



Guidance Strategy of Al Quran in Creating Ulul Albab

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Abstract. Many problems come to muslim generation nowadays. Becoming an ulul albab is one of the ways to make them could be facing the problems. The establishment of Ulul Albab (Educated Person) is one of the focuses of Islam to realize the mission of its teachings. As we know that the Quran is a Muslim's guideline of life that regulates all aspects of life including in establishing Ulul Albab (educated person). This research aims to find the concept of educated person from the perspective of Qur'anic guidance and its implementation strategy. The research method used is qualitative exploratory literature from the text of the Qur'an and its interpretation and also focus group discussion. The results showed that the educated person in the perspective of the Qur'an is called Ulul Albab and is found in sixteen verses scattered in the chapters of the Qur'an. The sixteen verses show ten Indicators of Ulul Albab (Educated Person). The implementation of these indicators requires clear, detailed and measurable learning objectives, learning materials, strategies, approaches and learning outputs. This research compiles concepts, indicators, materials, implementation strategies and learning objectives to produce Ulul Albab (educated person).

Keywords: Guidance Strategy, Ulul Albab, Educated Person.

1 Introduction

The birth of educated human resources is the outcome as well as the outcome expected from the lengthy educational process carried out in both formal-non-formal and informal education. Various efforts and new strategies continue to emerge to realize these expectations. In the perspective of Islamic education, the purpose of education must be in line with the purpose of creating humans, namely worshipping Allah SWT with true worship (1). The scope of worship in Islam includes acts of fulfilment of human instincts (al-a'malul ghariziyah), community deeds (al-a'malul ijtimaiyyah), seeking livelihood (al-ma'ayish), prospering the earth (imaratul ardhi), and upholding religion (iqamatuddin).

Unfortunately, nowadays many muslim generation becoming strawberry which identic with a lot of problems (2). As we know, that AlQuran (3) solve all the problems of human being. But, unfortunately, not many people even a muslim know about these. The Qur'an is a guide, and the curriculum for life seems to have become a consensus;

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we all believe that the information conveyed by the Qur'an is undoubtedly true. For this reason, we raise the term *ulul albab* as a character that must be possessed by educated people. *Ulul albab* is usually used to indicate Muslim scholars: those who have intellectual intelligence with expertise in their respective fields but are in the middle of society and become protectors or administrators in society; they live and try to be part of the solutions faced by their society (4).

On the other hand, this group has a high level of piety with prominent worship practices (5). They have a sincere religious fervour, attend assemblies of knowledge, and are constantly engaged in various virtues. They have a greater ability to show forgiveness, express gratitude, feel humility, and show compassion. In the author's view, this group has a variety of intelligences, or at least has the three main intelligences bestowed by Allah on humans, namely the group of humans who have used their minds actively. The Qur'an calls it "having multiple intelligences" (*ulul albab*) (6).

Definition of Ulul Albab

The learned figure mentioned 16 times in the Qur'an is called *ulul al-bab* (7). In terms of language, *ulul al-bab* comes from two words, namely *ulu* and *albab*. The word *ulu* is an indicative word for the plural form of men, which means those who have. This word *ulu* is widely used in the Qur'an with other combinations. Among the best-known words is the word *Ulu al-amr*, which means "one who has or holds affairs or power" listed in verse 59 of Surah *an-Nis*. Another word with this discussion is *ulu al-ilm*, meaning 'one who has knowledge or knowledge' in Surah *Ali-Imran/3:17*. The word is given a certain predicate, namely "people who are knowledgeable and stand on justice" (8).

Here it can be interpreted that people with knowledge are able or tend to be fair. In Surah *Al-Imran/3:13* there is another term, namely *ulu al-abshar*, which in the translation of the interpretation of The Holy Qur'an by Muhammad Ali is interpreted as "they have the eyes of the heart" (9). A clearer meaning of *ulu al-abshar* is found in Surah *al-Nur/24:44*. Another word that uses *ulu* is *ulu al-ayd-I wa al-abshar* in Surah *Shad/38:43*. Another term is *ulu al-fadil*, found in Surah *al-Nur/24:22*. From several terms that use the word "ulu," it can be concluded that they are a small group of people who have privileges. This elite group is one that has advantages or superiority, which in sociology is the "notion of superiority."

