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CHARACTERISTICS OF ULUL ALBAB: A STUDY OF ACADEMIC ETHICS IN ISLAM

ABSTRACT

This research aims to analyze the character of *ulul albab* as a study of academic ethics in Islam. This type of research uses a qualitative approach with library research methods. Data sources are quoted from credible websites such as Google Scholar and SINTA. Furthermore, the data was analyzed and checked for validity through data triangulation. The results of this research conclude that there are 9 *ulul albab* characters as a complete form of academic ethics for every student, namely (1) having knowledge and being serious about developing it; (2) firm attitude in the practice of scientific culture; (3) visionary in balancing logical thinking and Islamic spirit; (4) have an integral-transdisciplinary view; (5) has a high work ethic and self-devotion attitude to the community; (6) pious and noble, and emulate the Prophet Muhammad; (7) have a moderate attitude; (8) contribute to the development of human civilization; and (9) looking happy or *sa'adah* in dealing with life.

Keywords: Academic Ethics, Characters of *Ulul Albab*.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis karakter *ulul albab* sebagai suatu kajian etika akademik dalam Islam. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dikutip dari laman kredibel seperti Google Cendekia dan SINTA. Selanjutnya data dianalisis dan dicek keabsahannya melalui triangulasi data. Hasil penelitian ini menyimpulkan bahwa terdapat 9 karakter *ulul albab* sebagai wujud paripurna etika akademis bagi setiap peserta didik, yaitu (1) memiliki ilmu pengetahuan dan bersungguh dalam mengembangkannya; (2) sikap teguh pendirian dalam praktik budaya ilmiah; (3) visioner dalam menyeimbangkan pikiran logis dan spirit keislaman; (4) berpandangan integral-transdisipliner; (5) memiliki etos kerja tinggi dan sikap pengabdian diri bagi masyarakat; (6) bertakwa dan berakhlak mulia, serta meneladani Rasulullah saw.; (7) memiliki sikap moderat; (8) turut andil dalam pengembangan peradaban manusia; dan (9) berpenampilan bahagia atau *sa'adah* dalam menyikapi kehidupan.

Kata Kunci: Etika Akademik, Karakter *Ulul Albab*.

A. INTRODUCTION

Morality itself can be interpreted as a value system about how we should live well as human beings or can be interpreted as an institution which contains teachings in the form of advice, advice, advice, such as religion, politics, language, and so on which have existed for a long time (Zulfikar, 2023). Ethics relates to values, norms and morals. In the Dictionary of Sociology and Related Sciences, it is stated that value is the belief and ability of an object to satisfy humans. So, value is essentially a trait or quality attached to an

object, not the object itself (Mujtahid, 2016).

The application of educational ethics in the present period has experienced a decline, especially from a student himself. In another sense, the discussion of ethics is closely related to morals. Because when someone tries to have good ethics or polite behavior, then the moral values obtained will also be good too (Desmita, 2012).

Apart from this, moral development is a development related to rules and conventions regarding what

humans should do in their interactions with other people (Supriyanto, 2015). Children when they are born are immoral. But in him there is a moral potential that is ready to be developed. Therefore, through their experience of interacting with other people (with parents, siblings, peers or teachers), children learn to understand which behavior is good, which can be done and which behavior is bad, which should not be done (Ramayulis, 2015).

In addition, environmental influences are also very large in influencing an individual's ethical behavior. This includes the students themselves. Because the environment is everything that is around humans (students). It can be human or non-human, such as plants, animals, rivers, sea, air, and so on.

In fact, besides that there is also something that is outside of human beings that is not visible to humans (ghoib), but its existence is certain. This day can be known through information from the holy book Al-Qur'an. This group includes jinns and angels. This environment often colors the lives of students, this can be known by educators so that they can determine attitudes and act according to educational needs (Damsar, 2015).

