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**Typology Study of *Ulul Albab* as Ideal Human Character in Islam
(Psychological Analysis of Human Thinking Activities in the
Qur'an)**

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Abstract: *The study of the typology of ulul albab as an ideal human character in Islam is an important aspect in understanding the concept of spirituality and wisdom in religion. In the Qur'an, ulul albab is described as an individual who reaches a level of perfection in his thinking activities, reflected in the depth of his spirituality and wisdom in living life. By considering a psychological perspective on human thinking activities, this study aims to explore the meaning and implications of the ulul albab typology in the context of human life. Through a descriptive qualitative approach and library research, data was collected from various relevant reading sources. The data analysis process uses a flowing data analysis method, including reading, recording, processing and concluding. The findings show that thinking involves the entire human personality, explained in the Qur'an. The integration of the Ulul Albab typology in Islam highlights the importance of thinking activities as a basis for devotion and wisdom. In the modern era, Al-Qur'an-based*

education emphasizing the development of the Ulul Albab character through thinking activities can be a relevant solution in forming an intelligent and devout generation. This study contributes to enriching understanding of thinking activities within a psychological framework and Islamic teachings.

Keywords: *Ulul Albab, Ideal Human, Psychology, Thinking Activity.*

A. Introduction

Humans are the most perfect creatures created by Allah SWT, essentially very different from animals.¹ Humans are endowed with reason and passion as two characteristics that differentiate them from other creatures in the universe. With reason, humans have the ability to control and direct their desires. By having reason also, humans will be able to understand various things that exist in nature, including the Koran believed to be the word of Allah SWT and becoming main source of Islamic religious teachings, apart from other sources such as Hadith. Belief in this holy book and its influence in the history of Muslims has been formed in such a way that belief in the holy book has become one of the pillars of faith. Among Muslims, various efforts have emerged to understand the Koran and actualize it in everyday life,² by using reason as the main tool to reflect on and explore the meanings contained therein.

In this context, reason is the main tool used in the thinking process.³ Thinking is a mental activity that involves using reason to reflect, analyze and conclude about a problem or concept. With reason, humans are able to process information, consider various points of view, and make rational decisions. Therefore, in an effort to understand the Qur'an and actualize it in everyday life, thinking is an

¹ Mbah Lul, *Agama Manusia & Tuhan, dalam Perspektif al Qur'an* (Sleman, Yogyakarta: Deepublish, 2021), 14; See also Adytia Indra Gunawan et.al., *Ali Syariat dan Humanisme Islam* (Sleman, Yogyakarta: Cv. Bintang Semesta Media, 2022), 70.

² Munzir Hitami, *Pengantar Studi Al-Qur'an: Teori dan Pendekatan* (Yogyakarta: Lkis Pelangi Aksara, 2012), 3.

³ Muhammad Ismail, "Konsep Berpikir dalam al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 02 (2014): 291–312, <https://doi.org/10.19109/td.v19i02.20>; See also Hamid Sakti Wibowo, *Ibnu Sina: Pemikiran dan Warisan Ilmiah* (Jakarta: Tiram Media, 2023), 23.

important tool driven by reason to reflect on and understand the messages contained in it.

Examining the meaning of thinking in the Koran begins with a global search for the meaning of "reason" found in Islamic literature, then followed by a more accurate review of the verses of the Koran relating to thinking. Intellect and thought are the noblest gifts given by Allah SWT to humans. Those who do not use reason are seen as beings lower than animals. Ibn Khaldun, an Islamic thinker, stated that one way to gain knowledge is through *tafakur*, thinking deeply.⁴ Meanwhile, in the context of Western scientific studies, thinking according to Bochenski can be defined in a limited way as the process of developing ideas, concepts, and so on.⁵

Thinking is one of the greatest gifts given by Allah SWT to humans.⁶ With the intelligence He has given, humans are able to develop understanding, solve problems, and achieve their life goals. The main purpose of human creation according to Islamic teachings is to become caliphs on earth,⁷ as the manager and guardian of this universe in accordance with God's will. In carrying out their role as caliph, humans are given the ability to think rationally and critically, so they can make wise and responsible decisions in managing this earth.