While *albab* is the plural form of *lubb*, which means core, essence, inner, and best/most important. has the same root word as *al-lubb*, which means: *al-aqlu* (reason), *al-qalbu* (heart), and *assummu* (poison); also, the word *al-labb* means friendly and sociable. *Ulul albab* also means that it has the meaning of the essence of something. Shihab (2000) gives a parable of a nut; for example, it has a skin that covers its contents. The contents of the nut are named *lubb*. *Ulul albab* people who have a pure mind, which is not covered by "skin," namely the fog of ideas, which can give birth to confusion in thinking. We can summarize as follows:

1. The word *ulul al-bab* consists of the word's *ulu* [أولو] and *al-bab* [الألباب].

The word ulu (أولو) is a plural form, which has no mufrad (singular word), meaning ashab (owner). And the word ulu is used in phrases with isim dzahir (nouns other than pronouns). For example, ulu al-quwwah (أولو القوة) means the owner of power; ulu al-maal (أولو المال) means the owner of wealth.

2. The second word is the word al-albab [الألباب]. This word is plural and has 2 mufrad words (singular words).
 - a. The mufrad is the word al-labab [اللَّبَبُ], which means the part of the animal's chest that is tied with a rope so that the saddle does not come off.
 - b. The mufrad is the word al-lubb [اللُّبُّ] which means the core of everything.
 - c. Refers to the multi-layered brain material with specific functions.
 - d. Figurative meaning of a person who has a sharp brain.
 - e. Is the core, essence, best/most important part.
 - f. Has the same meaning as: al-aqlu (reason), al-qalbu (heart).

The word albab also has a friendly and sociable meaning. Based on the literal meaning of ulul albab, it can be concluded that an ulul albab is a person (not a group of people) who has multiple intelligences or not a single intelligence; an ulul albab has multiple intelligences, at least having three main intelligences of a human being. The figure of Ulul albab can also be understood as a figure who has the ability to think deeply because he is able to connect between intellectual intelligence, emotional intelligence, and spiritual intelligence so as to produce deep and comprehensive thoughts. Such intelligence is obtained because the figure of ulul albab has pure thoughts that are not contaminated with a fog of ideas that can poison his clear thinking. This is possible because this special figure always ties his thoughts to the main source of knowledge, namely Allah SWT. That is why the mufasssir translate the sentence ulul albab with people of reason.

Intellect is a noun that is never found in the Qur'an. The Qur'an uses it in the form of a verb, which means that reason is a unique human potential that will function to give birth to various thoughts when tied to the verses of Allah, both kauniyah and qauliyah. The intellect will increasingly emit intelligence if the bond to its source is getting stronger (11). All the verses about ulul albab are associated with the Qur'an, Allah's guidance, piety, remembrance of Allah, gratitude for His favors, patience with His trials, prostration to Him, contemplation of creation, and others.

Verses of Ulul Albab.

1. Al-Baqarah verse 179

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

This verse showed that ulul albab has the ability to find a 'guarantee of life' when the law of Qishash is applied. Whereas logically the law of qishah is to nullify life in return for the life lost so that it can be said that in one incident two lives will be lost. But ulul albab can reason that life will be guaranteed by not doing arbitrariness. Life will be more secure because of the impact of applying the qishah law. Obedience to Allah's command to apply the law of qishas will increase piety.

2. Al-Baqarah verse 197

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ

The verse calls on people of reason (uli al-albab) to be able to control emotions in the context of the verse on the implementation of the Hajj pilgrimage, at that time meeting many people from various nations and countries, which are different in character, culture, and tradition. Emotional control in speaking and acting in order to maintain mutual order—even doing a lot of good—on the one hand is also able to maintain self-glory by preparing his needs so as not to depend and become a burden on others. Ulul al-albab realizes the best provision is to increase devotion to Allah SWT.

3. Al-Baqarah verse 269

يُوتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

This verse explains that wisdom is broader than knowledge; even science is the end of the beginning of wisdom. Wisdom also means knowing what is implied behind what is expressed, deep understanding until wisdom and wisdom are born in thinking and acting, which is one of the abilities possessed by ulul albab.

