THE CONCEPT OF AL JAM'IYATUL WASHLIYAH EDUCATION: SYSTEMATIZATION AND INTERPRETATION BASED ON THE PERSPECTIVE OF EDUCATIONAL SCIENCE

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ABSTRACT

The purpose of this study is to explore in depth the concept of education applied in Al Jam'iyatul Washliyah and how this institution has succeeded in integrating Islamic religious education with general science teaching to produce graduates who are noble and competent in various aspects of life. The methodology of this study uses a qualitative-interpretive approach, with data collection methods including interviews, observations, and documentation. Data were analyzed using the interactive model of Miles and Huberman, which includes data reduction, data presentation, and drawing conclusions. The subjects of the study consisted of leaders and teachers at Al Jam'iyatul Washliyah and documents related to their education system. The conclusion of this study shows that the Concept of Education in Al Jam'iyatul Washliyah does not only focus on mastering science, but also places religious values as the main foundation in forming the character of students. This integrative education system is characterized by a balanced curriculum between the world and the hereafter, and the concept of education offered is able to answer modern challenges without ignoring the Islamic values that are the core of the education.
Keywords: Education, Systematization, Interpretation, Al Jam'iyatul Washliyah

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengeksplorasi secara mendalam konsep pendidikan yang diterapkan di Al Jam'iyatul Washliyah serta bagaimana institusi ini berhasil mengintegrasikan pendidikan agama Islam dengan pengajaran ilmu pengetahuan umum untuk menghasilkan lulusan yang berakhlak mulia dan kompeten dalam berbagai aspek kehidupan. Metodologi penelitian ini menggunakan pendekatan kualitatif-interpretatif, dengan metode pengumpulan data yang melibatkan wawancara, observasi, dan dokumentasi. Data dianalisis menggunakan model interaktif dari Miles dan Huberman, yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Subjek penelitian terdiri dari para pemimpin dan pengajar di Al Jam'iyatul Washliyah serta dokumen terkait sistem pendidikan mereka. Kesimpulan dari penelitian ini menunjukkan bahwa Konsep Pendidikan di Al Jam'iyatul Washliyah tidak hanya berfokus pada penguasaan ilmu pengetahuan, tetapi juga menempatkan nilai-nilai agama sebagai fondasi utama dalam pembentukan karakter peserta didik. Sistem pendidikan yang integratif ini ditandai dengan adanya kurikulum yang seimbang antara dunia dan akhirat, serta konsep Pendidikan yang ditawarkan berhasil menjawab tantangan modern tanpa mengabaikan nilai-nilai Islam yang menjadi inti dari pendidikan tersebut.
Kata kunci: Pendidikan, Sistematisasi, Interpretasi, Al Jam'iyatul Washliyah

A. INTRODUCTION

Education has a broader role than just the process of transferring knowledge. He describes education as a series of activities that aim to guide and serve students. In this view, educators do not only act as teachers, but also as facilitators who guide students to recognize and develop their latent potential. This potential can be in the form of intellectual, emotional, spiritual, or physical abilities that have not been fully explored (I=Sikumbang et al., 2024; Dalimunthe et al., 2023). Through this holistic approach, education does not only focus on the cognitive aspect, but also on the formation of character and the development of students' personalities as a whole.

The approach given by Dja'far Siddik also emphasizes that education is a process that does not end in the classroom. He emphasizes education as an ongoing process that prepares students to face real life, and to become individuals who are able to make positive contributions to society. Thus, education plays a role in forming a generation that is not only academically intelligent, but also has character, ethics, and qualified life skills (Fauzan et al., 2023).

In this perspective, the responsibility for education lies not only with teachers or educational institutions, but also involves the participation of the community, family, and students themselves. Ideal education according to Dja'far Siddik is a collaborative process that aims to produce a generation that is able to meet the expectations of adults or previous generations, and is ready to face future challenges with strong knowledge, skills, and moral values.

With this development, we can see that education, according to Dja'far Siddik, is a process that is deeper than just delivering material. Education also involves the development of all aspects of the humanity of students, both physically, mentally, and spiritually, which aims to produce a generation that is able to answer the challenges of the times.

