

## **Sufistic Meditation Therapy in Coping with Stress: A Case Study of Class 11 Online Students MAN 2 Subang**

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### **Abstract**

Online learning during the pandemic triggers stress on students, a different learning system than usual is a new demand for students. Not a few students feel overwhelmed with the tasks given. There are cases of students committing suicide due to the pressure of the task during online learning. Sufistic meditation therapy is expected to be a solution in dealing with stress that occurs due to online learning. The purpose of this study was to determine the method of Sufistic meditation therapy used and how the role of Sufistic meditation therapy in dealing with stress in online students. The result of this study is that Sufistic meditation therapy is able to overcome the stress experienced by students due to online learning because Sufistic meditation therapy can provide peace of mind and mind. The conclusion of this study is that Sufistic meditation therapy can be a solution in creating calm within a person when experiencing tension, pressure and demands that result in stress. Sufistic meditation therapy has a positive impact on the body in controlling emotions.

**Keywords:** Online Learning; Stress; Sufistic meditation; Therapy

### **Introduction**

Students who have difficulty in learning can experience stress. This argument is in line with the opinion of Dadang Hawari (2004: 90), which states that stress is a reaction that occurs in the body when experiencing difficulties or problems in life. Currently, the factors that cause stress are increasing due to the global pandemic. In accordance with research conducted by the Morbidity and Mortality Weekly Report revealed that stress and anxiety disorders in the United States have increased since the beginning of 2020 (Naan, 2021:28). The triggers are various, namely due to concerns about the widespread spread of the Covid-19 virus, as well as

social distancing recommendations by the World Health Organization (WHO) (Kartika, 2020:1-2).

In Indonesia, the government implements social distancing for the community with the recommendation to work from home (WFH), and implements online learning in all schools in Indonesia as a solution for the government in reducing the spread of the Covid-19 virus (Maheasy, 2020:2). All students take part in learning from their respective homes with internet media, without face-to-face meetings between students and teachers. This online learning is quite effective in reducing the spread of the Covid-19 virus, but has a negative impact on the mental health of students (Muslim, 2020: 192). Not a few students who experience emotional disorders. In other words, academic stress increases in students undergoing online learning.

According to Moh. Muslim (2020: 194), academic stress is a depressed condition felt by students due to a lack of understanding of science. Academic stress experienced by students during this pandemic is mostly caused by fatigue and boredom due to continuously using online media (Muslim, 2020: 194). Hidayat (2016) in Kartika (2020:5) reveals that boredom can lead to irritable behavior, stress and frustration. In addition, academic stress is also due to the pressure and demands of the assigned tasks, as well as technical obstacles such as disruption of internet connections or limited internet quotas (Kartika, 2020: 2). Based on information taken from the mass media, the Ministry of Women's Empowerment and Child Protection (KPPPA) conducted a survey in July 2020 to 3,200 elementary to high school children, the results showed that 13% of respondents experienced stress leading to mild depression. In addition, the survey results also show that 93% of respondents who experience stress are in the age range of 14-18 years, the rest are aged 10-13 years. Related to this, there is a case of suicide by a 16-year-old student in Gowa, South Sulawesi, who is suspected of having mild depression due to online learning.

With the actions taken by these students, more attention is needed, as well as special treatment for students who run online learning, so that there will be no further suicide cases. Sufistic meditation can be one of the solutions in an effort to deal with these problems. Sudirman Tebba (2004: 12), revealed that meditation can be a therapy to reduce or even cure stress. Meditation is a means to control the energy in the body (Hana, 2020: 214). Moeslim Dalidd of the Indonesian Krishnamurti Foundation in Nurfitiaani (2018: 26) states that meditation is self-training in order to achieve a goal and hope. The practice of meditation penetrates into various religions and cultures with different techniques and beliefs, but the goals and benefits are almost the same. Hana (2020) also revealed the benefits of meditation religiously, namely to establish a deep relationship between humans and their God. As for psychology, meditation can provide peace within a person (Safaria & Saputra, 2009: 234). Meditation in Islam is done using a Sufism

approach. Dhikr and prayer are part of the wirid performed by the Sufis as a meditation practice. Wirid is practicing spirituality by repeating the name of God (Tebba, 2004: 13). According to Sudirman Tebba (2004: 15-16) dhikr is essentially a spiritual condition when a person concentrates all his body and mind to remember Allah. While prayer is the outpouring of the human heart to God to convey his desires, needs, fears, or even longing. Broadly speaking, Sufistic meditation is a meditation process using the methods of the Sufis including dhikr and prayer.

Research on stress and Sufistic meditation has been done a lot. As done by Khanip Nurfitiaani in his thesis entitled *Efektifitas Terapi Relaksasi Meditasi Sufistik dalam Menurunkan Tingkat Stres Siswa Kelas XII Menjelang Ujian Nasional*, IAIN Tulungagung, 2018. This research uses quantitative research with pretest-posttest control group design method. The results showed that the application of Sufistic Meditation Relaxation Therapy on students was effective in reducing stress because stress could be controlled by increasing physical and mental defenses. Physical defense comes from exercising, and taking time to relax and take care of yourself. While mental defense is obtained by relaxing meditation, because relaxation can reduce tension, stabilize heart rate, and increase the immune system. Meditation is a technique for relaxation, meditation means focusing attention. Dhikr meditation is an activity to repeat the name of Allah in a focused and deep way so that it has a calming effect on the mind and soul, strengthens feelings and reduces stress. The use of Sufistic Meditation Relaxation Therapy is relevant for students who experience stress and anxiety due to unpreparedness in facing exams at school (Nurfitiaani, 2018).