Thinking also helps humans to understand the intention and purpose of their creation, as well as to draw closer to Allah through recognizing His greatness in His creation. Therefore, in the Islamic view, thinking is not just an intellectual activity, but also an integral part of worship and the realization of man's duty as God's *caliphs* in this world.⁸

⁴ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2015), 537.

⁵ Makmun Khairani, *Psikologi Umum* (Yogyakarta: Aswaja, 2013), 117.

⁶ Rosalinda Gonibala, Herson Anwar, and Lian G. Otaga, "Manajemen Akal dan Orientali Studi al-Quran dan Al-Hadits," *Jurnal Al Himayah* 3, no. 2 (October 1, 2019): 283–294.

⁷ Nida Shofiyah et al., "Tujuan Penciptaan Manusia dalam Kajian al-Quran," *Zad Al-Mufassirin* 5, no. 1 (June 30, 2023): 1–17, <https://doi.org/10.55759/zam.v5i1.54>.

⁸ Fadilah and Ridwan Tohopi, "Fitrah dalam Pendidikan Islam Menurut Hasan Langgulung," *Jurnal Ilmiah Al-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 5, no. 2 (October 4, 2020): 226–265, <https://doi.org/10.30603/jiaj.v5i2.1814>.

One of the tasks and goals of humans created by Allah SWT is to be His representative on earth, as a caliph. Like God's other creations, human life is limited and not eternal in this world, with immortality becoming real in the afterlife. Therefore, the world is only a temporary stopover in preparation for the afterlife.⁹ The essence and purpose of human life in the world is to worship Allah SWT. Humans must try to make every day, time, and changes of night and day as opportunity to carry out meaningful worship for the afterlife.

One of the criteria for humans who are oriented towards the afterlife, taught through the texts of the Qur'an, is the concept of "*ulil albab* human".¹⁰ *Ulil albab* humans are considered to be human figures and criteria who should be used as role models in world life. The term human in this context refers to various terms used in the Qur'an, such as *insan*, *an-nas*, and *basyar*.¹¹ The expression *insan* or *ins* occurs 65 times in the Qur'an, while *basyar* is mentioned 35 times, and *an-nas* is mentioned 240 times.¹² The concept of *ulil albab* indicates a person who has high inner and spiritual intelligence and has a deep understanding of religious teachings.¹³ Therefore, they are considered a suitable model to follow in living life in this world.

⁹ Kaslam, "Model Perencanaan Hidup Seorang Muslim," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 23, no. 2 (August 21, 2021): 1–21, <https://doi.org/10.24252/jumdpi.v23i2.21696>; See also Dewi Anggariani and Marhani Malik, "Pandangan dan Sikap Masyarakat Menghadapi Kematian," *Sosioireligius: Jurnal Ilmiah Sosiologi Agama* 6, no. 1 (October 15, 2021): 1–23, <https://doi.org/10.24252/sosioireligius.v6i1.24188>.

¹⁰ Arizqi Ihsan Pratama, "Konsep Ulil Albab dalam al-Quran dan Relevansinya Terhadap Pendidikan Modern," *The Annual Conference on Islamic Education and Social Science* 1, no. 2 (December 30, 2019): 222–234, <https://pkm.uika-bogor.ac.id/index.php/ACIEDSS/article/view/505>; See also Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital* (Jawa Barat: Guepedia, 2023), 27–28.

¹¹ Heni Ani Nur Aeni, Nida Samhah Rauzan, and Rahmah Syarifah, "Hakikat Keberadaan Manusia," *Jurnal Pendidikan Tambusai* 7, no. 3 (December 28, 2023): 31002–31007, <https://doi.org/10.31004/jptam.v7i3.12047>.