As stated above, the application of ethics in the world of education is starting to decline. The decline in the culture of

politeness in students is influenced by many factors, both of these factors from students, from teachers who are internal factors as well as external factors.

The development of Information and Communication Technology or what we more familiarly call ICT or ICT, is sometimes the scapegoat in this problem. But it's not just ICT or ICT that are external factors, the influence of cultural modernization, promiscuity and drug abuse also plays a role in the process of losing students' courtesy towards teachers.

In fact, the study of academic ethics has been researched from various scientific perspectives, including discussing the aspect of implementing the ulul albab character as a culture in madrasas (Nugroho, 2019), Ulul Albab-based character education model in higher education (Walid, 2011), efforts to create ulul albab people (Tarigan, 2022), character formation through religious culture (Azis & Masrukin, 2019), character formation through religious culture (Siswanto, *et.al.*, 2015), revitalization of the teacher's meaning in character formation (Irham & Basith, 2018), and realizing social piety based on prophetic ethics in society (Saputra, 2020). Through this literature review, it can be clearly explained that the difference in this research is in the aspect of an Islamic perspective in explaining academic ethics

which is embedded in the character of ulul albab.

B. METHOD

This research uses a qualitative approach with a literature study method. The focus of the problem studied is the character of ulul albab as a study of academic ethics in Islam. Research data sources were obtained from credible pages including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and final assignments (thesis or dissertation). Next, the data was analyzed and the validity of the data was checked using research data triangulation techniques (Assingkily, 2021).

C. RESULTS AND DISCUSSION

The Intrinsic Value of Science: Al-'Ilmu Nur

Science makes human work easier. The parable of a person who has knowledge is a person who walks to a new place armed with a map. People with a map will know more precisely the path that must be taken to reach their destination. A person with no map may arrive and may get lost, it is not clear. The map is that knowledge, which is made based on the experience of someone who knows every road in that area beforehand (Umar, 2010).

You can imagine if we take a road that we do not know the direction, we will get lost, of course. That is if we are alone, what if we invite a group? Of course we will mislead others. Regarding inviting other people in Arabic is called da'wah (da'a, yad'u) which means invitation. Inviting goodness is one of God's commands, the Prophet's orders, and is one of the signs of a human being with true nature. So it's not good for people to invite without having a map, it's not good for people to invite without knowing their knowledge first (Umar, 2010).

How can he persuade people not to go to a tree with poisonous fruit when he doesn't know the difference between a tree with poisonous fruit and one without? Don't let it be because we don't know the knowledge, people are reversed. Should they have got a sweet fruit, we replace it with a poisonous fruit. Therefore why did Allah and the Prophet Muhammad call for knowledgeable people, even the Prophet Muhammad made it mandatory for everyone to gain knowledge (Sutrisno & Suyatno, 2015).

Even in the order of God's command to His Prophet, before the Prophet was given the order to give a warning, he was first ordered to read. It's like teaching Indonesian to foreigners. How can we teach a foreigner our language when we cannot speak that

person's language? So when someone has knowledge, that knowledge should be conveyed through practice in the hope that it will bring benefits. Of course, the knowledge conveyed is not immediately preached like someone who is rhetorical. But full of wisdom so that the delivery can be accepted (Sutrisno & Suyatno, 2015).

One of the outputs of knowledge is that it is useful for oneself and others (Sulhan, 2016). If it is useful for other people but is detrimental to yourself, then it is very detrimental and it is not a good output of knowledge. Allah forbids us to plunge ourselves into evil. Likewise when knowledge is beneficial only for oneself, but harms others, then this is selfishness. Khoirunnas anfa'uhum linnas, that is the expression of the Prophet Muhammad, the best human being is the one that is beneficial to others. Hasan Al Banna also revealed that one of the personal characteristics of Muslims is naafi'un lighairihi, which is beneficial to others.

