ŪLŪL 'ILMI Generation as a Basis for Development of Islamic Educational Objectives

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Abstract

Education is a process of developing the potential that God has given to humans. In reality, the potential that God has given has not been able to be developed perfectly in the world of education. Low morale and spiritual awareness often mushroomed, which resulted in severe moral degradation. There is a need to embed the Islamic spirit into the system, concepts, and educational material so that education is no longer partial. The Koran provides comprehensive and integrative guidance for humans concerning education. The proof of the perfection of the

Koran is illustrated by the concept of *ūlūl 'ilmi*. In this study, researchers sought to explore and understand the concept of *ūlūl 'ilmi* in the Koran by referring to *tafsīr mu'tabaroh*. The purpose of this research is to formulate the generation of *ūlūl 'ilmi* as the basis for developing the goals of Islamic education. This research used a qualitative approach through analytical methods. Based on the findings and analysis in this study, it was found that the generation of *ūlūl 'ilmi* is someone who has knowledge based on reality, is broad-minded, his intelligence can reach *makrifat*, and his heart is united in monotheism because it has a level of *khasyyah* like the clerics (*ulama*). The *ūlūl 'ilmi* generation has different characteristics from the others, which have the nuances of *Ilāyyah*, spiritual, and *bathiniyyah*. This characteristic covers six domains, namely cognitive domain, affective domain, psychomotor domain, social domain, ethical domain, and spiritual domain. Therefore, the development of Islamic education goals into a generation *Ūlul Ilmi* is expected to be able to develop quality human resources and become a superior generation of the nation's hopes in building the progress of Islamic civilization.

Keywords

Ūlūl 'ilmi, Development, and Educational Objectives.

Introduction

The Koran is a divine *kalam*, which absolutely applies throughout the ages and contains *hudan* for people who believe. *Hudan* here is a guide and direction for human life while in the world up to the hereafter village. The teachings and guidance of the Koran are related to various concepts needed by humans in terms of divinity, humanity, society, the universe, prophethood, eschatology, and science (M. R. Daulay, 2014 and Masbukin, 2012). This knowledge must always be developed by humans in the world of education (Eldes, 2015). It makes the reason why the Koran is a reference source of Muslims in every thought and action (Hodri, 2015).

In the context of education, the Koran serves as a source of inspiration for the development of Islamic education theories and educational content, as well as the basis for the development of Islamic scholarly (Rizal, 2014). Today, the religious and moral problems of Indonesian society are increasingly complex (Suhartini, 2016). Many contradictory things happen in the world of Islamic education, where education carried out by parents, teachers, and institutions are more focused on intellectuality, while the behavioral and spiritual aspects are not the primary concern (Rosyidi, 2017). Therefore, failure often occurs in the education sector, both concepts, systems, and materials. The result is that education is only limited to the transfer of knowledge, has not been able to

instill attitudes (transform of attitude), and instill values (transform of values) (Parhan, M. & Sutedja, 2019). Education must be able to produce superior human qualities. Humans, who excel as educational products, are characterized by their ability to devote themselves entirely only to God (Hidayatullah, 2013). Thus, the higher the level of education pursued, the better the character it embodies, because the concepts, systems, and materials are applied and integrated with a good direction in accordance with the rules that God wants.

Consequently, it is appropriate if we must attempt and try to study, explore, analyze, and export the content of the Koran related to science and education in order to provide more enormous benefits to human life (Mollah, 2015). The Koran is a complete reference about humans, including their formation and education, both intellectuality, behavior, and spirituality. The Koran provides comprehensive and integrative guidance (Abdussalam, 2014). There is a concept in Koran that aims to provide a solution, including the concept of *ūlūl 'ilmi*, which is one of the efforts to overcome various existing problems. It is reflected in the interpretation or meaning of the *ūlūl 'ilmi* in the Koran, which is certainly very possible to be developed and applied as a basis for the development of Islamic educational goals. *Ūlūl 'ilmi* means a person of knowledge, of course, who has its characteristics if developed and explored through various interpretations. In Islam, people who are given knowledge are often referred to as *'ālim* (عالم) or *'ulamā* (علماء). The word *'ilm* has actually become a word in Indonesian, not just in Arabic. The word *'ilm* with all its root words and forms, has the characteristic of clarity. It is contained 854 times in the Koran, which implies the process of attaining knowledge or objects of knowledge (Hasyim, 2013) and has privileges (Amin & Siregar, 2015). This science is an essential substance in the education process (Rizal, 2016).