Hana Aisyah and Naan wrote a journal article with the title *Dzikir sebagai Teknik Meditasi Sufistik dalam meningkatkan Kualitas Energi Tubuh*, Al-Amin. This research uses qualitative research with a literature review method that reviews previous data from existing books and journal articles. The author explains that a person's subtle body is influenced by the harmony of energy in the body. Meditation is a way to control energy. Dhikr is one of the Sufistic meditation techniques. Dhikr with full concentration, focusing only on Allah and chanting Allah's name continuously makes the aura field in the body in good condition. This means that the positive impact resulting from dhikr meditation makes the aura in the body bright and clean so that the subtle body becomes qualified (Aisyah & Naan, 2020).

Then research on stress conducted by Rira Kartika in a journal article entitled *Analisis Faktor Munculnya Gejala Stres pada Mahasiswa Akibat Pembelajaran Jarak Jauh di Masa Pandemi Covid-19*. This study uses a literature review by observing the symptoms of stress in students which are increasing after the emergence of the Covid-19 pandemic, this is due to the demands of students to do distance learning. The results of this study are

that most students experience stress due to several factors related to distance learning during the Covid-19 Pandemic Period.

Previous studies have become a benchmark for researchers in conducting this research. Sufistic meditation therapy is a treatment and healing that is done by concentrating and focusing the mind deeply by saying dhikr sentences in order to achieve peace of mind and heart. Sudirman Tebba (2004:12) categorizes several spiritual activities as a method of carrying out meditation with a Sufism approach, one of which is dhikr and prayer. Dhikr and prayer are part of worship to Allah swt which can give peace of mind and soul.

Increased stress is one of the negative impacts of social distancing implemented by the government as an effort to reduce the spread of the Covid-19 virus. No exception for students who run online learning. Stress is a condition in which a person feels that what he wants is not in accordance with the existing reality so that it affects his behavior (Rira Kartika, 2020: 3). The stress experienced by online students due to task demands, lack of understanding of the material in online learning makes them depressed, causing symptoms of stress. Symptoms of stress that appear in students affect the immune system, resulting in students experiencing headaches, difficulty sleeping, being more sensitive, avoiding interacting with the environment, until the worst thing is injuring yourself (Rizqon Halal Syah Aji, 2020: 19).

Departing from the above explanation, Sufistic meditation therapy can provide peace of mind and soul so that it is expected to be a solution for the stress experienced by students who run online learning. This raises a research question, how is the method of Sufistic meditation therapy used in dealing with stress in online students. Then what is the role of Sufistic meditation therapy in dealing with stress in these online students. The purpose of this study was to determine the method of Sufistic meditation therapy used and how the role of Sufistic meditation therapy in dealing with stress in online students. This research is expected to be able to participate in the development of science with a unique and different perspective. Discussing Sufistic meditation therapy that leads to the study of Sufism and Psychotherapy which is expected to play a role in the advancement of psychotherapy with a Sufistic approach.

### **Research methods**

This research uses qualitative research with case study research method. According to Bogdan and Taylor in *Qualitative Research Methods in Language Education Research* (Farida Nugrahani, 2014: 8) qualitative research methods are written and oral data generated from observations of people and their behavior. Qualitative research focuses on the meaning of social experiences obtained from the questions. According to Farida

Nugrahani (2014: 8-9) qualitative research is based on non-mathematical data analysis, obtained from data taken in various ways, including observation, interviews, and documentation. The case study is a scientific process about ongoing and actual events, activities and programs, either individually or in groups to gain in-depth knowledge of these events intensively and in detail (Raharjo, 2017: 3).

The sources of data in this study are primary data and secondary data. Primary data in the form of observations and interviews with students, Guidance Counseling teachers, and deputy principals at Madrasah Aliyah Negeri 2 Subang. While secondary data comes from books and scientific articles that are relevant to the research topic.

Collecting data in this study using triangulation techniques. Among them were carried out by observing for approximately 14 days, structured interviews with 5 11th grade students of MAN 2 Subang who underwent online learning, namely 3 girls and 2 boys, as well as unstructured interviews with Counseling Guidance teachers and the deputy principal of MAN 2 Subang. The research location is at Jalan Babakan Resik No. 3, Cicadas, Binong District, Subang Regency, West Java Province.

Data analysis in this study used the Miles and Huberman model. The data obtained is then processed and analyzed in the form of a descriptive description through several stages, namely the data collection stage, the data reduction stage by summarizing, selecting and grouping the data according to the category, then proceeding with the data presentation stage by compiling information and analyzing the data. results of observations, interviews and documentation. The last stage is to verify by drawing conclusions from the research that has been done (Sugiono, 2019: 438-443).

## **Results and Discussion**

### **1. Sufistic Meditation Therapy**

Meditation can be described as a scientific way by approaching oneself through exploration or inner search and self-awareness (Hana Aisyah, 2020: 216). It is also said to be an experimental process towards peace of mind and discovering the true essence, in divinity, true self, soul, or inner wisdom and all our knowledge. On a general level, meditation is a process of transforming and expanding consciousness, ultimately reaching an absolute state of mindless consciousness.

Concentration and appreciation are the first steps to meditation. The main strategy in concentration is to focus on a single rule or command by directly bringing the mind to its intended object. While appreciation is a technique in which the mind observes itself. This concentration and appreciation is intentional action at one time only for one thing and ensures that we are here for it. This method is a way of disciplining the mind and

retraining mindfulness. The form of human existence before thought, speech, and behavior was silence. Achieving a calm state of mind, relaxed body, and spiritual understanding can be obtained through the practice of self-directed concentration or meditation.