4. Ali-Imran verse 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهٖ كُلِّ مَنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Meaning: It is He who sent down the book (the Qur'an) to you. Among its contents are muhkamaat verses, which are the main points of the Qur'an, and mutasyabihaat (verses). As for those whose hearts are inclined to misguidance, they follow some of the mutashabihaat verses thereof to cause temptation and to seek their interpretation, but no one knows their interpretation but Allah. And those who are deep in knowledge say, "We believe in the verses that are mutashabihaat; they are from our Lord." And there is no lesson to be learned from them but those of understanding.

The muhkamaat verses are verses that are clear and unequivocal in their meaning and can be understood easily. While the verses that are mutasyabihaat contain several meanings and cannot be determined which meaning is meant except after an in-depth investigation by relying on the guidance of Allah SWT, such as verses regarding the Day of Judgment, heaven, hell, and others. Only ulu al-albab can find good teaching in Muhkamat verses, especially Mutassyabihat verses.

5. Ali-Imran verse 190-191

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا سَبْحَانَكَ قِنَا عَذَابَ النَّارِ

This verse showed that ulul albab finds signs of Allah's greatness through the creation of the universe and makes it an object of study, research, and thought. The ability to correlate the knowledge studied with the source of that knowledge as a

reflection of the first verse revealed (Iqra bismirabbika allazi khalaq) Seriousness in conducting transcended studies is revealed by a variety of physical activities (standing, sitting, and lying down).

The results of his research found the meaningfulness of Allah's knowledge (creation), which is not in vain; this adds to the faith of the ulul albab and asks for protection from the possibility of slipping thinking from understanding the verses of kauniah or hidden arrogance because it is able to reveal natural phenomena, which will certainly get punishment from Allah SWT.

6. Al-Maidah verse 100

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

In this verse Allah invites ulul albab to be able to distinguish good from bad, although sometimes something bad is so impressive, but people who are reasonable again straight (ulul albab) will suffice themselves with something halal and convince themselves that the bad or forbidden will bring harm. He will continue to increase piety to Allah SWT to gain good luck.

In other words, a few beneficial halal things are better than many haram things that cause harm. In a hadith, it is stated:

"مَا قَلَّ وَكَفَى، خَيْرٌ مِمَّا كَثُرَ وَالْهَى"

Something that is little but sufficient is better than something that is much but negligent.

7. Yusuf verse 111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Ulul albab is a person who is able to take lessons from the stories of the apostles: struggle and steadfastness in carrying out the mission of da'wah carried out for their respective peoples. Allah saves every good journey traveled by the apostles and destroys the disbelievers. People who are reasonable and straight believe that the Qur'an is not a false story but justifies the previous books revealed by Allah SWT. The Qur'an contains news of great things—unseen things that will happen in the future in a global and detailed manner. That is why the Qur'an came as a guide as well as a form of Allah's compassion for the believers.

8. Ar-Rad verse 19

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

This verse explains the difference between truth and falsehood. The analogy for people who reject the truth with the word 'blind' and only people of reason can realize the analogy and take lessons. The most important thing in humans is pure reason that is not covered by lust. Ulul albab is not just the one who has the ability to think brilliantly but the ability to think accompanied by purity of heart so that it can lead its owner to reach the truth and practice it and avoid mistakes and evil. That is the essence of man.

9. Ibrahim verse 52

هَذَا بَلَّغَ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَجَدَّ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ

This Qur'an is an explanation that is conveyed to all human and jinn creatures, as mentioned in the beginning of this letter, which aims to save people from darkness to a luminous life, as well as a perfect warning and guidance to recognize Allah, the Almighty God, through the evidence and arguments contained in the Qur'an. Those who are reasonable can take lessons.

10. As-shad verse 29

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَذَّبَرُوا عَنِيبَةً وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ

This verse explains the glory of the Qur'an, which is full of blessings. Al-Hasan Al-Basri said, "By Allah, the way to take lessons from the Qur'an is not by memorizing its letters, but by neglecting its limits, so that one of them (who does not pay attention to its limits) says, 'I have read the entire Qur'an', but he does not have the teachings of the Qur'an on him, either in his morals or in his deeds." This means that understanding and practicing the content and making it a warning, a backup, and the main reference in thinking, behaving, and acting is the character of ulul albab.

