

The Relation of *ŪUlul Ilmi*, *ŪUlul Albāb*, and *ŪUli an-Nuha* Term in Forming The Whole Human Being Concept

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ABSTRACT

This study provides an overview of the involvement of all aspects of life in shaping an ideal human concept established from the terms Bani Adam, Basyar, Insan, An-Naas, and 'Abdun. The present study employed a qualitative approach in a literature study to collect data. Based on the study results and analyses, it was found that the ideal human concept established from the terms Bani Adam, Insan, An-Naas, Basyar, and 'Abdun is a mention for humans viewed from various aspects, such as historical, psychological, sociological, biological, and theological aspects. These five aspects indeed indicate the perfection of humans as God's creatures. In particular, the ideal human being is a person who is aware of his status as a servant of Allah, aware of his role and function as khalifatullah, and also aware of his life's purpose to always makrifatullah. The educational implications of this concept cover goals, roles, functions, principles, educators, students, teaching contents, methods, and educational media. All of those implications must positively impact the mind and heart to increase all the potentials possessed by humans. Thus, all the education components strengthen faith, straighten worship, and instil noble character and conduct towards makrifatullah.

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1. INTRODUCTION

Today many contradictory things happen in the world of education. Education carried out by parents, teachers and institutions is more focused on intellect alone, while behavioural and spiritual aspects escape the primary attention. So that failures often occur in the education sector, both concepts, systems and materials (Syamli and Firdausi 2018). The result is that education is only limited to the transfer of knowledge. Education should have a deep character, live by everyone, and then be applied

in real life. So that the higher the level of education taken, the better the character that is realized because concepts, systems and materials are applied and integrated with good directions.

The Qur'an is a complete reference to humans, including their guidance and education, both intellectually, behaviorally, morally, and spiritually. The Koran provides comprehensive and integrative guidance. In it, there is a concept that aims to provide educational solutions, including the concept of Ulul Ilmi (people who know), Ulul Albāb (people who think), and Uli an-Nuha (people who have a reason). In the Qur'an, the word Ulul Ilmi is only found in one verse, namely Qs. Ali-Imron [3] verse 18. The word Ulul Albāb is found in 16 verses with several topics and places, namely Qs. Al-Baqarah [2]:179, 197 and 269, Qs. Ali-Imron [3]:7 and 190, Qs. Al-Maidah [5]: 100, Qs. Yusuf [12]:111, Ar-Ra'd [13]:19, Qs. Ibrahim [14]:52, Qs. Al-Mu'min [23]:54, Qs. Shaad [38]: 29 and 43, Qs. Az-Zumar [39]:9, 18 and 21 and Qs. Ath-Thalaq [65]:10. Meanwhile, the word Uli an-Nuha is found in two verses, namely Qs. Taha [20]: verses 53 and 54. These three editors have the same tendency to use their minds. The difference is seen in the context of the verse that determines where the word is located. However, the editorial words are related to each other. These three concepts will then form the whole human concept in formulating the goals of Islamic education.

Several previous studies were found relevant to this research; First, the personality problems faced by the millennial generation today are very concerning, including the problem of gadget addiction, not focusing on learning, easily disturbed emotions, pornography, promiscuity. As an offer, the solution is to internalize Ulul albab's values through the practice of dhikr, thought, and good deeds. The internalization of the Ulul albab's personality makes it possible to overcome the current moral crisis. The uniqueness of the millennial Ulul albab generation is that they are skilled in accessing digital technology and have solid religious values (Munir, 2018). Second, the implication of the Ulul albab concept on PAI learning is that PAI aims to foster student religious understanding to be actualized according to their scientific and professional capacities. The preparation of PAI material uses an integrative scientific approach. The approach in the learning process combines a holistic-contextual approach (Qodratulloh, 2016). Third, the golden age that Islam has inscribed in its history has given birth to Ulul albab scientists. Ulul albab, with characteristics of dhikr, thought, and righteous deeds, will reveal the secrets of nature. The predicate of Ulul albab is only achieved by people who can think about themselves, natural phenomena, events, and life to present a solid Islamic life phenomenon, which integrates elements of divinity and the values of rationality. 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 the times and are carried away by the seductive seduction of lustful desires. The superiority of Ulul albab not only stands out from the human view but also must stand out in the sight of Allah SWT (Indarti & Zunaida, 2020).

The three studies above show how the concept of Ulul Albāb (thinking person) looks so complex. The articulation of the meaning of Ulul Albāb is complete, which refers to humans who think and create according to religious guidance. Ulul Albāb is the antidote to the generalization and hedonization of millennial life, as revealed in research (Munir, 2018). The term Ulul Albāb is also an intermediary in developing holistic-contextual religious learning. It is different from research (Indarti & Zunaida, 2020) who created Ulul Albāb through two approaches; spiritual and empirical approach; has an anthropocentric-theocentric dialectic. However, there is a weak point from the three studies above: both of them do not explain the relation of the field of meaning to human terms. Ulul Albāb in the research category is still inter-subjective if it is not juxtaposed with terms whose meaning is still commensurate with paradigmatically, such as Ulul Ilmi (people who know) and Uli an-Nuha (people who have a reason). The meaning of Ulul Albāb will also be perfect to refer to a whole person if it has a meaning relation with a term that is still close to him. Thus, this research is considered to have novelty. Researchers want to review the relationship between these three terms further to form a complete human meaning.