¹² Agus Miswanto, *Agama, Keyakinan, dan Etika* (Magelang: P3SI UMM, 2012), 7–9; See also M. Quraish Shihab, *Wawasan al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan Pustaka, 1996), 368.

¹³ The word *Ulul Albab* is a term mentioned no less than 16 times contained in 10 letters in the Qur'an, namely 9 letters contained in the *Makkiyah* letters of the Qur'an, and 7 letters contained in the *Madaniyah* letters of the Qur'an. See further in Muhammad Fuad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras Li Alfaz al-Qur'an al-Karim* (Beirut: Dar al-Fikr, tt.), 99.

Kajian Tipologi *Ulul Albab* sebagai Karakter Manusia Ideal dalam Islam

The word "*ulil*" is a plural form which contains the meaning of having or owner,¹⁴ especially in the context of having privileges or advantages. Meanwhile, "*al-albab*" is the plural form of the word *al-lubb* which means content and essence. Another plural form of the word *al-lubb* is *al-labib* which means smart and clever.¹⁵ So, *ulil albab* can be interpreted as a human who has the essence of everything, or a human who has perfect reason and has a correct understanding.¹⁶ If we illustrate the meaning of *ulil albab* in a human context, then the core of everything in humans is the heart. In other words, the heart is the most valuable aspect of human beings. This is in accordance with the hadith of the Prophet Muhammad who stated: "*Remember that in the human body there is a lump of flesh. If that part is good, then the whole body will be good too. However, if that part is damaged, the whole body will also be damaged. Know that this part is the heart (heart)*" (HR. Bukhari No. 52 and Muslim No. 1599).¹⁷

The concept of *ulul albab* in the Qur'an describes humans who have high inner and spiritual intelligence and a deep understanding of religious teachings becoming a model to follow in living life in this world. Therefore, the heart is the most valuable core in humans as the hadith mentioned above, and protecting it is the key to living a meaningful and oriented life in the afterlife.

The study of the *ulul albab* typology as a representation of ideal human character in Islam, with an emphasis on psychological analysis of human thinking activities in the Qur'an, has very important implications. By understanding in more depth the characteristics of *ulul albab*, we can explore the lesson and wisdom implicit in the text of the Qur'an to orient human behavior and thought patterns. Within this framework, this research provides a solid foundation for self-

¹⁴ Ahmad Warson Munawir, *Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 2002), 49.

¹⁵ Munawir, 1247.

¹⁶ Abu Hayyan bin Muhammad bin Yusuf, *Tafsir Al-Bahr al-Muhit*, Juz III (Beirut: Dar al-Fikr, tt.), 67; See also Abu al-Fida Ismail bin 'Umar Ibnu Kathir, *Tafsir Al-Qur'an al-Azim*, Juz II (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 15.

¹⁷ Al-Hafizh Ibnu Hajar al-Asqalani, *Terjemah Kitab Bulughul Maram: Hadist Fikih dan Akhlak* (Bandung: Shahih, 2016), 510.

development in accordance with Islamic values, enables a more effective approach in resolving challenges, and enriches the understanding of human psychology with a religious perspective. Thus, this research not only provides a deeper understanding of religion, but also opens the way to a broader interpretation related to aspects of human life and efforts to achieve spiritual perfection in Islamic teachings.

Based on this explanation, this study focuses on the typological aspect of *ulul albab* as the ideal human character described in Islam. This study uses psychological analysis to understand human thinking activities, by considering the concepts contained in the Koran. This aims to explore and understand how *ulul albab* use their minds to reflect on the messages contained in the sacred Islamic texts. By integrating psychological and religious aspects, this study aims to provide a more comprehensive understanding of the characteristics of *ulul albab* and its relevance in the context of modern human life.