This meditation practice develops patterns of unconscious behavior so that it can have a greater positive impact on a person's physiological and psychological functions (Hana Aisyah, 2020: 217). Meditation is very beneficial for physical, mental, emotional, and spiritual health. Among the great benefits of practicing meditation are: Reducing stress, the body feels more peaceful and harmonious, more synergistic and vitality is renewed, emotional and mental balance relieves tension and gains relaxation, functions more effectively, becomes physically and mentally more centered and stable, improves spiritual, as well as giving healing to the mind, body, and soul (Sudirman Tebba, 2004: 11). According to Sudirman Tebba's explanation (2004: 12) there are several spiritual activities that are categorized as Sufistic meditation including *muraqabah*, *muhasabah*, *wirid*, *tafakkur*, *uzlah*, *i'tikaf* as well as *dhikr* and prayer.

According to the beliefs of Muslims in general, *dhikr* is the staple food for the human heart and spirit. One who understands seriously, then *dhikr* will be like food for the body that gives strength. Among the strengths of *dhikr* are inviting the pleasure of Allah, eliminating the restless worries in the heart, giving happiness, calm and spaciousness of heart, and illuminating the heart and face (Triantoro Safaria & Nofrans Eka Saputra, 2009: 227). Meanwhile, prayer is a request or a prayer. requests of creatures to His *kholik*. Allah really likes people who always whine in their prayers, because praying means humans involve their Lord for whatever they want (Sudirman Tebba, 2004: 113).

## **2. Stress**

Stress is a tension that occurs in a person due to unsolved problems or challenges so that it interferes with what should be done according to Clonninger's expression in *Emotion Management* (2009). Stress consists of three continuous components, namely stressors, processes and stress responses. Stressors are stimuli that make a person feel threatened and uneasy, the stress response is a person's reaction in response to a stressor, and the mechanism that occurs from the presence of a stressor to the emergence of a stress response is called the stress process (Triantoro Safaria & Nofrans Eka Saputra, 2009: 27).

Dadang Hawari in *Mental Hygiene* (2004: 93) reveals that distress and depression cannot be separated because they are mutually sustainable. Stress is a reaction that occurs in the body when experiencing difficulties or problems in life. If the stress has an impact on organ disorders, it is called distress. While depression is stress that has an impact on a person's

psychological response. According to some researchers, stress is divided into two types, namely distress and eustress. Distress is a type of stress that is destructive and detrimental, while eustress is a type of stress that is constructive and has a positive impact. one's activities (2009: 29).

According to Helmi in Emotion Management (Triantoro Safaria & Nofrans Eka Saputra, 2009: 27) there are four kinds of stress reactions, namely psychological reactions in the form of emotional outbursts, physiological reactions that have an impact on physical complaints, cognitive reactions meaning stress affects one's way of thinking, and the last one is reactions to deviant behavior. Woolfolk and Richardson in Emotion Management (Syamsu Yusuf, 2004: 97) reveal that psychological reactions are emotional reactions that arise based on emotional moods, such as anger, upset, anxiety, fear, sadness, depression and grief.

There are several kinds of physiological reactions, including the fight or flight response, which is a physiological reaction when there is a threat, pressure, and demand that will determine whether to fight or flight from it. Walter Cannon in Mental Hygiene (2004:98) reveals that this reaction is based on the body's autonomic nervous system in which there are sympathetic nerves that control the body in responding to emergency matters such as stress (Syamsu Yusuf, 2004:97-98).

General adaptation syndrome, the physiological reaction to stress goes through three stages, namely, the first stage is the alarm reaction. The body will respond to a stimulus that comes from a stressor that triggers tension. So the body will release hormones to produce energy to fight the tension. The next stage is the resistance stage, at this stage the body will continue to expend the body's energy to keep fighting the tension. If stress continues to increase, the growth system in the body will be disrupted. And the last stage is the exhaustion stage, at this stage the body begins to feel tired because it runs out of energy if it continues to fight the existing tension. The worst impact is the occurrence of damage to growth disorders that trigger the emergence of several diseases such as heart disease, ulcers, migraines and so on (Triantoro Safaria & Nofrans Eka Saputra, 2009: 36).

Syamsu Yusuf (2004: 95) argues that at the age of teenagers usually someone experiences high stress. The trigger is due to the many conflicts experienced, both externally and internally. Teenagers' desire to be free from conflicting adult demands and rules is usually the main trigger. As a result, adolescents feel depressed and vulnerable to stress which leads to negative adjustment reactions. In addition, they are also required to be able to carry out their roles as students in schools. Not infrequently teenage students also do deviant things at school such as skipping school, not doing assignments, not following school rules, and so on.

Especially during a pandemic like today, stress-triggering factors increase, especially for teenagers. Apart from the ongoing pandemic

situation, also because of the social distancing recommendations that require students to do online learning. The learning system that changes instantly during this pandemic, of course, has both positive and negative impacts. This online learning is quite effective in suppressing the spread of the Covid-19 virus because students and teachers do not do many activities at schools that invite crowds. So that it can reduce the chain of spread of the Covid-19 virus (Safira Rona Maheasy, 2002: 2). Behind that, the teacher must adapt to new learning methods, as well as the students. Learning systems that are different from usual are new demands for students. Not a few students feel overwhelmed with the assignments given. As a result, some students fell ill due to fatigue, and felt bored with online learning to the point that they chose not to do the task (Rira Kartika, 2020: 4-5).