11. As-shad verse 43

وَوَهَبْنَا لَهُ أَهْلَهُ وَمَثَلُهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لَأُولِي الْأَلْبَابِ

Meaning: And we granted him (by reuniting) his family and (we added) to them as much as they were as a mercy from us and a lesson for those who have a mind.

Allah restored the glory of Prophet Ayyub AS after being given a severe ordeal thanks to patience, determination, obedience and humility, calmness, and belief in the love of Allah SWT. The recovery of Prophet Ayyub and the return of all his glory is a form of Allah's compassion, and this should be a lesson for people who think (ulul albab) so that they know that the fruit of patience is salvation, a way out, and prosperity.

12. Az-Zumar verse 9

أَمَّنْ هُوَ قُنُوتٌ ءِإِنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو أَرْحَمَ رَبِّهِ فَلَ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

One of the characters of ulul albab is to carry out worship at night by performing night prayers because of high awareness, which raises fear of the punishment of the hereafter on the one hand and hope for the great love of Allah SWT that he will get on the other. The balance of these two feelings will bring solemnity and sincerity in worship. That is the quality of worship of those who use their minds (ulul albab) with those who do ibadah just casually.

13. Az-Zumar verse 18

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

This verse means those who listen to the teachings of the Quran and other teachings but follow the teachings of the Quran because it is the best. These are the people

of reason, those who are able to distinguish what is good and what is not and are able to make decisions using the best reference (the Quran). Ulul albab will always follow the guidance of the Qur'an because of his belief.

14. Az-Zumar verse 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

Meaning: Do you not see that Allah sends down water from the sky, and it becomes a source of water on the earth, and He grows with it plants of various colors, and then they become dry, and you see them turning yellow, and then He breaks them in pieces? Indeed, in such things there is a lesson for those who have sense.

This verse guides the logic of human thinking about the cycle of life as sunnatullah that applies in the universe. For ulul albab, this is an object of study to be able to develop knowledge in the fields of agriculture and nature as well as a parable for human life in the world: birth, childhood, adolescence, adulthood, then old and gone. The fleeting life that humans go through as the life cycle of plants is really a valuable lesson for ulul albab if it does not fill life by benefiting fellow creatures as a form of faith in Allah SWT.

15. Ghafir verse 54

هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ

This verse contains the content of the Holy Qur'an and other holy books because they have the same content and value, namely containing guidance and warning. For ulul albab, both of these things are something that is easily found and utilized to carry out their duties.

16. At-Thalaq verse 10

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

This verse explains about the bad consequences that befall humans in the world before death (in the form of floods, hurricanes, earthquakes, etc.) and the losses in the hereafter for humans who disbelieve. Therefore, fear Allah, O people who have a mind that is not clouded by confusion of thought, namely those who believe. There is no reason for you not to have taqwa because Allah has sent down such a perfect and complete warning, the Qur'an. The Qur'an gives fear (indzar) to those who disobey, that they will receive the wrath and punishment of Allah, and also gives good news or pleasure (tabshir) to those who fear Allah swt. With fear and joy in humans, there is emotional balance in humans.

Characteristic of Ulul Albab.

1. Finding a guarantee of human survival that is more secure from the application of the laws of Allah SWT.
2. Able to control emotions and suffice themselves with the best provision, namely (taqwa).

3. Able to take lessons from every event.
4. Having deep thoughts so as to understand mutasyabihat verses.
5. Able to make natural phenomena a means of thinking and dhikr (feeling the greatness of Allah) to produce things that are not in vain.
6. Ready to be different from the minority in order to defend the truth that comes from its source.
7. Able to take lessons through the stories of previous people.
8. Believing in the Quran as the absolute truth from Allah SWT.
9. Realizing the privilege of the Quran as a means of increasing faith in Allah SWT.
10. Believing in the Qur'an as a source of blessing.
11. Realizing that every trial is a form of Allah's love.
12. Having the habit of waking up at night to perform worship with khusu' and istiqomah.
13. Being able to sort out the best opinions that rely on the truth conveyed by the Quran.
14. Able to think logically in understanding sunnatullah (natural phenomena).
15. Making the Qur'an a life guide and warning.
16. Striving to avoid Allah's punishment by increasing devotion..

