Mapping of Ulul Ilmi Character as a Basis for the Development of Islamic Education Objectives in Universitas Pendidikan Indonesia

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ABSTRACT

Education is a process of fostering and optimally developing human potential that touches all dimensions of life, including the soul, mind and heart that make up the human personality. But in reality, education currently still focuses on vocational aspects, while personality is neglected, so that even the goals achieved are partial, not whole. The output of education should be normative and integrative, because there is a direction to be aimed in accordance with the views of education practitioners about the expected qualifications of the human ideal, which of course involves the spirit of the Koran in all aspects of life. Therefore, this study provides an overview of Ulul Ilmi character mapping in Indonesian Education University students in the PAI learning process. As for the methodology used, the writer uses a qualitative approach, with the technique of distributing questionnaires to 97 UPI students in various faculties. Based on the results of the preliminary research, it shows that the Ulul Ilmi characters are vulnerable to 30-50% of each item presented in each question in each component of each Ulul Ilmi character. This shows that the Ulul Ilmi character is not optimal for each student, so a treatment is needed that offers a Qur'an-based learning model as a solution to improve the Ulul Ilmi character of students in Islamic Education learning at UPI which includes cognitive, affective, psychomotor, social, ethical and spiritual.

Keywords

Character Mapping, Ulul Ilmi, PAI Learning

Introduction

The development of the world of education is now experiencing great moral degradation. Sukmadinata has described two major problems that occur in the world of education, especially in Indonesia, these problems are related to the quantity and quality of education. The first problem is about the quantity of education, this relates to the provision of learning facilities for all students in schools. One of the main reasons for demanding the development of the quantity of education is the birth rate (Mohammed Sani Ibrahim, 2013). The second problem faced is the problem of quality. The public and many education experts indicated that the quality of education today is not as expected. Many factors may be behind this, including the number of educators who do not work seriously or perhaps because of their lack of professionalism (Syaodih, Sukmadinata, and Nana 2009). Moreover, when the world enters a new era, namely the Industrial Revolution Era 4.0 in the 21st century, this era has had a not simple impact (Lase 2019). It has an impact on all aspects of human life, both how to live, work and relate to one another (Gazali 2018). Parhan & Sutedja (2019) said that education in the 4.0 era requires preparing students to face the real world, students must be made aware of the expectations they will achieve, the challenges they will face, and the abilities they need to master.

One of the consequences of the development of the industrial revolution 4.0 in the 21st century is that education in Indonesia is still partial in terms of the systems, materials and components in education itself (Budiyanti, Aziz, and Palah 2020). One of the important components that must be considered by an educator, one of which is to provide a good role model to guide the character of students to be good (Karim 2016). In reality, we find that the quality of education in Indonesia is inseparable from the decline in the quality of educators. Seeing the reality like this, of course, an educator is required to always improve their competence properly. Law of the Republic of Indonesia number 14 of 2005 concerning Educators Chapter IV Article 10, states that the competence of educators includes pedagogical competence, personality competence, social

competence, and professional competence obtained through professional education. Implementing good personality examples is the responsibility of educators in order to improve their personal competence to be able to support the success of educational goals as stipulated in Law Number 20 of 2003 concerning the National Education System which states that: "The aim of national education is to develop the potential of students to become people who believe and fear the Almighty God, have noble character, are healthy, knowledgeable, creative, independent and become democratic and responsible citizens". Religious education focuses on the importance of good characters ((Alexander, 2015; Arthur, Gearon, & Sears, 2010; Saada, 2015; Barton, 2015; Gutmann, 1999; Kincheloe & Steinberg, 2010; Kunzman, 2006; Moore, 2006a, 2010; Moore, 2006b; Noddings, 1993; Nord & Haynes, 1998).

This goal will not be achieved if the personal competence of an educator is not well developed. Because this will have an impact on the personality of students. Al-Quran as the main reference, has described the perfect human character before Allah as stated in the meaning of "Ulul Ilmi". Ulul ilmi is a concept developed in the Koran which means "knowledgeable person". The characteristics of Ulul Ilmi have a significant role in instilling the spirit of Islam into the educational level, as a generation of Ulul Ilmi in facing the challenges of the industrial revolution era 4.0 in the 21st century, to bring back spiritual values (Budiyanti 2016). As Sodiman (2014, p. 56) says that these spiritual values will come with the existence of Divine consciousness, which of course this awareness needs to be cultivated in education.