### **3. Stress Conditions for Online Students at MAN 2 Subang**

All schools in Indonesia have been running online learning for almost 2 years. Like schools in general, MAN 2 Subang participates in implementing an online learning system. Students of MAN 2 Subang are encouraged to do learning at home without face to face with the teacher at school. Departing from this, of course the system of teaching and learning activities changed drastically. The learning system adapts to the situation and conditions that occur by following the advice and direction of the government. The sophistication of the internet is a solution in carrying out learning in a pandemic situation like today. The deputy principal of MAN 2 Subang explained that MAN 2 Subang utilizes WhatsApp group applications and E-learning as a means of carrying out online learning (Asep Gunawan, 2021). WhatsApp is a messaging application on a smart phone with chat, telephone or even video calling features, both personally and in groups. While E-learning or electronic learning is a website that supports the online learning process by utilizing the internet so that it can be accessed anywhere and anytime (Wikipedia, 2021). Students of MAN 2 Subang are absent every Monday to Saturday at E-learning. Then each subject teacher gives an assignment via WhatsApp group with terms and an estimated time of approximately one week. The school also implements a shift system for students to collect assigned assignments. The time for collecting assignments is divided into five sessions, namely every Monday to Friday. Every day only three classes are allowed to come to school, with fairly strict health protocol rules (Asep Gunawan, 2021).

As a Counseling Guidance teacher at MAN 2 Subang, Mrs. Nining is a place of consultation for teachers and students who have obstacles in carrying out online learning, consultations are carried out both virtual and face-to-face. In this study, Mrs. Nining as informant 1 helped accompany the research.



After administering the vaccine in early September, the MAN 2 Subang school began to conduct face-to-face learning with a shift and part-time system, so students slowly began to come to school as usual (Asep Gunawan, 2021). This is an advantage for researchers because they can make field observations. Before going into the field, the researcher conducted a field assessment through one of the student council members of MAN 2 Subang as an initial informant. Then, on September 20, 2021, researchers began to make observations in the field. It started with unstructured interviews with the vice principal and Counseling Guidance teachers.

The Counseling Guidance teacher as informant 1 selected and proposed five 11th grade students of MAN 2 Subang to be research subjects. Then the researchers conducted interviews about stress symptoms in five research subjects to find out how deep the stress response was. This interview contains fifteen structured questions based on indicators of academic stress, aiming to determine the scale of stress experienced by students (Triantoro Safaria & Nofrans Eka Saputra, 2009: 34).

A positive answer from the research subject means that it is worth 1 stress scale level. The scale qualifications are as follows (Triantoro Safaria & Nofrans Eka Saputra, 2009:36):

**Table 1. Qualification of Stress Scale**

Scale	Stress Condition
13-15	Very high
8-12	High
4-7	Intermediate
1-3	Low

Based on the results of interviews regarding stress symptoms, the researchers got a picture that subject A, a 17 year old female student, was in a very high stress condition. Symptoms of stress experienced by subject A include fatigue, difficulty concentrating, loss of enthusiasm for learning, being overwhelmed and feeling pressured in doing tasks, and sometimes experiencing physical symptoms such as headaches. In the first three months of applying online learning, subject A tends to avoid crowds and is more comfortable being alone to get calm (Anggun Khoerunnisa, 2021).

Subject B, a 16 year old female student, was in a condition not much different from subject A, subject B also experienced stress on a very high scale. The demands of the task that must be done at the same time, as well

as the lack of understanding of the subject matter, makes subject B often experience excessive anxiety and anxiety. This also made him experience a decrease in appetite, and had difficulty sleeping or insomnia (Cahyani Amelia Putri, 2021).

While subject C, male students aged 16 years, experienced stress on a medium scale. Subject C experienced a decrease in learning achievement because he felt that online learning was boring so that he could not concentrate on studying. And online learning makes it difficult to remember and understand the subject matter (Imam Purnama, 2021).

Subjects D and E have several things in common. Subject D is a 17 year old female student, and a 17 year old male student subject. Both of them felt overwhelmed in doing the assignments given by each teacher. Subject D became more sensitive and irritable, while subject E tended to lose enthusiasm for learning. Both of them several times chose not to collect assignments and skip online learning (Cici Nur Alfiani and Deden Rengganis, 2021).

#### **4. Implementation of Sufistic Meditation Therapy for Online Students at MAN 2 Subang**

Since 2016, the MAN 2 Subang school has held an Islamic boarding school program. The purpose of this Islamic boarding school program is to familiarize students with the Koran, listen to tausiyah, wiridan, and practice dhikr and prayer which are directly guided by several ustad who are indeed held by the school, the implementation is usually done in the morning before the time of teaching and learning activities (Asep Gunawan, 2021). Based on this, students of MAN 2 Subang have been accustomed to dhikr and prayer so that the researchers only directed subjects A, B, C, D and E to do meditation with dhikr and prayer independently for approximately ten days. The implementation time is carried out after each five daily prayers with a duration of 5-10 minutes. Students are required to report daily to the Counseling guidance teacher as evidence of having carried out the Sufistic meditation therapy.

The procedures for implementing Sufistic Meditation Therapy are as follows table 2.

**Table 2. Sufistic Meditation Therapy Procedure**

<b>Steps and procedures for implementing Sufistic Meditation Therapy</b>
Do it in a comfortable and quiet place
It is better to perform ablution first
Sit back or lie down, find the most comfortable position possible

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Intend to ask Allah for help

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After intending, start by reading Basmallah

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Then take a deep breath, hold it for a moment and then exhale slowly. Do it repeatedly for 3-5 times until you start to feel relaxed, calm, and your body is not stiff. You can close your eyes.

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After feeling relaxed, start reading dhikr. The dhikr that is read is:

10x **أَسْتَغْفِرُ اللَّهَ**  
10x **لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ**  
10x **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ**

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After finishing the dhikr, take a deep breath again, do it 3 times

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Followed by praying. Start praying by asking for forgiveness, then say whatever you want to say.

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After finished praying say hamdallah

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Sufistic meditation therapy is recommended to perform five daily prayers. The more appropriate time is held in one-third of the night.

