

The Concept Of *Ulul Albab* According To M. Quraish Shihab In *Tafsir Al-Mishbah* QS. Ali Imran Verse 190-191 And Its Implication On Character Education

Yunita¹, Raisa Zuhra Salsabila Awaluddin², Faris Al Muyassar³

^{1,2} UIN Sunan Kalijaga, Yogyakarta, Indonesia

³ International Islamic University, Islamabad, Pakistan

E-mail: 23204011043@student.uin-suka.ac.id¹; 23204011037@student.uin-suka.ac.id²; faris.mstqs198@iiu.edu.pk³

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Abstract

The importance of this research is to examine the concept of ulul albab and its implications for character education. The research method used in this study is qualitative library type. The primary data source is Tafsir Quraish Shihab and the secondary data sources are books, articles, and proceedings. The data collection technique is documentation and the data analysis stage of this research uses content analysis techniques. The results in this study indicate that the implication of the concept of ulul albab in Tafsir Al-Mishbah Q.S Ali Imran Verse 190-191 is the role of reason as a remembrance in all circumstances and thinking with reason. Both of these activities will lead to knowledge in the human intellect. This will lead to the perfection of reason and spiritual intelligence. Spirituality education that is done correctly will make a person have an optimistic spirit, face life with a positive spirit, and see the world as a place to realize the common good. Thus, good spirituality will form a good character as well.

Keywords: *Ulul Albab; Tafsir Al-Mishbah; QS. Ali Imran 190-191; Character Education*

Abstrak

Pentingnya penelitian ini untuk mengkaji konsep *ulul albab* dan implikasinya dengan pendidikan karakter. Metode penelitian yang digunakan dalam penelitian ini kualitatif berjenis pustaka. Sumber data primernya adalah *Tafsir Quraish Shihab* dan sumber data sekundernya adalah buku, artikel, proceeding. Teknik pengumpulan data ialah dokumentasi dan tahap analisis data penelitian ini menggunakan teknik analisis isi. Hasil dalam penelitian ini menunjukkan bahwa Implikasi konsep *ulul albab* dalam *Tafsir Al-Mishbah* Q.S Ali Imran Ayat 190-191 adalah peran akal sebagai *zikir* dalam semua keadaan dan berpikir dengan akal. Kedua aktivitas ini akan bermuara kepada ilmu ialah akal kecerdasan manusia. Hal ini akan menuju kesempurnaan akal dan menuju kepada kecerdasan spiritual. Pendidikan spiritualitas yang dilakukan dengan benar akan membuat seseorang memiliki jiwa optimis, menghadapi hidup dengan jiwa positif, dan memandang dunia sebagai tempat untuk mewujudkan kebaikan bersama. Sehingga dengan demikian spritualitas yang baik maka akan membentuk karakter yang baik pula.

Kata kunci: *Ulul Albab; Tafsir Al-Mishbah; QS. Ali Imran 190-191; Pendidikan Karakter*

A. INTRODUCTION

Towards a golden Indonesia in 2045, Indonesia must have a strategy in character education in Indonesia to build a golden Indonesia. Good character is about knowing the good, acting the good, and loving the good. Character education is a conscious effort that has been planned through the learning environment so that humans have the potential to have a good education, morals, and character. (Fahdini et al., 2021, p. 9391) However, recently there have been many cases of character crisis among Indonesian children. (Sari, n.d.) In the bullying case at Bogor Junior High School, a student at Bojonggede Junior High School, Bogor was bullied. The child was abused by his friend. However, this case has been handled by the police, the head of the Depok Metro Police said that the two children were subject to Article 80 of the Law. The article contains the Protection of Children with a maximum prison sentence of 3 years and 6 months. (*Kasus Bullying Siswa SMP Di Bogor, 2 Anak Diancam Polisi*, n.d.)