The purpose of this research is to provide an overview of the involvement of all aspects of life in forming a whole human concept built from the terms Ulul Ilmi, Ulul Albāb and Uli an-Nuha in order to

formulate the goals of Islamic education. The significance of this research is to develop the terms Ulul Ilmi, Ulul Albāb and Uli an-Nuha in a multidisciplinary discourse, especially those relevant to the goals of Islamic education.

2. METHODS

This study aims to obtain an overview of the whole human concept as the goal of Islamic education, which is built from the integration of the terms Ulul Ilmi, Ulul Albāb, and Uli an-Nuha. This study was conducted to investigate and explore the verses of the Qur'an based on a review of several interpretive works of literature (Tafsir Al-Mizan, Tafsir Al-Azhar, Tafsir Al-Kabir, and Tafsir At-Tahrir wa At Tanwir). This research design uses a qualitative approach with library research methods. The researcher collects, identifies, analyzes, and synthesizes data and then interprets the whole human concept as the goal of Islamic education. As for procedurally, the interpretation method used is the tahlīlī method (analysis) and the muqaran method (comparison). In qualitative research, the research instrument or tool is the researcher himself. Meanwhile, data analysis in this study uses content analysis based on the semantic meaning field. The content analysis referred to in this study is to analyze the meaning of the content of the Qur'an using a semantic meaning field framework. As Umar (1983) revealed, the steps for analyzing the meaning field are (1) identifying several meanings of the word goals, which in this study are the terms Ulul Ilmi, Ulul Albāb, and Uli an-Nuha. (2) look for the equivalent meaning of each term from the interpretation literature. (3) to analyze the meaning of the three terms paradigmatically and (4) conclude (Conclusion Drawing / Verification): conclude the concept of the meaning of the whole human being as the goal of Islamic education, which is built from the integration of the terms Ulul Ilmi, Ulul Albāb, and Uli an-Nuha.

3. FINDINGS AND DISCUSSION

3.1. *The Relationship of the Terms Ulul Ilmi, Ulul Albāb, and Uli an-Nuha in Forming a Concept of Whole Man as the Goal of Islamic Education*

The terms Ulul Ilmi, Ulul Albāb and Uli an-Nuha have a close relationship in forming a whole human concept in formulating the goals of Islamic education. It is not only seen from the use of the word "ūlū" at the beginning of each of these sentences but also the use of the words "ilm", "albab", and "an-Nuha". This is closely related to what is owned by humans. The word "ūlū" is the plural form of the word "dzū", which means to have (Al-Qurthubi, 2008, p. 52). Likewise, the word "ūli" comes from the word "ūlū, which means people who have it too (Hamka, 1983, p. 243). The word "albāb" is plural from lubb, which is reason and lub of everything is the essence, its fi'il is "labuba-yalubbu" by referring to lam (Asyur, 1984, p. 236, Al-Qurthubi, 2007, p. 728). The word "al-lubb" literally means seed, core, softer part of the skin or hard shell. Tabataba'i (2011, p. 38) says that this word is used in the sense of "al-'aql" (understanding). Meanwhile, the word "ilm" means science. Ar-Razi (1981, p. 222) says that a knowledgeable person knows His oneness with strong evidence. Tabathaaba'i (2011, p.221) says that Ulul Ilmi here is a person who has the right knowledge according to reality, which means reason. According to Hamka in Al-Azhar's interpretation, the word Uli an-Nuha means people who have thoughts; with their thoughts, they can prohibit despicable acts and avoid vile and evil actions (Hamka, 1983, p. 243). 38) says that this word is used in the sense of "al-'aql" (understanding). Meanwhile, the word "ilm" means science. Ar-Razi (1981, p. 222) says that a knowledgeable person knows His oneness with strong evidence. Tabathaaba'i (2011, p.221) says that Ulul Ilmi here is a person who has the right knowledge according to reality, which means reason. According to Hamka in Al-Azhar's interpretation, the word Uli an-Nuha means people who have thoughts; with their thoughts, they can prohibit despicable acts and avoid vile and evil actions (Hamka, 1983, p. 243). 38) says that this word is used in the sense of "al-'aql" (understanding). Meanwhile, the word "ilm" means science. Ar-Razi (1981, p. 222) says that a knowledgeable person knows His oneness with solid evidence. Tabathaaba'i (2011, p.221)

says that Ulul Ilmi here is a person who has the proper knowledge according to reality, which means reason. According to Hamka in Al-Azhar's interpretation, the word Uli an-Nuha means people who have thoughts; with their thoughts, they can prohibit despicable acts and avoid vile and evil actions (Hamka, 1983, p. 243). 222) says that the knowledgeable person is the one who knows His oneness with solid evidence. Tabathaaba'i (2011, p.221) says that Ulul Ilmi here is a person who has the proper knowledge according to reality, which means reason. According to Hamka in Al-Azhar's interpretation, the word Uli an-Nuha means people who have thoughts; with their thoughts, they can prohibit despicable acts and avoid vile and evil actions (Hamka, 1983, p. 243). 222) says that the knowledgeable person is the one who knows His oneness with solid evidence. Tabathaaba'i (2011, p.221) says that Ulul Ilmi here is a person who has the proper knowledge according to reality, which means reason. According to Hamka in Al-Azhar's interpretation, the word Uli an-Nuha means people who have thoughts; with their thoughts, they can prohibit despicable acts and avoid vile and evil actions (Hamka, 1983, p. 243).

