



**Book Chapter of Proceedings
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

Integration of Science in Effort For The Character of Ululalbab

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Abstract

This study was conducted to describe the formation of character through the concept of Ulul Albab. The objective of this study is to provide an explanation of the role of the integration of science in the effort to form the character of Ulul Albab in shaping the character and knowing the applied Ulul Albab. The method used in this research was qualitative, a detailed description of the explanation by utilizing analysis and theoretical basis, so that the focus of research is in accordance with the results that occur in the object and subject of research. Ulul Albab was also used to develop broad and detailed insights regarding the role of the Ulul Albab concept in determining and developing individuals who have good character in community life and the world of education.

Keywords : Character Building, Ulul Albab

Integrasi Ilmu Dalam Upaya Pembentukan Karakter Ulul Albab

Abstrak

Penelitian ini dilakukan untuk mendeskripsikan pembentukan karakter melalui konsep Ulul Albab. Tujuan dari penelitian ini adalah untuk memberikan penjelasan mengenai peran integrasi ilmu dalam upaya pembentukan karakter Ulul Albab dalam membentuk karakter dan mengetahui terhadap Ulul Albab yang diterapkan. Metode yang digunakan dalam penelitian ini adalah kualitatif, pendeskripsian secara rinci tentang penjelasan dengan memanfaatkan analisis dan landasan teori, sehingga fokus penelitian sesuai dengan hasil yang terjadi pada objek dan subjek penelitian. Hasil Penelitian ini bahwa integrasi ilmu dalam upaya pembentukan karakter Ulul Albab yang digunakan juga untuk mengembangkan wawasan yang luas dan mendetail mengenai peran konsep Ulul Albab dalam menentukan dan mengembangkan individu yang berkarakter dan yang baik dalam kehidupan masyarakat dan dunia pendidikan.

Kata Kunci: Pembentukan Karakter, Ulul Albab

INTRODUCTION

In a situation of educational development, the integration of science in an effort to build character. Currently, Islamic universities have not been able to compete strongly with other higher education in general which is based on science and technology. It is caused by a dichotomous problem, namely the separation of the direction of understanding between the science of technology and the science of religion. However, in this dichotomous problem, various concepts of integration have emerged that have a positive impact on Islamic scholarship, namely the unification of a process through learning. This is evidenced by the current educational curriculum where religious education and general education at the same time instilling a religious attitude, spirituality and intelligence.

Referring to the concept of integration of knowledge in the current era of revolutionary development, it is necessary to make changes in character formation by not leaving Islamic identity but being able to be strong competitive. This is what must be applied in the integration of science about paradigm change, which has a new paradigm, namely "Ulul Albab Transdisciplinary Perspective" which is a barometer to compete with other education related to religion, science, and technology which is growing.

Ulul Albab concept in perspective, the integration of science in an effort to form the character of Ulul Albabis as an object in the scientific field that does not focus on only Islam but is grounded in all aspects of science. The Ulul Albab concept also continues to put forward the power of complete monotheism, how the nation's civilization, the development of scientific technology, must remain in the concept of monotheism, attitudes and understanding must return to the values of faith.

The integration of science in an effort to form the character of Ulul Albab must also be able to imply character values that lead to cognitive abilities, sensitivity to the environment, so that the integrated Ulul Albab concept can be used as a guide or guide in behavior that builds good individual character. Character value education itself is an important trait in building individual lives. Currently the existence of character education is a benchmark that is no less important in realizing one's success, both in controlling oneself to how to build relationships with others by applying positive values and being able to solve problems. This is what is expected in the future through the Ulul Albab concept to be able to play a strong role as it should. (Putra 2020)

This study focused on examining how the integrated Ulul Albab concept is able to shape the individual character of students who are guided by the value of monotheism and strong competitiveness. This research also aims to find out how the Ulul Albab concept is able to play an important role in character building. Even this research can clarify the Ulul Albab concept in forming an integrated character, which makes the Ulul Albab concept a guide or guide in behavior that builds good individuals in community life and education. (Anwar and Salim 2019)

The concept of ulul albab is wronga pattern that developed in Islam. The

concept of Ulul-Albab was first encountered in Malang in the work of Uin Maliki (Maulana Malik Ibrahim). Lailal Muhtifah (2010:30) explains that the word ulul albab appears 16 times in the text of the Koran and includes 10 verses with different topics: 1) Qs. Albaccara Verses 179, 197, 269; 2) QS Ali-Imran suras 7 and 190; 3) QS.al-Maidah Vol 100; 4) Quality assurance. Joseph's 111th Division; 5) QS.Al-Ra'd sura 19; 6) QS Ibrahim Case 52; 7) QS.shad chapters 29, 43; 8) Qas al-Jumar Surah 9, 18, 21; 9) QS.al-Mu'min Jld 54; 10) Al-Thalaq Section 10. This concept is a form of curriculum diversity (Dewi et al. 2022)