Then there was the case of rape committed against a junior high school student after being invited to a *tuak* party (Tuak is a type of alcoholic beverage of the archipelago which is the result of the fermentation of *nira*, rice, or other sugar-containing beverages/fruits. Beverages/fruits that contain sugar). (Viqi, n.d.) Tuak is a type of alcoholic beverage of the archipelago resulting from the fermentation of *nira*, rice, or other sugar-containing beverages/fruits. Beverages/fruits that contain sugar. Tuak is a beverage product that contains alcohol. The raw materials commonly used are rice or liquid taken from plants such as *nira* from enau or *nipah* trees, or other sources. The alcohol content of *tuak* in the market varies depending on the region where it is made. The moral crisis that occurs in Indonesia today can be overcome with suitable character education. This does not only occur in adult society it can also occur among children who are still in school. As it happens due to moral degradation, the fading of tolerance, and not having good manners. (Fahdini et al., 2021) From the various examples that have been presented above, the author considers that this character issue cannot be studied in depth. To achieve the goals of education in Indonesia so that this nation contains a moral and good society.

Human beings with character certainly use their minds well. Humans are able to control their attitudes, feelings, words, and actions according to the rules of religion, culture, customs, and state. People who have a healthy mind to reach the wisdom that is processed by remembering and thinking. That is, such as appreciating natural

phenomena and everything in it reveals the existence of the Creator, namely Allah SWT. This shows the function of reason to remember and think. *Ulul Albab* are people with a healthy and intelligent mind. (Rosmiati & Surbiantoro, 2022, p. 504) The following statement shows the value of the Qur'an that is appropriate for the era in which humans want to interpret. One of the commentaries that argues about education is *Tafsir Al-Mishbah*. Although this tafsir is characterized by adabi ijtimai' but Quraish Shihab never forgets the elements of education in writing his tafsir.

This research has previously been discussed with other researchers such as "*Konsep Ulul Albab dalam QS. Ali Imran Ayat 190-194 dan Implikasinya pada Pendidikan Karakter.*" (Rosmiati & Surbiantoro, 2022) However, this article discusses *Ulul Albab* in general while this article discusses tafsir Al-Mishbah specifically. Then "*Implikasi Q.S Ali Imran Ayat 190-191 tentang Konsep Ulul Albab terhadap Pendidikan Karakter.*" (Putra et al., 2020) This proceeding discusses the implications of *ulul albab* with character education in general but in the discussion of this article is more specific to the *tafsir Al-Mishbah*. Therefore, researchers want to examine *ulul albab* and its implications for character education. Then, from the above background, an important problem can be taken, how is the implication of the concept of *ulul albab* in *tafsir Al-Mishbah* Q.S ali Imran verses 190-191 with character education? The purpose of this study is to contribute to the world of education, especially for readers and researchers. In order to develop research on *ulul albab* from the perspective of *tafsir Al-Mishbah*.

B. RESEARCH METHODOLOGY

The approach of this research is a scientific approach. It is an approach to interpretation that is in accordance with science and technology. In this approach, researchers try to issue interpretations with a scientific variety. Then, trying to free the mind from superstition and freedom of thought. As an invitation to pay attention to nature, pay attention to the written and unwritten verses. (Sakni, 2013, p. 68) The research method used in this research is qualitative library research. (Hamzah, 2020) Primary data sources are taken from *tafsir Al-Mishbah* and secondary data sources are taken from books, articles, and proceedings. This research collects data through documentation, namely by collecting books and journals from various sources as reading material. (Sugiyono, 2018) Then in the data analysis stage, this research uses content

analysis techniques, including data selection, data organization, data presentation, and conclusion drawing. This approach is carried out systematically so that the research results are more easily understood by the reader.(Keumala, 2022)

C. RESULTS AND DISCUSSION

1. Biography of Quraish Shihab

Quraish Shihab's long name is Muhammad Quraish Shihab who was born in Bugis on February 16, 1944 Rappang. Precisely in Sidenreng Rappang Regency, South Sulawesi. Quraish Shihab is a descendant of the Prophet Muhammad of the Quraish tribe from Arabia surnamed Shihab, meaning the learned Quraish tribe. Shihab's father, Abdurrahman Shihab, is a professor and scholar in the field of tafsir. Abdurrahman Shihab is also considered a businessman, and politician who has a high reputation from the South Sulawesi community. In education, a contribution is very visible in fostering two universities namely UMI (Indonesian Muslim University) and IAIN Alauddin Ujung Pandang located in Ujung Pandang area. Abdurrahman Shihab has also served as rector of both universities UMI 1959-1965 and IAIN Alauddin Ujung Pandang 1972-1977.(Maulana & Wahyuda, 2022)