The description indicates that what humans have, whether in reason, understanding or knowledge, comes from Allah Ta'ala. Humans are required to use their minds well in understanding, exploring and practising science, so they should be called knowledgeable people and people who have a reason. In this regard, the three concepts illustrate the need for a scientific process that is studied cognitively, affectively and psychometrically. As in education evaluation, the learning process must be viewed from these three aspects. So that knowledge is obtained not only conceptually but actually and conceptually that must be fostered by an educated mind, the author visualizes it in the form of table 1 the results of the author's findings:

Table 1. Indication of the Meaning of the Word "Ilm, Albab and An-Nuha"

| No. | Word | Indication Meaning |
|-----|---------|---|
| 1 | science | Science (Conceptual & Practical) => (COGNITIVE) |
| 2 | Albab | The essence of reason (Conceptual & Practical) => (AFFECTIVE) |
| 3 | An-Nuha | Intellect (Practice) => (PSYCOMOTORIC) |

Table 1 illustrates the word "ilm" in Qs. Ali-Imran verse 18 indicates the meaning of science conceptually and practically because the word "syahada" begins this verse as a form of affirmation of Allah always to unite Him. The word "albab" is contained in Qs. Al-Baqarah [2]: 179, 197 and 269, Qs. Ali-Imran [3]: 7 and 190, Qs. Al-Maidah [5]: 100, Qs. Yusuf [12]: 111, Qs. Ar-Raad [13]:19, Qs. Ibrahim [14]: 52, Qs. Shaad [38]: 29 and 43, Qs. Az-Zumar [39]: 9,18 and 21, Qs. Al-Mu'min [40]: 54 and Qs. Ath-Thalaq [65]: 10 indicates the use of reason that must be honed conceptually and practically. It can be seen from the special features in a number of these verses that the mind referred to in the word "albab" includes thinking (concept) and dhikr (practice)—meanwhile, the word "an-Nuha" is contained in Qs. Thaha verses 54 and 128 indicate the practical use of reason. This is seen in the form of His command on the "kullu war'au" and the form of affirmation in the form of the question "afaman yahdi lahum ..." for intelligent humans so that they can act quickly approach the path of His guidance. If viewed in education, this indicates the need to deepen the knowledge studied cognitively, affectively and psychometrically.

More profoundly, the commentators in the Mu'tabaroh interpretation describe each of the meanings of the three concepts. So that the meaning of Ulul Ilmi is obtained (a knowledgeable person) is a person who has a sharp mind and has a firm heart. The strong aqidah that is formed in him can increase the fear of Allah. Thus, this spiritual experience can achieve makrifat. The sharpness of his mind can prove the existing reality based on the arguments and evidence. Thus, this knowledge can provide a living influence because pious deeds are not limited to saying tasbih but integrate knowledge and faith to form pious deeds as a whole. Such people are evident among the Muhajirin and Ansar as messengers of the Prophets (Budiyanti, Rizal, and Sumarna 2016). Ulul Ilmi has the same meaning as Ulul Albab, and Uli an-Nuha is contained in the Koran. These three editors have the same tendency to

use their minds. The meaning of Ulul Albab is an intellectual thinker who is pious and faqih, has a pure and healthy mind, his mind is bright and perfect, strong in istinbat, has a pure heart, is open in understanding the nature behind the outward appearance, has a noble spirit, and has the refinement of mind. Understand. It is this strength in istinbat that reflects the figure of Ulul Albab, who has intelligent thoughts in remembering, contemplating, understanding and embellishing His various arguments (Basid 2012); (Subirin et al. 2018); (Baharuddin and Ismail 2016). The meaning of Ulul Albab is an intellectual thinker who is pious and faqih, has a pure and healthy mind, his mind is bright and perfect, strong in istinbat, has a pure heart, is open in understanding the nature behind the outward appearance, has a noble spirit, and has the refinement of mind. Understand. It is this strength in berstinbat that reflects the figure of Ulul Albab, who has intelligent thoughts in remembering, contemplating, understanding and embellishing His various arguments (Basid 2012); (Subirin et al. 2018); (Baharuddin and Ismail 2016). The meaning of Ulul Albab is an intellectual thinker who is pious and faqih, has a pure and healthy mind, his mind is bright and perfect, strong in istinbat, has a pure heart, is open in understanding the nature behind the outward appearance, has a noble spirit, and has the refinement of mind. Understand. It is this strength in berstinbat that reflects the figure of Ulul Albab, who has intelligent thoughts in remembering, contemplating, understanding and embellishing His various arguments (Basid 2012); (Subirin et al. 2018); (Baharuddin and Ismail 2016). It is this strength in berstinbat that reflects the figure of Ulul Albab, who has intelligent thoughts in remembering, contemplating, understanding and embellishing His various arguments (Basid 2012); (Subirin et al. 2018); (Baharuddin and Ismail 2016). It is this strength in berstinbat that reflects the figure of Ulul Albab, who has intelligent thoughts in remembering, contemplating, understanding and embellishing His various arguments (Basid 2012); (Subirin et al. 2018); (Baharuddin and Ismail 2016).