UIN Malang (2010:59) sets the standard for student graduation by setting indicators. Instructions that a student already has the identity and characteristics of a student are as follows: 1) broad knowledge; 2) sharp eyesight, 3) wise mind, 4) gentle mind; 5) Driven by God. You can see that Ululalbab has extensive knowledge because it uses all kinds of useful knowledge in everyday life (Waway Qodratulloh S. 2016). Therefore, someone who has extensive knowledge will have the enthusiasm or enthusiasm to apply it in various scientific research. People who have sharp eyesight are also one of the identities of Ulul Alabab, which means the ability to analyze every fact and gain knowledge that can be obtained by all human senses. People with the Ulul albab identity have a soft heart to accept the truth of Allah SWT. After all, anyone who has quality.

Ulul albab will always be happy because of Allah. In this case, the soul tends to acquire knowledge. The above concept was developed by (4) the pillars of Ulul albab: 1) the spiritual strength and depth of Aqidah, 2) the greatness of morality, 3) the breadth of knowledge, 4) professional maturity. The four milestones are a guarantee of graduate quality. Based on this interpretation, various types of courses related to the management of UIN Maliki Malang Institute are called "Ulul-Albab".

In the Islamic concept, ulul albab can be considered as the union of the power of revelation and the power of reason, or science and religion. Therefore, because Ululalbab people are people who have strong faith and have high intelligence, they can create creative, dynamic and new ideas and turn them into good deeds. This is in line with the Word of God in QS. Ali Imran: 190-191. In addition, according to the results of the assessment of the state education system based on Article 20 Paragraph 3 of the 2003 Law, the term "Mukmin ulul Allab" was coined by Lailal Muhtifa (2012: 80), which refers to the following activities and objectives.

Education in the life of the nation aims to (1) develop skills, (2) shape character, and (3) practice the famous national culture, as well as educate students to have faith in the Almighty (Mukmin). and fear Allah. aims to enrich. practice.) .. have high morals (remembrance), health (remembrance), knowledgeable (think), capable (think), creative (remembrance), free (remembrance), democratic citizen (remembrance and charity), responsible (dhikr).). Remembrance and good deeds According to the Qur'an, memory, thoughts and good deeds are the standard of human beings in the land of ulu al-bab (the Qur'an has 16 verses). Mutaqin is

included in the identity of the believer. Therefore, the address of the state education system is "Muqmin-ulul Albab" (MUA), (Munir and Ag nd)

A letter is the end of the development process. It is generally accepted that good manners mean morals and behavior good (Arthur, J., Wilson, K. & Gray, B., 2009:11). Character building is a "system-based program for moral development in schools" (David I Walker, Michael P Roberts, & Kristj N Kristjansson, 2015:79). Contrary to the concept of Islam, Islam ends the process of creation with a noble character or character. The formation of Islam gives its graduates the characteristics of "Ulul-Albab" through the process of its formation. The formation of ulul-alabaab character applies through the process of teaching and learning in the darjah booth, school and home. Ulul Albab-based moral development schools/madrasas, this can be done by integrating character values into family and community structures.

The character of "Ulul albab" is deliberately developed through personal development of Ulul albab followers in accordance with Islamic values contained in the Qur'an, the Panchsheel philosophy. This follows the development of the concept of sahsiah according to Islam, the ideology of the formation of the state education system. More specifically, good practices for character building of Ulul Albab at Uin Maliki Malang include (1) TUA philosophy, (2) markers of success, (3) TUA strategy, (4) TUA rules, (5) cultural structure, (6)) scientific compositions, (7) lecturers, students and accomplices, (8) campus identity and social language, (9) management and development of some of the teachers, students, (Zebua et al. 2022)

When setting quality standards according to Uin Maliki Malang, Layliyal Muhtifah (2012: 104–105) mentions four pillars of "Ulul al-Albab":

"First, There are signs of spiritual strength and depth of Aqeedah. (1) seek the pleasure of Allah and draw closer to Allah; (2) may his spirit rest in peace;) Do the shari'a of the Koran correctly and thoroughly. Reading well, (6) getting used to reading and studying the Koran and al-Hadith, the source of Islamic teachings, (7) mentioning Allah's name when it vibrates, (8) obeying Allah's commands, (5) Allah SWT always stays away from it, (9) pay zakat, fasting Ramadan and other recommended sunnah practices, (10) guarding morals and character and behavior, (11) respecting and loving relatives, (12)) avoiding useless words, behavior (13) respecting others;

The Prophets and Apostles (Siddiq, Amanah, Tabligh, Fatonah), (2) Loyalty, (3) Humility in Interpersonal Relations, (4) Avoiding wasteful actions and words, (5) Distinguishing good and bad (6)) Comply with applicable discipline and regulations. Third, the breadth and indicators of knowledge, namely; (1) scientific thinking to solve problems scientifically, (2) creative and innovative thinking, the ability to find new solutions to problems, (3) the ability to make decisions and choose alternatives and learn from them, (4))) Easy to understand the content of language texts

foreigner in a book ((Arabic/English) in two or more languages.(Istiqomah and Putro nd).