The word *ūlūl 'ilmi* is only expressed once, namely in Qs. Ali-Imran, verse 18. It is where this verse deals with the testimony of angels and those who have knowledge that no God is entitled to be worshiped, but Allah is the Most Just. Al-Maraghi (2000) explains that knowledgeable people are people who have proof and can make their arguments resting on others. Then, in this verse, some things really interest us, namely regarding the noble position given by Allah to *ūlūl 'ilmi*, namely people who have knowledge. In the context of education, Islam places more emphasis on science. As in the Koran, there are many meanings about knowledgeable people. One of which is the word *"ūlūl 'ilmi,"* which, of course, has its characteristics. The *ūlūl 'ilmi* character is the basis for developing the goals of Islamic education. Education can be said to be successful if education can realize its objectives. Therefore, it is people who have the character *"ūlūl' ilmi,"* who can help realize the ultimate goal of Islamic education.

Research Method

This study aims to obtain a description of the generation of *Ūlul Ilmi* as the basis for the development of the Islamic curriculum. This study was conducted to investigate and explore (Fang, Daud, Haddad, & Mohd-yusof, 2017) Koran verses based on the review of several *tafsir* experts (interpreters) in the book *Mu'tabaroħ*. The design of this study used a qualitative approach with non-interactive methods (document analysis) (Lofland & Lofland, 1995). Researchers gathered, identified, analyzed, and conducted data synthesis (Nassaji, 2015), then provided an interpretation of the concept of the generation of *Ūlul Ilmi* as the basis for the development of the Islamic curriculum. Procedurally, the method of interpretation used the method of *tahlīlī* (analysis) and the *muqaran* method (comparison) (Perumal, 2014). In qualitative research, the instrument or research tool is the researcher himself (Abawi, 2013). Meanwhile, data analysis in this study employed content analysis (Schneider, 2005). The content analysis referred to in this study was to analyze the content of the meaning of the Koran. The analysis steps carried out in this study were based on the data analysis steps according to Sugiyono (2011), as follows: (a) Data Reduction: summarized, chose the main points, and focused the data on the essential things. (b) Data Display: in the form of descriptions, tables, and charts to facilitate the reader to understand the contents of the study of the meaning of the interpretation of the verse. (c) Conclusion Drawing (Verification): drawing conclusions about the concept of *ūlūl 'ilmi* in the Koran by providing clarity on the picture concerning the generation of *ūlūl' ilmi* as the basis for developing Islamic educational goals.

Results and Discussion

Ūlūl 'ilmi Generation

Based on the findings in the interpretation *Mu'tabaroħ, Ūlūl 'ilmi* (people of knowledge) contained in Qs. Ali-Imran verse 18, it means the messengers of the Prophet, both from the *Muhajirin* or the *Ansar*, who had a sharp mind and a determined heart. The strong aqeedah that formed in him can increase the fear of Allah. Thus, this spiritual experience can reach the ideal. The sharpness of his intellect can prove the reality that exists based on the proposition and proof. Thus, this science can provide a living influence because pious deeds are not limited to spelling prayer beads but integrating science and faith to form pious deeds as a whole (Al-Maraghi, 2000); (Al-Jazairi, 2007); (Al-Maraghi, 1974); (Al-Qurthubi, 2008); (Ar-Rifa'i, 1999); ('Asyur, 1984); (Ath-Thabari, 2008); (Hamka, 1982); (Quthb, 2001); (M.Q Shihab, 2002).

The meaning of *Ūlūl 'ilmi* has the same meaning as *Ūlūl Albab,* and *Ulin Nuha* contained in the Koran. These three words have the same tendency to use their minds. The Koran upholds the position of mind because it is what distinguishes humans from others (Ismail, 2014). Therefore, humans get a high position with others, and because with the mind, humans also get a lower position compared to other creatures. With the mind, humans must be responsible for all the deeds he did, and the mind is the guide of God in determining someone gets a reward or torture (Ibrahim, 2007).