As the son of a scholar of tafsir, Quraish Shihab also followed in his father's footsteps and his love of tafsir. When he was a child, his father often invited Quraish Shihab to follow him to teach until the love in the world of interpretation emerged in Quraish Shihab. His father often motivated his children by referring to the verses of the Qur'an. Quraish Shihab's formal education started at an elementary school in Ujung Pandang. After his education in elementary school, he continued his studies at the Malang City school while attending school in Malang City he also attended the Darul Hadith al-Falaqiyah Pesantren in Malang city. Then he continued his studies for the *tsanawiyah* (a formal education unit that organizes general education with junior high school equivalent) class in Cairo, he was sent by his father in 1958. Quraish Shihab's Islamic education did not stop there, he also continued his studies at al-Azhar University, Department of Tafsir and Hadith, Faculty of Ushuluddin at al-Azhar University. In 1967 he was able to earn an LC degree at the S1 level. Two years later he also managed to get an M.A. degree in the Hadith Interpretation department with a thesis entitled "*al-I'jaz at-Tasryri'l al-Qur'an al-Karim.*"(Nurfadillah, 2012) In 1980 he continued his Doctoral program at the same faculty, then 2 years later in 1981 he earned his degree and received

the title Summa Cumlaude. His dissertation entitled "*Nazm ad-Durar li al-Biq'a'i: Tahqiq wa ad-Dirasah*".(Lufaefi, 2019) He has also been recorded as the first person to have achieved the title in Southeast Asia.

In 1984, he returned to Indonesia and was assigned as a lecturer at the Faculty of Ushuluddin and Post IAIN Syarif Hidayatullah, Jakarta. Then, in 1995 he was trusted to become Rector of IAIN Syarif Hidayatullah, Jakarta. With the position of rector, he could realize his ideas, one of which was to interpret the Qur'anic verses with a multidisciplinary approach. An approach that uses various sciences in interpreting verses of the Qur'an. According to Shihab, the multidisciplinary approach succeeds in using the Qur'an to the fullest. In addition to the campus, Shihab entered into professional organizations such as the management of the Consortium for Religious Sciences of the Ministry of Education and Culture, Director of Education for Cadres of Ulama (PKU), Assistant Chairman of the Indonesian Muslim Scholars Association (ICMI). He was also trusted to be the Minister of Religion during the Soeharto era.(Agus Setiawan, 2023)

Shihab has produced many works in the field of the Qur'an, including:

1. *Lentera Hati: Kisah dan Hikmah Kehidupan* (1996)
2. *Studi Kritik Tafsir Al-Manar* (1994)
3. *Filsafat Hukum Islam* (1987)
4. *Mukjizat Al-Qur'an Ditinjau dari Berbagai Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Ghaib* (1997)
5. *Fatwa-fatwa Seputar Al-Qur'an Hadis* (1999)
6. *Tafsir Al-Mishbah* (2000)

Tafsir Al-Mishbah is widely known by the public, until his name jumped high to become a mufassir in Indonesia who had completed the interpretation of the 30 Juz Al-Qur'an.(Agus Setiawan, 2023)

Method of *Tafsir Al-Mishbah*

The model of interpretation used tends to be more descriptive, comparative, and explorative. He also often uses previous interpretations in his tafsir products as primary tafsir literature. This method of interpretation in terms of the target and order of the letter is organized using the *tahlili* method.(Baidan, 2002) That is, tafsir which describes

verse by verse surah by surah following the order of the Mushaf. In terms of the source of this interpretation including tafsir bil ra'yi. That is, interpreting the Qur'an with *ijtihad mufassir* according to the rules of the Arabic language, science. In terms of its explanation of the verse of the Qur'an, this interpretation tends to use the *muqarin* method, namely the comparison of verses or interpretations discussed, or verses with hadith. In terms of the breadth of explanation, this tafsir uses the *itnabi* method, which is interpreting the verse of the Qur'an in detail. (Aziz & Sofarwati, 2021)

