

## Building Law Enforcement with Character Ulil Albab: Reflection of Godly Values in The National Legal System

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**Abstract:** In law enforcement, moral aspects are very important in the court process. regarding law enforcers with the character of ulil albab which will be used as the basis for study to reflect divine values in the national legal system. the purpose of this study is: how to build law enforcers with the character of ulil albab: reflection of divine values in the national legal system. this type of research is qualitative research that is descriptive analytical, namely legal research where knowledge or theory about the object already exists and wants to provide a picture of the object of research. The results of this study can be seen from the ten main characteristics of ulil albab humans who can make a significant contribution to fair and civilized law enforcement, as Allah SWT has conveyed in the Qur'an. The concept of ulil albab is very relevant to be applied in the world of education. These characteristics can build a generation that is intellectually intelligent, but also has high moral and spiritual integrity. Thus, education that prioritizes the values of ulil albab will produce individuals who are able to collaborate positively for society and the nation.

**Keywords:** Law Enforcement; Ulil Albab; Godly Values; Legal System

### A. Introduction

The rational paradigm is one of the old paradigms in legal science. It currently dominates the views of legal experts throughout the world, including Indonesia. Since 1847, the application of rationalism in Indonesia began.<sup>1</sup> The advantages of this paradigm make it a superior alternative in competition. Several determinants that support the power of the rational paradigm in the formation of Indonesian law are the Dutch legal policy that applies Dutch law in Indonesia.<sup>2</sup> The Dutch attempt to separate Islam from aspects of government, legal aspects and aspects of society.<sup>3</sup> The Dutch desire to change the economic system into a liberal-capitalist system. Furthermore, the success of legal experts who advocate continuing the legal ethics that have been built by the Dutch. As well as, the interest in designing rechtsambtenar.<sup>4</sup>

<sup>1</sup> Romi Saputra, "Membangun Paradigma Ilmu Hukum Profetik Perspektif Ushulul'Isyirin," *MENARA Ilmu* XV, no. 02 (2021): 109, <https://doi.org/10.31869/mi.v15i2.2789>.

<sup>2</sup> Muhammad Iqbal, "Politik Hukum Hindia Belanda Dan Pengaruhnya Terhadap Legislasi Hukum Islam Di Indonesia," *AHKAM: Jurnal Ilmu Syariah* 12, no. 2 (2012), <https://doi.org/10.15408/ajis.v12i2.972>.

<sup>3</sup> Ahmad Khumaidi Ja'Far, "Teori-Teori Pemberlakuan Hukum Islam Di Indonesia," *Asas: Jurnal Hukum Dan Ekonomi Islam* 4, no. 2 (2012): 251, <https://doi.org/10.24042/asas.v4i2.1679>.

<sup>4</sup> Kelik Wardiono and Khudzaifah Dimyati, "BASIS EPISTEMOLOGIS PARADIGMA RASIONAL DALAM ILMU HUKUM: SEBUAH DESKRIPSI TENTANG ASUMSI-ASUMSI DASAR TEORI HUKUM MURNI-HANS KELSEN," *Jurnal Dinamika Hukum* 14, no. 3 (2014), <https://doi.org/10.20884/1.jdh.2014.14.3.304>.



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The Rational Paradigm based on positivism, according to Prof. Herbert Lionel Adolphus Hart, identifies 5 (five) meanings of "positivism", namely the view that laws are commands originating from humans (command of human beings); The belief that there is no need for a relationship between law and morality, or existing law and law that should exist; The view that analysis of the concept of law should be continued and must be distinguished from historical research that examines the causes of the origin of laws, as well as from sociological research that examines the relationship between law and other social phenomena, including criticism or assessment of law in the context of morals, social demands or its functions; the assumption that the legal system is a "closed logical system" where the right legal decisions can be produced in a logical way from previously established legal regulations, without considering policies, social demands, or moral norms; The belief that moral judgments cannot be given or maintained. For example, Statements of facts based on rational reasons, clues, or evidence (non-cognitivism in ethics).<sup>5</sup>

Law enforcement in Indonesia, as taught in most undergraduate curricula in the Faculty of Law, still focuses on the rationalist philosophical school based on positivism. For some people, this curriculum is considered normal, where a law graduate is expected to understand and master legal science practically. As a result, the positivist school is still relatively well developed with various variations. However, there is also a push to broaden the perspective in legal education, so that students are not only trapped in the framework of positivism, but can also explore other, more holistic and contextual approaches, so that they can produce legal thinking that is more comprehensive and responsive to the dynamics of society.