As for *Ūlūl Albab,* it means a Muslim intellectual who is intellect in thinking and dhikr, in addition to having a thoughtful (wisdom) in dealing with and resolving humanitarian problems (Aliyah, 2013); (Baharuddin & Ismail, 2016); (Herawati, 2015); (Basid, 2012). Meanwhile, for the understanding *Ulin Nuha*, some experts said that it is a term for *Ūlūl Albab*, namely in the *tafsīr of Al-Azhar*. It is stated that what is meant by *Ulin Nuha* is someone who has thought and mind so that mind can prevent him from doing bad deeds. It is just that the word *Ulin nuha* in the Koran is revealed twice. Many experts say that the word *Ūlūl Albab* has a deeper meaning. Likewise, *Ūlūl 'ilmi* seems to have deep meaning, even though it is only revealed once in the Koran. It can be seen in the word "*syahida*" in Qs. Ali-Imran verse 18 as the initial of that verse.

Based on the explanation above, the words *Ūlūl 'ilmi, Ūlūl albab,* and *Ulin nuha* in the Koran, besides having similarities in using their minds, each has a different side of view, and usually, the difference is seen in the context of the verse that determines where the word is located. However, the words are interrelated. The words *Ūlūl 'ilmi, Ūlūl albab,* and *Ulin nuha* illustrate that the concept of mind in the Koran is not solely in the realm of thought, but is related to the heart (*qalbu*) in it (Aliyah, 2013). A healthy *qalbu* will lead to benefit because it is the true Koran that always leads his people to benefit, both in worldly orientation and *ukhrawi* orientation (Aswirna & Fahmi, 2015).

The comparison between the words *Ūlūl 'ilmi, Ūlūl albab,* and *Ulin nuha* in the Koran can be visualized in the table below:

Table 1 Comparison of Words Ūlūl 'ilmi, Ūlūl albab, and Ulin nuha

Words	Similarity	Difference
Ūlūl 'ilmi	Using mind	Instilling strong Aqedah
Ūlūl albab	Using mind	Instilling żikir (remembering Allah) and thought
Ulin nuha	Using mind	Instilling *akhlakul karimah* (moral mercy)

Based on the table, it appears that the concepts of *Ūlūl 'ilmi, Ūlūl albab,* and *Ulin nuha* in the Koran are interrelated. Żikir, as a form of worship, is an actualization of the

cultivation of a strong aqeedah. Likewise, with morals (Lakshimi, 2009), the actualization of this form of worship and thought will show the perfection of character before Him. The concept of mind in the Koran indirectly requires us to foster ourselves in every aspect of life, both related to aspects of aqeedah, worship, and morals. The integration of these three aspects must be fostered, treated, and nurtured by the generalization of Muslims. By planting strong aqidah, it can foster healthy worship and produce the good fruit of morals.

Being a person of knowledge certainly requires a process of thinking; that is why the word of *Ūlūl Albab* has much meaning, which is revealed 16 times in the Koran. It explains various information so that humans always use their minds in the process of thinking (Langer, 1997). Therefore, with the mind that is used, a person can take every lesson that God gives and lead to strengthening aqeedah and worship to Him. It is stated in His Word:

(Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. (Az-Zumar).

The verse indicates the similarity in characteristics between the concept of *ūlūl 'ilmi* and *Ūlūl Albab* in the Koran, which is to have a fear of Allah SWT as the implementation of a strong aqeedah that is built in the scientific process. *Ūlūl 'ilmi* is born not without struggle, but it is born with great struggle. Therefore, in the struggle, there is a process that must be passed to have knowledge. In the study of theory, many experts express an understanding of science. The authors draw conclusions based on the views of these experts that science is a systematically compiled knowledge that provides an explanation for gaining a rational, logical, and empirical understanding of an object that can be with scientific methods so that knowledge can eliminate ignorance and bring objective truth. Basically, knowledge comes from God. Knowledge is obtained in a variety of ways, both through the mind, thought, and knowledge captured by the senses in all human activities (Kosim, 2008); (Arianto, 2006); (Nu′tih Kamalia, 2015); (Hasyim, 2013). Thus, the formation of knowledge exists in the human mind. It means that humans are the root of the formation of knowledge.