Style of Tafsir Al-Mishbah

The writing of this Tafsir is due to the spirit to provide Qur'anic interpretation to the community where the study of the Qur'an has begun to weaken and the Qur'an is no longer a guide to people's lives. According to Shihab, Islam today has been stunned by the chanting of the holy verses of the Qur'an as if the Qur'an was only revealed by Allah to be read. In his tafsir, M. Quraish Shihab uses the Usmani tartib which starts from surah Al-Fatihah to surah An-Nas. The discussion of the verse begins with an introduction to the verses being interpreted. (Wartini, 2014) The style of this tafsir is characterized by *adabul Ijtima'i*, which is characterized by social society. In his tafsir, he actively highlighted social problems. The problem is answered by dialoguing it in the Qur'an. Shihab here wants to show how the Qur'an answers the problem of the problem, and the solution in the Qur'an. (Agus Setiawan, 2023)

Nevertheless, this tafsir does not forget the educational aspect in the preparation of the tafsir book. As he also wrote in the book *Membumikan Al-Qur'an*. In that book, he tried to answer various aspects of human life in the Al-Qur'an including aspects of education. In his work, he revealed aspects of Islamic education, namely the objectives of Islamic education, methods, nature, and material. In this book, he also highlights the Al-Qur'an as a prelude to straight guidance aimed at providing happiness and guidance for humans. From this book, it indicates that Qur'anic verses are often issued as a foundation in the concept of Islamic education. (Murtafiah, 2018)

2. Definition of Ulul Albab

Explaining the *ulul albab* (أُولُو الْأَبَابِ) Here, first of all, the meaning of the word *al-albab* is stated. (أَلْأَبَابِ). The word *al-albab* (أَلْأَبَابِ) in Arabic is derived from the *labba* (لَبَّ) which means to live in (inhabit). (Adha Saputra, Iwan Satiri, 2021) The word (أَلْأَبَابِ) is the

jama' form of the word (لُبِّ) meaning that it comes from the essence. For example, a bean has a shell that covers the inside of the bean. The contents of the nut are called *lubb*.

The meaning of *Ulul Albab* is someone who has a pure mind, which is not covered by "skin", meaning that it means grayish in thinking, which has confusion in thinking.(Shihab, 2010) In terms of meaning, it is someone who has a holy mind and reason not covered from its shell. According to AM Saefuddin is a form of idea in Islam that can make a sharp statement that occurs in the miracles that can occur in nature, making its power to be able to bring salvation from people's lives. According to Abu Hayan Al-Andalusi, *Ulul Abab* is someone who understands the actions of what he does and something that triggers a chaotic feeling towards God. According to Imam As-Sadi, *Ulul Albab* is a person who has the intelligence to be able to use his intellect to understand the greatness of God and not think that something happens in the world without having an effect or wisdom behind it.(Labib et al., 2023)

The Word of *Ulul Albab* in Al-Qur'an

The word *Ulul Albab* in the Al-Qur'an only has one form, unlike faith which has many forms such as *mashdar*, *fi'il madhi*, *mudhari'*, *fa'il*, and *fi'il amr*. The word *Ulul Albab* in the Al-Qur'an is mentioned 16 times, in 8 verses of Makkiyah and 8 others of Madaniyah. The 16 verses have one meaning which is to have a clear mind, and pure reasoning (صاحب العقول السليمة or ذوا العقول) But in Surah Yusuf:11, it means those who can contemplate and learn from the wisdom that has occurred in the story in the Qur'an. Likewise in surah Ibrahim: 52 and shad: 29, which is about people who think and take lessons from the Qur'an to explain and warn people that Allah is the One. Surah Al-Maidah and surah Ra'ad *ulul albab* is interpreted as someone who thinks and is able to distinguish between bad and good and *istiqamah* to follow the good even though the bad is more attractive to him.(Firdaus, 2021)