Positivism, which refers to Hans Kelsen's pure legal theory, proposes that the methodological procedures of natural sciences can be applied directly to social sciences.<sup>6</sup> Social sciences are also expected to be technical, like natural sciences, by providing knowledge that is instrumental, neutral and value-free. The three approaches in the positivist paradigm place "law" and "legal science" as scientific and empirical entities. In this view, humans and society are considered separate from law. However, in fact, law does not only stand alone, but is also related to the dimensions of humanity and objective social facts. Therefore, it is important to integrate social and humanitarian aspects into the understanding of law in order to create a legal system that is fairer and more responsive to the needs of society.

The term positive law is a free translation of the Latin word "ius positum", which literally means "established law".<sup>7</sup> In the context of the positivist paradigm tradition, it is apparent that the behavior of law enforcers in Indonesia is unable to move in an "emancipatory" and progressive manner. They tend to function as instrumental tools, only becoming mouthpieces for laws and implementers of texts of articles formulated in the arena of power. As a result, laws that should live in society are often marginalized or even abolished. Worse, in the midst of the paradigm of sacredness that emphasizes the sanctity of logical texts of articles, law enforcers in Indonesia are often involved in corrupt practices, such as buying and selling

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<sup>5</sup> Sudiwana Sudiwana and Suswoto Suswoto, "KAJIAN KRITIS TERHADAP TEORI POSITIVISME HUKUM DALAM MENCARI KEADILAN SUBSTANTIF," *Q/STIE* 11, no. 1 (2018), <https://doi.org/10.31942/jqi.v11i1.2225>.

<sup>6</sup> Putera Astomo, "PERBANDINGAN PEMIKIRAN HANS KELSEN TENTANG HUKUM DENGAN GAGASAN SATJIPTO RAHARDJO TENTANG HUKUM PROGRESIF BERBASIS TEORI HUKUM," *Yustisia* 90 (2014), <http://portalgaruda.fti.unissula.ac.id/?ref=browse&mod=viewarticle&article=322114>.

<sup>7</sup> Christiani Widowati, "HUKUM SEBAGAI NORMA SOSIAL MEMILIKI SIFAT MEWAJIBKAN," *ADIL: Jurnal Hukum* 4, no. 1 (2015): 150–67, <https://doi.org/10.33476/ajl.v4i1.31>.

articles to enrich themselves. This shows the need for reform in the law enforcement system in order to create true justice and restore the function of law as an instrument to protect society.

In the practice of law enforcement, the principles of justice, accuracy and civility are fundamental things that must be used as guidelines by law enforcers. However, various proverbs, slogans and issues that develop in society related to law enforcement have created a gap between theory and practice. Much news presented by the mass media, depicts the ugliness in the legal system, where there is a systematic game played by law enforcers in court. Abuse of authority occurs when certain cases are not referred to court, with law enforcers stopping investigations and inquiries without clear reasons. In addition, the judiciary is considered to have produced rogue judges in Indonesia. Interestingly, perpetrators of major crimes such as big-time thieves. Often can play with the justice system, as seen in the Gayus Tambunan case, which is now increasingly forgotten. Meanwhile, perpetrators of small crimes or small-time thieves, can only surrender and end up behind bars. Not to mention, the judge's decision which should reflect justice, is instead used as a field to seek profit, as in the case of Akil Mochtar. Therefore, it is not surprising that the public is cynical about the legal system, because they have lost faith in justice that seems to be only intended for those who have large capital and can buy victory. The form of vigilante action that appears in society is one manifestation of the distrust and lost respect for law and justice. This condition shows the need for reform in the justice system in order to restore public trust in the law as a tool to achieve true justice.

In this context, a legal approach that integrates morality or spirituality cannot be ignored. Laws that do not consider moral aspects will be dry and meaningless. Likewise in law enforcement, moral aspects are very important in the court process. Law often cannot answer all social dimensions that arise when a dispute occurs in court. Because the law tends to emphasize certainty, namely right or wrong based on written law. Meanwhile, justice has moral and ethical dimensions. For example, is it fair to sentence someone for stealing 2 (two) chickens to 2 (two) years in prison? Therefore, it is important not to separate the law from the moral aspect.