In the teachings of Islam, there are two ways to get knowledge, namely through mind and revelation. Shihab (2002) has elaborated on how to obtain this knowledge, namely through (1) *'ilmu kasby* (knowledge obtained by human effort), (2) *'ilm laduni*

(knowledge obtained without human effort). The first way is to teach with tools or based on human effort, while the second way is to teach without tools or human effort. Although they are different, essentially, the similarity is sourced from Allah SWT (Amin & Siregar 2015). Based on the explanation, *Ūlūl 'ilmi* falls into the *'ilmu kasby* category. Therefore, to give birth to the generation of *Ūlūl 'ilmi*, several processes of struggle must be undergone by empowering our hearing, vision, mind, and heart to be used as well as possible in order to obtain objective truth. As Allah says:

It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to God). (QS. An-Nahl).

Therefore, the means and means used to gain knowledge are not only limited to the five senses but also require the heart or also through *tazkiyat al-nafs* and *Ilāhiyyah* efforts. The *Ilāyyah* efforts must be carried out by a process that arises in oneself when the five senses begin to weaken. At the same time, there will be the power of the heart and mind that causes the light of Allah to fill the mind and ultimately produce *ma'rifatullāh*. These efforts are often referred to as *riyadah* and *mujahadah* (Nurbaethy, 2012). This effort, expressed in the Koran, is a call for devotion to Allah. It is this person who brings devotion that Allah will grant knowledge because Allah has authority over all knowledge. Thus, the beginning of the struggle to become the generation of *ūlūl 'ilmi* is to make an *Ilāyīyah* effort always to draw closer to Allah.

Characteristics of *Ūlūl 'ilmi* Generations

Based on the findings in the interpretation of *Mu'tabaroh, Ūlūl 'ilmi* has its characteristics. To become a generation of *Ūlūl 'ilmi* (knowledgeable people), of course, they must have their knowledge first. Basically, knowledge in Islamic teachings is *Ilāhiyyah* style. The Koran illustrates the characteristics of *Ūlūl 'ilmi* that is someone who has an adequate quality of knowledge, has skills, and deep qualified both in the aspects of aqidah, worship, and morals. Having a strong aqeedah will deliver solid faith, give birth to spiritual sharpness and righteous *tabi'at* to transmit positive energy, and maintain a will to fulfill all forms of His commands. Various attitudes that must be reflected in the generation of *ūlūl 'ilmi* include the attitudes of just, wise, open, graceful, good language, *tawadhu, zuhud, wara'*, sincere, obedient, gratitude, love and *khasyyah*, and *istiqomah*. The perfection of those attitudes will color science with strong spiritual values (Al-Maraghi, 2000); (Al-Maraghi, 2000); (Al-Jazairi, 2007); (Al-Maraghi, 1974);

(Al-Qurthubi, 2008); (Ar-Rifa'I, 1999); (Ibnu Asyur, 1984); (Ath-Thabari, 2008); (Hamka, 1982); (Quthb, 2002); (Shihab, 2002).

Various attitudes that have been described above can be realized if, as a generation of *Ūlūl 'ilmi*, they able to maintain, care for, and seek hearts first. Thus, the knowledge possessed by *ūlūl 'ilmi* is not only worldly oriented but also *ukhrawi* oriented. From all the attitudes that must be possessed by the *Ūlūl 'ilmi* generation above, it is clear that the characteristics possessed by the *Ūlūl' ilmi* generation are not only in the cognitive domain, but there are other domains such as the affective, psychomotor, social, ethical and spiritual domains (Dweck & Leggett, 1988). The classification of the characteristics of the *Ūlūl 'ilmi* generation can be visualized in the following table:

Table 2 Character Classification of *Ūlūl 'ilmi* Generations

Cognitive	Affective	Psychomotor	Social	Ethics	Spiritual
Have the sharpness of reason	Have compassion	Be fair	Give positive encouragement	Good language	Having a solid aqeedah
Have adequate knowledge	Have high spirits	Be wise	Maintaining a will	Politeness	Have strong faith
Having *hujjah* and proof		Be graceful	Maintaining harmonious relations	Having a straight nature	Have a pure heart
					Having *khasyyah, zuhud, tawadhu, wara', thankful, sincere, and obedient* attitudes