2 Methods

The research method used is a literature review and also focus group discussion. A literature review is a description of theories, findings, and other research materials obtained from reference sources to serve as a foundation for research activities. A literature review contains a review, summary, and the author's thoughts on several sources (articles, books, slides, information from the internet, etc.) regarding the topic being discussed. A good literature review must be relevant, up-to-date, and adequate. Theoretical framework, theoretical review, and literature review are some ways to conduct a literature review. Focus group discussion involved five ulama who understand a lot the implementation of AlQuran.

3 Results and Discussion

3.1 The Intelligences that Ulul Albab Possesses

Intelligence is the ability to think—through the process of connection between various elements—knowledge, experience, and the and the tendency to be adapted to the demands and challenges faced. In various literatures, it can be concluded that intelligence is the ability to learn from experience that allows adapting to the environment and the ability to solve problems faced. According to Wechsler (12), intelligence is a comprehensive ability of individuals to act purposefully, think rationally, and relate to the environment in an appropriate manner. The development of intelligence mainly occurs in childhood; the development lasts rapidly until the age of 15 years, and after that, the development of intelligence continues until humans die (13).

The source of Intelligence, according to Ibrahim El-Fiky in his book *Quwwat Tafkir*, translated by Khalifurrahman Fath and M. Taufik Damas, says that thinking is simple and only takes a moment, but it has a powerful process from seven different sources (14). The seven sources that give tremendous power to the thinking process and become the reference for the mind that everyone uses are: 1. Parents. 2. Family. 3. Society. 4. School. 5. Friends. 6. Mass media. 7. Yourself. According to the author of these seven sources, what can actually affect a person's intelligence is his role in displaying beliefs, views, behaviors, and all systems adopted so that they can be captured, understood, and internalized in a person to become input for the thought process that gives birth to intelligence.

The Quran gives a signal that there are 3 sources of intelligence (15), namely: 1. Faith or belief; what he believes will inspire and motivate a person to form intelligence or the ability to think. 2. Science: By reading the verses of the Qur'an and the verses of kauniyah, which are spread out in the universe, then humans will have a mind and intelligence. 3. History, namely his personal experience in the past, as well as events and the history of previous people. Therefore, the Qur'an very much reminds humans to have the ability to take lessons from the history of previous people, so that one-third of the contents of the Qur'an are in the form of al-Qashash (stories), which also encourages the ability of humans to see their own past to be used as lessons for the future, as in Surah al-Hasyr: 18.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتظِرْ نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Based on the characteristics of ulul albab above, I can conclude that the intelligence that is built from the figure of ulul albab has at least three main human intelligences, namely:

Intelligence Quotient (IQ).

Intellectual intelligence is the first type of intelligence discovered and is considered a characteristic intelligence of humans. IQ is a general term used to describe a range of cognitive abilities, including reasoning, planning, problem-solving, abstract thinking, and understanding concepts (16). In essence, IQ is closely related to cognitive abilities. IQ provides intelligence in thinking and acting logically. The important roles produced by IQ include the ability of humans to calculate, imagine, make analogies, and innovate (17).

The depiction of the intellectual intelligence of the person of ulu al-albab can be found in QS. Al-Baqarah: 179. It can be logically stated that the application of certain laws can have implications for societal tranquility. In-depth analysis allows for the understanding of ambiguous verses (Q.S. Ali Imran: 7). Observing natural phenomena, contemplating, researching, and discovering the benefits of Allah SWT's creations (Q.S. Ali Imran: 190-191). On the other hand, those with sound intellect are ready to be different and become a minority in order to uphold the truth (Q.S. Al-Maidah: 100). They are able to draw lessons from the stories of past nations (Q.S. Yusuf: 111) and think logically in understanding the laws of Allah (natural phenomena) (Q.S. Az-Zumar: 21). They make the Qur'an a guide for life and a reminder. (QS. Ghafir: 54).