The influence of technology today in the era of globalization, especially transportation, information, and communication, is developing rapidly, it is difficult to find a figure of "ulul albab" who is truly an example according to the teachings of the Islamic religious book. The ability of "ulul albab" includes intellectual intelligence, spiritual intelligence and emotional intelligence. Using reason means utilizing capabilities in understanding the context of concrete reality or reality and spirituality. According to Musa Asy'ari, concrete reality is understood through ideas, while spiritual reality is understood through the heart (Qalb). The Qur'an emphasizes the priority of people with knowledge and faith as servants of Allah who have the highest degree. They are actually given an exclusive nickname for those who are able to have a high position. They are even given a special title for people with the ability to utilize the Gifts of Allah SWT well. The Qur'an also describes the activities of both with the term "Ulil Albab" which reflects the integration of knowledge, faith and actions that are beneficial to society.

When we hear the term ulul albab, our minds immediately turn to a group of people created by Allah SWT with all their advantages. They are a group of chosen people who have high spiritual, intellectual and social strength. Their commitment to the teachings of Allah SWT, namely the teachings of Islam, is very high. They are also not easily influenced by the temptations of modern developments and carried away by the seduction of misleading lusts.

This view is not excessive, because the Qur'an itself places them in a special position. They are people who are able to reflect and understand things that most people cannot understand. In the current era of globalization, where the influence of technology, especially in the fields of information, communication, and transportation, is developing very rapidly, it is becoming increasingly difficult to find figures of *ulul albab* who can truly be role models according to the teachings of the Qur'an. This is because *ulul albab* is not only limited to intellectual abilities, but must also have deep emotional and spiritual abilities. Therefore, it is important for us to continue to seek and develop the character of *ulul albab* within ourselves, so that we can face the challenges of the times wisely and still adhere to the values of faith.<sup>8</sup>

Referring to the description in the background regarding law enforcers with *ulil albab* character that will be used as the basis of study for reflection of divine values in the national legal system. From this study, the problems raised in this research are: how to building law enforcement with character *ulil albab*: reflection of godly values in the national legal system.

## B. Methodology

This type of research is qualitative research that is descriptive analytical, namely legal research where knowledge or theory about the object already exists and wants to provide a picture of the object of research. While the approach used is a conceptual approach. The conceptual approach is a type of approach in legal research that provides an analytical perspective on solving problems in legal research seen from the aspect of the legal concepts that underlie it, or can even be seen from the values contained in the norming of a regulation in relation to the concepts used. According to Peter Mahmud Marzuki<sup>9</sup> In conducting research with this conceptual approach, researchers must move from the views and doctrines that develop in legal science and pay attention to legal principles. Meanwhile, the data collection technique comes from literature or this research is also called library research.

## C. Results and Discussion

### Law Enforcers with Ulil Albab Characters Who Reflect Godly Values in the National Legal System

Characteristics of the *ulul albab* group and their prayers to Allah to be kept away from tendencies towards astray after Allah gave them guidance to the truth. Interpretation of QS. Al-Baqarah [2]: 197, Shaykhul Usul 'Atha bin Khalil explains that Allah SWT calls the *ulul albab* group because they are a group that is able to understand the difference between good and bad, as well as between the Grace of Allah SWT and His punishment. This group also understands what is beneficial for their lives and what can be harmful. Therefore, they avoid disobedience to Allah SWT and draw closer to Him through obedience. So that they become a pious group.<sup>10</sup>

Based on this understanding, people who adhere to secularism, pluralism and liberalism are clearly not included in the *ulul albab* group, even though they have professorships. The thoughts they have adhered to so far clearly deviate from Islamic creed and sharia, are deconstructive, and can be considered astray and misleading, *wal 'iyâdzu biLLâh*. However, the reality of reason itself is the ability to think to produce laws regarding certain realities by

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<sup>8</sup> Azizah Herawati, "Kontekstualisasi Konsep Ulul Albab Di Era Sekarang. FIKRAH," *Jurnal Ilmu Aqidah Dan Studi Keagamaan* 3, no. 1 (2015): 123–40.