This is commensurate with other experts who explain the definition of Ulul Albab. As Saefudin (in Ulum, 2011, p. 35) explains Ulul Albab, Ulul Albab is an intellectual thinker who has a sharp analysis of natural phenomena and processes with inductive and deductive scientific methods and intellectuals who build personality by thinking in circumstances and means. Science for the benefit and happiness of all humanity. Ulul Albab is a solid Muslim intellectual who has the sharpness of objective analysis and subjective (Aliyah 2013).

Another opinion says that Ulul Albab has broad insight and has sharpness in analyzing a problem, does not close himself off from all inputs that come from other people, with intelligence and extensive knowledge they do not neglect their Lord, even they use the advantages they have—possessed to continually draw closer to Allah by remembering (thinking) and thinking (thinking) of all the beauty of creation and the secrets of His creation, so that solid piety grows in him and is always introspective of the turmoil of lust that can plunge him into the valley humiliation (Ulum, 2011, p. 36); (Azizah Herawati 2015). In line with Yaqin (2015, p. 34), Ulul Albab was a devout Muslim serious about optimizing the gift of mind and heart to think and do dhikr. Thinking activity manifests the heart's function (Ismail, 2014, p.295). Through dhikr, though, and good deeds, Ulul Albab's figure will become the best human being (Wahid, 2011, p. 132). Thus, the concept of Ulul Albab is inseparable from intellectual ability but emotional and spiritual involvement in it (Herawati, 2015, p. 126). As a result of the involvement of reason and the guidance of revelation inherent in him (Muthfah & Muskania, 2017, p.9). and this pious charity will lead the figure of Ulul Albab to become the best human being (Wahid, 2011, p. 132). Thus, the concept of Ulul Albab is inseparable from intellectual ability but emotional and spiritual involvement in it (Herawati, 2015, p. 126). As a result of the involvement of reason and the guidance of revelation inherent in him (Muthfah & Muskania, 2017, p.9). and this pious charity will lead the figure of Ulul Albab to become the best human being (Wahid, 2011, p. 132). Thus, the concept of Ulul Albab is inseparable from intellectual ability but emotional and spiritual involvement in it (Herawati, 2015, p. 126). As a result of the involvement of reason and the guidance of revelation inherent in him (Muthfah & Muskania, 2017, p.9).

Almost the same as the meaning of Uli an-Nuha, as the results of the previous discussion, obtained the meaning of Uli an-Nuha is a person who has common sense, thinks sharply and has a heart that

tends to do good and reject evil. The combination of mind and heart can lead a person to be wara'. With his wara' can deliver a degree of piety for him. So that everything he thinks and does can be a reference and role model for humanity. Other experts say that the word Uli an-Nuha is Ulul Albab (Ulum, 2011, p. 36). It is just that the word Uli an-Nuha in the Koran is revealed twice. Many experts say that the word Ulul Albab has a deeper meaning. Likewise, Ulul Ilmi seems to have deep meaning, although only revealed once in the Koran. This can be seen in the word "syahida" as the guardian of the surah. Khaerani (2014, p. 115) revealed that Ulul Ilmi is a title for people who know, Ulul Albab is a title for people who use their minds and hearts to connect with God in moving their activities consistently, and Uli an-Nuha is a title for people who use their minds as a deterrent. Thus, it is clear that the similarity of meanings of the three concepts emphasizes the human mind in deepening the knowledge of Allah always to obey Him, increase worship, and improve morality. The difference lies in the content of each verse in a different context.

Table 2. Emphasis on the Islamic Concept of Kaffah *

| Term Ulul Ilmi | | | | |
|-------------------------|---|-------|---------|--------|
| Surah | Discussion | Creed | Worship | Morals |
| Qs. Ali-Imron:18 | | | | |
| Term Ulul Albāb | | | | |
| Surah | Discussion | Creed | Worship | Morals |
| Qs. Al-Baqoroh: 179 | Qishoh Law | | | |
| Qs. Al-Baqoroh: 197 | Performing the Hajj | | | |
| Qs. Al-Baqoroh: 269 | Giving Wisdom | | | |
| Qs. Ali-Imron:7 | Faith in the Verses of Muhkam and Mutasyabihat | | | |
| Qs. Ali-Imron:190 | God power | | | |
| Qs. Al-Maidah:100 | Good and Bad Things | | | |
| Qs. Yusuf:111 | The story of the Prophet Yusuf | | | |
| Qs. Ar-Raad: 19 | The parable of the blind man | | | |
| Qs. Ibrahim: 52 | Functions of the Koran | | | |
| Qs. Shaad: 29 | Functions of the Koran | | | |
| Qs. Shaad: 43 | The story of the Prophet Ayub | | | |
| Qs. Az-Zumar: 9 | The parable of the knowledgeable person and the unknowledgeable | | | |
| Qs. Az-Zumar: 18 | Believe in the teachings of the Koran | | | |
| Qs. Az-Zumar: 21 | God power | | | |
| Qs. Al-Mu'min: 54 | God's guidance | | | |
| Qs. Ath-Thalaq:10 | Believe in the teachings of the Koran | | | |
| Term Uli an-Nuha | | | | |
| Surah | Discussion | Creed | Worship | Morals |
| Qs. Taha: 54 | God power | | | |
| Qs. Thaha: 128 | Past Story | | | |