This research is follow-up research which aims to obtain an element of novelty related to the same problem. Several related studies, research by Warits et al. which seeks to analyze the concept of *ulul albab* education in the interpretation of *al-Mishbah* and its application in Islamic education.¹⁸ Then research conducted by Firdaus found that there are three key elements that an *ulul albab* figure must have: the main activity, the activity object and the action strategy.¹⁹ Different from previous research, this study emphasizes finding different results with a focus on studying the typology of *ulul albab* as an ideal human character in Islam using a psychological analysis approach.

This study uses a qualitative, descriptive analysis approach with the aim of describing factually and accurately the facts investigated.²⁰

¹⁸ Moh Shalahuddin A. Warits, Moh Asyari Muthhar, and Muthmainnah, "Konsep Ulul Albab dalam Tafsir al-Mishbah dan Pengembangannya dalam Pendidikan Islam," *Jurnal Pemikiran Dan Ilmu Keislaman* 3, no. 2 (2020): 427.

¹⁹ Dwi Hidayatul Firdaus, "Ulul Albab Perspektif al-Qur'an (Kajian Maudlu'iy dan Integrasi Agama dan Sains)," *Ats-Tsaqofi: Jurnal Pendidikan Dan Manajemen Islam* 3, no. 1 (June 23, 2021): 97.

²⁰ Ajat Rukajat, *Pendekatan Penelitian Kuantitatif: Quantitative Research Approach* (Yogyakarta: Deepublish, 2018), 1; See also Ali Abdul Wakhid et.al., "The

The type of research used is library research, a data collection method that involves a thorough analysis of various sources of information that are relevant to the issue being researched.²¹ Data collection was carried out through in-depth study of various literary sources such as textbooks, encyclopedias, journals, and so on. The data analysis process uses a flowing data analysis method, reading, taking notes, processing research materials, and concluding the findings that have been obtained from the research.²²

B. Concept of Thinking in Psychology

Thinking is a mental process that involves various complex activities in the human brain. Although this process cannot be separated from the physical activity that occurs in the brain, the human mind goes beyond the physical function of the brain itself.²³ The thought process also involves other aspects of the human personality, such as feelings and will.²⁴ When a person is thinking, his brain performs various types of activities such as processing information, linking concepts, analyzing situations, and creating new understanding. However, the thinking process is also influenced by the emotional and motivational factors of the individual. For example, feelings such as joy, anxiety, or sadness can influence how a person processes information and makes decisions. Likewise, the individual's will or motivation can influence the focus and goals of the thinking process.

Thinking is considered a fundamental psychological function, which is active in the human psyche. According to psychological

Islamic Perspective of Non-Muslim Leaders in Indonesian Muslim Majority Communities,” *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (December 14, 2021): 277–296, <https://doi.org/10.32332/akademika.v26i2.3753>.

²¹ Abdul Wahid and Nur Afni, *Karya Tulis Ilmiah* (Yogyakarta: Samudra Biru, 2023), 141.

²² Benjamin Bengfort and Jenny Kim, *Data Analytics with Hadoop: An Introduction for Data Scientists* (United States of America: O’Reilly Media, Inc., 2016), 90.

²³ Alfiana Choffifah, “Kajian Psikologis Berpikir dalam al-Qur’an dan Hadits,” *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam* 6, no. 1 (June 1, 2017).

²⁴ Diana Septyawati and Masduki Asbari, “The Art of Thinking Big: Membangun Kinerja Personal Sejak dari Pemikiran,” *Literaksi: Jurnal Manajemen Pendidikan* 1, no. 01 (July 27, 2023): 235–239, <https://doi.org/10.1111/literaksi.v1i01.323>.

studies, thinking is one of the highest mental or psychological functions that humans can achieve.²⁵ Thinking is a mental process that involves the symbolic use of ideas or concepts. For example, when someone physically walks, this cannot yet be called thinking. However, if someone imagines the action of walking or a journey, or even plans something that has not yet been implemented, then that individual uses certain ideas or symbols, and this action can be called thinking.²⁶

In the thinking process, an important first step is mental awareness, where this awareness directs the mind to the object to be considered. Next, the mind captures concepts and forms understanding through the processes of analysis, synthesis and abstraction.²⁷ After an understanding of the object that is the focus of thinking is formed, the mind's task is to organize opinions from various related understandings, so that it can find the correct paths or conclude something correct. This process is one of the simplest forms of thinking. Thus, thinking can be understood as a mental activity that involves an ideation process directed at a goal to discover and use something.