RESEARCH METHOD

The method used in this study is a qualitative method, to find out or describe the reality of the events under study so that it is easier to obtain objective data. This study uses this type of research (Case Study). The type of research (Case Study) itself is a method used to explore individuals, groups, organizations, program activities within a certain time Sugiono (2018: 9)

The subject of this research is a source of data that can provide information related to the research problem under study. The technique of taking the subject of this research used the purposive technique *sampling* namely taking samples by determining certain criteria that are considered to represent the population or determining samples for certain purposes. Researchers chose several subjects who were really able to provide implied valid information.

The criteria determined by the researcher as the research subject are those who are involved in the activities being researched, know and understand related research. The interview guide was carried out with structured and in-depth interviews (in-depth interview). Where a structured interview is an interview process using a written interview guide instrument that contains questions to be asked to the informant and the questions have been determined and cannot be changed. In-depth interviews are used to obtain information for research purposes by means of face-to-face interviews with interviewees. interviewed. The purpose of this type of interview is to find problems more openly, where the parties invited to the interview are asked for their opinions.

It is based on an effort to clarify the interview guide in this type of research, that making research guidelines is an important point in various types of qualitative research. The data collection technique used is by doing interview. Furthermore, the data collected was analyzed by causality, namely finding the relationship between the Ulul Albab concept in shaping the character. Then the data was analyzed in the form of Huberman, namely reducing data, presenting data and drawing conclusions.

This study used the data triangulation method as a technique for measuring the validity of the data. Where triangulation is an approach research that uses a combination of more than one strategy in one study to collect data/information. By collecting and comparing multiple data sets with each other, triangulation helps eliminate any threat to the validity and reliability of the data.

RESULT AND DISCUSSION

In forming the character of ulul albab we must first understand the concept of ulul albab, it is explained that the concept of ulul albab is the highest

character in which there are values of faith and high science. Where humans are given the potential to hope for his love and that is indeed in the context of devotion to Allah SWT. Then when the concept of Ulul Albab is connected in character building, the researchers found that Ulul Albab teaches in shaping character to not only be competent as a student in the academic field, but includes the necessity of being able to make a positive contribution to the surroundings.

To form character through the concept of Ulul Albab, it must be embedded ethical integration in students. Namely, the courage to express honesty, fairness, respect for different views, the integration of science is able to form characters who are able to develop this high standard of ethical integration and will be embedded in good morals and become an exemplary person who always applies the principle of living with integrity.

The integration of science in an effort to build character based ulul albab which builds the character of ulul albab is done in two ways, namely: first, integrating the development of science with the enforcement of individual morals and social morals. Because one of our chronic scientific problems today is the disintegration between science and morality. Second, integrating the development of wasathiyyah knowledge, so as to give birth to national insight and humanitarian insight that are in line with the substantive message of Islamic teachings about nationality and humanity. Then there are supporting factors that also play a role in character building in the Ulul Albab concept, namely the role of the integration of knowledge in which there is a significant role in character formation. The integration factor of science in shaping the character based on ulul albab is influenced by several aspects as follows:

1. A culture that pays special attention to the formation of ulul albab based character
2. About the integration of science into a character model that must be imitated in character building.
3. The integration of science builds character in finding and solving issues morality in society.

Thus the integration of knowledge as a supporting factor is also an important role in forming students who are moral and virtuous. Higher education is a scientific community that must be able to realize a positive role by producing graduates who are tough, superior, intelligent, creative wrapped in intact character values. The concept of Ulul Albab is what we want to realize in creating professional and moral and good ethics.

Referring back to the concept of ulul albab in shaping the character of students, researchers also found findings in interviews that there are several things that need to be developed, namely: 1.) scientific competence 2) merging of scientific disciplines 3) time discipline 4) transdisciplinary 5) concretization noble character in the formation of ulul albab-based character, which can be done in 5 forms.

First, vertical integration that integrates science with divinity. Second,

horizontal integration that integrates the deepening and approach of Islamic disciplines with other fields of fellow Islamic sciences. Third, the integration of actuality that integrates the scientific approach developed with the realities and needs of the community. Fourth, Intrapersonal integration which integrates the dimensions of the spirit with the power of thought that exists in humans. Fifth, the integration of ethics which integrates the focus on the cultivation of individual morals/characters.