The Urgency of Intention in Seeking Knowledge

Among the most important worship that can easily bring a servant closer to Allah is *tholabul ilmi* or studying religious knowledge. While a very important matter that needs to be considered and always corrected is the intention in learning. There is no good to be gained if someone when

studying instead wants to seek the pleasure of other than Allah. Therefore, the scholars are very concerned about their intentions in learning whether they are correct or not because if they are not sincere, it can harm this noble worship (Zakiah & Ainiyah, 2019).

Sufyan bin 'Uyainah once said, "We seek knowledge initially with the intention of seeking approval from other than Allah. Then Allah does not want the intention to be for anyone other than Him." Another Salaf cleric said: "We initially did not have strong intentions in seeking knowledge. Then Allah granted us the right intention after that." That is, ultimately our intentions are sincere because of Allah.

Shaykh 'Abdus Salam Asy Syuwai'ir said that there are three things that must be fulfilled in order for someone to be said to have the right intention in seeking knowledge. First, studying is intended to worship Allah properly. Second, intend to study to teach others. So scholars often say that men should master menstruation matters so they can later teach their wives, children and sisters.

Third: *Istiqomah* or continuously doing good deeds and seeking knowledge takes a long time (not just a moment). In studying it, it takes sincerity. Muhammad bin Shihab Az Zuhri said "The thing called knowledge, if you give all your effort, he

will give you some." Shaykh Abdus Salam bin Muhammad Asy Syuwair is the best doctoral graduate from Ma'had Al 'Ali lil Qodho' (high school for judges) which is a branch of Jami'atul Imam Muhammad bin Su'ud Riyadh KSA. He is currently an Ustadz (educational title, meaning professor) at Ma'had Al 'Aali lil Qodho'. He was one of the students of Shaikh Abdul 'Aziz bin Baz Rahimahullah. He is a well-versed scholar and there is no doubt about his intelligence in science and looks very humble. O Allah, give us useful knowledge and sincere intentions in learning and doing good deeds (Raharjo, 2010).

Ulul Albab character

First, having high knowledge (*Ulul 'Ilmi*) and seriousness in developing it. Ownership of knowledge here does not mean the creator, because the owner and creator of knowledge is Allah swt. The owner of knowledge here is meant as a practitioner, in charge, and who is responsible for its development. The possession of that knowledge—no matter how shallow and deep—is possible because they have studied and sought knowledge from scholars, scholars and experts; approximately eight semesters or more for undergraduate (S-1), four to six semesters for undergraduate (S-2), and

four to six semesters for undergraduate (S-3).

Ulul Albab was designed and expected to have high knowledge and seriousness in developing it, especially in the field of science he is engaged in. This awareness arises from the belief that people who have faith and knowledge are in a high position and dignity, and it is from people who have knowledge that piety is expected to emerge.

Second, *istiqamah* in upholding a scientific attitude and being consistent in its application. This character gets its stimulation from the Qur'an letter Ali 'Imran verse 18, persistent in academic attitude. While the need for consistency in the application of knowledge or the best axiology is obtained from Allah's guidance.

Third, have a vision of balance between thought and remembrance. *Ulul albab* are scholars who balance thought and remembrance in the activities of developing science, research, making scientific decisions, and acting [QS. Ali 'Imran: 191]. At the same time all activities and results of scientific discoveries are always presented as submission and devotion to Allah. Balance of thought and remembrance in scientific activities is believed to be a prerequisite for receiving wisdom, intelligence and knowledge from the giver of knowledge

and the Supreme Teacher of the universe, Allah SWT.

Fourth, have the ability to carry out an integral approach in science. One of the characteristics of *ulul albâb* is to take an integral approach. Not only does he take an approach using one scientific discipline (the science he is studying), but it involves reviewing various scientific fields related to the topic/theme being researched or discussed, as well as eliminating the boundaries of these sciences. However, they still mainstream their field review, which is formulated as a 'transdisciplinary approach'. In the high horizon, as al-Qusyairi said, *ulul albâb* -by using transvision- can take a transdisciplinary approach, so that the discussion, explanation and application of knowledge is comprehensive, holistic, strong and has high benefits for humanity and civilization.