* Source;Tafsir Al-Mizan, Tafsir Al-Azhar, Tafsir Al-Kabir, and Tafsir At-Tahrir wa At Tanwir

Table 2 results from the author's summary in responding to various verses related to the three concepts by reducing the field of meaning muqaran from tafsir Al-Mizan, Tafsir Al-Azhar, Tafsir Al-Kabir, and Tafsir At-Tahrir wa At Tanwir. Humans can quickly strengthen aqidah, straighten worship, and improve morality with an educated mind. Understanding the nature of the meaning of these three concepts, in using their minds, each has a different point of view, and usually, the difference is seen in the context of the verse that determines where the word is located. However, the editorial words are related to each other. The words Ulul Ilmi, Ulul Albāb and Uli an-Nuha illustrate that the concept of reason in the Qur'an is not solely in the realm of thought but the connection of the heart in it. A healthy and living heart will lead to benefit because this is the truth of the Qur'an which always guides its people towards the benefit, both in worldly orientation and hereafter orientation. As for the comparison of the term Ulul Ilmi,

Table 3. Comparison of the meanings of Ulul ilmi, Ulul albab, and Uli an-Nuha in Al-Qur'an*

| Word Editor | Equality | Difference |
|-------------|--------------------|----------------------------|
| Ulul ilmi | Using common-sense | Cultivate a strong aqidah |
| Ulul albab | Using common-sense | Instilling think and think |
| Ulin Nuha | Using common-sense | Instilling morality |

* Source;Tafsir Al-Mizan, Tafsir Al-Azhar, Tafsir Al-Kabir, and Tafsir At-Tahrir wa At Tanwir

Table 3 indicates the whole human concept as the goal of Islamic education. Islamic education aims to foster the human person towards Islam kaffah. The integration of the terms Ulul Ilmi, Ulul Albāb and Uli an-Nuha indicate the human concept towards kaffah Islam. From this, it can be seen that the meeting point of the whole human concept as the goal of Islamic education is described through the strength of aqidah, straightness of worship and piety of morality. The intersection of these three concepts, the writer can visualize in the form of chart 1 below:

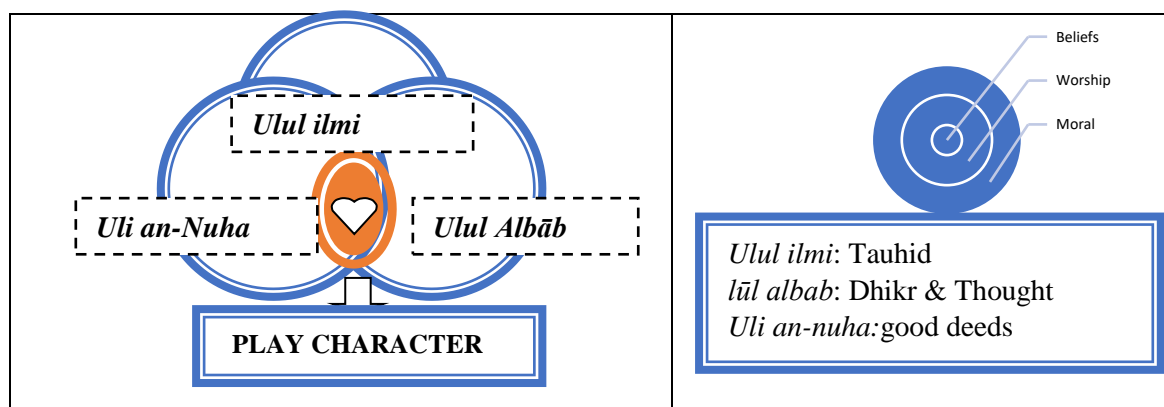


Figure 1. The relation of the meaning field of Ulul ilmi, Ulul albab, and Uli an-Nuha in Al-Qur'an*

Chart 1 shows that the concepts of Ulul Ilmi, Ulul Albāb and Uli an-Nuha in the Qur'an are interrelated. As a form of worship, thinking is the actualization of planting a strong aqidah. Likewise, with morals, the actualization of this form of worship and remembrance will show the perfection of morality in front of Him. The concept of reason in the Qur'an indirectly requires us to develop ourselves in every aspect of life, both related to aspects of aqidah, worship and morals. The integration of these three aspects must be nurtured, cared for, and fostered by generations of Muslims to realise a complete human being. Planting a solid aqidah can grow healthy worship and produce good morals. And everything can be done perfectly by a pure heart that moves his senses in doing an action. This heart is the core character of the integration of the three concepts. Thus, in understanding the concept of a whole human being as the goal of Islamic education, regarding the meaning of the essence of a whole human

being, the characteristics of a whole human being, the role and function of a whole human being in integrating the terms *Ulul Ilmi*, *Ulul Albāb* and *Uli an-Nuha*, the writer can visualize it in tabular form. 4 as follows:

