he is in. From this, the researcher argues that there is a close relationship between the Sufi assumption of *waqt* and a sense of *ridha* (pleasure).

According to al-Hujwiri (d. 465 AH / 1073 AD), the term *ridha* itself has two meanings: first, *ridha* of Allah for humans; second, *ridha* of human to Allah. Allah's *ridha* to humans is contained in the will of Allah to reward humans for all good deeds and His compassion as a gift for humans. *Ridha* of humans to Allah is contained in the willingness and submission of humans to carry out all His commands and accept all His provisions and decisions. In other words, human's *ridha* are serenity towards a destiny, both good destiny and bad destiny, and stability of heart in all events experienced as a manifestation of Divine Beauty (*Jamal*) or Divine Greatness (*Jalal*). Allah SWT. said, "... Allah is pleased (*ridha*) with them and they are also pleased (*ridha*) with Him ..." (Surah Al-Ma'idah / 5: 119) (Azra, 2008, p. 1038).

Ridha of Allah to humans precedes the *ridha* of humans to Allah, because only thanks to His help and assistance humans will be able to surrender and accept His decision and carry out His commands. Thus, the *ridha* of humans is closely related to the *ridha* of Allah. In terms of human's *ridha* of Allah, according to al-Hujwiri, humans can be grouped into four groups. First, those who feel satisfied with Allah's gift (*ata'*) in the form of the ability to know Allah (*ma'rifah*). Second, those who are satisfied with the happiness (*na'ma*) of this world. Third, those who feel satisfied with the various sufferings (*bala'*) in the form of various trials that befell them. Fourth, those who feel satisfied with something they have chosen (*istifa'*) in the form of love (*mahabbah*) to Allah (Azra, 2008, p. 1038).

The source of pleasure is faith and enlarging the chest is his need. Whereas the source of hatred is doubt and narrowing the chest is his need (Azra, 2008, p. 1038). In other words, someone who cannot accept Allah's *qada* and *qadar* is someone who puts forward his own will which may not be under Allah's will. In al-Jilani interpretation, he argued that the person who confirmed what was conveyed by Muhammad Saw. and sincere to carry out Allah's orders will always be in His pleasure. They will get the gift of virtue and high rank with Allah (Muhammad, 2014, p. 1240).

The three concepts: mindfulness, *waqt*, and *ridha* are related to one another, especially if they are related to the issue of mind-wandering. Focusing attention on the moment, full awareness of the task at hand, as well as acceptance and *ridha* of it is the basic essence that is indispensable in dealing with mind-wandering. Combining



mindfulness skills with *ridha* can be a strong foundation for staying productive and happy in carrying out daily activities.

4. How Mindfulness, *Waqt*, and *Ridha* Disengage Mind-Wandering

Before analyzing the focus of the research further, the researcher intends to convey that the aim of the researcher in offering the theory of *waqt* and *ridha* to modern society is not to invite people to study Sufism intensively like the previous Sufis but to invite people to apply the values of Sufism to overcome problems that arise in real life. This is as explained by Muhammad Basyrul Muvid in his book, *Tasawwuf Kontemporer*. He explained that the solution to the values of Sufism offered to modern society does not aim to bring them to study Sufism to its roots, but the essence is how they implement the attitudes of the Sufis in everyday life (Muvid, 2020, p. 152). In this research, the Sufis' attitude that can be imitated to overcome mind-wandering is the nature of *ridha* and how they perceive and experience the essence of *waqt*. On the other hand, researchers also use the theory of mindfulness to overcome mind-wandering issues so that researchers used the concept of integration between psychological and Sufism theory in solving the focus of the problem.

Mind-wandering became the focus problem in this study because it is associated with individual productivity, especially when working or completing tasks. It needs to be revisited that mind-wandering is briefly defined as a state in which an individuals' thoughts and attention do not focus on the task at hand. Mind-wandering will reduce the quality of productivity and the time effectiveness when individuals do certain tasks.

Talking about the types of tasks in this study, not all types of tasks are negatively impacted by mind-wandering. The types of tasks in this study are limited to the types of tasks that require full control and concentration so-called controlled processing tasks. The characteristics of these tasks include tasks that require full awareness, a conscious effort, take more time in decision making, difficult tasks, and so on. On the other hand, the opposite task is an automatic processing task that is easier or repeatedly done by individuals. This task generally does not require focused attention and full awareness that it does not really, or even not, affects the quality of performance. This explanation, of course, returns to the core of mind-wandering as a problem of shifting one's related-task thoughts and attention to the unrelated-task thoughts and attention at hand that can be said to have no priority at that time. Based on this explanation, it is reasonable that mind-wandering negatively impacts the quality of performance of controlled processing tasks that require full attention or awareness compared to automatic processing tasks that require little attention.

