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STRATEGY TO BUILD ULUL ALBAB CHARACTER FOR STUDENTS AT UIN MALANG INDONESIA

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ABSTRACT

This study aims to analyze the strategy to build Ulul Albab character for students at UIN Malang Indonesia. Researchers used qualitative research methods, by collecting data through interviews, document review and observation as well as data analysis techniques with interactive analysis models. The results of the study can be concluded as follows: *First*, determine the Ulul Albab profile indicators, namely students who have: 1) the strength of aqeedah and spiritual depth, 2) moral grandeur, 3) breadth of knowledge and 4) professional maturity. *Second*, formulating the main characteristics of Ulul Albab students: 1) independence, 2) ready to compete with graduates of other universities, 3) global academic insight, 4) the ability to lead and motivate the people, 5) being responsible for developing Islam in the community, 6) having a big spirit, 7) caring for others, 8) loving sacrifice for mutual progress, and 9) ability to be a role model for the surrounding community. *Third*, the strategy to build the character of Ulul Albab students by creating collective awareness and social obligations among campus residents by approaching: 1) collegial and brotherhood; 2) creating an atmosphere of affection with the process of getting to know each other: understanding, respecting, loving, and helping. This research found a strategy model to build the Ulul Albab character for students by integrating the values of academic and religious culture.

INTRODUCTION

This study aims to analyze the strategy to build Ulul Albab character among students at the State Islamic University of Maulana Malik Ibrahim Malang - East Java - Indonesia (called UIN Malang). The difference between this study and previous research is in the strategy of building Ulul Albab character in students by building academic management at the UIN Malang campus which integrates academic culture and religious culture (Mulyono & Wekke, 2018a, Sumbulah, 2017: 155).

This research is essential because there are at present 58 state Islamic Higher Education Institutions (IHEI) in Indonesia consisting of 17 the Islamic State Universities (UIN), 34 State Islamic Religious Institutions (IAIN), and 7 State Islamic Religion Colleges (STAIN). While there are 779 private Islamic higher institutions in the form of universities, institutes, and colleges. In May 2019, the record showed that there were 1,056,400 students and 26,000 lecturers at both the state Islamic and the private Islamic institutions.

The number of Islamic Higher Education institutions continues to grow and has become an integral part of the community that seeks to integrate academic and cultural values to religious values. The Islamic University campus environment is ideally an environment that combines both scientific and religious activities into an Islamic Campus. Thus, students on the Islamic campus should be part of the academic community which is at the same time a religious community, also referred to as the new generation of human civilization (*Insan ta'dibi generation*) (Mulyono & Wekke, 2018b, Mohd Shahril & Sidek Baba, 2013: 96).

UIN Malang implements strategies to build the Ulul Albab character of students by integrating the values of both the scientific and religious communities to develop student intellectuals (Sumbulah, 2017: 156). The Islamic University seeks to develop the attitudes of the academic community which includes being critical, objective, analytical, creative, innovative, constructive, open to accepting criticism, respecting time and scientific achievements, free from prejudice, having dialogical partnership, having and upholding academic norms and ethics and adhering to scientific traditions, which are dynamic, and future-oriented (Samudi, 2013; Grafispaten, 2013). In addition, the Islamic University seeks to develop the values and attitudes of religious communities which include: strengthening the faith (*aqeedah*) and the monotheistic values to Allah SWT and also in building spiritual depth and moral dignity, with values such as honesty, discipline (*istiqamah*), a sense of responsibility, and truth and service to the community (Sahlan, 2014: 117-121).

According to Subirin etc. (2017 [7]: 1022-1031) and Shahril & Sidek Baba (2013: 96) in Malaysia, there have been in recent years, many schools developed offering the Ulul Albab program. The curriculum in these schools referred to as the Mara Junior Science Colleges (MJSC) adopt the Ulul Albab concept in the Qur'an as the basis for learning-teaching so as to shape the

character of learners. The Ulul Albab program in schools in Malaysia has received support from the wider community because of its unique and comprehensive learning model. The idea is to integrate the Qur'an within science and technology.

The main objective of the academic program at the Islamic University in Indonesia is to integrate academic culture and religious culture as a "Kawah Condroidimuko" (place, container) to build Ulul Albab character for students. By building Ulul Albab character, after graduating from university, they will become Ulul Albab figures, namely Ulama' who are professional intellect and / or professional intellect which is Ulama.

Research purposes

This study aims to find a strategic model to build Ulul Albab character in students with a case study at UIN Malang.