<sup>9</sup> Peter Mahmud Marzuki, *Penelitian Hukum* (Kencana, 2006).

<sup>10</sup> Atha bin Khalil, *Al-Taysîr Fî Ushûl al-Tafsîr: Sûratul Baqarah*, II (Beirut: Dâr al-Ummah, 2006).

transferring them into the mind through the senses accompanied by initial information.<sup>11</sup> Shaykhul Usul 'Atha bin Khalil explained that the reality of reason can be realized with 4 (four) conditions, namely: 1) The existence of reality in the senses where a person is able to feel or observe its influence. 2) Healthy sensory organs that are usually used by a person to observe reality or its influence. 3) A healthy brain, which functions to analyze reality based on what is felt and observed by the senses. 4) The existence of previous information needed to interpret reality. Therefore, a Muslim who uses his mind correctly (ulul albab) will reflect on the verses of Allah SWT, so that he can achieve a firm belief in Him, not just a belief that is based on imitation.

Ulul Al-bab consists of two components, namely "ulul" and "Al-albab", "Ulul" is a plural form which means "ashab" or "owner", while "Al-albab" is a plural form of the word "Lubb", which means the core of something. For example, plants that have shells aim to protect their contents and the contents of the hard skin are called "Lubb". As etymologically, we can understand that the meaning of the term "Ulul Al-albab" refers to a person (individual) who is intelligent and has a pure mind, and is not obstructed by a shell, namely a confused mind. Different from the view of AM Saefuddin, who stated that "Ulul Al-albab" is a form of ideas in Islam that is able to provide sharp statements about the miracles that occur in the universe. They use the power of reason and thought to bring and grow the welfare of all people's lives. More specifically, "Ulul Al-bab" are those who are able to reflect on and understand the signs of the greatness of Allah SWT, and apply them in everyday life to achieve goodness and happiness.

Ulama Jalaluddin Rahmat<sup>12</sup> stated that there are 2 characteristics in the character of "Ulul Al-albab", namely: First, sincerity to achieve a blessing, gratitude and favor from Allah SWT. *"Indeed, in the creation of the heavens and the earth, as well as the change of time between day and night, there are signs (of Allah's greatness) for those who understand"* (Qs. Ali-Imran 3: 190). Second, have self-excellence to be able to differentiate between good and bad things, and support yourself to organize your advantages so you can start doing something good. *"Say (Muhammad); 'The bad is not the same as the good, even though many bad things attract your heart, so fear Allah, O people of common sense, so that you will get good luck'"* (QS. Al-Maidah: 100).

"Ulul Albab" knows how to position the rules of Qisos. This is because the rules of Qisos that radiate justice that causes someone with the character of "Ulul Al-albab" to be able to use balance to protect everyone's life. The character of Ulul Al-albab has the best behavior, which is displayed in the form of polite words and also gentleness and also always protects his good deeds.

"Ulul Al-albab" speaks politely and well when expressing his ideas, relying on various ways to be reluctant to make someone feel hurt or even offended by other people's feelings, and positioning himself to be a good listener when someone wants to express his thoughts from his ideas. Ulul al-albab figures guarantee that knowledge and also the blessings given by Allah are true. Ulul Al-albab figures believe in the power of Allah who will send many blessings and happiness to people with reason.

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<sup>11</sup> Muhammad Maghfur W, *Koreksi Atas Kesalahan Pemikiran Kalam Dan Filsafat Islam*, Cet. 1 (Al-Izzah, 2002).

<sup>12</sup> M. Dzaky Labib Ira Suryani dll, "Karakter Ulul Albab," *MODELING: Jurnal Program Studi PGMI* 10, no. 3 (2023): 343–52, <https://doi.org/10.69896/modeling.v10i3.1665>.