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Table 2 is the steps and procedures in the implementation of Sufistic Meditation Therapy carried out at MAN 2 Subang.

## 5. The Role of Sufistic Meditation Therapy in Coping with Stress

Sufistic meditation therapy with dhikr and prayer methods has a high spiritual value. According to Clinebell (Triantoro Safaria & Nofrans Eka Saputra, 2009: 226), he stated that every individual has a spiritual space within him that must be fulfilled. If this spiritual space is fulfilled, it will create a feeling of security, peace and serenity that keeps people from feeling anxious, afraid, and empty.

After implementing Sufistic meditation therapy on online students at MAN 2 Subang, the results obtained are as follows:

Subject A carried out Sufistic meditation therapy three times a day for one week. Subject A practiced it after every Maghrib, Isha and Fajr prayers. According to subject A, after carrying out Sufistic meditation therapy regularly, subject A feels that his body feels fresher and lighter. This makes him more fit and enthusiastic in carrying out his activities (Anggun Khoirunnisa, 2021).

Subject B did twelve Sufistic meditation therapy in eight days. Subject B said that the implementation of this Sufistic meditation therapy has a significant effect because it makes the heart and mind calmer, thereby

reducing the anxiety and anxiety that they often experience (Cahyani Amelia Putri, 2021).

Meanwhile, according to subject C, the intense spiritual meditation therapy he did before going to bed for ten days made him sleep more soundly, so that his body felt fit when he woke up in the morning. Adequate rest is able to restore focus while studying (Imam Purnama, 2021).

Then according to subjects D and E, Sufistic meditation therapy fosters a feeling of calm, so that it slowly reduces the feeling of pressure due to the demands of the task at hand. Subject D carried out therapy after every morning and evening prayer for ten days. Meanwhile, subject E carried out therapy ten times in eight days. Both of them feel they are more able to participate in learning in calmer conditions (Cici Nur Alfiani and Deden Rengganis, 2021).

### **Conclusion**

Sufistic meditation therapy is a treatment and healing that is done by concentrating and focusing the mind deeply by saying dhikr sentences in order to achieve peace of mind and heart. Dhikr and prayer are one of the methods in Sufistic meditation therapy which basically dhikr and prayer are commonly practiced. The stressful conditions experienced by students who run online learning have a negative impact on student activities. Students are disturbed both physically, psychologically, and even socially. Age that is in the adolescent phase makes students not able to fully manage emotions. Sufistic meditation therapy can be a solution for the stressful conditions experienced by students who run online learning. Sufistic meditation therapy that is carried out regularly has a positive impact on the body. In addition, Sufistic meditation therapy creates peace and comfort in the heart and mind so that students are better able to control and control their emotions.

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Every era has a different culture, culture, or belief and sometimes it is always colored by debates, both groups and individuals. One way to avoid a debate is to have an "attachment" between each other. To create a peace or avoid the emergence of a debate, the concept of solidarity is one way to understand this.

The word solidarity itself, when viewed from the historical sequence, emerged in the European region, which comes from the word solid which means solid, the use of the word solidarity itself can be traced for the first time in several European histories. As in French history the word "solidarity" has been used since the era of the Napoleonic Code or the Napoleonic Code, the Napoleonic Code is the French civil code at that time drawn up during the reign of Napoleon Bonaparte. which was first introduced around the 1800s with the word "solidarite", then later in the 1980s the Polish trade union movement used the word "solidarnosc" which is a form of civil resistance to enforce change at the time. In addition, solidarity itself is not new to humans, because solidarity itself has many dimensions and changes with history or development (Liedman, 2002).

Then in this case the author will describe solidarity in another dimension or spectrum, because the author also sees only a few scientists or philosophers who have discussed or devoted their attention to solidarity. In this case, one of them is the American philosopher Richard Rorty, in his 1989 book entitled *Contingency, Irony and Solidarity*. Rorty talks about solidarity and his ideas in this regard have aroused a lot of attention and discussion at that time.

As a trigger for his own discussion, the author here quotes the discussion in the book *Contingency, Irony, and Solidarity* in the introductory section of Rorty saying that in his utopia, solidarity is a goal that must be achieved. Achieving this is in an imaginative way, according to Rorty, this imaginative way is able to make us more sensitive to other people. Later Rorty wrote that solidarity is not found through reflection but is created, created in this case by increasing our sensitivity to details such as feeling the pain or pain and humiliation of the unknown in an imaginative way. This kind of sensitivity makes us think that we too can feel what they feel. This is not like a theory but rather a genre such as ethnography, journalist reports, picture novels or comics, drama documentaries, and novels. Rorty himself gave examples of several writers who had an influence on his life, such as Dickens, Olive Schreiner, and Richard Wright, who in some of their fiction writings contain stories of suffering that makes us feel like we are experiencing the same thing. Examples of other writers such as Choderlos deLaclos, Henry James, and Nabokov who in some of their works give us details about what kind of cruelty it might be to make us, change our personality (Rorty, 1989: xvi).

Rorty's thoughts cannot be separated from the influence of several ideas that inspired his era, especially at that time the era of post-modernism was in its infancy. The post-modern era itself is an era in which some philosophers began to pay attention to language as a matter of problem. Then briefly the question of philosophy was drawn into the field of literature by pragmatists, one of the characters is Richard Rorty (Sugiharto, 1996: 49).