According to Noeng Muhadjir (1987), there is actually no fundamental difference between general education and Islamic education. This is due to the nature of education itself, which is a normative effort to help individuals develop towards a better level in accordance with normative standards. Education can be understood as an effort made by adults to guide and develop the potential of students, in accordance with the educational goals that have been set. Both in the context of general education and Islamic education, the main goal is to help students grow and develop in accordance with the expected values and norms (Indainanto et al., 2023; Humaizi et al., 2024).

When discussing the concept of Islamic education, I will start by referring to the research conducted by Abdul Mukti (2000). This research aims to examine in depth the

characteristics of the education system in Madrasah Nizhamiyah by analyzing various educational factors comprehensively. At least, there are six main factors in Madrasah Nizhamiyah education that are examined in depth in this study, namely: educational goals, teaching staff, students, curriculum, teaching methods, and educational facilities and infrastructure.

Overall, Abdul Mukti's research shows that education in Madrasah Nizhamiyah is a dynamic system, combining tradition with innovation. By understanding the various factors that influence education in this madrasah, we can gain broader insight into how Islamic education adapts and develops in a changing social and cultural context. Furthermore, in research on organizations that have educational institutions similar to Al Jam'iyatul Washliyah, the author chose to discuss Muhammadiyah Islamic education. This research was conducted through systematization and interpretation based on the perspective of educational science on various ideas, thoughts, and ideas of Muhammadiyah regarding education. The focus covers important aspects such as the subjects of students and educators, the goals and direction of education, the basics of education, the curriculum, and the learning process applied (Irwan et al., 2023; Ritonga et al., 2024).

In the context of the curriculum, Muhammadiyah applies the curriculum that has been set by the government, but by allocating more time for religious lessons (al-Islam) and adding subjects related to Muhammadiyah as an integral part of Islamic education. Regarding the role of educators and students, both are expected to have a balanced level of activity and sovereignty in establishing cooperation, so that they can achieve maximum benefits from the values of goodness and truth taught in Islam. (Siddik, 1997)

In identifying the history of the establishment of Al Jam'iyatul Washliyah and its role in the world of education, the author refers to the research of M. Rozali (2018), He stated that Al Jam'iyatul Washliyah was not an editorial founded by the government to unite Muslims who had been divided by the Dutch colonialists. Al Jam'iyatul Washliyah has played a major role in educating the community through the vocabulary of madrasahs or schools they established, starting from junior high school to lower school. Meanwhile, the applicable curriculum is compiled using the approach of Al Shaafa'i turath mastery books. Al Jam'iyatul Washliyah has produced many scholars who are now given significant roles in the progress of Muslims and the State, not only in the Indonesian region, but also in the region formerly known as Nusantara. In a work written by Dja'far Siddik and Rosnita (2013), it was stated that the Al Jam'iyatul Washliyah organization in North Sumatra has a significant role in building Islamic civilization

in Nusantara, especially in the education sector. Al Washliyah has long contributed to maintaining and preserving Islamic traditions in Indonesia.

Rosnita (2018) stated that one of the Islamic organizations that contributed to the development of madrasahs in Indonesia is Al Jam'iyatul Washliyah. Al Washliyah developed diniyah madrasahs with a fairly large number of institutions managed. Evaluation of learning at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) was carried out by Al Jam'iyatul Washliyah by setting educator qualifications according to national standards, using conventional learning methods, and accommodating the government curriculum in the Al Washliyah education curriculum. Rozali (2016), explained the tradition of ulama that developed in Al Jam'iyatul Washliyah, North Sumatra. This tradition has two important points. First, Al Jam'iyatul Washliyah plays a major role in producing and reproducing ulama in North Sumatra, which can be seen from the many educational institutions they manage, spread from elementary to tertiary levels. Second, the activities of the Al Jam'iyatul Washliyah ulama cover various fields such as education, preaching, social charity, politics, and economics. These activities have made significant contributions and remain relevant in the lives of the people of North Sumatra. Until now, the presence of Al Jam'iyatul Washliyah is still very much needed by the community, especially in producing a generation of scholars who are able to answer the challenges of the times.

Ali Marzuki Zebuea (2019) explains that Al Washliyah, which is often associated with the Mandailing and Kaum Tua ethnic groups, has a very large influence in various fields, including education, culture, health, and politics (Aslan & Wahyudin, 2020). In this context, it is important to understand how the history, ideology, and charitable efforts of these two large groups have contributed to social and cultural change, both locally and nationally. Their influence is not only limited to certain communities, but also spreads widely to various sectors of community life.