In this article, the author wants to discuss *ulul Albab* contained in surah Ali Imran. The verse explains the nature of the universe, the universe is an open book carrying the guidance of faith and its verses. The verse also explains who can read the clues only people who think critically *ulul Albab* who never passes the open book and this clear verse with closed eyes without thinking about it.(Hunsouw, 2013)

3. Definition of Character Education

The term character has several other terms such as morals, ethics, and ethics. Sometimes these terms are used in the same perspective to talk about good and bad issues. The definition of character education etymologically this term comes from Latin, *karakter*, *kharax*, and *kharassein*. In Greek character comes from the word *charassein* which means to make deep and make sharp. In English character means nature, character, role, character, and letter. In Indonesian, the word character means *nature*, *soul*, *morals*, or *character* that can distinguish a person from others. So the meaning of character is having character, having behavior, personality, character, character. Someone who has a good character is someone who tries to do in front of God, his environment, his country by totaling the potential of his *dinriya* accompanied by his emotions and motivation. (Gunawan, 2022)

Character education is a system that presents the character values of students, which contains knowledge, determination, personal awareness, and actions to implement the value of a good life before God, fellow humans, the nation, and the environment that can realize *insan kamil*. According to the Department of National Education, the character is “innate heart, personality, behavior, personality, character, character.” According to Ratna Megawangi, it is an effort to be able to educate children to be wise in making decisions in daily life, so that they can take positive values in the environment. According to Fakhry Gaffar, character education is a process of transforming the value of life to be able to grow in a person's life so that it can become one in the person's life behavior “. According to H.E Mulyasa, character education always grows from concern, awareness, commitment, and understanding, to doing or acting. (Rofi'ie, 2017) According to Sofyan, character education does not only teach good and wrong character education also instills good habits so that cognitive learners can know right from wrong, are able to feel (affective) good values and can perform these values (psychomotor). (Tsauri, 2015)

The Purpose of Character Education

The objectives of character education are:

- a) Instilling personalities who have the spirit of a leader and can be responsible as the successor of the nation
- b) Encouraging commendable habits that are in line with universal values, social agreements, cultural traditions, and religious religiosity
- c) Increase the ability to avoid despicable behavior that damages oneself, the environment, others
- d) Instill mental sensitivity in learners in the surrounding situation, so as not to plunge into despicable behavior
- e) For learners to understand and appreciate values that are suitable for the growth and appreciation of human dignity.(Tsauri, 2015)

Values of Character Education

According to Likona, the things that must be developed in character education are:

- a) Elaboration of moral knowledge
 - 1) Moral awareness: the ability to capture moral issues from objects or event
 - 2) Knowledge of moral values: the ability to learn ethical theories.
 - 3) Understanding other points of view: the ability to accept other people's points of view
 - 4) Moral reasoning: understanding the moral meaning
 - 5) Decision making
 - 6) Self-knowledge: the ability to see one's own behavior and evaluate it
- b) Elaboration of moral feelings
 - 1) Conscience: cognitive (knowing good things), emotional (feeling obliged to do what must be done)
 - 2) Self-esteem: the ability to be dignified for having goodness or noble values
 - 3) Empathy: self-identification in other people's circumstances
 - 4) Love of goodness
 - 5) Self-Control
 - 6) Humility: the affective side of self-knowledge(Rofi'ie, 2017)

4. Lafadz and Translation of QS. Ali Imran Verse 190-191

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآٰيٰتٍ لِّاُولٰٓئِ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّوُقُوْدًا
وَعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ١٩١

Meaning: "Surely in the creation of the heavens and the earth and the alternation of the night and the day are signs (of Allah's greatness) for the intelligent. (Those who remember Allah while standing, sitting, or lying down, and think about the creation of the heavens and the earth (saying), "Our Lord, You have not created all this in vain. Glory be to You. Protect us from the punishment of hell."(RI, 2019)