The character of Ulul Al-albab who is a person with good character and believes in Allah has given and also sent down something, he is reluctant to break / lie to his promise, he will do evil, he is steadfast in seeking the pleasure of Allah SWT, he prays, upholds prayer, gives half of the sustenance he has to people in need, avoids evil behavior by building goodness, and secures for yourself the reward of heaven. Ulama Abu Hayan Al-Andalusi said that Ulul Al-albab is someone who can understand an act from what he has done and something that can trigger feelings of confusion only to the creator. Ulama Imam As-sadi, interprets that Ulul Al-albab is someone who has the intelligence to use his mind to understand and study the greatness of God, and does not consider something without any effect or wisdom in it. Ulama Shaykh Hassan Al-Qami is able to separate the meaning of the words reason and Lubb. Reason for him is a beginning of thinking, different from Lubb which is a success from the specialty of thinking.<sup>13</sup>

"Ulil Albab" are people who have pure minds that are not covered by "skin" namely the fog of ideas, which can give birth to confusion in thinking. Thus, ulil albab are people who use their minds, to think and understand the verses of Allah SWT, both kauniyah verses and qauliyah verses.

Ahmad Alim, in his book entitled "Islamization of Educational Sciences", explains that Ulil Albab is found in the Al-Quran 16 times, spread across various letters and verses. Among them are found in (Q.S. Al-Baqarah 179, 197 and 269), (Q.S. Ali-Imran 7, and 190), (Q.S. Al-Maidah 100), (Q.S. Yusuf 111), (Q.S. Ar-Ra'd 19), (Q.S. Ibrahim 52), (Q.S. As Shad 29 and 43), (Q.S. Az-Zumar Verses 9, 18, and 21), (Q.S. Ghafir 54), and (Q.S. At-Thalaq Verse 10).

The sixteen verses, if we re"ate 'hem to the context of law enforcement, will produce ten characteristics possessed by ulil albab humans as law enforcers. Namely as will be explained in the following description:<sup>14</sup>

1. Able to contemplate the verses of Allah, both kauniyah and qauliyah verses, which include:
  - a. Able to take lessons from a historical event. Allah SWT says in Q.S. Yusuf: 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*"Indeed, in their stories there is teaching for people who have understanding. The Koran is not a made-up story, but confirms the previous (books) and explains everything, and is a guide and mercy for the believers."*

Ahmad Musthafa al-Maraghi saw the story of the Prophet Yusuf as one of the important stories for those who are intelligent and sharp-minded, namely ulul albab. That is why this story is called qashasha al-khabara which means conveying news in its true form. This word is taken from the words qassa al-asara wa iqtassahu, which shows that this story tells the story completely and truly knows.<sup>15</sup>

<sup>13</sup> Harahap Syahtin dkk, *Wahdatul 'Ulum :Paradigma Integrasi Keilmuan Dan Karakter Lulusan Universitas Islam Negeri Sumatera Utara* (Medan : Perdana Publishing, 2019).

<sup>14</sup> Arizqi Ihsan Pratama, "KONSEP ULIL ALBAB DALAM AL-QURAN DAN RELEVANSINYA TERHADAP PENDIDIKAN MODERN," *Islamisasi Ilmu Pengetahuan Di Era Revolusi Industri 4.0* 1, no. 2 (2019): 222.

<sup>15</sup> Anwar Rasyidi, *Terjemah Tafsir Al-Maraghi*, 2 (semarang: Karya Toha Putra, 1988).

The same thing was expressed by al-Nahlawi that the story of Yusuf is able to satisfy the mind through the following ways: 1) Giving suggestions, desires and enthusiasm. Firmness and fortitude in facing trials is an amazing side and can be learned from. 2) Reflection or thought. The authentic value of the story of Yusuf is logical reasoning, the spirit of sacrifice for the sake of truth, the spirit of divinity and firmness with full wisdom in acting. Abdurrahman, 1995)

- b. Able to take lessons from the verses of the Koran.

Allah SWT says in Q.S Shad: 29:

أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِّيَذَّبَرُوا إِلَيْهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

*"This is a book that We have sent down to you full of blessings so that they will pay attention to its verses and so that those who have a mind can learn from it."*

"Ulil albab" in the verse above is mentioned as a person who has a core of thought, "...and remember those who have a core of thought." Because humans who have a central mind are humans who have faith, will and aqidah regarding tomorrow (the day of retribution), and are confident in the Truth and Justice of Allah SWT.