The research questions

1.2.1 How does UIN Malang determine Ulul Albab profile indicators?

1.2.2 How does UIN Malang apply the Ulul Albab character building strategy for students?

RESEARCH METHOD

This study uses qualitative methods with a case study model (Denzin & Lincoln, 1994: 2). The research design develops during the research process. The Researcher collected data using techniques, namely: (1) in-depth interviewing (30 hours, 15 days), (2) observation (20 hours, over 10 days, and (3) documentation (Moleong, 1990: 163-164).

The researcher conducted in-depth interviews with ten (10) key informants, namely: two leaders at the rector level, two leaders at the faculty level, two leaders at the department level, as well as two senior lecturers and two junior lecturers. The researcher conducted observations on-campus activities that include learning activities in the classroom and outside the classroom. The researcher also observed religious activities in the mosque, lecturer research activities that integrate science and technology with the values of the Qur'an, and community service activities based in mosques in rural areas.

The researcher collected data through documentation, namely: primary, secondary, and supporting data sources. The researcher gets primary document data, namely from two academic manuals, entitled: 1) Tarbiyah Uli al-albab: Dhikr, Fikr, and Amal Shaleh - Educational Concept of Maulana Malik Ibrahim State Islamic University of Malang (Malang: UIN Maliki Malang, 2009); and the Tarbiyah Ulul Albab Book Tracking Personal Forming Traditions (Malang: UIN-Malang Press Malang, 2010). The secondary documents and the supporting data are books and several other library documents and downloads on the internet that support the data and documents related to the research focus.

The researcher conducted data analysis techniques with interactive data analysis models which are associated with that of Miles and Huberman (1992: 10-14). The researcher also carried out simultaneous data analysis along with the process of data collection, with a flow of stages: (1) data collection, (2) data reduction, (3) data display, and (4) conclusion drawing and verifying.

RESULTS

The observations were carried out on campus for 20 hours (10 days). Intense interviews were also carried out with the ten subjects 30 hours (15 days) until the researcher was satisfied that data saturation had taken place. Based on the results of the analysis of research data in the field, the researcher can conclude as follows: *First*, UIN Malang established “Ulul Albab” as an academic foundation that would be manifested in all Faculty, Department and study programs. In the year 1998 - 2005, the leaders of UIN Malang developed the term “Ulul Albab” from the contents of 16 verses in the Qur’an. Then they made 16 main characteristics of the Ulul Albab’s profile. Of the 16 characteristics, the Rector of UIN Malang at that time, Prof. Dr. H. Imam Suprayogo compiled four concepts of the pattern of Ulul Albab, namely those who have: 1) the firmness of faith (aqeedah) and spiritual depth, 2) moral grandeur, 3) breadth of knowledge and 4) professional maturity. The table below summarizes the research findings for RQ1:

RQ 1: How does UIN Malang determine Ulul Albab profile indicators?

Table 1: Indicators of Ulul Albab (“He” refers to the student)

NO.	CONCEPT	CHARACTERISTICS	INDICATORS
1.	The strength of aqidah (faith) and spiritual depth	a. Have true faith in Allah, angels, books, prophets, the last day and qadha and qadar (destiny of life)	1) Mastering, understanding and accepting the pillars of the faith both aqliyah (reason) and naqliyah (quoting the Book/Kitab). 2) He can show concretely rational proofs of the Oneness of God. 3) He can prove the signs of God’s greatness in His creation. 4) Ready to send out faith in the form of humanitarian actions to others and maintain the harmony of nature.
		b. Developing and remembrance	1) He can read and write the Qur’an correctly and thoroughly.

	thinking about the <i>qauliah</i> (Book) and <i>kauniah</i> (universe) phenomena	<p>2) He is accustomed to reading and studying the Qur'an and hadith as a source of Islamic teachings.</p> <p>3) He is accustomed to observing and researching natural phenomena and disseminating their results.</p> <p>4) He is accustomed to doing thinking (<i>tafakur</i>) and to contemplating (<i>tadabur</i>).</p>
	c. Committed to carry out God's commands	<p>1) Obedient in carrying out rituals in Islam.</p> <p>2) Perform prayers, zakat, Ramadan fasting, and other Sunnah practices recommended.</p> <p>3) Always avoid things that are forbidden by Allah SWT.</p>
	d. Heart trembles when calling the name of Allah	<p>1) Be responsive when hearing the call to prayer, reading the Qur'an, prayers, etc.</p> <p>2) Always chant the name of Allah every time something happens.</p> <p>3) Happy to follow religious activities.</p> <p>4) Able to pray and ask for God's forgiveness.</p>
	e. Have eyes of the heart that penetrate far to see the good and the bad	<p>1) Able to use inner strength to deal with life's problems, able to face critical moments to find solutions.</p> <p>2) He can be a campus citizen and a good member of the community that supports the foundations of religious life.</p> <p>3) Develop the Islamic culture and traditions.</p> <p>4) If he has done something wrong</p>