Thus, the author feels it is important to research the character of "Ulul Ilmi" that exists in UPI students to map the extent to which Islamic values are attached to students as a generation of knowledgeable people. Because in fact education must be in line with the guidance of Islamic law (Harahap and Siregar 2017, pp. 158-159). With this guidance, humans can synergize knowledge and faith to become righteous deeds, so they can become superior individuals (Nurrahman 2015, pp. 193-194).

Materials and Methods

This study aims to obtain an overview of Ulul Ilmi character mapping in UPI students in Islamic Education learning. This research design uses a qualitative approach, with non-interactive methods (document analysis). Researchers collect, identify, analyze, and synthesize data, to then provide interpretation of Ulul Ilmi character mapping to UPI students in Islamic Education learning.

Results and Discussion

Meaning and Characteristics of Ulul Ilmi

In Islam, people who are given knowledge are often referred to as 'ālim (عالم) or' ulamā (علماء) (Mohammad Ismail 2014). The word 'ilm has actually become a word in Indonesian, not just in Arabic, but even more than that is stated in the Koran. The word 'ilm with all its roots and forms has the characteristic of clarity. It is contained 854 times in the Koran (Hashim 2013). The word referred to is used in the sense of the process of attaining knowledge and objects of knowledge (Budiyanti, Rizal, and Sumarna 2016). The word ūlūl 'ilmi is only expressed once, namely in Qs. Alĩ Imrān verse 18. Where this verse relates to the testimony of malāikat and people who know that there is no God who has the right to be worshiped but Allah SWT is the Most Just.

Based on the results of the research, it was found that the meaning of Ūlūl 'ilmi (knowledgeable person) was the messengers of the Prophet, both from among the Muhajirin and among the Anṣor, who had a sharp mind and a firm heart in faith. The strong aqidah that is formed within him can increase the fear of Allah. Thus, this spiritual experience is capable of achieving meaning. The sharpness of their mind is able to prove the existing reality, based on argument and evidence. Thus, this knowledge is able to provide a living influence, because pious deeds are not limited to reciting tasbih, but integrating knowledge and

faith to form righteous deeds as a whole (Budiyanti, Rizal, and Sumarna 2016).

The meaning of Ūlūl 'ilmi has the same meaning as Ūlūl Albab and Nuha's Ulin which are found in the Koran. The three editors of this word have the same tendency to use their minds. The Koran upholds the position of reason, because it is reason that distinguishes humans from others. Ūlūl Albab is an intellectual thinker who has sharp analysis of natural phenomena and processes with inductive and deductive scientific methods, as well as intellectuals who build personality by thinking in scientific circumstances and means for the benefit and happiness of all mankind (Azizah Herawati 2015). Meanwhile, Ulin nuha is someone who has a mind and reason, so that reason can prevent him from doing bad deeds.

The words Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha in the Koran, in addition to the similarities in using their intellect, each have different sides of view, and usually the difference is seen in the context of the verse which determines where the word is located. However, the word editor is related to one another. The words Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha illustrate that the concept of reason in the Koran is not solely in the realm of thought, but the relationship of the heart in it. A healthy and living heart will lead to benefit, because this is the true Koran which always guides its people to benefit, both in worldly orientation and in ukhrawi orientation (Budiyanti, Aziz, and Erihadiana 2020). The comparison between the words Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha in the Qur'an can be visualized in table form as follows:

Table 1. Comparison of the words Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha

Editors Word	Similarities	Differences
Ūlūl 'ilmi	Use intellect	instill a strong aqidah
Ūlūl albab	Use intellect	instill żikir and thought
Ulin nuha	Use intellect	instill morality

Based on the table, it can be seen that the concepts of Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha in the Koran are related. Żikir, as a form of worship is an actualization of the cultivation of a strong aqidah. Likewise, with morals, the actualization of this form of worship and thinking will show moral perfection before Him. The concept of reason in the Koran indirectly requires us to cultivate ourselves in every aspect of life, both those related to aspects of aqidah, worship and morals (Hodri 2015). It is the integration of these three aspects that must be nurtured, cared for and fostered by the Muslim generation. By cultivating a strong aqidah, it can foster healthy worship and produce good moral fruit.