Although there are several opinions that have been expressed, there are still few studies that discuss the Al Jam'iyatul Washliyah education system. Therefore, the author is interested in elaborating the education system implemented by Al Jam'iyatul Washliyah, including educational objectives, concepts of educators and students, the curriculum used, and methods and media in the education process. In addition, the author will also discuss educational facilities and infrastructure and evaluations carried out by Al Jam'iyatul Washliyah. In this case, the author combines systematic analysis and interpretation of educational concepts with the aim of providing a deeper and more comprehensive understanding of the educational principles held by Al Jam'iyatul Washliyah. The author will also highlight the uniqueness of Al Jam'iyatul

Washliyah's educational concept from the perspective of local culture and values, while integrating relevant global views in education.

B. METHODS

This study was designed and implemented using a rationalism approach. In this study, the researcher attempted to describe the facts according to the circumstances related to the Concept of Al Jam'iyatul Washliyah Education: Systematization and Interpretation Based on the Perspective of Educational Science, and the researcher will collect data with a qualitative-interpretative rationalistic approach and will be analyzed according to the characteristics of the data that the researcher found in the field (Evanirosa, 2023). The subject of this study focused on collecting data related to the Chairperson of the Central Board of Al Jam'iyatul Washliyah of the Republic of Indonesia and the Education Council under the auspices of the organization. The data collection process began by identifying the Chairperson and Secretary of Al Jam'iyatul Washliyah of the Republic of Indonesia as key informants using the snow-ball sampling method, where one informant can recommend other informants. In addition, data was also obtained from secondary sources including the Chairperson and Secretary of the Education Council of the Central Board of Al Jam'iyatul Washliyah. The data search process will be stopped when no more data variations are found, or when saturation occurs in the information collected (Sugiyono, 2017). Thus, the number of informants in this study is flexible and will be determined based on the data needs that arise during the study. In qualitative research, data analysis is generally divided into three levels: analysis at the initial stage, analysis conducted during data collection in the field, and analysis after data collection is complete (Pattilima, 2011). The essence of data analysis in qualitative research is the process of data reduction, considering that in this type of research, the data collected must be in-depth and adequate according to the focus and objectives of the research. This reduction process not only helps in filtering relevant information, but also allows researchers to identify patterns, themes, and relationships that emerge from the data (Ratna, 2008). Thus, data analysis becomes an important tool for understanding the phenomenon being studied and for building a coherent and meaningful narrative from the results of the research. To strengthen the validity of the data findings and ensure the authenticity of the research, researchers refer to the data validity standards proposed by Lincoln and Guba (1985). These standards include four main criteria, namely: credibility, transferability, dependability, and confirmability.

C. RESULT AND DISCUSSION

The Concept of Educational Objectives from the Perspective of Al Jam'iyatul Washliyah

According to Al Rasyidin (2008) The highest goal to be achieved by Islamic education is to form Muslim humans who are able to testify to Allah SWT. Practically, this means that all programs and practices in Islamic education are designed to help each individual develop their physical and spiritual potential optimally. Thus, they can realize the testify to Allah SWT in every aspect of their lives. Haidar Putra Daulay (2014) Islamic education aims to form a complete Muslim person, namely an individual who develops all his potential, both physical and spiritual, in a balanced manner. This education also plays a role in fostering harmonious relationships between humans and Allah, fellow humans, and the universe Saiful Akhyar (2021) For a Muslim, the view of the purpose of education must be based on the perspective set by Allah SWT. Therefore, the formulation of educational goals in Islam must be done deductively, taking the basis from the main sources, namely the Qur'an and Hadith.

The educational goals designed by referring to the Qur'an and Hadith are known as the goals of Islamic education. Syafaruddin, et al (2012) As a system, the goal of Islamic education is the final direction of all components in Islamic religious learning in schools. Through the learning process, various elements such as teachers, students, curriculum, methods, facilities, and technology work together to process input that aims to improve students' Islamic religious knowledge. Not only to increase knowledge, this process aims to strengthen their beliefs and encourage the application of Islamic values in everyday life. Abd. Mukti (2007) Islamic education in this sense emphasizes the importance of balance between various aspects of life. This includes a balance between worldly interests, namely human relations with each other (habl min al-nas), and the interests of the hereafter, namely human relations with Allah (habl min Allah).