			immediately repent and do not repeat the act.
2.	Moral Greatness	a. Think, speak and act by following the values of Islamic teachings (self morality)	<ol style="list-style-type: none"> 1) Honest. 2) Manners in relationships. 3) Abstain from actions and words that are not useful. 4) Can distinguish between good and evil. 5) Disciplined and comply with applicable regulations. 6) Able to maintain social distance between men and women. 7) Able to use moral sensitivity to do or not do an action.
		b. Having a sense of responsibility, dignity, integrity, being able to socialize, respect each other (<i>akhlaq</i> fellow)	<ol style="list-style-type: none"> 1) Engaging by following Islamic rules 2) Being able to take responsibility for what he is doing. 3) Have confidence. 4) Loving to help and is not selfish. 5) He loves to invite to the other to do good (<i>Fastabiqul khairat</i>). 6) Appreciate the differences.
		c. Having a sense of nationality, diversity, democraticness, sense of social solidarity (<i>akhlaq/values</i> nation)	<ol style="list-style-type: none"> 1) He is having an identity similar to the Indonesian nation. 2) Ready to work and serve the interests of the nation. 3) Able to work in teams, lead, and get along with the community. 4) Able to respect the opinions of others. 5) Able to live together and be useful to others. 6) Able to respect and love others.
3.	Breadth of Knowledge	a. Think and be	1) Identifying and solving problems through

		scientific and creative	scientific approaches. 2) He can find new alternatives for solving problems. 3) He can choose one of the various alternative solutions to problem-solving.
		b. Loving science and truth	1) Having study habits. 2) Likes to read books and access information from various sources. 3) Likes to participate in discussions, seminars, workshops.
		c. Having ability in Indonesian and foreign languages (Arabic or English)	1) He can present the contents of the mind orally in a systematic and easy to understand. 2) Able to write scientific papers systematically in standard Indonesian. 3) Able to understand the contents of Arabic or English textbooks without much difficulty. 4) Able to communicate in Arabic or English.
		d. Mastering the basics of Islamic science both normative and empirical	1) He understands normative and empirical Islamic teachings as a foundation for the development of his field of expertise. 2) He is mastering the field of expertise based on the spirit of Islamic teachings and values.
4.	Professional Maturity	a. Having skills in utilizing technology and processing information	1) Able to carry out work effectively and efficiently. 2) Commit to the quality and process of the work.

			<p>3) He has a high dedication in carrying out their duties.</p> <p>4) Able to provide quality services to the community.</p> <p>5) Always trying to improve and update the way it works by following the demands of the times.</p>
		b. Having skills in utilizing technology and processing information	<p>1) He is skilled in choosing, operating, and utilizing and maintaining technological devices.</p> <p>2) Skillful in searching, processing, and presenting the information.</p>
		c. Has a leadership spirit	<p>1) He is skilled in managing resources (people, funds, time, goods).</p> <p>2) Skillful in determining priority scale.</p> <p>3) He is skilled in collaboration.</p> <p>4) Have a strong sense of optimism for success.</p> <p>5) Always wants renewal.</p> <p>6) Dare to bare the risk.</p>

Secondly, UIN Malang applies a pattern of empowering students' competencies, interests, talents, and hobbies to achieve the target profile of graduates who have the following characteristics: (1) independence, (2) ready to compete with other graduates, (3) global academic insight, (4) the ability to lead/act as followers, (5) be responsible for developing Islam in the midst of society, (6) having a big soul, always caring for others / likes to sacrifice for mutual progress, and (7) possess ability to be role models for the surrounding community.

This identity is not only a hallmark of the expected competency of Maulana Malik Ibrahim State Islamic University of Malang but has become a projection of international Muslims towards achieving global Islamic scientific targets, that which can lead people to their real goals with regards welfare, peace, comfort and pleasure (STAIN Malang, 1998: 5).