Table 4. The Concept of Whole Man as Educational Goal

| The Concept of Whole Man as Educational Goal | |
|---|---|
| Mean Whole Man | An intellectual thinker who is pious and faqih, broadly knowledgeable, sharp-witted, pure-hearted, steadfast in the faith, strong in berstinbat, noble spirit, virtuous character, and has the spiritual experience to achieve makrifat. |
| Characteristics Whole Man | Someone who has an adequate quality of knowledge, is clear-headed, mature, sharp, intelligent, and critical, has solid moral arguments, has foresight, is vital in praying, always remembers Allah, holds fast to an agreement with Allah, follows the sunnah, always remembers Allah. Shows the beauty of wisdom, stays away from neglect, feels happy in doing good deeds, has awareness and determination in understanding and contemplating the nature behind the outward appearance, has a subtlety of good character from the heart, verbally and indeed, has skills and insight that is qualified both in aspects of aqidah, worship and morals as well as having a fair attitude, wise, open, generous, honest, straightforward, diligent, forgiving, compassionate, optimistic, positive thinking, zuhud, wara', sincere, obedient, patient, trusting, grateful, tawadhu, khauf, raja', khasyah, love, and istiqomah. |
| Role and function Whole Man | <ul style="list-style-type: none"> Build the soul, mind and heart. Fostering faith to achieve makrifat. Keeping the will by fulfilling His commands. Keeping a covenant with God. Uphold the principles of Islam. Revealing the secret of the oneness of Allah. Purify obedience to Allah. Revealing the reality of the truth of science. Conduct scientific research on all forms of the oneness of Allah. Revealing the reality of the Divine. Protect and memorize the knowledge of Allah. Believe and accept all the provisions of Allah. As a facilitator of devotion to Allah. As a facilitator to achieve the degree of piety and self-glory before God. As a facilitator to reach His guidance. As a facilitator always remember Allah. <hr/> <ul style="list-style-type: none"> Gain knowledge. Detailing God's law. Provide evidence and proof. Revealing more solid arguments. Take i'tibar and advice. Uphold justice and truth. Maintain a harmonious relationship. Speak good and wise words. Make good use of the senses. Provide positive influence and motivation. Advise in goodness and truth. Helping others in goodness. As a facilitator to facilitate the path to heaven. |

| | |
|---|---|
| <p>As a facilitator to facilitate the final yaumul reckoning. As a facilitator to achieve sustenance and God's grace. As a facilitator for survival.</p> | <p>Lower your heart always to be humble and always depend on Allah. Cultivate a sense of love and devotion to God. Cultivate an optimistic attitude and wara' in doing good deeds. Cultivate gratitude and a kind attitude to God. Growing confidence with the rope of faith. Fostering physical and spiritual balance. Eliminate all worldly urges. Spend wealth in the way of Allah. As a facilitator to achieve victory in the hereafter. As a facilitator to achieve spaciousness and dignity in the sight of Allah.</p> |
| <p>Fostering morality. Cultivate a solid mentality to be ready for charity. Subdue lust. Stay away from despicable deeds by following the rules of Allah. Do good continuously. Reminder in jihad and do good. Creating order and peace. Stop destructive actions. Set a good example. As a facilitator who spreads benefit. As a facilitator to create a good society As a facilitator to foster religious awareness.</p> | |

Based on table 4 above, it can be understood that what is meant by a whole human being as an educational goal is an intellectual thinker who is pious and faqih, broadly knowledgeable, sharp-witted, pure-hearted, steadfast in the faith, strong in berstinbat, noble spirit, virtuous character, and has good character. The spiritual experience that can achieve makrifat. The meaning of the whole human being is a picture of the human being spoken of in the Qur'an. The Qur'an provides a very comprehensive guide so that the meaning of humans is not just having reason and reason, but also applying reason and mind to achieve makrifatullah. This view is different from the views of Western philosophers in understanding the meaning of humans; humans, in their perspective, are very demeaned (Susanto 2014). And Bargson interprets humans as homo Faber, namely craftsmen because they are good at making tools (Mufid, 2010, p. 70);.Meanwhile, Islam views that humans are spiritual beings who are trusted in the existence of Allah, and there is still much that can be explored and understood in religion to equip them to navigate life, considering that life goes on with increasingly complex changes (Harjoni, 2012, p. 55).