Thus, this has become one of the discussions of Rorty's many thoughts in his works, among which are Contingency, Irony, and Solidarity which are one of the main sources or foundations in this paper. The importance of this study is to find a new dimension or spectrum of how solidarity from Rorty's point of view appears in various ways with various aspects in it. Here are some relevant scientific papers that deserve to be reviewed. Among others "Mencari Kemungkinan Solidaritas Tanpa Dasar Universal: Telaah atas Pemikiran Etika Sosial Richard Rorty," written by Hadinata (2018). This study discusses Richard Rorty's thoughts on solidarity without a universal basis that has relevance for a plural society, including the formation of a new us. This thinking has been criticized as an attempt to promote ethnocentrism. In this paper, it is emphasized that a solidarity cannot be built on a categorical foundation of universal humanity. Behind it all, a solidarity must start from where we come from, namely with a concrete reality and a reality of life that is part of our daily struggles (Hadinata, 2018). Warman (2009) wrote "Kontingensi dalam Pengetahuan sebagai Upaya Redeskripsi Masyarakat Solidaritas di dalam Pemikiran Neo-Pragmatisme Richard Rorty." This study discusses several points regarding Richard Rorty's solidarity, in this case departing from fundamental assumptions such as that humans are equal and free or various other assumptions. The solidarity built by Rorty departs from an ironic society that recognizes differences in the process of knowing. Solidarity is built by feeling sensitive not to want to hurt others because of the contingent nature of knowledge (Warman 2009). Adi Armin (2003), "*Richard Rorty: Pendiri Pragmatisme Kontemporer.*" This paper reviews that Rorty's solidarity is the opening of opportunities for communitarian creations that do not need to be legitimized by institutions and bureaucracy. The development and growth of the community towards fulfilling the needs it wants is designed by the active role of the community, so that government intervention is something that is minimal. The movement for changes in society is expected to be stimulated by pioneers, such as the strong, ironic liberal poet who is considered a cultural hero. This group is a social group that has no short-term goals and has no particular interest. Moreover, their position is outside the structure of the bourgeois group, so it is hoped that it will bring fundamental changes to the impasse of rational settlement of the social problems that have accumulated (Adi Armin, 2003).



Several studies above, review solidarity in Richard Rorty's thoughts with various perspectives. Although there are similarities in terms of methodology and others, this paper will discuss solidarity in the perspective of Neo-pragmatism philosophy. Which, language and literature is one of the main themes in the philosophy of Neo-pragmatism. This theme is enough to color almost all philosophers in the postmodern era, especially in the United States. In Neo-pragmatism philosophy, the philosophical outline is to conclude that the meaning of a word is the result of how the words are used, not what other people describe. Therefore, within certain limits the philosophy of Neo-pragmatism will be used as a theoretical basis to analyze the concept of solidarity according to Richard Rorty, in order to be able to see in a complete, in-depth, and objective manner.

The purpose of this research is to answer some of the problems that are the subject of discussion, which include: 1) The concept of solidarity in Richard Rorty's thinking; and 2) What are the things that underlie Richard Rorty formulating the concept of solidarity.

### **Research Methods**

This research is a type of library research (library study). Therefore, this study focuses its study on sources that are literate without the need for field research. The method used in this research is a qualitative method. According to Nazir, qualitative is descriptive research that aims to find answers to the fundamentals of the phenomenon or object of research being studied (Nazir, 2003: 84).

The primary data in this study were obtained from books or works that discuss Richard Rorty's thoughts. The books used as primary sources in the research are as follows: 1) *Contingency, Irony, & Solidarity*, Richard Rorty, 1989; 2) *Menelusuri Pragmatisme: Pengantar pada Pemikiran Pragmatisme dari Peirce hingga Habermas*, Jesicca Adinda, 2015; 3) *Seri Tokoh: Filsafat Richard Rorty: Pendiri Pragmatisme Kontemporer*, Adi Armin, 2003; and 4) *Dua Belas Tokoh Etika Abad Ke-20*, Franz Magnis Suseno, 2000. While secondary data is obtained from sources related to the discussion of the research to be carried out, such as books, journals, theses, articles, and other scientific works (Azwar, 1999: 117).

### **Results and Discussion**

#### **6. Biography of Richard McKay Rorty**

Richard McKay Rorty was born on October 4, 1931 in New York City, United States. His achievements in academics include teaching at several universities, such as at Yale University from 1954 to 1956, at Wellesley

College from 1958 to 1961, at Princeton University from 1961 to 1982, and the University of Virginia from 1982.

As he tells in his autobiographical work, entitled "Trotsky and the Wild Orchids," Rorty's early and informal education began with books in his parents' library. Some of the books he likes and inspires include Leon Trotsky's book, *History of the Russian Revolution and Literature and Revolution* as well as notes in two volumes of the Dewey Commission of Inquiry into the Moscow Trials. Some of these works and his family relationships with socialists such as John Frank and Carlo Tresca shaped Rorty's thinking. It was from this that also introduced Rorty to the suffering of the oppressed people who fought for social justice. All of this created Rorty's early interest in philosophy.

At the age of fifteen in 1946, Rorty entered the University of Chicago where he eventually earned his BA (Bachelor of Arts) and MA (Master of Arts) degrees. After completing his education at the University of Chicago Rorty continued his education at Yale University and received his Ph.D. in 1956. Then Rorty served two years in the United States Army from 1957 to 1958, after which Rorty taught at Wellesley College for three years until 1961.

Rorty was a professor of philosophy at Princeton University for 21 years, and in 1981 he also received several academic awards and honors such as the Guggenheim in 1973-1974 and the MacArthur Fellowship in 1981-1986. In addition, in 1982 he became the Kenan professor of Humanities at the University of Virginia, and taught at several universities, such as Trinity College, Cambridge 1987, Harvard 1997, and in 1998 Rorty became professor of comparative literature at Stanford University, where he spent the remainder of his career. his academic career.