Emotional Intelligence (EQ).

Emotional intelligence (EQ) developed by Daniel Golman explained that it is an ability to understand one's own feelings and the feelings of others, the ability to self-motivate, and the ability to manage emotions effectively both in oneself and in relationships with others. This intelligence was discovered based on research by neurologists and psychologists that shows emotional intelligence is just as important as intellectual intelligence (18). It is the intelligence in understanding, recognizing, enhancing, managing, and leading one's own motivation and that of others to optimize the functions of energy, information, relationships, and influence for achieving desired and established goals (19).

Based on the above opinion, it can be concluded that emotional intelligence is the ability of an individual to manage their emotions, placing them appropriately according to the situations and conditions they are facing. A person with emotional intelligence is someone who can understand themselves, recognize their emotions, identify what influences their emotional well-being, understand others, empathize, and comprehend their surrounding environment (20). Several aspects of emotional intelligence, according to Goleman (2015) are: a. The ability to recognize one's own emotions b. The ability to manage emotions; c. The ability to motivate oneself; d. The ability to recognize the emotions of others; e. The ability to build relationships with others.

The depiction of emotional intelligence in the Qur'an can be found in Q.S. Al-Baqarah: 197, which emphasizes the ability to control emotions and to feel content with what Allah SWT provides, recognizing that every trial is a form of His love (QS. As-Shad: 43). It also involves the ability to discern the best opinions based on the truths conveyed in the Qur'an (QS. Az-Zumar: 18). I am aware that there is certainly wisdom in every event (QS. Al-Baqarah: 269) and the ability to learn lessons from the stories of past nations. (Q.S. Yusuf: 111).

Spiritual Intelligence (SQ).

The spiritual quotient is the intelligence to face and solve issues of meaning and values, which is the intelligence to place our behavior and life within a broader and richer context of meaning, the intelligence to assess that a person's actions or way of life are more meaningful compared to others (22). Intelligence that facilitates a dialogue between reason and emotion, between thought and body, provides a fulcrum for growth and change, offering an active and integrated center of meaning for the self.

SQ is the intelligence that resides in the deeper part of oneself, connected to wisdom beyond the ego or conscious thought (23). SQ is the intelligence with which we not only acknowledge existing values but also creatively discover new ones. SQ is our deep and intuitive understanding of meaning and value (24). SQ is our conscience, which enables us to become more spiritually intelligent in our religious practices. "When you possess spiritual intelligence, you become more aware of the 'big picture' or the 'overall depiction' of yourself, the universe, and your position and calling within it." So wrote Tony Buzan, as quoted by Agus Efendi.

Spiritual intelligence, according to psychologist Robert Emmons from the University of California, has components of intelligence, namely:

1. The ability to transcend, highly spiritual individuals absorb a reality that goes beyond the material and physical.
2. The ability to sanctify everyday experiences. Spiritually intelligent people have the capacity to imbue various activities, events, and daily relationships with sacred or divine meaning.
3. The ability to experience peak states of consciousness. Spiritually intelligent individuals experience spiritual ecstasy. They are very perceptive of mystical experiences.
4. The ability to use spiritual potential to solve various problems. Spiritual transformation often leads people to reassess various goals.
5. The ability to manifest in various virtues. Spiritually intelligent people have a greater ability to show forgiveness, express gratitude, feel humility, and demonstrate love.

The depiction of spiritual intelligence of ulul albab can be found, among others, in Q.S. ar-Rad, which highlights the belief of ulul albab in the Qur'an as the absolute truth from Allah SWT. They recognize the uniqueness of the Qur'an as a means to enhance faith in Allah SWT (Q.S. Ibrahim: 52), believe in the Qur'an as a source of blessings (Q.S. As-Shad: 29), have the habit of waking up at night to perform worship with devotion and consistency (Q.S. Az-Zumar: 18), and strive to avoid the punishment of Allah by increasing their piety. (QS. At-Thalaq: 10)

3.2 The Urgency of Planning Education to Produce Educated Individuals “Ulul Albab”

The emergence of individuals who embody the qualities of ulul albab, as conveyed by the verses above, inspires us as educators to strive for a holistic education—an education that not only leads students to worldly happiness but also prepares them to continuously engage in lifelong learning to achieve eternal happiness in the hereafter, in accordance with the guidance of the Qur'an and Sunnah. This task of educating is, in fact, a responsibility that every individual has for themselves before imparting education to others (25). As educators, we usually remind ourselves to consistently engage in lifelong learning by continually seeking knowledge, as knowledge sharpens a person's ability to think critically, solve problems, make decisions, and plan for the future (26).