Thus, it can be concluded that the characteristics of the generation of Ūlūl 'ilmi have different characteristics from the others, which have the nuances of *Ilāhiyyah*, spiritual, and *bathiniyyah*. This characteristic covers six domains, namely cognitive domain, affective domain, psychomotor domain, social domain, ethical domain (Karim, Mardhotillah, & Samadi, 2019), and spiritual domain (Karim & Hartati, 2020). However, the main key characteristic of *Ūlūl 'ilmi* is to produce a strong *khasyyah* towards his Rabb, as the cause of his knowledge. To achieve this attitude, one can take the following steps to achieve a strong khasyyah, including (*1) Mujāhadah (2) Muhāsabah (3) Murāqobah (4) Muhabbah (5) Ma'rifatullāh*. Seriousness in deepening knowledge makes someone good at acting in determining the steps with various considerations toward benefit. This benefit will bring a servant closer to his Rabb so that his love grows so strong. Its closeness can reach *ma'rifatullāh* (Murni, 2014). It is the final goal of the

generation of *ūlūl 'ilmi*, with various kinds of characters in him capable of ending *Lillāh*. In simple terms, these explanations can be visualized in the form of the following figure:
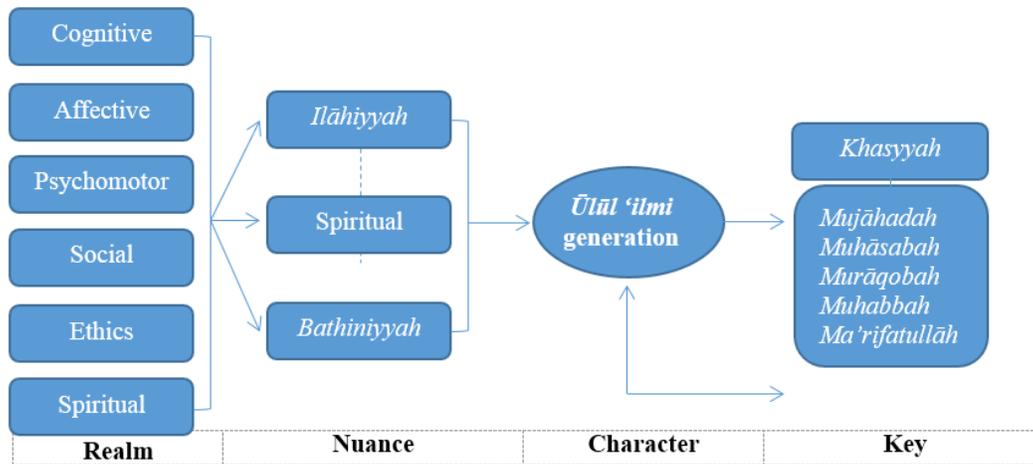

Figure 1 Characteristics of the *Ūlūl 'ilmi* generation

The *Ūlūl 'ilmi* Generation as a base for the Development of the Objectives of Islamic Education

The Koran, as a guide with various themes, provides various solutions in every problem faced by everyone who reads it. Likewise, with education, the Koran, both implicitly and explicitly, provides an illustration as a solution to how education should be carried out. In essence, the Koran is the source of *tarbiyyah*, God as *murabbi*, and humans as *mutarabbi*. When examined in-depth, each verse in the Koran contains educational values. The generation of *Ūlul Ilmi* discussed in the Koran has central implications for the development of Islamic education goals. Many education experts say that the goal of Islamic education is to develop physical and spiritual potential, so that religious attitudes are developed in the mindset and attitude of life to achieve the quality of piety to Allah SWT in building Islamic civilization (Rizal, 2014); (Musthofa, 2015); (Lisnawati, 2017); (Daulay, 2014); (Purwanto, 2015). Besides, according to (Parhan et al., 2020), Islamic education "must be able to instill an attitude, feelings, beliefs, and incorporate a set of values into themselves through the learning process, socialization or identification that is based on the goals, processes, and final results, so that Islamic education material is embedded in students and becomes a guide in all forms of activities."

Commensurate with these experts, the generation of *Ūlul Ilmi* in Qs. Ali-Imran verse 18 contains a more detailed purpose, namely to develop the potential of students to become an intellectual and pious intellect, noble spirit, virtuous character, pure-hearted, knowledgeable, sharp-minded, intelligent and critical thinking (Mumford, Todd, Higgs, &

McIntosh, 2017), being fair, wise, open, graceful, simple, diligent, optimistic, forgiving, merciful, *zuhud, wara '*, sincere, obedient, patient, *tawakal*, thankfulness, *tawadhu, khauf, raja', khasyah*, love and *istiqomah* in goodness. The formulation of this goal certainly can develop national education 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 human beings who believe and be devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Muchsin, Sulthon, & Wahid, 2010, hal. 11).