Ūlūl 'ilmi are not born without struggles, but they are born with struggles. Therefore, in this struggle there is a process that must be passed to have a knowledge. Science is not just obtained just like that. Basically, knowledge comes from Allah (Hidayat, Abdussalam, and Fahrudin 2016). Knowledge is obtained in various ways, both

through the mind and knowledge that is captured by the five senses in all human activities.

In Islamic teachings there are two ways to obtain knowledge, namely through reason and revelation. Shihab (Shihab 2008) has described how to obtain this knowledge, namely through (1) 'kasby knowledge (knowledge obtained by human effort), (2)' ilm laduni (knowledge obtained without human effort). The first way is to teach with tools or on the basis of human effort, while the second way is to teach without tools or without human effort. Even though they are different, they are essentially the same originating from Allah SWT. So, this indicates that Ūlūl 'ilmi is included in the category of' knowledge kasby. Therefore, to give birth to the figure of ūlūl 'ilmi we must undergo several processes, by empowering our hearing, sight, mind and heart to be used as best as possible in order to obtain objective truth. As Allah says:

And Allah brought you out of your mother's stomach in a state of not knowing anything, and

He gave you hearing, sight and heart, so that you may give thanks (Surah An-Nahl [16]: 78).

Therefore, the means and means used to gain knowledge are not only limited to the five senses, but require the heart or also through tazkiyat al-nafs and Ilāhiyah efforts (Nurbaethy, 2012). Ilāhiyyah's efforts must be done with a process that arises in oneself, when the five senses begin to weaken, at the same time the power of the heart and reason will emerge which causes the light of Ilāhi to fill the realm of reason and ultimately produce ma'rifatullāh. These efforts are often referred to as riyadah and mujahada. This effort, expressed in the Koran, is a call to devote to Allah. A person who carries this devotion will lead him to become the best person before God (Putra 2012).

Allah has bestowed knowledge, because Allah has the authority over all knowledge. As for the characteristics of ūlūl 'ilmi, which is discussed in the Qur'an, is someone who has adequate quality of knowledge, has skills and proficient deepening both in aspects of aqidah, worship and morals. Having a strong aqidah, will deliver steady faith, give birth to spiritual acuity and straight tabi'at to transmit positive energy and maintain the will to fulfill all forms of His commands. The various attitudes that must be reflected in the figure of Ūlūl 'ilmi include; fairness, wisdom, open attitude, gracefulness, good character, tawadhu, zuhud, wara ', sincerity, obedience, gratitude, love and khasyyah, and istiqomah. The perfection of this attitude will color knowledge with strong spiritual values (Budiyanti, Rizal, and Sumarna 2016). Of the attitudes that the Ūlūl 'ilmi generation must have, it is clear that the characteristics possessed by ūlūl' ilmi are not only in the cognitive realm, but there are other domains such as the affective realm, the psychomotor domain, the social, ethical and spiritual spheres. This character is what 21st century students need in dealing with various problems in an educational environment. Islamic religious education as the core education of life has an important role in fostering the character of Ulul Ilmi.

Mapping Ulul Ilmi Characters in UPI Students

Based on the results of research that has been distributed via google form, the results show that the Ulul Ilmi character in students is quite good, but it requires deep treatment so that the Ulul Ilmi character can be comprehensively attached to each individual. The results are visualized in the following diagram:

Figure 1. Results of Ulul Ilmi Character Mapping

The diagram above shows the results of the distribution of the Ulul Ilmi character questionnaire for UPI students which includes cognitive, affective, psychomotor, social, and spiritual components. Preliminary results show Ulul Ilmi characters with 30-50% vulnerability to each item displayed. in each query in each component of each Ulul Ilmi character. This shows that the character of ulul ilmi is not optimal for every student, so that treatment is needed that provides a learning model based on the Koran as a solution to improve the character of ulul ilmi students in Islamic education education at UPI which includes cognitive, affective, psychomotor, social aspects, ethical. and spiritual.

Character of Ulul Ilmi as the basis for Islamic education goals

Ulul Ilmi's character is a character that has deep Islamic values, has a different nuance from the others. This character covers six domains, namely cognitive, affective, psychomotor, social and spiritual. This domain supports the achievement of the goals of Islamic education. As Arifin said that Islamic education aims to foster a rounded pattern of human personality through mental training, intelligence, reasoning, feelings, and senses (Masroer 2018). Education must serve human

growth in all its aspects, be it spiritual, intellectual, imaginative, physical, scientific or linguistic (individually or in groups). The ultimate goal of Islamic education lies in the realization of an attitude of complete surrender to Allah (Farihah and Nurani 2017); (Parhan et al. 2020).