Shortly before his death, Rorty wrote a work entitled "The Fire of Life" which was published in the November 2007 issue of *Poetry* magazine. Then Rorty died June 8, 2007 at the age of 75, at his home due to pancreatic cancer (Rorty, Richard | *Internet Encyclopedia of Philosophy*, n.d.).

## **7. The Concept of Solidarity in the Thought of Richard Rorty**

Rorty said that solidarity cannot be found simply through reflection, but through a process by humans themselves. Solidarity is created by increasing our sensitivity to the reality of the pain and humiliation of others that we do not know, or in other words empathy. That sensitivity makes us aware of people who are different from ourselves.

Rorty argues that philosophy as a rigorous discipline of theoretical thinking does not help much in building a solidarity which is indeed a social problem and human sensitivity that cannot always be measured by theory. Therefore, in an effort to generate solidarity, Rorty uses the literary medium as a tool to express his views. According to him, literature can help become

a medium to channel feelings and express mutual sensitivity to a shared solidarity. In this case, Rorty also relies more on the roles of poets, writers, and journalists to participate than philosophers. In generating real solidarity, is the challenge of how humans position themselves with individuals who are not in the "community", so that they can share what they feel, and journey beyond the strict boundaries of differences, principles, and theories for the sake of humanity.

Solidarity is a concept that has been around for a long time. It is through this concept that social reality is created. Not only that, morality also exists because of the concept of solidarity. However, this solidarity referred to by Rorty has a different foundation from what existed before. Efforts to avoid violence can be resolved by understanding solidarity. Rorty says, "it is not thought of as an acknowledgment of the essential self, in all human beings. Instead, solidarity is thought of as the ability to see the increasing number of traditional differences (of ethnicity, religion, race, customs, and so on)." as insignificant when compared to concern for cruelty and humiliation (Rorty, 1989).

The task of a philosopher is not to determine what should be done and what should not be done. The unique role of a philosopher is to formulate imaginatively ways in which humans can no longer commit atrocities against others. However, this is also not only done by a philosopher. Poets, historians, and novelists have been able to do this, even with more depth than philosophers have formulated. We have to go back to reading books that talk about slavery, poverty, exploitation. The hope is that by witnessing the atrocities perpetrated by one human being against another, we can realize the mistakes we have made, and become more "less cruel".

Then according to Rorty solidarity is a goal that must be achieved. This is achieved by imaginative ways, according to Rorty, this imaginative way is able to make us more sensitive to other people. Then Rorty also writes that solidarity is not found through reflection but is created, created in this case is by increasing our sensitivity to details such as feeling the pain or pain and humiliation of unknown people in imaginative ways. This kind of sensitivity makes us think that we too can feel what they feel.

In this case, the medium will be created by reading, understanding and feeling the cruelty through ethnographic writings, journalist reports, picture novels or comics, docudrama, and novels that may be able to make us change our personality so that we do not do cruel things. And this will encourage the growth and spread of a solidarity.

## **8. Richard Rorty's Foundation for Solidarity**

To understand Rorty's idea of solidarity itself, one must first look at what underlies it. When examined according to the author, there are things

that underlie it, such as the discussion of ironic humans and metaphysical humans.

The ironic man in this case according to Rorty is an individual who realizes that the world view is always coincidental and does not have absolute or dynamic certainty. Human irony is also difficult to admit to scientific and non-scientific theories. In his book entitled *Contingency, Irony, & Solidarity*, Rorty describes the ironic man as an individual who dares to accept the fact that even his most central beliefs and desires are uncertain. A person who is ironic in this case does not mean that he cannot believe in something or is completely skeptical of views, and is not a person who certainly does not have faith. In this case what Rorty wants to emphasize is that the ironic person is the individual who can believe something that goes hand in hand with openness and acknowledges that other people may have different opinions and beliefs.

Meanwhile, according to Rorty, metaphysical humans are those who believe that a nature has an absolute and objective meaning. The metaphysical individual believes that everything has an objective nature, and philosophy plays a role in discovering it. Worldviews, moral and religious beliefs, are not only about vocabulary, but also about objective truth. Here that only one person is right, the others are absolutely and definitely wrong. These two things are the basis for Rorty's view of solidarity, in addition to the many complex bases for this, the author tries to understand it.

## **9. Richard Rorty's Neo-Pragmatism Analysis**

A student asked his teacher: "Sir, what is the name of the object to measure it?" And the teacher replied: "That object is called a ruler."

The example of the conversation above which mentions the name of an object, it can be concluded that language plays an important role in human activities. Naming an object or an activity makes it easier for humans to carry out a communication process. The arrangement of language appears in such a way that a name has existed in human civilization since time immemorial. In the example of the conversation, the name "ruler" has been known as a tool for measuring an object by humans, and of course in this case each region uses a different language. However, there is one certainty here, the naming "ruler" has gained its legitimacy in society. A person will not be able to call it in other words such as "door" or "key" when talking to other people if he means a tool to measure objects. Naming "ruler" in this case is one of the many languages known to humans.

Language is a tool that humans use to communicate with their surroundings. The legitimacy of language given by society like this we can call objective knowledge. The agreement to name an object, activity or other things is obtained by humans in order to legitimize the language that will

be used in the process of interacting with others. The existence of this kind of objective knowledge does not merely rule out the constructive process until the emergence of that knowledge. This means that communication is needed as a bridge agreement. This communication is not only about one individual with another individual, but also communication between communities, groups, layers, and more broadly, namely the state.

Rorty concentrates his thoughts more on "language". Regarding the problem of copy or copy, he argues that language is not a copy or a copy of the reality that exists outside of humans, but is a tool used by humans to interact with what is outside of themselves and to process information within themselves.