- c. Able to learn from the gifts that have been given by Allah SWT. Allah SWT says in QS. Shad: 43:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ

*"And We blessed him (by reuniting) his family and (We added) to them as many as they were as a mercy from Us and a lesson for the ulul albab."*

In the tafsir "Al-Misbah ulul albab" they are referred to as people who have a pure mind that is not covered by skin, that is, they are ignorant of inspiration which can give birth to confusion in the mind. Therefore, people who have pure minds will be able to learn lessons from all the gifts that Allah SWT has bestowed on their lives.<sup>16</sup>

- d. Able to study the teachings of the Shari'ah from previous apostles. Allah SWT says in QS. Ghafir: 53-54:

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ

*"And indeed We have given guidance to Moses; and We bequeathed the Torah to the Children of Israel, to be a guide and warning for the ulil albab"*

- e. Able to learn lessons from Allah SWT's adzab warnings. Allah SWT says in QS. At-Thalaq: 10:

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

*"Allah has prepared for them a harsh punishment, so fear Allah, O ulul albab, (that is) those who believe. "Indeed, Allah has sent down a warning to you. In Tafsir as-Sa'di, it is explained that ulil albab people are intelligent people who are able to understand the signs of the greatness of Allah SWT which are implied in the punishment and wrath that Allah sent down on the people who lied to the Messengers of Allah SWT." (As-Sa'di, 2007)*

- f. Able to connect thought with dhikr. Allah SWT says in QS. Ali-Imran: 190-191:

<sup>16</sup> Moh Quraish Shihab, *Wawasan al-Quran: tafsir maudhu'i atas pelbagai persoalan umat*, Cet. 10 (Penerbit Mizan, 2000).

*"Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for ulul albab. Namely those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (while saying): 'Our Lord, you did not create this in vain, Glory be to You, so protect us from the torment of hell. People who always remember Allah (dhikrullah) whether standing, sitting or lying down. Standing means being in a prosperous state, sitting means being in a mediocre state and lying down means being in a weak state. They are always grateful and patient under any circumstances.'"*

People who have intellectual capabilities are able to reflect on natural events and life events. "Ulul albâb" are people who are able to summarize events that occur and learn lessons.<sup>17</sup>

- g. Always take l'tibar from the signs of Allah's power. Allah SWT says in QS. Az-Zumar: 21:

*"Do you not see that Allah sends down water from the sky and makes it flow as springs in the earth. Then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them into scattered debris. Indeed in that is a lesson for people of understanding."*

2. Have in-depth knowledge (rasyihun fiil ilmi). Allah SWT says in QS. Ali-Imran: 7:

*"He is the one who sent down the Book (Al-Quran) to you. Among its (contents) there are verses which are muhkamaat, these are the main contents of the Koran and other (verses) are mutasyaabihaat. As for those who in their hearts are inclined towards error, then they follow some of the verses which are mutasyaabihaat thereof in order to cause slander to search for ta'wil, even though no one knows. ta'wil except Allah. And those who are deep in knowledge say: 'We believe in the verses that are mutasyaabihaat, all of which are from our Lord and cannot take lessons (from them) except ulul albab.'"*

"Ulil albab" are those who are wise and have open interpretations. They always reflect, learn lessons and understand the verses according to their interpretations. In this concept, "ulul albab" are people who have stability of faith in the verses that Allah SWT has revealed. They do not just rule the mind as a measure of truth, but must balance dhikr and heart and prayer.<sup>18</sup>

3. Able to separate between what is haq and what is false (al-faruq). Allah SWT says in QS. Al-Maidah: 100:

*"Say: The bad is not the same as the good, even though the abundance of the bad attracts your heart, so fear Allah, O Ulul Albab, so that you may get good luck."*

Abdul Karim Khathib in his commentary "al-tafsiru al-Qur'ani lil qur'âni" interprets the verse above as "fattaqu yu ulil albab" which is "an appeal for those who have reason to use it to think and use it to understand the truth and goodness, distinguish between something false and haq, will shape oneself to achieve victory accompanied by piety". Therefore, piety is the way to achieve happiness and success in the afterlife and the world.

<sup>17</sup> Achmadi, *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris*, Cet. 1 (Pustaka Pelajar, 2005).

<sup>18</sup> Muhammad Ash-Shâbûn Ali, *Terjemah Singkat Tafsir Ibnu Katsir, Diterjemahkan Oleh Salim Bahreisy Dan Said Bahreisy, Dari Tafsir Ibnu Katsir* (Surabaya: PT Bina Ilmu, 1990).



