Keywords: teacher, ulul albab, intellectual values.

Abstract: Teachers are important components in educational process. The success of the educational process is strongly influenced by the quality of the teachers. One of teacher qualification is to have intellectual values. The intellectual are termed in the Holy Qu'ran as ulul albab. The aim of this study is to describe the characteristics of teachers with ulul albab values in Bandung. To achieve this aim, this study used a mixed-method approach to analyze 300 teacher samples. The results of the study revealed (1) that the Holy Quran mentioned three aspects of ulul albab: dhikr (remembrance of Allah), fiqr (reflection), and amal salih (good deeds) and (2) that the majority of the teachers in Bandung were moderately characterized with ulul albab values, and only few of them could be said to display a high level of characteristics of ulul albab. No teacher was found to display a very high, low, and very low level of characteristics of ulul albab.

1 INTRODUCTION

In the perspective of modern psychology, ulul albab refers to those who are able to optimally synergize their intelligent (IQ), emotional (EQ), and spiritual (SQ) potentials (H.D Bastaman, 2007). A teacher is valued not only by his academic proficiency, but also his communication skills because communication can optimize the teacher-student relationship (Raufelder et al., 2016; Rusu, Soitu, and Panaite, 2012). A teacher with a high emotional quotient (EQ) can bring about an extraordinary performance (Mohamad and Jais, 2016). The EQ is one of contributing factors to the personal development of an excellent teacher. It plays a role in self-management skills, emphatic skills, interpersonal skills, and all skills to successfully interact with the environments and to boost the performance (Yusof, Ishak, Zahidi, Abidin, and Bakar, 2014). According to Atiyah Al-Abrasyi, an ideal teacher has a spiritual quotient (SQ), characterized by the likes of zuhd (living a simple life as opposed to hedonism), respectfulness, sincerity, forgivingness, sabr (patience), dedication, and observant towards his students’ characters and potentials (Sa’diyah, 2012). The Quran speaks of the perfect human personality typology in the term ulul albab (Quran 3:190-192).

Ulul albab refers to those of the intellectual with good personality (Yaqin, 2015). They are at least characterized by the following traits: (1) hardworking, (2) creative, innovative, and critical, (3) religious, (4) excellent, and (5) intelligent (Walid, 2011). In the perspective of mufassir (Quranic exegesis), ulul albab refers to people of faith who can optimally function their intelligent potentials (Faizah, 2014).

Considering the importance of ulul albab characteristics, this study was focused on figuring out to what extent teachers display the aforesaid traits of the ulul albab. The teachers being studied was at different educational level in eastern Bandung.

2 METHODS

To answer the research problem, this study used a qualitative/quantitative mixed method approach. The qualitative method began with reviewing literature on the characteristics of ulul albab as described in the Quran using the mauthul tafsir (thematic Quranic exegesis) approach. The results of literature review became a basis for designing the instrument of a quantitative survey. The survey was conducted to see to what extent the research subjects display the characteristics of the ulul albab (Creswell, 2008:552;
Oktaviavo, 2008:22).
The survey data were then analyzed descriptively to obtain an overview of the ulul albab characteristics displayed by teachers at various levels of education in Indonesia including kindergarten, primary school, junior high school, senior high school and pondok pesantren (Islamic boarding school).

The quantitative approach was chosen to enable a statistical data analysis. In addition, the reason for choosing a quantitative approach was that the researchers wished to obtain accurate field data based on empirical and measurable phenomena (Naila Hayati, 352), which in this case was the ulul albab characteristics displayed by the teachers.

In brief, the research was conducted through the following steps: (1) sorting Quranic verses on the ulul albab characteristics, (2) carrying out the maudhui tafsir of the sorted verses, (3) classifying the verses based on the results of tafsir, (4) arranging the research instrument based on the result of tafsir, (5) collecting the research data, (6) analyzing the obtained data, and (7) analyzing the result of study.

The research population were all teachers in eastern Bandung. Based on population data of Bandung in 2015, the total number of teachers from kindergarten to high school level was 16,045 (Kota Bandung dalam angka, BPS 2015), and those in eastern Bandung was 3,697. Referring to Slovin’s formula, the researchers needed at least 98 samples. However, to obtain a greater picture, the researchers distributed the instruments to approximately 300 teachers and obtained 299 analyzable respondent data.

The research instrument was designed with the basis of the results of tafsir Quranic verses on ulul albab characteristics. It consisted of 28 items whose validity coefficients were quite high, ranging from 0.716 to 0.754, and its reliability coefficient was 0.739.