In addition, Islamic education emphasizes a balance between theoretical and practical aspects, material and spiritual needs, individual development and contribution to society, as well as naqliyyat knowledge (knowledge based on revelation) and aqliyyat (knowledge based on reason). The goal of education in Islam includes the development of students' potential as a whole, including cognitive, affective, and psychomotor aspects. In this case, students are expected to not only have intellectual intelligence, but also have high moral sensitivity and social responsibility. Based on this, the goal of Islamic education is to implement educational principles by integrating Islamic values into every aspect of the learning process.

In the current era of globalization, the challenges faced by the world of education are increasingly complex. Globalization often brings secular values that can threaten a person's religious identity. Al Jam'iyatul Washliyah understands this challenge by designing educational goals that remain steadfast to Islamic values, while still preparing students to actively participate in the modern world without neglecting the values of Islamic teachings. Ideal Islamic education is education that not only produces individuals who are intellectually intelligent, but also those who are aware of their role as servants of Allah SWT, and caliphs on earth. Therefore, the goals of education at Al Jam'iyatul Washliyah are very relevant in facing the challenges of globalization, where students are expected to be able to compete in the modern world while maintaining their identity as Muslims.

Al Jam'iyatul Washliyah in Conceptualizing Educators

In Arabic, the concept of a teacher has several terms with various meanings, according to the role and function of teaching. For example, al-'alim (plural: ulama) or al-muallim refers to someone who has knowledge. Another term, al-mudarris, specifically means a teacher or someone who gives lessons. In addition, ustadz is used to refer to a teacher who teaches Islamic knowledge specifically, while al-muaddib is a term for a teacher who teaches adab or special education in the palace environment. The variation of these terms shows the diversity of functions and expertise possessed by a teacher in the Islamic education tradition (Echols, 1982).

In a broader sense, Saiful Akhyar Lubis (2021) defines an educator from an Islamic education perspective as a figure who is responsible for the process of physical growth and spiritual development of students. The main objective of this role is to guide students to be able to carry out their humanitarian duties, both as khalifah fi al-ardh (leader on earth, according to QS. Al-Baqarah: 30) and as 'abd (servant of Allah, according to QS. Al-Dzariyat: 56). This is done based on the values of Islamic teachings, so that students not only develop physically and intellectually, but also become individuals who have strong faith, high morality, and the ability to contribute positively to society according to their role as khalifah and servant of Allah. Educators are individuals who bear direct responsibility for guiding students towards the desired goals.

In carrying out this role, an educator has a great responsibility and therefore needs to master a number of core competencies. First, scientific competency, where an educator must have adequate and appropriate knowledge to teach at a certain level and program. Second, competency in communication skills, which allows educators to convey their knowledge

effectively to students. Third, academic moral competence, which involves integrity and responsibility in carrying out their duties. Currently, educator competence has been formulated in four main aspects: pedagogical competence, personality competence, professional competence, and social competence. These four aspects are an important basis for educators to carry out their roles optimally in fostering and developing the potential of students. (Daulay, 2014)

According to Hasan Asari (1993), teachers must meet the specified requirements and be perfected with the characteristics possessed by a teacher. This is because their duties are very complex and not easy. Among the duties that must be carried out by teachers are: (1) loving their students and taking care of them like their own children, (2) understanding the background knowledge possessed by their students, so that they can teach appropriately: (3) teaching morals to students, (4) appreciating knowledge both that which is taught and that taught by other teachers: (5) understanding the abilities of their students and teaching according to the abilities possessed by the students, (6) paying special attention to the individual differences of each student, and (7) providing exemplary examples to their students.

Based on Hamalik's (2013) with the competencies that have been explained, then with these abilities teachers can carry out their roles as follows:

1) as a facilitator, who provides facilities for students to carry out learning activities:
2) as a mentor, who helps students overcome difficulties in the learning process:
3) as an environmental provider, who tries to create an environment that challenges students to carry out learning activities;
4) as a communicator, who communicates with students and the community;
5) as a model who is able to provide good examples to students so that they behave well;
6) as an evaluator, who assesses student learning progress;
7) as an innovator, who helps disseminate renewal efforts to the community;
8) as a moral and political agent, who helps foster the morals of the community, students, and supports development efforts;
9) as a cognitive agent, who disseminates knowledge to students and the community;
10) as a manager, who leads groups of students in the classroom so that the learning process is successful.