In this verse, there are two words that have opposite meanings, namely the word "al-khabits" which refers to everything that is disliked because of its bad or despicable nature, both in terms of material and immaterial, and is considered negative by both reason and sharia, both in the form of words and actions. While "ath-thoyyib" refers to everything that is permitted by religion and common sense.<sup>19</sup>

From this explanation, the author concludes that "ulul albab" are people who always use their five senses and reason to seek the truth and choose the best by considering the existing quality values. They are wise individuals and are able to distinguish between good and bad, and strive to make the right decisions in their lives.

4. Always be devout in his life. Allah SWT says in QS. Al-Baqarah: 197:

*"(The season of) Hajj is a number of months that are understood, whoever sets his intention in that month to perform Hajj, then he must not be rafats, act wickedly and argue during the period of performing Hajj. And what you do is good, Allah will know it. Make provision, and indeed the best provision is piety and fear of Me, O ulul albab."*

Al-Baqai explains about ya ulul albab, namely clean minds, and brilliant understanding, which is free from all physical ties so that it is able to grasp the height of piety and it also maintains that piety. In this context, the potential of al-nafs, namely one dimension of the soul that has a basic function in the organizational structure of the human soul, is trained to do what is ordered and avoid everything that is forbidden in order to achieve the degree of piety. In the context of the family, the formation of a child's personality to always be obedient and obedient to Allah and avoid following lusts, and learning to sort and choose correctly will increase the degree of self-piety.<sup>20</sup>

From Mujahid, Ibn Umar interpreted the provisions of piety possessed by an ulul albab, namely, piety that gives birth to a form of fear, a sense of khusyu' and a sense of obedience in carrying out worship to Allah SWT, the Messenger of Allah SAW said:

*"Provide yourself with something that can cover the honor of your face from being humiliated by humans and the best provision is piety." (H.R. Ibnu Abi Hatim, no. 263)"*

5. Have a strong faith. Allah SWT says in QS. Ibrahim: 52:

*"This is the perfect explanation for humans, and so that they may be warned with Him, and so that they know that He is the Almighty God and so that ulul albab can learn a lesson."*

"Ulil albab" in this verse speaks of a personality whose mind is not clouded by confusion in taking lessons. This can be seen from the neat and harmonious arrangement. It begins with something general, namely the word balagh (delivery/explanation), then followed by a warning. This encourages reflection and thinking so as to produce knowledge that Allah is One and All-Mighty. That is what always adorns the soul of "ulul albab".

<sup>19</sup> Shihab, *Wawasan al-Quran*.

<sup>20</sup> Yusuf Qardawi, *Pendidikan Islam Dan Madrasah Hasan Al-Banna, Terjemahan Bustani A. Ghani Dan Zainal Abidin*, 1 (Jakarta: Bulan Bintang, 1998).

Therefore, the author concludes that the concept of ulul albab contained in this verse is a thinker who has a clear mind, namely a pure mind that is not mixed with lust or love of the world, so that it is easy to learn lessons about the Oneness of Allah SWT.

6. Worship-oriented in all activities.

Allah SWT says in QS. Az-Zumar: 9:

*"(Are you, O polytheist, more fortunate) or the one who worships at night by prostrating and standing, while he is afraid of (the punishment of) the afterlife and hopes for the mercy of his Lord? Say: "Are there the same people who know as those who do not know?" Indeed, only ulul albab is the one who can receive a lesson."*

"Ulul albab" in the verse above talks about people who always wake up at night (qiyamul lail) to perform the night prayer. They stand upright to hope for His pleasure, while humans are asleep in the cradle of the night sleeping, even some spend their nights committing sins. They realize correctly that they are the lucky ones while the other groups are at a loss.<sup>21</sup>

At the end of this verse there is the word "yatadzakkaru" taken from the word "dzikir" which means lesson/remembrance. The addition of the letter ta to this word indicates the many lessons that can be obtained by ulul albab. This indicates that apart from them, they do not get lessons beyond ulul albab.<sup>22</sup>

7. Have wisdom. Allah SWT says:

*"Allah bestows Al hikmah (deep understanding of the Al-Quran and As-Sunnah) to whom He wills. and whoever is granted wisdom, he has truly been granted many gifts. and only those who are intelligent can take lessons (from the word of Allah)." (QS. Al-Baqarah: 269)*

In this verse it is explained that the people who are entitled to benefit from wisdom are the "ulul albab" people, namely those who put everything in its place and give rights to each who is entitled. Thus, they will obtain glory from Allah in terms of knowledge. The scholars provide various interpretations regarding wisdom. Wisdom can be interpreted as knowledge and understanding of the Qur'an, as fear of Allah SWT, and as the core of religious knowledge and good morals.