According to Khairani, in psychological studies, thinking can usually be divided into two types: thinking without direction or non-directed, and directed thinking.²⁸ Non-directed thinking also known as "associative thinking", is a thought process in which one idea stimulates the emergence of other ideas. In the associative thinking process, the flow of thoughts is not predetermined or directed, so ideas emerge freely. Types of associative thinking include: free association, controlled association, daydreaming, and artistic thinking. Meanwhile, directed thinking is a thought process that has been determined previously and is directed at a goal, usually for problem solving. There are two forms of directed thinking: critical thinking and creative thinking.

²⁵ Nurussakinah Daulay, *Pengantar Psikologi dan Pandangan al-Qur'an Tentang Psikologi* (Jakarta: Kencana, 2015), 112.

²⁶ Khairani, *Psikologi Umum*, 177.

²⁷ Ki Fudyartanta, *Psikologi Umum 1 & 2* (Yogyakarta: Pustaka Pelajar, 2011), 304.

²⁸ Fudyartanta, 306.

Kajian Tipologi *Ulul Albab* sebagai Karakter Manusia Ideal dalam Islam

Currently, psychology focuses more attention on the problem of directed thinking, which includes three aspects, the ability to remember, the formation of concepts in problem solving, and the manifestation of concrete behavior as its main tasks.²⁹ Psychological studies really focus on the aspect of directed thinking, because its application is very relevant to the world of education. This directed thinking process has practical applications that support the direction of education which aims to improve the quality of human life, both in concrete form and in thoughts. Aspects of directed thinking are as follows:

First: The Act of Remembering. Remembering refers to the mental process of accumulating messages that have been experienced in the past. This act of remembering involves the ability to respond to and record the stimuli received, the ability to store the information that has been obtained, and the ability to reproduce it.³⁰ However, it is important to note that having a strong memory does not necessarily mean having good thinking (problem solving) abilities. There is evidence that there are individuals with low levels of intelligence but who have extraordinary memory abilities. Therefore, it is necessary to differentiate between individuals who are able to remember and individuals who are able to form concepts and solve problems well.³¹ Thus, the ability to remember becomes a support in forming concepts and solving problems, and that is what is actually considered an act of thinking.

Second: Forming concepts and solving problems. There are two important aspects which are the result of the very basic function of thinking, the formation of concepts and problem solving. In forming concepts, there are three stages that must be passed, the formation of understanding, a process of thinking that is real, abstract and general, and contains the essence of something. Furthermore, opinion formation is a continuation of the thinking process by categorizing

²⁹ Lindsay G. Oades et.al., *The Wiley Blackwell Handbook of the Psychology of Positivity and Strengths-Based Approaches at Work* (United States of America: John Wiley & Sons, 2020), 50.

³⁰ Mustaqim, *Psikologi Pendidikan* (Yogyakarta: Pustaka Pelajar, 2012), 185.

³¹ Khairani, *Psikologi Umum*, 181.

subjects or predicates, providing quality and quantity to understanding. Then build a conclusion, which is the formation of a "new" opinion based on previous opinions.³² Thus, problem solving must be carried out systematically in order to optimize the role of individual thinking.