That intellectual ability will be successfully implemented and lead its owner to satisfaction and success when it can be applied in life, providing benefits to society both now and in the future as a contribution to the issues faced by the community. Their role and contribution to society must be anchored in Allah SWT so that it holds value as worship and does not easily fall into arbitrary actions, excessiveness, arrogance, and pride—traits that can easily develop in those who feel successful, accomplished, and idolized by the community.

How to plan a comprehensive education to hone the three intelligences possessed by humans, based on the 16 verses about ulul albab, we can at least start to pursue education through:

1. Intellectual intelligence can be developed by studying science logically, systematically, and using appropriate methodologies according to the characteristics of each field of knowledge. Islamic scholars have inherited a vast treasure of knowledge through their scientific methods, including: 1) the experimental method, known to us as observation and experimentation, used to develop physical objects, observe natural phenomena, think, research, and discover the benefits of God's creations. 2) the rational method, recognized as a logical approach to developing sciences based on logical strength. 3) the intuitive method, known as the method for developing metaphysical knowledge. And 4) the explanatory method, which we know as direct or indirect explanations of learning material.

Furthermore, to deepen this intellectual intelligence, parents, teachers, lecturers, and other educators need to seriously plan the integration of religious knowledge into the subject matter. This is as per the first command received by the Prophet Muhammad (peace be upon him), "Read in the name of your Lord who created," learning knowledge by referring to its owner, Allah SWT, who has created that knowledge along with all the tools needed to understand it. As explained above, intelligence needs to be tied to religion so that thoughts do not go astray.

To develop this intellectual intelligence, learning can be directed using the HOTS approach (higher order thinking skill). This brief aims to guide students to develop higher-order thinking skills, sharpening their critical thinking abilities, as well as utilizing methods and media that facilitate the exchange of opinions between teachers and students and among students themselves. Skills in argumentation, problem identification, and formulation, as well as evaluation capabilities, are all part of what can enhance intellectual intelligence. Relevance with guidance from Allah through the verses of *ulul albab*.

2. Emotional intelligence can be built by explaining that one of the goals of studying science is to empower society, provide benefits, and offer solutions to the problems faced by the community. This is a manifestation of the implementation of the caliphate duties of every human being. Studying and developing knowledge to provide the greatest benefit to human life requires a learning approach that is collaborative, participatory, and problem-based learning, which allows students to interact intensively and meaningfully. This fosters communication among students, with experts, and with the wider community, enabling them to understand the issues faced by society and work together to seek solutions. Therefore, internship activities, practical work, community service, fieldwork, meeting and interviewing figures and business actors become very important because, through these activities, students can recognize their potential, manage their emotions, and strive to understand the issues faced by society. They will build their motivation, learn to cultivate broader relationships, and learn to take responsibility for their actions. This activity certainly requires guidance, direction, and even specific training from more experienced individuals, such as mentors, teachers, professors, and parents. Many students are found to be very intelligent in school, with brilliant academic achievements, yet they struggle to manage their emotions, such as being easily angered, quickly discouraged, or arrogant and proud, which makes those achievements not very beneficial for themselves. It turns out that emotional intelligence needs to be valued and developed in students

from an early age because it is the foundation of a person's skills in society later on, allowing all of their potential to develop more optimally.