Educators at Al Jam'iyatul Washliyah are seen as Teachers, Ustadz/Ustadzah, and Mu'allim/Mu'allimah who are not only responsible for conveying knowledge, but also for shaping students' character and religious spiritual values. Educators are expected to be role models for students in terms of morality, ethics, and religious life. Thus, the role of educators in the Al Washliyah education system is very important, not only in developing students' academic abilities but also in shaping students' morals.

In addition, educators at Al Washliyah are also required to master effective and adaptive teaching methods to technological developments, so that they can better facilitate the learning process in the 5.0 era.

So it can be understood that with the various roles that teachers have, it is hoped that each student can develop their potential optimally, foster creativity, and be encouraged to make discoveries in innovative science and technology. This aims to enable them to compete in a dynamic and highly competitive global society. Teachers, as professional educators, are required to carry out their duties with a high level of professionalism, considering the complexity and great challenges faced in this profession. The task of a teacher is not easy, because more than just a teacher, a teacher is a figure who has a mission to humanize humans, develop personality, and inspire students to become individuals who are useful for themselves and society.

Al Jam'iyatul Washliyah in Conceptualizing Students

A student is an individual who has a strong desire to gain knowledge, skills, experience, and form a good personality as a provision for life. This goal is not only for success in the world, but also to achieve happiness in the afterlife. By studying seriously, students try to develop their abilities, enrich their insights, and improve their morals so that they can become useful individuals for themselves, their families, and society. The learning they undergo is expected not only to increase knowledge, but also to form character and morality that are in line with the values that will guide them in life Abudin Nata (2001).

Islamic education aims to maintain and develop this nature, so that students can grow into individuals who are not only knowledgeable, but also pious and have noble morals. Through learning based on Islamic values, this nature is expected to be realized in the form of good behavior and awareness of responsibility as servants of Allah (Yasin, 1997). Together, these elements form the basis for human development towards spiritual, intellectual, and emotional maturity in order to carry out their life roles in accordance with the purpose of creation. (Arifin, 1994).

Alrasyidin (2008) explains in the perspective of Islamic educational philosophy, in essence all humans are students. Because, in essence, all humans are creatures who are always in the process of development towards perfection or a level that is considered perfect, and this process lasts throughout life. On the other hand, according to Imam Zarnudji in his book Ta'lim al-Mutaalim al-Thariq al-Ta'alum, a student who wants to succeed in gaining knowledge must fulfill six factors, namely intelligence, love for knowledge, patience, teacher

guidance, costs, and a long time. In addition to these factors, a student must be serious in order to succeed. According to al-Zarnudji "being serious can bring all things that are far away closer, and can open closed doors."

Based on this, according to Zarnudji, the key to a student's success lies in perseverance and sincerity in learning. The learning process is not only about gaining knowledge, but also aims to create positive changes in the behavior and character of individuals. Thus, learning becomes the core of learning activities, because through this process students can develop their potential, improve behavior, and prepare themselves to become better individuals.

Education at Al Washliyah is designed to develop the character and morals of students, with the aim of forming individuals who are not only intellectually intelligent but also have high morals and religion according to Islamic teachings. Each level of education at Al Washliyah provides a significant portion for moral and religious education, where students are taught about the importance of integrity, honesty, discipline, and social concern. Students are expected to be able to carry out their role as caliphs on earth responsibly and fairly. This character formation is carried out through various approaches, including formal teaching and extracurricular activities that focus on moral development.

Al Jam'iyatul Washliyah in Conceptualizing the Curriculum

The curriculum has a broad scope that is not only in the form of certain subjects or textbooks, or knowledge presented by a teacher, but includes all student learning experiences obtained from inside and outside the school building, under the responsibility of the school (Syukur, 2019).

Then related to the objectives of the curriculum, Mulyasa (1991) stated that the objectives of the curriculum are essentially the objectives of each educational program that will be given to students. Given that the curriculum is a tool to achieve educational goals, the objectives of the curriculum must be explained from the general objectives of education.