Third: Problem solving. Problem solving involves the use of the entire thinking process, which includes the ability to remember, forming concepts through inductive and deductive processes, so that individuals can reach new understandings.³³ Apart from that, problem solving also involves "*trial and error*" behavior, where the experiment is not always carried out physically, but occurs in the thought process. To guide the flow of thinking towards problem solving, there are two strategies that are commonly used, the comprehensive strategy, where the problem is seen as a whole and tries to be solved in the context of that whole. Next is the detailist strategy, where the problem is solved by dividing it into smaller parts and solving them one by one.³⁴

It should be emphasized that the strategy above is only a general strategy for problem solving. It should also be emphasized that differences in each individual's approach to problem solving are greatly influenced by factors such as motivation, intelligence, and so on. From this explanation, it is relevant to realize that thinking has levels: Preparatory Phase, which is preliminary; the incubation phase, in which the individual considers the problems encountered over a period of time; the illumination phase, the process in which the mind suddenly comes up with a clear idea to form a hypothesis; the final phase of verification and elaboration, which involves proving the hypothesis and implementing it.³⁵

Referring to the various opinions above, it can be understood that psychology currently focuses more on directed thinking, which includes the ability to remember, form concepts, and solve problems.

³² Khairani, 185.

³³ Haryu Islammudin, *Psikologi Pendidikan* (Yogyakarta: Pustaka Pelajar, 2012), 78.

³⁴ Mustaqim, *Psikologi Pendidikan*, 97.

³⁵ Fudyartanta, *Psikologi Umum 1 & 2*, 308.

In fact, this directed thinking is very relevant to education and has practical applications in improving the quality of human life. Each aspect of directed thinking has an important role in forming understanding and solutions to problems. Apart from that, problem solving also involves "*trial and error*" behavior and requires the use of appropriate strategies. It is important to remember that each individual's approach to problem solving is influenced by factors such as motivation and intelligence. By being aware of the levels of thinking, individuals can face challenges systematically and effectively.

C. Concept of Thinking in the Qur'an

The label "psychology of religion" seems to indicate that this field is a branch of psychology that is concerned with the subject of religion, parallel to educational psychology, clinical psychology and other fields.³⁶ Humans are born into the world in a state of not knowing anything, but are equipped with intermediaries (*wasilah*) to seek knowledge and *ma'rifah*, reason (*aql*), hearing (*sam'*), and sight (*bashar*). All these intermediaries are given to humans with the aim of knowing the truth (*haqq*). This truth is to control oneself so as not to go astray, and to understand this truth, a correct way of thinking (*tafakkur*) is also needed.³⁷

Referring to the opinion above, it can be seen that the Qur'an describes the concept of thinking as an activity capable of guiding humans towards faith and error. The aspects explained include *al-Tadhakkur* (remembrance), *al-Tafakkur* (thinking deeply), *al-Taddabur* (reflecting), and *al-Ta'auqul* (using reason).³⁸ For a more detailed explanation, it can be presented as follows:

1. Al-Tadhakkur

Tadhakkur has the root word "*dhakara*" which means to remember. According to Ibn Manzur, *tadhakkur* is an effort to

³⁶ Peter Connoly, *Pendekatan Studi Agama* (Yogyakarta: LKiS, 2002), 191.

³⁷ Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 2011), 19.

³⁸ Ismail, "Konsep Berpikir dalam al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," 293.

preserve what has been remembered or understood.³⁹ In contrast, *dhikr* refers to everything that is said verbally.⁴⁰ Al-Asfahani categorized the meaning of *dhikr* into two, *dhikr bi al-qalb* and *dhikr bi al-lisan*.⁴¹ He highlighted that both forms refer to the process of recalling forgotten things as well as remembering to understand new concepts or new knowledge for those who think.