Harjoni's view above is commensurate with the meaning of a complete human being, which was built from the integration of the terms *Il Ilmi*, *Ulul Albāb* and *Uli an-Nuha* in the Qur'an, which emphasizes that humans are spiritual beings as evidenced by the connection between purity of heart to always hold fast to their *aqidah*, as well as having an intense spiritual experience. Able to achieve makrifat. To achieve this, a whole human being has its characteristics; in the table above, it is also seen that the characteristics of a whole human being discussed in the Qur'an are not only limited to the outward aspect but also the inner aspect, which is so deep, the writer can visualize it in the form of table 5. following :

Table 5. Classification of Whole Human Characteristics as Educational Goals

| Cognitive | Affective | Psychomotor | Social | Ethics | Spiritual |
|---|------------------------------|--|-------------------------------------|---------------------------|--|
| Have a sharp mind | Have love | Be fair | Give positive encouragement | Good manners | Have a strong aqidah |
| Have adequate knowledge | Have high spirits | Be wise | Keeping a will | Politeness | Have a strong faith |
| Have proof and evidence | Have a strong mentality | Be generous | Maintaining harmonious relationship | Have a straight character | Have a pure heart |
| Have a clear mind, mature, sharp, and intelligent | Be forgiving, compassionate, | Be futuristic | - | Avoid negligent nature | Has a distinctive attitude, zuhud, tawadhu, wara', grateful, sincere, and obedient |
| Knowledgeable | High spirit | Be diligent, optimistic, straightforward, honest, open, and wise | - | Do not hurt other people | Subduing lust |
| Have an akliyah argument | Controlling is it lust? | - | - | - | Remembrance of Allah, |
| Strong in istinbat | - | - | - | - | Have a straight nature |
| Shows the beauty of wisdom | - | - | - | - | Keeping the covenant with Allah |
| Thought Sharp | - | - | - | - | Following the sunnah |
| - | - | - | - | - | Have awareness and determination |
| - | - | - | - | - | Charity with istiqomah |
| - | - | - | - | - | Feeling happy in doing good deeds |
| - | - | - | - | - | Be sincere, solemn, patient, obedient, submissive, |

| | | | | | |
|---|---|---|---|---|-----------------------|
| - | - | - | - | - | king, trust, |
| - | - | - | - | - | Calm and airy, |
| - | - | - | - | - | behaving warily' |
| - | - | - | - | - | Have a straight heart |

The classification of whole human characteristics in table 5 above shows that the characteristics of whole humans have *Ilāhiyyah* spiritual and spiritual nuances. This nuance is what gives the spirit in taking the education process. Humans need to take a very long educational process; remembering the words of the Prophet, education must be taken throughout life. With the establishment of quality education, one by one, the characteristics of this whole human being will begin to be nurtured in oneself as a Muslim person. Thus, the goals of education will be able to be appropriately realised, the improvement of education will be more clearly covered, not only on the cognitive, affective and psychomotor aspects, but also on the involvement of social, ethical, and spiritual aspects. If these characteristics are well-formed in a Muslim as an illustration of the concept of a complete human being discussed in the Qur'an, then they can easily apply their roles and functions as *khalifatullah* as well as obedient servants of Allah. As in the previous theoretical study, Supadie (2012, pp. 143-144) explains that humans are biological, psychological and social creatures who have two predicates of status before God as servants of God (Qs. Adz-Dzariyat verse 56) and their functions in the world as caliph (Qs. Al-Baqoroh verse 30), (Qs. Al-An'am verse 165) regulates nature and manages it to achieve the welfare of human life itself in society by remaining submissive and obedient to *sunatullah*. Then they can easily apply their roles and functions as *khalifatullah* and obedient servants of Allah. As in the previous theoretical study, Supadie (2012, pp. 143-144) explains that humans are biological, psychological and social creatures who have two predicates of status before God as servants of God (Qs. Adz-Dzariyat verse 56) and their functions in the world. as caliph (Qs. Al-Baqoroh verse 30), (Qs. Al-An'am verse 165), regulates nature and manages it to achieve the welfare of human life itself in society by remaining submissive and obedient to *sunatullah*. Then they can easily apply their roles and functions as *khalifatullah* and obedient servants of Allah. As in the previous theoretical study, Supadie (2012, pp. 143-144) explains that humans are biological, psychological and social creatures who have two predicates of status before God as servants of God (Qs. Adz-Dzariyat verse 56) and their functions in the world as caliph (Qs. Al-Baqoroh verse 30), (Qs. Al-An'am verse 165), regulates nature and manages it to achieve the welfare of human life itself in society by remaining submissive and obedient to *sunatullah*.

The most important essence of the role and function of a complete human being as *khalifatullah* is to pass on the values of *Ilāhiyyah* through the development of the soul, mind and heart. Thus, a complete human being in the concept of the Qur'an is not merely one who has many thoughts, ideas and ideas. However, whole humans must be able to give positive influence and motivation to direct people towards attaining the essence of their Rabb.

3.2. Implications of the Whole Human Concept as the Goal of Islamic Education on the Development of Islamic Education Theory

As a guide with various themes, The Koran provides various solutions to every problem faced by everyone who reads it. Likewise, with education, the Qur'an both implicitly and explicitly illustrates a solution to how education should be carried out (Dianita and Abdussalam 2020). In essence, the Qur'an is the source of *tarbiyyah*, Allah as *murabbi*, humans as *mutarabbi* (Abdussalam 2014). When studied in-depth, every verse in the Koran contains educational values. The concept of a whole human being discussed in the Qur'an has central implications for the goals of Islamic education. Purwanto (2015, p. 28) said that the purpose of education according to the Qur'an is an effort to achieve the quality of piety to Allah SWT. By fostering a religious attitude both in the mindset, attitude to life, and utilizing the

ability for human life with the motive to gain Allah's blessing in achieving ma'rifatullāh (Rizal, 2014, p.100). The formulation of the objectives of Islamic education which is taken from the concept of a whole human being built from the terms Ulul Ilmi, Ulul Albāb and Uli an-Nuha is to develop the potential of students to become intellectuals who are pious and faqih, noble-minded, virtuous, pure-hearted, knowledgeable,

The formulation of the goals of Islamic education is in line with the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System, which states that "The purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Muchsin, Sulthon, & Wahid, 2010, p. 11).