Third, UIN Malang carries out a strategy to build the Ulul Albab character of students through academic programs, namely: 1) integrating pesantren/ma'had and campus education programs; 2) Compiling curriculum and learning programs based on the integration of science and Islam; 3) Integrating campus programs both academic activities and religious activities, both in intra-curricular, co-curricular, and extra-curricular activities; 3) Making ma'had / campus dormitories and mosques as the place for the formation of student religious characters; 4) Making the behavior of leaders, campus officials, lecturers, kyai (Islamic leaders in Indonesia) of ma'had and the other employees as role models for students; 5) Inviting the experts and leaders in various professional fields at national and international levels to campus as role models for students to follow and learn their ways so as to achieve the highest achievements; 6) Motivating students to understand deeply about the history, philosophy, vision, mission, and goals of the University and the Islamic Higher Education system; 7) Encourage students to understand the paradigm of the integration of science, technology, and Islamic art; 8) Helping students develop personalities as academics as well as Muslim professionals; 9) Internalizing religious values and academic ethos in the daily lives of students, both on and off-campus; 10) Realizing the personality of students who have academic, professional, and social ethics based on Islamic values and national culture.

The primary strategy of UIN Malang is to implement academic programs which show Ulul Albab character among the campus community, with collegial and fraternal approaches (*ukhuwah*) between lecturers, employees and students, and between student personalities, by creating nuances of compassion developed through the process of knowing each other (*ta'aruf*), mutual understanding (*tafahum*), mutual respect (*tadhamun*), mutual love (*tarahum*) and mutual help (*ta'awun*) (UIN Malang, 2009: 17-18).

From these research findings, the researcher can create a strategy model which illustrates the processes involved in building the character of Ulul Albab students which integrate academic and religious culture on campus. The meaning of graduates with Ulul Albab character is best described as the Ulama' who are Professional with Intellect or the Intellectual Professional who are Ulama' (Mulyono, & Wekke, 2018b).

The findings of RQ 2 will be the development of the Strategy Model which the 10 informants have advocated. This next part will answer Research Question 2 which is:

RQ 2: How does UIN Malang apply the Ulul Albab character building strategy for students?