5. Asbabun Nuzul QS. Ali Imran Verse 190-191

Once the Qurayshites came to ask the Jews: "What miracle did Moses bring you?". They replied: "His staff and hands emitted a shining white light". Then they came to the Christians and asked the question: "What miracle did Jesus bring you?". They answered: "Healing the original blind so that they can see, healing the skin disease, and bringing the dead back to life". Then they came to the Prophet Muhammad with a request: "O Muhammad, pray to your Lord that the mountain of Safa become gold!". Then the Prophet immediately prayed. A moment later, the 190th-194th verses were revealed as instructions to pay attention to what already exists which brings much greater benefits to those who think. That is, they are commanded to use their healthy minds that have been granted by Allah SWT. By thinking about the creation of the heavens and the earth in its entirety will be able to know how great the power of Allah SWT. (HR. Thabrani and Ibn Abi Hatim from Ibn Abbas).(Mahali, 1998)

Interpretation of QS. Ali Imran verse 190-191

According to Ahmad Izzan and Saehudin in Tafsir Pendidikan, Surah Ali Imran is included in the Madaniyah surah, the number of verses is 200 verses. This surah is called surah Ali Imran (Imran family) because it contains and tells the story of the Imran family which it mentions the birth of the Prophet Isa, the event is almost the same as the story of Prophet Ibrahim. also told about the story of Maryam, the daughter of the Imran family and the mother of Isa as. both Adam and Isa were not born through mixing like a husband and wife. Indeed this is the power of Allah.(Saehudin, 2012)

According to M. Quraish Shihab in *Tafsir Al-Mishbah*, this group of verses is the closing of surah Al-Imran. This is seen, among other things, in its general descriptions, after the previous verses describe detailed matters. Nevertheless, as verse 189 reads,

there is affirmed the ownership of Allah SWT. over the universe, here Allah describes a little of His creation and instructs us to think about it, especially as stated at the beginning of the description of this sura that the main purpose of sura Ali Imran is to prove the tawhid, oneness, and power of Allah SWT. The laws of nature that give birth to customs are, in essence, established and regulated by Allah, the All-Living, the *Qayyum*. This fact is reaffirmed in this and the next verse, and one of the proofs of the truth of this is to invite humans to think, because indeed in the creation, namely the occurrence of celestial bodies such as the sun, the moon, and millions of star clusters in the sky or in the meticulous arrangement of the celestial work system and the occurrence and rotation of the earth and its axis, which gives birth to the alternation of night and day differences, both in time and in length and shortness, there are signs of Allah's omnipotence for *ulul albab*, namely those who have a pure reason.(Shihab, 2010)

The word *ulul albab* is comparable to intellectuals, which are people who have the power of thinking or intellect to do activities and work. Usually, the word intellectual is used in people who are academically educated. Intellectuals are people who have strong thinking power and high intelligence. Intelligence is included in cognitive abilities, and the ability to understand someone to be able to think and act rationally and based on reason.(Aliyah, 2016, p. 135) Then in verse 191, this verse and the following verses explain how of the characteristics of who is called *Ulul Albab*, mentioned in the last verse. They are those people, both men and women, who constantly remember Allah, with speech and or heart in all situations and conditions while working or resting, while standing or sitting or lying down, or whatever and they think about creation, namely the creation and working system of the heavens and the earth and after that say in conclusion: "Our Lord, You did not create this universe and everything in it in vain, without a rightful purpose. What we experience, or see, or hear is neither evil nor deficient. Glory be to You from all that. It is our actions or sins and shortcomings that can plunge us into the torment of hellfire so keep us from the torment of hellfire."

The above shows that the object of remembrance is Allah, while the object of thought is Allah's creatures in the form of natural phenomena. This means that the knowledge of Allah is based more on the heart, while the knowledge of nature is based on the use of the intellect, i.e. thinking. The intellect has the widest freedom to think about natural phenomena, but it has limitations in thinking about the Substance of Allah.

Therefore, it can be understood the saying of the Prophet PBUH.narrated by Abû Nu'aim through Ibn 'Abbas, "Think about Allah's creatures and do not think about Allah."