The above explanation indicates the purpose of Islamic education that is built from the concept of *Ūlul Ilmi*, a whole human being, which has a deeper attitude, namely *Ilāyyah, bathiniyah*, and spiritual character. The development of these objectives can be visualized by the author in the form of a table, as follows:

Table 3 Development of Islamic Education Objectives

National Education Objectives	The Purpose of Islamic Education
Have faith	Pious
Be cautious	Faqh
Have high morals	High-minded and virtuous
Healthy	Physical & Spiritual Health
Knowledgeable	Broad knowledge
Proficient & Creative	Think sharp, smart & critical
Mandiri	Simple & Diligent
Democratic	Open, Fair & Wise
To be responsible	Graceful, Obedient & Obedient
	Having a spiritual experience that is able to reach the *makrifat*. (Sacred Heart, Forgiving, Merciful, Optimistic, *Zuhud, Wara', Ikhlas*, Patience, *Tawakal,* Gratitude, *Tawadhu', Khauf, Raja', Khasyah*, Love, and *Istiqomah*).

⇨ **Characters of *Ilahiyyah, Bathiniyyah* and *Spiritual***
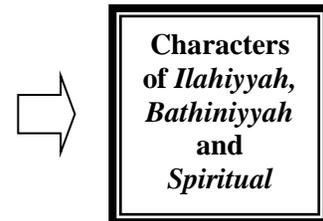
The author's assumptions in responding to the above national education goals that the objectives stated in Law No. 20 of 2003 concerning the National Education System has embraced Islamic values. The specialty of the content of the Koran can complement these Islamic values (Parhan et al., 2020), as evidenced by the formulation of the objectives of

Islamic education, which are built from the concept of *Ūlul Ilmi*. Thus, the *Ūlul Ilmi* generation is a superior generation of the nation's hopes. The development of the objectives of Islamic education is expected to be able to develop quality human resources (Ahammad, 2018), due to the inherent character of *Ilāhiyyah, bathiniyah,* and *spiritual* in each individual. The generation of *Ūlul Ilmi* can make him aware of his status as *'abdun*, the role of his function as *khalifatullah*, the purpose of drawing closer to God with *ma'rifatullāh* efforts, with a vision and mission to develop all the potential that God gave in the process of educational struggle. This goal must be applied to the system, concepts, and all components of education so that the objectives of Islamic education can deliver on the progress of Islamic civilization (Karim, 2016).

Conclusion

Ūlūl 'ilmi is someone who has an adequate quality of knowledge, has skills, and profound deepening both in aspects of aqeedah, worship, and morals. Having a strong aqeedah will deliver solid faith, give birth to spiritual sharpness and righteous *tabi'at* to transmit positive energy, and maintain a will to fulfill all forms of His commands. Various attitudes that must be reflected in the generation of *Ūlūl 'ilmi* include just, wise, open attitude, graceful, good language, *tawadhu, zuhud, wara'*, sincere, obedient, gratitude, love and *khasyyah*, and *istiqomah*. The perfection of those attitudes will color science with strong spiritual values. Thus, the knowledge possessed by *Ūlūl 'ilmi* is not only worldly oriented but also *ukhrawi* oriented. From all the attitudes that must be possessed by the *Ūlūl 'ilmi* generation above, it is clear that the characteristics possessed by the *Ūlūl' ilmi* generation are not only in the cognitive domain, but there are other domains such as the affective, psychomotor, social, spiritual, and ethical domains. This special feature of the Koran is capable of completing the educational goals set out in the Law No.20 of 2003. The development of the objectives of Islamic education is expected to be able to develop quality human resources due to the inherent character of *Ilāhiyyah, bathiniyah,* and spiritual in each individual. The generation of *Ūlūl' ilmi* can make him aware of his status as *'abdun*, the role of his function as *khalifatullah*, the purpose of drawing closer to God with *ma'rifatullāh* efforts, with a vision and mission to develop all the potential that God gave in the process of educational struggle. This goal must be applied to the system, concepts, and all components of education so that the objectives of Islamic education can deliver on the progress of Islamic civilization.

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