8. Have noble morals. Allah SWT says:

*"Is there a person who knows that what has been sent down to you from your Lord is true, the same as a blind person? Only the ulul albab can learn the lesson. Namely those who fulfill Allah's promises and do not break the agreement. And those who connect what Allah has commanded to be connected, and they fear their Lord and are afraid of bad reckoning. And those who are patient because they seek the pleasure of their Lord, perform prayers, and spend part of the sustenance that we give them, in secret or openly and rejecting evil with good; those are the ones who get the (good) end." (QS. Ar-Ra`du: 19-22)*

Sayyid Qutb interpreted that "ulul albâb" in this verse refers to individuals who have minds and hearts that always remember and direct them to the truth. They make the evidence as a basis with deep thought. Ulul albâb not only have brilliant thoughts, but also the ability to think accompanied by purity of heart and deep understanding. This

<sup>21</sup> Qardawi, *Pendidikan Islam Dan Madrasah Hasan Al-Banna*, Terjemahan Bustani A. Ghani Dan Zainal Abidin.

<sup>22</sup> Shihab, *Wawasan al-Quran*.

allows them to distinguish between good and evil, which in turn drives them towards victory and practicing these values in their daily lives.

9. Doing good deeds in the best way (ahsanu 'amala). Allah SWT says:

*"Those who listen to the words and then follow what is best among them are those whom Allah has given guidance and they are the ulul albab."* (QS. Az-Zumar: 18).

M. Quraish Shihab explains the meaning of the interpretation of Q.S. Az-Zumar which discusses Ulul Albab. Ulul Albab is a group of people who have clear thoughts, namely thoughts that are free from doubt and confusion. Thus, this condition leads them to perseverance and sincerity in carrying out every word they hear, especially regarding the best things related to the command of piety to Allah SWT. They are committed to implementing these values in their daily lives, so that they become role models for others in carrying out religious teachings.

10. Enforce God's law on earth. Allah SWT says:

*"And for you in qishaash there is (a guarantee of survival), O ulul albab, that you may become pious."* (QS. Al-Baqarah: 179).

Ten human characters as ulul albab, according to Ahmad Alim ulul albab are individuals who have knowledge. With the knowledge they have, they can develop their faith, and through that faith, they are able to do good deeds. The good deeds that are done will contribute to creating a good civilization. The civilization built by ulul albab is always based on the sharia of Allah. Therefore, ulul albab are perfect humans who are able to be responsible for the mandate of Allah SWT as His servants (Abdullah) and as His caliphs, and strive to prosper this earth with the full pleasure of Allah SWT. They are role models in carrying out the obligations given, and contribute positively to society and the surrounding environment.

#### D. Conclusion

The ten main characteristics of ulil albab humans can make a significant contribution to the enforcement of fair and civilized law, as Allah SWT has conveyed in the Qur'an, namely Ulil Albab are individuals who can learn from historical events; Ulil Albab have in-depth knowledge; Ulil Albab can distinguish between right (haq) and wrong (bathil); Ulil Albab can always be based on piety in their lives; Ulil Albab have strong beliefs/aqidah, Ulil Albab are oriented towards worship in every activity carried out; Ulil Albab have wisdom (hikmah) in acting; Ulil Albab demonstrate Noble Morals in social interactions; Ulil Albab carry out practices with good methods; Ulil Albab are committed to upholding the law of Allah SWT on earth. The concept of Ulil Albab is very relevant to be applied in the world of education, these characteristics can build a generation that is intellectually intelligent, but also has high moral and spiritual integrity. Thus, education that prioritizes the values of Ulil Albab will produce individuals who are able to collaborate positively for society and the nation.

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