Man who reads the pages of the universe will surely find Him. Before man knew civilization, those who followed this path had already discovered that power, although the names attributed to Him varied, such as the First Mover, the Absolute, the Creator of Nature, the Absolute Will, the Almighty, Yahwa, Allah, and so on. Even if the eyes are unable to read the pages of the universe, the eyes of the heart with its light will find Him because, within the range of man's ability to perceive God through the depths of his heart, even if man listens to the voice of his conscience with open ears, he will surely hear the "voice of God" calling out to him. This is because the presence of God and belief in His oneness is a *fitrah* that accompanies the human soul. It is inseparable from human beings, only differing in degree: once, or in one person, it is so strong that it shines brighter than the sun, and another time, or in another person, it is weak, dim, and faint. Nevertheless, its source does not disappear, nor can its roots be uprooted. Once in a while - at least before the soul separates from the body - the religious nature emerges clearly. "So set your faces straight to the religion (of Allah): (remain upon) the *fitrah* of Allah who created man. There is no change in the nature of Allah. (That is the straight religion, but most people do not know" (Fathir [30]: 30).

If man were satisfied with his feelings or the information of his soul and intuition in seeking and getting acquainted with God, surely many paths could be shortened and not a little fatigue could be removed, but not everyone is. Many also take the tortuous path and enter narrow passages to serve the call of reason when asking various "scientific" questions while pressing for answers that satisfy reason. For those who are satisfied with intuitive information, they will feel calm and at peace with the power of the Supreme Being no matter who they believe in without discussing whether their knowledge is correct or incorrect.

Islam does not refuse to serve the insistence of reason or the impulse of reason. Are not a variety of logical arguments presented along with touches of feeling to prove His oneness? Doesn't the Qur'an praise the ulul Albab who think and think about the events of the heavens and the earth? Doesn't He command us to look at nature and its phenomena with the gaze of *nazhar*/reason and think about it? Isn't the evidence of His presence presented so clearly through various approaches? But once again, the human mind is often not satisfied with just reaching the point where His existence is proven; it

often wants to know His Substance and essence, and even wants to see Him with its eyes as if God is something that can be reached by the five senses. Now, herein lies the error, even the danger. It is in this arena that many “thinkers” fall down when they demand His presence.

More than the presence of proofs of His existence such as the presence of the universe and its order. In fact, therein lie the victims of those who are not satisfied with sense recognition or who press for knowledge of God beyond God's own information. Had they taken the route they take when they are afraid of a tiger, not seeing its form but hearing its roar, or had they interacted with God as they interact with the sun, reaching out for its warmth and utilizing its light without having to know its nature, much of their energy and time could have been spent on more beneficial matters. But, then again, not all humans are the same.

Above, we have explained the meaning of His words: (ربنا ما خلقت هذا باطلا) *Rabbana ma khalaqta hadza bathilan*/ Our Lord, You have not created this in vain, that it is the conclusion of their efforts of remembrance and thought. It can also be understood that they did this while imagining in their minds that the universe was not created by Allah in vain. (Shihab, 2010)

6. Implication of *Ulul Albab* Concept in *Tafsir Al-Mishbah* QS. Ali Imran Verse 190-191 with Character Education

The concept of *Ulul Albab* in the *tafsir Al-Mishbah* QS Ali Imran verses 190-191 by M. Quraish Shihab, has implications for character education, as explained that *Ulul Albab* is people, both men, and women, who constantly remember Allah, with speech and or heart in all situations and conditions while working or resting, while standing or sitting or lying down, or however and they think about creation, namely the occurrence and work system of the heavens and the earth and after that say in conclusion: “Our Lord, You did not create this universe and everything in it in vain, without a rightful purpose. What we experience, or see, or hear is neither evil nor deficient. Glory be to You from all that. It is our actions or sins and shortcomings that can plunge us into the torment of hellfire so keep us from the torment of hellfire.” (Shihab, 2010)

There are three spiritual powers, as explained by the Al-Qur'an, which are the means to understand truth, namely the mind (*al-fikr*), reason (*al-'aql*), and conscience (*al-*

qalb al-afidah). These three powers are used by the Qur'an in different contexts and capacities, but complement each other and can unite towards transcendence.(Asy'ari, 2024) In relation to reason as a spiritual power, this reason is to be used with the aim of increasing faith and piety. This is because through reason, humans are able to think and contemplate all the symptoms in the universe and can take lessons and lessons from Allah Swt contained in the universe. Al-Maraghi interpreted that *ulul albab* are people who are able to use the mind, take faidah and guidance from it, describe the majesty of grace in all human attitudes and actions, so that they are able to stand, sit, walk, lie down.(Al-Maraghi, 2006)