3 RESULTS AND DISCUSSION

The Quran does not explicitly define the term ulul albab; however, their characteristics can be found in 16 verses as follows: (1) to sincerely seek, explore, understand and discover the secrets of science and knowledge taught by Allah the Most Holy (Quran 3:190), (2) to be willing to transfer his knowledge to others in order to improve social condition and willing to give warning (Quran 14:52), (3) to stand up for the right after telling them apart from the wrong (Quran 5:100), (4) to be critical about incoming information and make sure if it is true (Quran 39:18), (5) to act mindfully and always take lesson from the history of the past ummahs, (6) to not fear other than Allah (Jalaluddin Rahmat, 1994, p. 213-215).

The characteristics numbers 1, 2, 3, and 5 speak of fiqr and dhikr. It goes to show that the ulul albab always try to feel the existence of Allah in their souls. Number 4; meanwhile, speaks about being productive and the importance of values in the context of their benefits for human beings. Thus, those with the ulul albab characteristics have a profound effect on social transformation. Their excellent personality is reflected in spiritual depth (dhikr), sharpness of analysis (fiqr), and profound effect on social life (amal salih).

Dawam Rahardjo (2002:557) mentioned some definitions of ulul albab as described in the Quran: (1) open- and deep-minded people, (2) people with an emphatic heart, (3) sharp- and strong- minded people, (4) knowledgeable people, (5) people with accurate and wide understandings, and (6) wise and just people.

It has been agreed upon among mufassirs that the term ulul albab refer to asshâbu al-ugâl (people of reason). This indicates that ulul albab are individuals with great intellectual potentials (Thabari, n.d., 240). Therefore, they (1) are able to think critically (Quran 2:269; 39:18), (2) are knowledgeable (Quran 12:11), (3) hunger for knowledge (Quran 3:7), (4) always do a deep reflection of Allah’s creations (Quran 3:191), (5) are hardworking (Quran 5:100; 39:9), (6) have good communication skills (Quran 14:52), (7) always keep promises (Quran 13:19-20), (8) are generous (Quran 35:29), and (9) fear Allah (Quran 2:197) (Faizah S Rusydati Khaerani, 2014).

The ulul albab characteristics were studied in three aspects; fiqr, dhikr, and amal salih. In the research instrument, fiqr is represented by 22 items and dhikr by 6 items.

The indicators for fiqr were visionary, analytical, thinking, researching, understanding, tolerant, confident, tazkiah al-nafs (self-purification), honest, disciplined, responsible, and creative. Analyzing is very important to strengthen fiqr. Teachers are expected to always be creative and innovative in delivering the lesson (Soobik, 2012) but with reference to the Islamic values (Al-Karasneh and Saleh, 2010).

The indicators for dhikr were praying, salah, hardworking, generous, and obedient to Allah the Most Holy.

Dhikr is one of intensive devotional practices by remembering God in order for an individual’s to find rest (Quran 13:28). This practice combines praying, meditation, and various ritual activities with the main
The purpose of remembering and acquiring the spirit of God represented in His 99 beautiful Names (asmāʾu l-ḥusnā). Through dhikr, one is expected to go through an intense spiritual experience and to rely upon God (Newberg, Wintering, Yaden, Waldman, and Reddin, 2015).

The result of Newberg’s study that investigated the correlation of dhikr and neurophysiological activities revealed that there was an substantial increase in the frontal lobe activity and at the same time a decline parietal lobe activity. In short, this result showed that some cognitive processes became coordinated during dhikr (Newberg, et al., 2015).

Praying and salah were also found to have positive effect on cancer (Rezaei, Adib-Hajbaghery, Seyedfatemi, and Hoseini, 2008).

Table 1 shows that ulul albab are highly intellectual people who always stay devoted to the Creator. This intellectual quality brings about EQ, IQ, and SQ. A hard worker (Quran 5:100; 39:9) are demanded to display good EQ and IQ in order for him to stay motivated to complete his works, be creative, work collaboratively, and have good interpersonal skills (Mohamad and Jais, 2016). And with SQ, can one reduce depression and anxiety (Koenig, Zaben, and Khalifa, 2012). This can bring about social intelligence that determines flexibility, wisdom, and empathy (Yermentaeyeva, Aurenova, Uaidullakyzy, Ayapbergenova, and Muldabekova, 2014).