The direction of the analysis of this research is how the integration of mindfulness theory in psychology and the theory of *waqt* and *ridha* in Sufism could disengage mind-wandering that negatively impacts someone's productivity. As for the ontological base used in this analysis, it is Sufism ontology that acknowledges the existence of metaphysical or spiritual elements beyond the reach of human intellect. In this research, the spiritual element is that the human heart can feel the sweetness of faith in *qada* and *qadr* of Allah both good and bad destiny with enormous acceptance (*ridha*). Thus, the discipline of psychology in this study also automatically follows Sufism ontology.

However, the psychological theory offered in this study maintains a special element in thought control, which is found in the mindfulness theory. The integration theory that the researcher offers is an alternative solution that can disengage or at least reduce the potential for mind-wandering when individuals are doing tasks that require control of attention and concentration. Thus, the logical consequence is that it can increase



someone's productivity. In overcoming the problem of mind-wandering, the theoretical integration pattern of the two disciplines is broadly complementary to one another. If the discipline of Sufism has a lack of systematic procedures in overcoming mind-wandering, the theory of mindfulness in psychology will overcome this. Likewise, if it is found that there is no spiritual touch in the discipline of psychology in overcoming the focus of the problem, then Sufism will fill the lacuna.

The foundation for overcoming mind-wandering while working on a particular task is to be aware and mindful that the time to do the task is only the current time (here and now). Further, the individual will realize that the only time he has to do or complete a task is only this time. Hence, he will eventually devote all his thoughts, attention, and energy to complete the task at hand and follow the demands of his current task. Sufism refers to this type of person as a son of time (*ibn waqtih*). He is a person who is very busy with something that he prioritized, pursuing something that becomes the demands of his life while doing it at hand (Azra, 2008, p. 1467). The individual who has attained the consciousness as mentioned above would not have the thought of postponing work because the future time does not necessarily exist for him. No guarantee that there might be other matters that come suddenly and cannot be postponed or he might fall ill and is unable to carry out a task that has not been completed.

The situation in which the individual is required to carry out the task is a form of destiny that the individual must undergo at that time. Instead of being obliged to be believed, destiny should also be accepted (*ridha*) with grace and without any hatred regardless of the pros and cons that must be undertaken. This is as emphasized by al-Suhrawardi that being happy means eliminating hatred for Allah's qada and qadar and seeing bitterness in carrying out His provisions as sweetness (Azra, 2008, p. 1040). The sweetness felt by individuals in accepting destiny is a manifestation of their love for Allah because *qada* and *qadar* that come from Allah are essentially the best for them. In the effort to suppress mind-wandering to avoid a decrease in the quality of productivity, someone who is happy or accepts everything he is doing at hand will find it easier in doing the tasks with a sincere feeling.

The efforts to disengage mind-wandering related to individual productivity will encounter greater challenges when individuals face an unwanted task. When facing this unwanted task, the tendency for the individuals to mind-wander is greater. To overcome this situation, besides trying to be *ridha* of unwanted tasks as a form of acceptance of destiny that comes from Allah's will, individuals are also able to suppress the potential of mind-wandering by applying mindfulness.

With mindfulness, someone can pay full attention to the task he is experiencing at hand, whether it is wanted or not, and accept all the thoughts, emotions, and bodily sensations that may result from it without any effort to change it. Mindfulness brings all the experiences along with acceptance without trying to avoid them. Forcing the emotions, thoughts, and feelings while experiencing them will result in responding in reactive ways. By applying the four elements of mindfulness: observing, describing, acting with awareness, and accepting all the experiences without any judgment; the individuals will likely react in more positive ways. He could observe and label their thoughts, feelings, and emotion, but bring them back to the present moment that they are working on something, which is their primary task. Fully aware of these present moments, then accepting it along with all the following emotions will make individuals face it openly as something that does not need to be overly addressed. From this, mindfulness can bring effect to neutrality because individuals do not too closely defend or avoid their



experiences. This is what we address to be able to control the attention and thoughts to stay on-task.

Acceptance without trying to change the various responses that result from experiencing the undesirable task from the perspective of Sufism is called being *ridha* to Allah's *qada* and *qadar*. The individual is *ridha* with his recent situation and all the responses generated from it by allowing these experiences to happen, but is also in control to stay mindful anytime he faces mind-wandering. It is in this state that the individual will stay longer in on-task thoughts and disengage mind-wandering to finally increasing the quality of productivity and having a better task performance.

C. CONCLUSION

Based on the result of library research above, the mind-wandering phenomenon regarding individual productivity can be overcome or at least reduced by being aware of *waqt*, *ridha*, and mindfulness. Being aware of *waqt*, the individual will realize that the only time that exists is a time when the task must be done so that the individual will give his best at that time. With mindfulness, the individual can pay full attention to the task he is experiencing at hand, whether it is wanted or not, and accept all the thoughts, emotions, and bodily sensations that may result from it without any effort to change it. Accepting the desired or unwilling task is an individual *ridha* of Allah's *qadha* and *qadar* and thus viewing everything that comes from Allah as something sweet. Finally, an awareness of the task at hand coupled with acceptance of everything that comes from the experience makes an individual tend not to mind-wandering so that it can increase individual productivity.

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