Then there are components that influence in shaping the character through the Ulul Albab concept, namely, leading to the character component. Where the character component in question is the integration of knowledge that must be able to implement a unique way of thinking and acting by an individual in an ulul albab-based scope.

The components in character building through the Ulul Albab concept are the basic moral concepts that are formed into three parts based on:

1. Moral Knowledge

Moral knowledge is a form of knowledge about morals that must be instilled. Medan must be able to utilize its moral knowledge when dealing with moral challenges in life. The moral knowledge is:

- a *First*, moral consciousness. must avoid moral blindness, which is a condition where people are unable to see the situation at hand involves moral problems or not. Based on ethical integration, knowing moral responsibility. The first is to use reason to judge and see if the condition requires moral judgment. The aspect of moral awareness is getting information, namely in moral judgments one must be able to decide which one is right to understand the real situation. To form a responsible character, there must be an effort to be informed and ensure that you know the facts before making a decision.
- b *Second*, knowing the moral values are able to know the values morals willable to form a good personality. Knowing moral values means being able to understand putting his condition in any situation.
- c *Third*, perspective taking. We can respect people other when we are able to understand the person's point of view well. in forming a good character has the ability to take the point of view of others, how to think and act other people around him. Fourth, moral reasoning. Namely, with the development of moral reasoning today,
- d at the highest level moral reasoning involves understanding earlier classical moral principles such as "respect everyone dignity", "you are polite we are reluctant" and so on.
- e *Fifth*, make decision. In choosing the direction of the next step, one must think of a wise move. When dealing with moral issues, the decision-making approach is carried out carefully. Know the direction to be taken, understand the consequences of the actions taken, and have a clear goal of the steps chosen.
- f *Sixth*, understand yourself. In self-understanding, this is moral knowledge which is very difficult to do. But this is very important in shaping a person's character. Medan must build self-understanding, be aware of the strengths and weaknesses of its character so that it can improve these weaknesses. One example of a weakness that an individual has today is the tendency to do things without good judgment.

2. Moral Feeling

Moral feeling is another aspect that must be embedded in the individual as a source to act in a way that is in accordance with applicable morals. One way to foster moral feeling in character building is by raising awareness of the importance of moral values. Feeling moral is a form of inculcation that is instilled from an early age through internal and external control (supervision of parents/educators) in daily life. Moral feeling is an aspect that has been instilled since childhood from an individual. Those with character must have moral feeling, namely, a good conscience (conscience), strong self-confidence (self-esteem), can feel how the suffering of others (empathy), love the absolute truth (loving the good),

3. Moral Action/Behavior

Moral action is a tangible form of moral knowledge obtained, namely how the moral knowledge is applied in practice real life. To fully understand what moves each individual's steps in doing moral actions or not, we can look at it by using three aspects of character as follows:

First, competence. What is meant by moral competence is the ability to play a role in situations. We can see this aspect when an individual helps someone in dealing with a difficulty, we can play a role by thinking and carrying out the plans to be made. When individuals have a lot of experience, this aspect of competence will be easier to do. Second, will. In dealing with certain situations, making moral choices is very difficult. However, with the will we have to be good, it is a step that must become a habit in forming a good character. Third, habit. Individuals who have good character will act seriously and make the action a habit. Even when the action becomes an ingrained habit, will be able to make the right choice every time they take an action. This requires experience and strong guidance and support.

Of the three components, (moral knowing, moral feeling, and moral action/behavior) it can be concluded that the cultivation and formation of character through the *Ulul Albab* concept must include components of knowledge, awareness, willingness, habituation, both for oneself, with others and the environment. around or to God Almighty. So that the character that is embedded in the individual makes the individual a good human being. The character values that must be formed in also concern:

- a) Knowledgeable and have the sincerity in developing it
- b) *Istiqomah* in upholding a scientific attitude and being consistent in implementation

- c) Able to take a transdisciplinary integration approach
- d) Devoted character and has a dynamic ethos
- e) Devout
- f) Hadrari vision, sa'adah appearance

Thus, the Ulul Albab concept is not only in the realm of cognitive values, but must arrive at values that are able to shape the character of students. Because the concept of Ulul Albab itself is able to shape the character of students with principle integration ethics that is courage to express honesty, fairness, respect for different views.

CONCLUSION AND SUGGESTION

Character formation that is instilled through the concept of Ulul Albab, can be done by instilling the principle of ethical integration. With the inculcation of the principle of ethical integration, it is hoped that it will increase the expression of honesty, fairness, respect for different views, embedded good morals (moral knowing, moral feeling, and moral action/behavior) and become an exemplary person who always applies the principles of living with integrity. Further research can be continued on the application of ethical integration in character building so that it will gain knowledge about effective application models in character building.

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