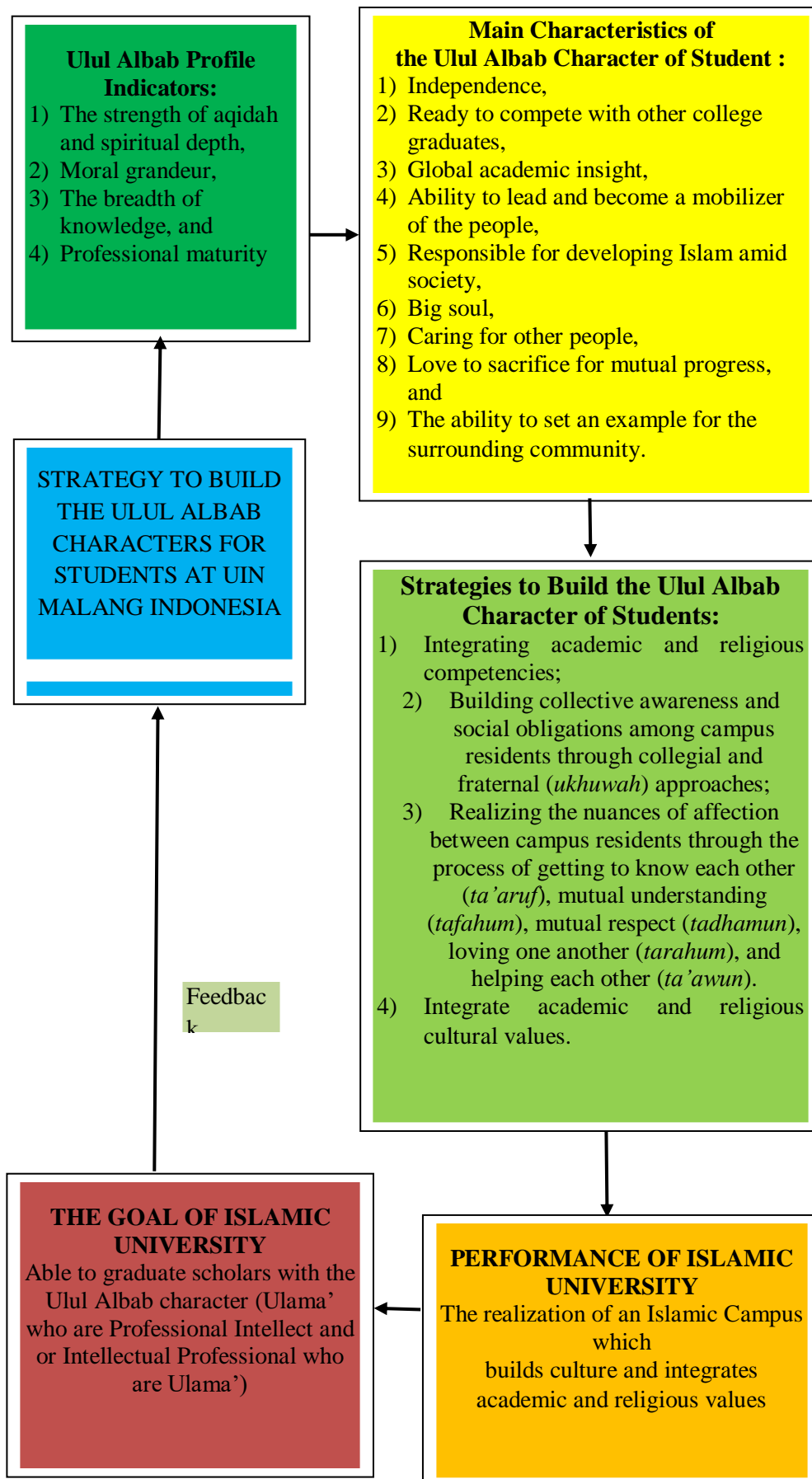


Figure 1. Strategies to Build the Ulul Albab Character for Students at UIN Malang

DISCUSSION

The word al-Albab is the plural form (jama') of al-lubb which means core (core, quintessence); marrow; digest (pith, gist, essence); heart; innermost; mind; intellect; reasons, healthy considerations, reason, and understanding (Munir al-Ba'labakki, 1974: 218). The researcher found the word Ulul Albab in 16 verses of the Qur'an, namely in Q.S. Al-Baqarah: 179, 197, 269; Q.S. Ali Imran: 7, 190; Q.S. Al-Maidah: 100; Q.S. Yusuf: 111; Q.S. Al-Ra'd: 19; Q.S. Ibrahim: 52; Q.S. Shad: 29, 43; Q.S. Al-Zumar: 9, 18, 21; Q.S. Al-Mukmin: 54; Q.S. Al-Thalaq: 10.

The term Ulul Albab is the language of the Qur'an, so researchers need to understand the texts that discuss Ulul Albab. The researcher needs to understand it in terms of the language (lughawi) as well as within the context, in terms of the message, impression, and linkages (munasabah) between the verses that talk about Ulul Albab with the previous verses (Muhaimin, 2003: 269).

Scholars explain the concept of Ulul Albab from various fields of expertise. According to Zulkifli (2006), describing the characteristics of Ulul Albab based on the Qur'an surah Ali Imran [3]: 190-191 has four characteristics, namely: 1) Zikrullah: always remembering God whether standing, sitting or lying down; 2) Tafakkur: contemplating on scientific thinking related to the creation of heaven and earth. 3) I'tiraf: recognizing absolutely the greatness and power of Allah. 4) Ma'rifatullah: know and praise God as the only Creator of the universe. Suhaimi & Yusuf (2013) explained that Ulul Albab refers to people who have understanding and intelligence, and always work diligently to achieve goals in carrying out their individual roles as servants and representatives of God. They continue to combine beliefs and knowledge to fulfill these roles.

Baharuddin (2004: 125) concludes from the results of the study, that the generation of Ulul Albab are people who have the following characteristics: 1) Having in-depth knowledge of an object; 2) Fulfill the covenant with God and will not break the promise (i.e. believe, do good and stay away from the vicious and evil); 3) Those who connect what God tells them to keep on connecting (for example, the bond of love); 4) Fear of God (if you sin) for fear of punishment; 5) Those who are patient because they want the pleasure of God; 6) Enforce prayer; 7) Spend the fortune that they have obtained for the benefit of others, both openly and in secret; and 8) Reject evil with good.