In this regard, the character of Ūlul Ilmi has the same goal to support the achievement of the goals of Islamic education, Ūlul Ilmi as a generation of knowledgeable people has a goal, namely to reveal the oneness of Allah by fostering a soul, mind and heart towards a person capable of showing appropriate behaviors. in accordance with Ūlul Ilmi and the main thing is to have a deep khasyyah towards his Rabb because the heart is tauhid with sincerity and sincerity in His way.

The path taken to achieve this goal is by; (1) Mujāhadah (seriousness to deepen the knowledge of Allah). (2) Muhāsabah (taking into account the knowledge gained, so that it is balanced in the actualization of faith and charity). (3) Murāqabah (getting closer to Allah as a form of actualization of knowledge). (4) Muhabbah (love Allah with a sense of serenity and admiration for Him). (5) Ma'rifatullāh (knowing Allah by revealing His Oneness) (M. Rifqi Faldu Rahman, Udin Supriadi 2017).

Thus, Islamic religious education is expected to produce people who always strive to perfect faith, piety and morals, and actively build civilization and harmony in life, especially in advancing a dignified national civilization (Rizal 2015). Ulul Ilmi's character is the main goal in Isam's education. This is in line with the objectives of national education as stipulated in Law Number 20 of 2003 concerning the National Education System which states that: "The aim of national education is to develop the potential of students to become human beings who believe and fear God Almighty, with noble character, healthy, knowledgeable, competent, creative, independent and a democratic and responsible citizen".

The above explanation indicates the purpose of Islamic education which is built from Ulul Ilmi characters which have a deeper attitude emphasis.

The author can visualize the alignment of these goals in the following chart form:

Figure 2. Alignment of National Education Goals with Islamic Education Goals based on Ulul Ilmi characters

The author's assumptions in responding to the aforementioned goals of national education, the objectives contained in Law no. 20 of 2003 concerning the National Education System already covers Islamic values. The specialty of the content of the Koran is able to complement these Islamic values, as evidenced by the character of Ulul Ilmi which has Islamic nuances which are reflected in 6 aspects, namely the cognitive, affective, psychomotor, ethical, social and spiritual domains. The path taken to achieve this goal is by; (1) Mujāhadah (seriousness to deepen the knowledge of Allah). (2) Muhāsabah (taking into account the knowledge gained, so that it is balanced in the actualization of faith and charity). (3) Murāqabah (getting closer to Allah as a form of actualization of knowledge). (4) Muhabbah (love Allah with a sense of serenity and admiration for Him). (5) Ma'rifatullāh (knowing Allah by revealing His Oneness). Thus, each individual must take these various steps, in order to continually improve himself to become a more Islamic person in accordance with the character of Ulul Ilmi that has been discussed in the Koran. This character is what 21st century students need in facing the development of the times.

Conclusion

The character of Ulul Ilmi discussed in the Al-Quran is someone who has adequate quality knowledge, has skills and proficient deepening both in the aspects of aqidah, worship and morals. Having a strong aqidah, will deliver steady faith, give birth to spiritual acuity and straight tabi'at to

transmit positive energy and maintain the will to fulfill all forms of His commands. The various attitudes that must be reflected in the figure of Ūlūl 'ilmi include; fairness, wisdom, open attitude, gracefulness, good character, tawadhu, zuhud, wara ', sincerity, obedience, gratitude, love and khasyyah, and istiqomah. The perfection of this attitude will color knowledge with strong spiritual values. Of the attitudes that the Ūlūl 'ilmi generation must have, it is clear that the characteristics possessed by ūlūl' ilmi are not only in the cognitive realm, but there are other domains such as the affective domain, the psychomotor domain, the social realm, the ethical realm and the spiritual realm. Based on the results of distributing questionnaires aimed at UPI students regarding Ulul Ilmi characters, initial results showed that Ulul Ilmi's character was 30-50% vulnerable from each item presented in each question in each component of each Ulul Ilmi character. This shows that the Ulul Ilmi character is not maximal for each student, so a treatment is needed that offers a Qur'an-based learning model as a solution to improve the Ulul Ilmi character of students in Islamic Education learning at UPI which includes cognitive, affective, psychomotor, social, ethical and spiritual.

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