The word *al-fikr* is one of the tools to understand and think about various phenomena faced by humans, which is contained in the human soul itself as a creature of Allah Swt whose highest position is compared to other creatures, because with it humans are able to contemplate various problems that are being faced and will be found in life. Human intellect is capable of quality, work, and culture to meet the needs in this life.(Asy'ari, 2004) In relation to Islamic education, this verse shows that one of the educational processes is carried out in the dimension of human reason, because this reason is the spiritual power to absorb objective truth and knowledge. Referring to QS. Ali Imran: 190-191, emphasizes that the role of the human mind as *dzikir* in all circumstances and thinking with reason. These two activities will lead to knowledge, because knowledge is for the intelligence of the human mind. Knowledgeable humans never give up and can accept other people's opinions. If it is wrong then it is obligatory to correct it. This is intended towards the perfection of reason and what is meant by the term spiritual intelligence (spiritual quotient).

Spirituality is a very important aspect and is at the core of a Muslim's life. Spirituality in Islam concerns the personal relationship between a Muslim and Allah and the effort to get closer to Him. The concept of spirituality in Islam encompasses various dimensions, including beliefs, worship practices, morality, and morals.(Nuryadi, 2023)

In line with *tafsir Al-Mishbah* talks about the same thing about remembrance. The tafsir states that the object of remembrance is Allah, while the object of thought is Allah's creatures in the form of natural phenomena. This means that the introduction to Allah is based more on the heart, while the introduction to the universe by the use of reason, namely thinking. In the context of character education, spiritual education has an important role so that humans can know the nature of their creation, and formulate the

purpose and purpose of their life. Spiritual education makes people realize that a person's success is not only measured by his ability to think and reason, or control emotions. Humans must also have the ability to realize the meaning of their existence in relation to God (*Hablum minallah*), with other people (*Hablum minannas*), and with the natural environment around them. (Robertus Suraji, 2021)

Therefore, the author can conclude that, in the study of surah ali imran verses 190-191, characters are formed from spirituality, which has a strong influence on a person's personality because everyone basically has spirituality in him. True spiritual education will certainly lead people to good actions, develop noble traits, and happily help others. A properly taught spirituality education will make a person have a calm and optimistic soul, face life with a positive spirit, and view the world as a place to realize the common good. Thus spirituality will form a good character.

D. CONCLUSION

The implication of the concept of *ulul albab* in *Tafsir Al-Mishbah* QS, Ali Imran Verses 190-191 with character education. There are three spiritual powers, as explained by the Qur'an, which are the means to understand truth, namely the mind (*al-fikr*), reason (*al-'aql*), and conscience (*al-qalb al-af'idah*). These three powers are used by the Qur'an in different contexts and capacities, but complement each other and can unite towards transcendence. In relation to reason as a spiritual power, this reason is to be used with the aim of increasing faith and piety. This is because through reason, humans are able to think and contemplate all the symptoms in the universe and can take lessons and lessons from Allah Swt contained in the universe.

Referring to QS. Ali Imran: 190-191, emphasizes that the role of the human mind as a remembrance in all circumstances and thinking with reason. These two activities will lead to knowledge, because knowledge is for the intelligence of the human mind. Knowledgeable humans never give up and can accept other people's opinions. If it is wrong then it is obligatory to correct it. This is intended towards the perfection of reason and what is meant by the term spiritual intelligence (spiritual quotient). In line with *tafsir Al-Mishbah* talks about the same thing about *dzikir*. In his interpretation, it is seen that the object of remembrance is Allah, while the object of thought is Allah's creatures in the

form of natural phenomena. This means that the introduction to Allah is based more on the heart, while the introduction to nature is by the use of reason, namely thinking.

True spiritual education will certainly lead people to good actions, develop noble traits, and happily help others. A properly taught spirituality education will make a person have a calm and optimistic soul, face life with a positive spirit, and view the world as a place to realize the common good. Thus spirituality will form a good character.

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