The campus is an academic environment, whose members will tend to doubt everything except doubt itself. With such values, scientific truth from time to time is always changing, which encourages the academic community to make changes through research and development activities. But some things regarding faith cannot change. We can refer to the al-Qur'an, Surat al-Baqarah ([2]: 190-191) which explains that the profile of Ulul Albab (intellectuals, Muslim scholars) as personalities who are able to work, research, study and

think about the creation of the heaven and earth and the alternation of day and night while in remembering (dhikr), in a sitting, standing, or lying position, that Allah created all things. Thus the work ethic, ethics of research, learning ethos and ethos of dhikr (remembering) will make students of Ulul Albab be balanced, more stable when the ethos roots academic culture within religious culture.

Mansur (2009) describes how the campus becomes a vehicle and means for people to inherit knowledge, become mature and become empowered within the community. The campus is primarily a cultural center within the community. The community creates a variety of ideas and activities, as well as life values that originate from their intellect, then accumulates this with their knowledge and experience. The general campus culture consists the (1) intellectual, (2) culture of morality, (3) culture of quality improvement, and (4) culture of research and development. Campus culture is a part of world culture that will bring people towards a bright future, making people know themselves and their God and produce human beings who are cultured and civilized (Shahril & Sidek Baba, 2013:96).

Wirakartakusumah (1999: 132) emphasized that the strategy to build the character of Ulul Albab within students through the following: 1) Working, researching, and learning while remembering (dhikr) Allah. 2) Comply with Islamic values which call for attention to the environment, both physical and social, and not being exploitative; 3) The growth of awareness that everything that God created is not in vain. All of God's creations about the universe must contain wisdom, both revealed and unseen. The problem of non-compliance is a matter that is serious and must be corrected by all campus residents.

According to Azra (2015: 167-177), Ulul Albab's profile is a person who is prominent, professional, religious, and dignified and can become a leader and has a forward-looking perspective. Islamic universities must be able to guide their students to have the character of Ulul Albab to become human beings who are sensitive to the problems that are developing in society.

Walid (2011: 153-164) based on the results of his research, explained that students with the character of Ulul Albab ideally had 9 characters, namely: (1) religious (patient, willing (sincere), resigned (resignation), polite (tawadlu'), disciplined (istiqamah), have the spirit of surrender, fair, honest, gentle-hearted, high-fighting / hard working); (2) critical (always asking); (3) extensive knowledge; (4) able to see / read natural and social phenomena precisely (smartly); (5) exhibit social care; (6) show empathy; (7) tolerant; (8) displays cooperation; and (9) is professional.

Based on the discussion related to the findings in this study, the management strategy direction of the development of Islamic Higher Education in Indonesia to coach students with Ulul Albab characteristics and professionals can be translated into the following vision: 1) The provision of higher education that is able to reveal the basic potential of students as human resource that develops and becomes quality development resource; 2) The

implementation of higher education that produces Muslim scholars - who are independent, qualified and capable of finding, developing and applying science, technology and art with ethos, Ulil Albab (professional intellectual scholars who are ulama as well); 3) The implementation of higher education which produces Muslim intellectuals who are well-mannered and noble. 4) Organizing higher education that encourages the formation and maintenance of academic norms and ethics in the campus community (Mulyono, & Wekke, 2018a).

CONCLUSION

Based on the findings and discussion in this article, the author can conclude as follows: First, the finding confirm the characteristics and indicators that go with the 4 concepts of Ulul Albab as envisioned by UIN Malang, namely, students who have: 1) The strength of faith (aqeedah) and spiritual depth, 2) moral grandeur, 3) breadth of knowledge, and 4) professional maturity.

Second, the Islamic University formulates the profile of Ulul Albab students with the following characteristics: (1) independence; (2) ready to compete with other Higher Education graduates; (3) possess global academic insight; (4) ability to lead and become a mobilizer of people; (5) responsible for developing Islam in the midst of society; (6) big-minded; (7) caring for others; (8) love to sacrifice for progress together; and (9) have the ability to be a role model for the surrounding community.

Third, the Islamic University carries out a strategy to build students with Ulul Albab character by combining academic culture and religious culture by building collective awareness and social obligations between campus residents through collegial and brotherly (ukhuwah) approaches, by creating an atmosphere of mutual love through the process of: getting to know each other (ta'aruf), mutual understanding (tafahum), mutual respect (tadhamun), loving one another (tarahum), and helping one another (ta'awun).

The researcher recommends that Islamic University Managers in Indonesia, Malaysia, and other Islamic countries use a strategy model to build the Ulul Albab character by integrating academic and cultural with religious values. We hope that the Islamic University in the future can produce graduates as capital to build capacity and realize the competitiveness of Muslims in the global era.

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BIOGRAPHY

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