Fifth, having a dynamic ethos and a devoted character. One of the characters of *Ulul Albâb* is having a dynamic ethos and a devoted character. The character of devotion is also horizontal because the knowledge he possesses does not stop at ontology and epistemology but also axiology, applied for the benefit of humanity and the development of civilization. In this way, alumni of Islamic educational institutions can always be present as pioneers and pioneers in carrying out work and innovation—

according to their field—to encourage, help, and guide society to become more advanced.

Sixth, be devout, have a prophetic character and have noble character. *Ulul Albâb* has a prophetic character, a prophetic character. Because, one of the generic meanings of *ulul 'ilmi* which is one of the characters of *ulul albâb* is *anbiyâ'*, a person who has a prophetic character. Prophetic character is a character as a revolutionary, dynamic agent of change (driver to move forward), has an exemplary spirit (*uswah*), and invites to the truth (*dâ'i*). At the same time, a prophetic character always brings peace and harmony in the midst of life.

Knowledge should lead to moral glory. While upholding morals is not limited to his personal manners but there is a collective effort to create social morality.

This is important because the nation where they live and dedicate their knowledge is a nation that glorifies manners and dignity. *Akhlaqul kaximah* also cannot be separated from spiritual depth, because it is closeness to Allah and spiritual strength that makes it able to display nobility of character.

Seventh, be *wasathiyyah* and have national insight. One of the characters of *ulul albâb* is *wasathiyyah* and has national insight. They always try to be the best, and act as social researchers (QS. Al-Baqarah:

143). Henceforth--with their observations and research--they provide opinions and decisions in a fair and objective manner.

Eighth, have a *hadhari* vision. One of the characters of *ulul albâb* is *hadhari* vision, namely having a sense of responsibility to participate in building world civilization. There are two important terms that are well understood, namely *saqâfah* (culture) or national culture, and *hadhârah* (civilization), civilization, namely universal values and human inventions in the form of goods and infrastructure which - even though they are discovered or created locally or nationally—but it has been adopted and upheld and applies universally and globally.

Ninth, look happy (happy/contented/*sa'âdah*). One of the characteristics of *ulul albâb* is having a happy appearance (happy/contented *sa'âdah*). This is a consequence of his Islamic knowledge. It is said that because Islam and the Islamic knowledge they study should lead them to happiness (Q-Annes, 2008).

There are a number of prerequisites that cause students to look happy. One of them is the generic meaning of Islam itself, namely peace and tranquility, so that those who are interested in Islamic sciences and Islamic knowledge, should be those who have happiness. In addition, the study

material that he studied at educational institutions was not limited to material issues but also spiritual ones; not only the world but also transcending worldly boundaries to *ma'rifat al-ma'âd* (beyond death), and eschatological problems, so that his hope for a very beautiful *teleos* (long term goal) makes him always happy and happy.

The *ulul 'ilmi's* sense of happiness/contented and *sa'âdah* arises because of their position which is always close to Allah and His Messenger. Because closeness to Allah and His Messenger actually brings peace and happiness. With the happy appearance of the students, their presence is always a solace for the community and people, because the hope and optimism they have and develop can motivate people to be optimistic and happy to do their work and fight for a better future.

D. CONCLUSION

Based on the description above, it is concluded that there are 9 characters of *ulul albab* as a complete manifestation of academic ethics for every student, namely (1) having knowledge and being serious about developing it; (2) a firm stance in the practice of scientific culture; (3) visionary in balancing logical thinking and Islamic spirit; (4) have an integral-transdisciplinary view; (5) have a high

work ethic and an attitude of self-devotion to society; (6) have piety and noble character, and imitate the Prophet Muhammad; (7) have a moderate attitude; (8) contribute to the development of human civilization; and (9) appear happy or sad in responding to life.

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