Rorty also explained that language makes it easier for us to carry out activities through the experiences we have gained, and apply them to other activities that may be very different from previous activities. It is a natural condition of language that enables one to transform one experience into different contexts. More deeply, language is a form of human knowledge. Experiences that contain various kinds of knowledge are reflected by the series of languages they use. The knowledge that is formed in the experience of his interaction with the outside world continues to grow, and this also affects the language he has. On the basis of these changes and developments, humans are also a form of "contingency". Contingency that continues to develop through self-discovery and the influence of the environment around him.

Rorty in his writings says:

Truth cannot be out there - cannot exist independently of the human mind- because sentences cannot so exist, or be out there. The world is out there, but descriptions of the world are not. Only descriptions of the world can be true or false. The world on its own -unaided by the describing activities of human beings- cannot (Rorty, 1989: 5).

Which means the world can't speak, only we can. The world will be able to speak if we have built ourselves with language and of course with the beliefs that we have. The concept of truth about something will not be able to stick in him unless we have built it with the language we believe in. This is something like an explanation of the truth built by language. However, the creation of a good language itself occurs if it has been through the way of communication.

There is truth in communication. Conversations that occur between humans always imply their respective knowledge through the language they use. When they have agreed on a topic of conversation then therein lies the common belief in what they know.

Language is a form of knowledge that is owned by everyone. Then when the knowledge formed by the interaction of an individual has developed, the language that has implications for vocabulary will eventually change. This phenomenon occurs on the basis of contingency that occurs around humans. Human civilization that develops over time will also have an impact on the knowledge possessed by humans.

In the realm of neo-pragmatism, the final vocabulary which also develops on the basis of this knowledge is expected to remain tolerant of one another. This means that the concept of solidarity is still put forward as a way out to bridge the differences in the final vocabulary owned by each human being.

Rorty himself said that what is valuable about human life and all the differences that exist in it, is that we as humans are expected to always trust and be able to work together with others for a better future. It is an extension of the ultimate vocabulary of variety, and tolerance as a form of human solidarity. When humans have all these things, then life no longer contains differences that must be contested, but instead must be put forward for the sake of living together.

Thus, ontologically, humans have always been in a situation without being centerless. Rorty sees that humans are contingent beings who continue to grow in self-discovery efforts through the influence of social interaction in realizing a solidarity.

Rorty's explanation regarding the concept of solidarity can be seen with the example he gives regarding the different attitudes shown by Italians or Danes towards Jews and Belgians towards Jews during Hitler's Nazi reign during World War 2. According to Rorty, the possibility of being helped is greater in Italy and Denmark. Through this example, Rorty does not mean to blame any particular party, but only wants to show an attitude called solidarity and how this attitude emerged. The condition for the emergence of an attitude of solidarity is a "feeling" that they are the same. This feeling is described in the word "we". This word describes an emotive relationship between one subject and another. This word also describes unity from the point of view of the first, second and third person words. That is, solidarity will not appear if there are only the words "I" and "you". Therefore, solidarity is a primary concept in social life.

Rorty shows siding with literature in the solidarity construction described above. The roles that were once monopolized by philosophers were replaced by humanists and novelists. According to Rorty, the task of a philosopher is not really to determine what should and what should not be done. The unique role of the philosopher is to formulate imaginatively a way how humans no longer commit cruelty to each other. However, this can not only be done by philosophers. Novelists, poets, historians and

translators are able to do this with even more depth than philosophers have formulated.

Strictly speaking, Rorty saw that the role of the strong poets was very important in developing this contingency-based solidarity. This is because the writers do not provide a final answer to a question or demonstrate proof related to the validity of claims for other claims, but rather create an imaginary world that empathizes with other people. Here, Rorty realizes that writers connect us as readers with events and provide new perspectives through descriptions of suffering, humiliation and cruelty. This is possible because the writers describe events with characters, while theorists work with abstract ideas. That is, in theoretical circles there is a tendency to go beyond contingency. It is different with the writers who in the novel, for example, clearly show the characters in a certain time, place and situation, it is seen that the writers have an awareness of contingency.

## **Conclusion**

The results and discussion above have led the author to several conclusions. First, the concept of solidarity in Richard Rorty's view is that the achievement of solidarity is in an imaginative way, this imaginative way according to Rorty is able to make us more sensitive to other people. In essence, solidarity is a matter of sensitivity. So what needs to be worked on in this case is for that sensitivity to be expanded. Thus according to Rorty, we must become more sensitive, more empathetic, more curious about others, and more ironic about ourselves. We become sensitive not because of a theory, but because we come into contact with other people. What Rorty is trying to emphasize here is nothing more than what is necessary is for us to learn to "feel" that other people have feelings that are easily hurt and humiliated. Then, according to Rorty, what is valuable about human life and all the differences that exist in it, is that we as humans are expected to always trust and be able to work together with others for an even better future. It is an extension of the ultimate vocabulary of variety, and tolerance as a form of human solidarity. When humans have all these things, then life no longer contains differences that must be contested, but instead must be put forward for the sake of living together. Second, an analysis of the things that underlie Rorty's solidarity with Rorty's thoughts, namely that Rorty in his solidarity intersects a lot with various aspects of sub-ideas or thoughts. Thus, according to the author, the discussion becomes complex so that it is not easy to understand. However, the author tries his best so that a good estuary or result can be found for solidarity in Rorty's view. Finally, however brief this study is, at least it can provide an adequate description of the view of solidarity according to Richard Rorty in his review of the philosophy of Neo-pragmatism. However, the findings in this study are

subject to error. In other words, the author's arguments about the concept of Rorty solidarity, need to be reviewed in subsequent studies. Therefore, this study should be an attraction to start the next study.

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