Based on the nature of educational goals, the objectives of the curriculum are explained into several levels. First, the objectives of educational institutions, which formulate the vision and mission of the institution to produce graduates with certain competencies. Then, this objective is broken down into the objectives of each subject or field of study, which explains the role of each discipline in forming the character and skills of students. Finally, the learning objectives are more specific, namely covering the expected results of each session or learning unit, so that each stage of learning has a clear and directed

focus. Thus, the structure of this curriculum objective ensures alignment between the vision of national education, institutions, and class objectives, ensuring that each level of learning contributes to the overall educational goals.

Rasyidin (2019) stated that the objectives of Islamic education should actualize the potentials possessed by humans, both spiritual, intellectual, rational, emotional, and sensory. The educational objectives above can be translated operationally into the syllabus and subjects taught at various levels of education.

Al Jam'iyatul Washliyah realizes that the world of education is always evolving, especially in facing the challenges of globalization and technological advances. Therefore, they design a curriculum that is flexible and adaptive to changes in the times without sacrificing Islamic values. This curriculum is designed to provide space for renewal and innovation in teaching methods and learning materials, so that it remains relevant to the needs of the times.

In implementing the curriculum, Al Washliyah uses an approach that is oriented towards developing critical, creative, and collaborative thinking skills, but still maintains the essence of Islamic education that focuses on character and moral formation. This shows that education must prepare students to face the challenges of the modern world without losing their identity as Muslims.

For example, in teaching modern technology and science, Al Washliyah continues to emphasize the importance of Islamic ethics in using technology. This aims for students to not only be technically proficient but also have moral responsibility in every action they take. Students are taught to always utilize science and technology for the good of the people, as taught in the Qur'an.

The curriculum at Al Jam'iyatul Washliyah is designed with reference to national education standards, but with a strong emphasis on Islamic values. This curriculum is applied at all levels of education managed by Al Washliyah, from elementary school to college. Each level has a balanced portion of general knowledge and religion, where religious subjects receive special attention. As an organization that has many educational institutions in various regions, Al Washliyah ensures that the curriculum applied in each school is adjusted to local needs, but still refers to national standards. This is done so that each student receives a quality education, in accordance with the conditions and challenges faced in their respective regions.

D. CONCLUSION

The education system at Al Jam'iyatul Washliyah seeks to implement a holistic approach in forming a generation of Muslims who excel in academic, moral, and spiritual aspects. Education at Al Washliyah does not only focus on mastering general knowledge, but also places religious values and character building as the main foundation. This is reflected in the integrative curriculum, the role of educators as murabbi, and the emphasis on moral and spiritual evaluation of students.

This general conclusion shows that Al Washliyah not only seeks to produce students who are academically competent, but also to form individuals who have a strong commitment to Islamic teachings and have noble morals. The education system implemented by Al Washliyah seeks to answer the challenges of globalization and technological developments without sacrificing religious values that are the core of Islamic education. This shows that Al Washliyah emphasizes the balance between knowledge and religion, with the aim of producing graduates who not only excel in academics, but also have high moral integrity.In general, Al Jam'iyatul Washliyah views educators as central figures in the moral and spiritual education of students. Educators at Al Washliyah not only act as teachers who deliver academic materials, but also as murabbi who guide students in moral and spiritual matters. This shows that educators at Al Washliyah are not only responsible for the intellectual intelligence of students, but also for their moral and spiritual development, making education at Al Washliyah more comprehensive. In general, students at Al Washliyah are viewed as active subjects who must be fully involved in the educational process. They are not only treated as recipients of information, but also as individuals who must play an active role in self-development. Students at Al Washliyah are not only viewed as objects of education, but as subjects who have an active role in shaping their own character and future. The curriculum at Al Jam'iyatul Washliyah is designed to create a balance between general knowledge and Islamic teachings. This curriculum combines general subjects with strong religious education, with the aim of forming students who are knowledgeable and have strong faith. The learning media used at Al Jam'iyatul Washliyah include the use of modern technology and traditional approaches integrated with Islamic values. This learning media aims to facilitate an interactive and effective teaching and learning process, as well as to deepen students' understanding of religion. Al Washliyah in this aspect combines modern and traditional learning media to ensure that students are not only academically intelligent, but also have a deep understanding of religion.

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