### Table 1: Verse, meaning and aspects of ulul albab

<table>
<thead>
<tr>
<th>No.</th>
<th>Verse</th>
<th>Content of verse</th>
<th>Meaning (Value)</th>
<th>Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Quran 2:179</td>
<td>One who takes lesson from the implementation of qisas (Islamic restorative justice practices)</td>
<td>One who remembers, accepts, and takes lesson from the implementation of qisas, careful and wise</td>
<td>Fiqr and Amal Salih</td>
</tr>
<tr>
<td>2.</td>
<td>Quran 2:197</td>
<td>One who is equipped with taqwa (piety) during haj</td>
<td>Hardworking and pious</td>
<td>Amal Salih</td>
</tr>
<tr>
<td>3.</td>
<td>Quran 2:269</td>
<td>One who receives wisdom from Allah</td>
<td>One who is able to really understand God’s wisdom</td>
<td>Fiqr</td>
</tr>
<tr>
<td>4.</td>
<td>Quran 3:7</td>
<td>One who is fully aware that knowledge of muhkam (decisive) and mutashabih (allegorical) verses is from Allah</td>
<td>Knowledgeable person</td>
<td>Fiqr</td>
</tr>
<tr>
<td>5.</td>
<td>Quran 3:14</td>
<td>One who remembers Allah and does a reflection of His creations</td>
<td>One who does a deep reflection</td>
<td>Fiqr</td>
</tr>
<tr>
<td>6.</td>
<td>Quran 39:18</td>
<td>One who can tell right from wrong</td>
<td>Critical thinking</td>
<td>Fiqr</td>
</tr>
<tr>
<td>7.</td>
<td>Quran 39:9</td>
<td>To love to offer qiyamul lail (night prayers)</td>
<td>Dhikr and drawing close to Allah</td>
<td>Dhikr</td>
</tr>
<tr>
<td>8.</td>
<td>Quran 12:11</td>
<td>To take lesson from past history</td>
<td>To be able to take lesson from past history</td>
<td>Fiqr</td>
</tr>
<tr>
<td>9.</td>
<td>Quran 3:191</td>
<td>To remember Allah, do a reflection of His creations, and believe that all of His creations are good</td>
<td>Dhikr, reflection, and positive thinking</td>
<td>Fiqr</td>
</tr>
<tr>
<td>10.</td>
<td>Quran 38:29</td>
<td>To accept Quranic teachings as a way of life</td>
<td>To accept the Quran as a blessing and have faith in it</td>
<td>Fiqr, Dhikr and Amal Salih</td>
</tr>
<tr>
<td>11.</td>
<td>Quran 5:100</td>
<td>To stand up for what is believed in although no one agrees</td>
<td>To have adversity quotient</td>
<td>Amal Salih</td>
</tr>
<tr>
<td>12.</td>
<td>Quran 14:52</td>
<td>To be brave to spread Allah’s warnings</td>
<td>To have good communication skills and adversity quotient</td>
<td>Fiqr and Amal Salih</td>
</tr>
<tr>
<td>13.</td>
<td>Quran 13:19-20</td>
<td>To keep promise</td>
<td>To have adversity quotient</td>
<td>Amal Salih</td>
</tr>
<tr>
<td>14.</td>
<td>Quran 13:22</td>
<td>One who is attentive to the Quranic teachings, patient, generous, and avoids evils by doing good</td>
<td>To have good EQ and humanistic</td>
<td>Amal Salih</td>
</tr>
<tr>
<td>15.</td>
<td>Quran 3:14</td>
<td>To remember the signs of Allah’s power in sky, rains, and plants</td>
<td>To do dhikr and to do a deep reflection and study all creations of Allah</td>
<td>Fiqr, Dhikr and Amal Salih</td>
</tr>
<tr>
<td>16.</td>
<td>Quran 39:21</td>
<td>To be observant of natural phenomena and signs and all creations of Allah</td>
<td>Acceptance to the truth of Allah’s revelations</td>
<td>Amal Salih</td>
</tr>
</tbody>
</table>
The indicators for fiqr were visionary, analytical, thinking, researching, understanding, tolerant, confident, tazkiah al-nafs (self-purification), honest, disciplined, and responsible. The indicators for dhikr were pray, worship, resilience, generosity, and devotion to Allah the Most Holy.

The obtained data showed that all samples did not display a very high, low, or very low level of ulul albab characteristics in the fiqr and dhikr aspect. A moderate level of ulul albab characteristics was displayed by 83% of the samples in the fiqr aspect and by 54% in the dhikr aspect, or by 78% in both aspects combined.

Teachers who have ultimate ulul albab characteristics are those who have the dhikr aspect that reflects a spiritual depth and established intellectual ability (fiqr) so as to enable teachers to have positive creativity and activities (amal salih) as a combination of both fiqr and dhikr (Abdul Basid, 2012).

The obtained data showed that no teacher was found to display a very high, low, or very low level of ulul albab characteristics. About 22% of samples displayed the high level of ulul albab characteristics, the other 78% showed a moderate level.

Based on the level of education they teach at, the obtained data showed a similar display.

4 CONCLUSIONS

Teachers with ulul albab characteristics are those who able to synergize the power of revelation through their dhikr with the power of reason through their fiqr so as to establish a monotheistic, creative, dynamic, and innovative as a representation of amal salih. In a modern terminology, the term ulul albab refers to those who are able to synergize their IQ, EQ, and SQ. The obtained data showed that no teacher was found to display a very high, low, or very low level of ulul
Teachers with Ulul Albab Characteristics

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