The explanation above indicates that the purpose of Islamic education, which is built from the concept of a whole human being, has a more profound emphasis on attitude, which is Ilāhiyyah, spiritual and spiritual. The alignment of these goals can be visualized by the author in the form of table 1.8 as follows:

Table 7. Alignment of National Education Goals with Islamic Education Goals

| National Education Purpose | Islamic Education Purpose |
|----------------------------|--|
| Faith | Pious |
| Piety | Brilliant |
| good manners | Noble & good manners |
| Healthy | Physically & Spiritually Healthy |
| Knowledgeable | Wide knowledge |
| Competent & Creative | Sharp, bright & critical thinking |
| Independent | Humben & diligent |
| Democratize | Open-minded, fair & wise |
| Responsible | Cordiality & obedient |
| | Having a spiritual experience that reaches its makrifat. (Pure heart, forgive, humane, merciful, wara' sincere, patient, gratitude, tawadhu', Khauf, Raja', Khasyah, lover, and istiqomah) |

The Divine, Physical, and spiritual characteristics

The author's assumption in responding to the national education goals above, the objectives contained in Law no. 20 of 2003 concerning the National Education System already includes Islamic values. The speciality of the content of the Qur'an can complement these Islamic values, as evidenced by the formulation of the objectives of Islamic education, which is built from the concept of a whole human being. The general purpose of Islamic education from the concept of a whole human being is to reveal the oneness of God by fostering the soul, mind and heart towards a person who can demonstrate behaviours that follow the characteristics of Ulul Ilmi, Ulul Albāb and Uli an-Nuha, and the most important thing is to have a distinctive character. He is deeply towards his Lord because the heart is monotheistic with sincerity and constancy in His way. The path taken to achieve this goal is by; (1) Mujāhadah (sincerity to explore Allah's knowledge). (2) Muhāsabah (taking into account the knowledge gained, so it is balanced in the actualization of faith and charity). (3) Murāqabah (closer to Allah as a form of actualization of knowledge). (4) Muhabbah (love Allah with a sense of gratitude and admiration for Him). (5) Ma'rifatullāh (knowing Allah by revealing His oneness).

Thus, Islamic religious education is expected to produce humans who constantly strive to perfect faith, piety, and morals and actively build civilization and harmony of life, especially in advancing a dignified nation's civilization (Khoirunnisa, 2012, p. 149).?

4. CONCLUSION

In general, it can be concluded that the whole human concept, which was built from the integration of the concepts of Ulul Ilmi, Ulul Albāb and Uli an-Nuha, is an Islamic-based concept that seeks to instill the spirit of the Qur'an into the world of education because it contains theoretical implications for the theory of Islamic education based on reason and heart. In particular, the meaning of a whole human being built from the integration of the concepts of Ulul Ilmi, Ulul Albāb and Uli an-Nuha in the mu'tabaroh interpretation is an intellectual thinker who is pious and faqih, broadly knowledgeable, sharp-minded, pure-hearted, steadfast in belief, strong in berstinbat, noble spirit, virtuous character, and have spiritual experience capable of achieving makrifat. This whole human figure has different characteristics from the others; namely it has Ilāhiyyah, spiritual and spiritual nuances. These characteristics cover six domains: cognitive, affective, psychomotor, social, ethical, and spiritual realms. However, the primary key to the characteristics of a complete human being is to produce a strong khashyah against his Rabb, as a result of dhikr (remembering) and thinking (contemplating) from the knowledge he has acquired. The role and function of the whole human being as khalifatullāh is to pass on Ilāhiyyah values through the soul, mind, and heart development. This whole concept describes the concept of kaffah Islam which has theoretical implications for Islamic education. The central implication lies in the purpose of Islamic education, which has Ilāhiyyah spiritual and spiritual nuances. Other educational implications include roles, functions, principles, educators, students, materials, methods and educational media. All of this must positively influence the mind and heart in increasing dhikr (remembering) and thinking (contemplating) and growing a sense of awe and gratitude to Allah SWT. Thus, all the education components are directed at strengthening the faith, straightening worship, and practising morals towards makrifatullāh.

The weakness of this research is that it only presents the whole human concept of Ulul Ilmi, Ulul Albāb and Uli an-Nuha, which is explored muqaran (comparative interpretation) by using a semantic meaning field relation approach. The whole human meaning of the three terms can expand meaning while following the dynamic development of writing books of further commentary. Likewise, social, cultural, psychological, economic, and educational factors continue to be dynamic to bring up a new, more authentic meaning.

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