3. Spiritual intelligence can be developed through the programming of 1) guidance in religious activities such as sermons. Routine religious studies, teachings, or other activities are very important because knowledge is the fertilizer for the continuous growth of faith, while faith serves as the foundation for all forms of worship that we practice. 2) Consistent performance of obligatory worship and adding other Sunnah worship, 3) A structured program for night prayers, specifically highlighting the virtues of night prayers as a habit of righteous people, 4) A structured program for reciting the Qur'an, where the verses of Al-Ulul albab illustrate the importance of the educated community's interaction with the Qur'an throughout their lives to illuminate every step of their efforts, 5) A structured program for social service activities to support the underprivileged (visiting the sick, orphanages, nursing homes, homes for orphans, and other vulnerable communities), 6) The programming of other forms of goodness such as charity to share wealth, share knowledge, share experiences, and even share devotion through various social activities. 7) Providing time, energy, and ability to help others, whatever can benefit those around us.

Table 1. Implementation of Ulul Albab Verses in Learning.

No	Surah/Verse	Characteristics	Learning Materials	Implementation Strategy
1.	Al-Baqarah verse 179/Ali-Imran verse 7	Finding the essence of the benefit of every law of Allah SWT	Studying the laws of Allah comprehensively	Application of HOTS, comparison of countries/regions that apply Allah's law
2.	Al-Baqarah verse 197	Able to control emotions and suffice with the best provision, namely (taqwa)	Aqidah, sharia and moral material as a unity to form emotional stability	Study of theory to implementation by interacting with the community
3.	Al-Baqarah verse 2/Yusuf verse 111	Able to take lessons from every event	History, stories of righteous people, inspirational stories in life	Object observation, travel, contextual, project/problem-based learning
4.	Ali-Imran verse 190-191/Az-Zumar verse 21	Able to make natural phenomena a means of thinking and dhikr (feeling the greatness of Allah) to produce things that are not in vain	Natural science and all its uniqueness	Observation, tadabbur nature, recitation of natural phenomena both beauty and disasters that arise
5.	Al-Maidah verse 100	Dare to defend the truth and be ready to differ from the majority	Asmaul Husna, and mahmudah morals	Simulation, practice, socio drama

6.	Ar-Rad verse 19/ Ibrahim verse 52/ As-Shad verse 29/ Ghafir verse 54	Making the Qur'an the main reference in obtaining happiness in life	I'jazul Al-Qur'an; the science of the specialty of the Qur'an	and in field activities (internship, etc.) Read, memorize, study the content of the truth of the Qur'an
7.	As-Shad verse 43	Realizing every trial is a form of Allah's compassion	The material of the pillars of faith, qadha and qadar Allah SWT	Sharpen your spirituality by finding happiness in the problems you face
8.	Az-Zumar verse 9	Having the habit of waking up at night to perform worship with khushu' and istiqomah	The virtues and practices of worship, the rewards, the rewards of this world and the Hereafter	Habituation of night worship activities istiqomah, giving alms
9.	Az-Zumar verse 18	Able to sort out the best opinion that relies on the truth conveyed by the Quran	Communication science and debating techniques	Discussion, deliberation, bahsul ma-sail, exchanging opinions
10	At-Thalaq verse 10	Trying to avoid Allah's punishment by increasing devotion	The stern and fierce attributes of Allah SWT, the severity of the torment of hell	Pray earnestly to avoid punishment and try to do righteous deeds.

After made the concept about implementation, we did a focus group discussion to discuss about it. All the informant said that implementation can be implemented and they gave some recommendations. They said that Ulul Albab can also understand the wisdom of the legal provisions established by Allah SWT and what provisions that an Ulul Albab need.

4 Conclusion

- The educated person in the perspective of the Qur'an is called Ulul Albab and is found in sixteen verses scattered in the chapters of the Qur'an. The sixteen verses show ten indicators of Ulul Albab (an educated person). The implementation of these indicators requires clear, detailed, and measurable learning objectives, learning materials, strategies, approaches, and learning outputs. This research compiles concepts, indicators, materials, implementation strategies, and learning objectives to produce Ulul Albab (an educated person).
- Ulul Albab in the perspective of the Qur'an are those who continue to process in various goodness; the use of reason that is owned leads him to know his God more and more. Ayat kauniah (universe) and ayat kauliyah (Koran karim) become objects

of thought and dhikr in their daily lives; worship and muamalah are combined for the purpose of creating humans as servants and khalifatullah. The limitation of this research is, we haven't try the concepts. So, we hope that further research can carry out the implementation concepts that has been created.

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