Al-Ghazali stated that *tadhakkur* is an attempt to achieve third knowledge, which is new knowledge. However, when someone only stops at understanding two sciences in the mind, that is what is called *Tadhakkur*, while if he processes it into a third science, that is what is called *Tafakkur*.⁴² The concept of *dhikr* also has a network of interrelated concepts, where these meanings can be understood from verses that discuss the context of thinking, especially *tadhakkur*. In the Koran, there are around 256 verses that contain the word *dhikr* and its derivatives.⁴³ Even though these verses contain different meanings, these differences do not contradict each other, but rather complement each other, forming a complex field of meaning that is difficult to explain in depth.

The description above explains that the concept of *tadhakkur* has a relational meaning (grammatical-semantic) with several basic concepts related to the meaning of *tadhakkur* in Islam. This means that thinking activities cannot be separated from the basic concepts related to the meaning of *tadhakkur* in the Qur'an. The concepts that bind the concept of *tadhakkur* include: the concept of Allah and His names, the concept of the Koran, the concept of Allah's verses, and so on. From the attachment of these concepts, it can be understood that the concept of thinking in Islam has a very deep meaning. So, through

³⁹ Muhammad Ismail, *Menalar Makna Berpikir dalam al-Qur'an: Pendekatan Semantik terhadap Konsep Kunci al-Qur'an* (Jawa Timur: Unida Gontor Press, 2022), 52.

⁴⁰ Valerie J. Hoffman, *Sufism, Mystics, and Saints in Modern Egypt* (Columbia: Univ of South Carolina Press, 2023), 165.

⁴¹ Al-Raghib Al-Ashfahany, *Al-Mufradat Fi Gharib Al-Qur'an* (Beirut: Maktabah Nadzar al-Mustafa al-Baz, tt.), 237.

⁴² Muhammad Isnaini and Iskandar, "Akal dan Kecerdasan dalam Perspektif al-Qur'an dan Hadits," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 1, no. 1 (December 28, 2021): 106–107.

⁴³ Ismail, *Menalar Makna Berpikir dalam al-Qur'an*, 52–53.

the concept of *tadhakkur* it is clear that thinking activities that are processed with the heart correctly can point people to the right path, and vice versa.

2. *Al-Tafakkur*

The term *al-tafakkur* comes from the word "*fakara*" which means strength or power that leads to knowledge.⁴⁴ In other words, *tafakkur* is the process of using the power of reason (*'aql*) to discover knowledge.⁴⁵ The term "*fikr*" has several close meanings, including *al-tafakkur*, *al-tadhakkur*, *al-taddabur*, *nadzar*, *ta'ammul*, *i'tibar*, and *istibshar*. Ibn al-Qayyim stated that thinking activity is the task of the heart (*al-Qalb*), while worship is the work of the body parts (*jarawih*), including the brain which is the seat of reason. Because the heart (*qalb*) is a noble aspect, the activities of the heart are more noble than the work of other parts of the body.⁴⁶

According to Ibn Khaldun, thinking is the application of reason to carry out analysis and synthesis through the senses (sight, hearing, smell and feeling).⁴⁷ The levels of thinking according to Ibn Khaldun are: *First*: understanding the universe to carry out natural selection. What differentiates humans from animals is the human ability to think, so that humans can organize actions in an orderly manner. *Second*: thinking in the form of apperception, which is achieved gradually through experience so that the benefits are felt in real terms.

⁴⁴ Sudaryah Sudaryah, "Makna Kata Qara'a, Tilawah dan Tartil dalam al-Qur'an (Kajian Ma'anil Qur'an)," *Innovative: Journal Of Social Science Research* 3, no. 4 (September 30, 2023): 9809–9824, <https://doi.org/10.31004/innovative.v3i4.3846>; See also Elfan Fanhas Fatwa Khomaeny and Maesaroh Lubis, *Model-Model Pendidikan Anak dalam al-Qur'an: Berdasarkan Kisah Para Nabi, Rasul dan Shalihin* (Jawa Barat: Edu Publisher, 2023), 158.

⁴⁵ Khoiril Ibad, "Sumber Law of Attraction (Analisis al-Qur'an dan Neurosains)," *Lectures: Journal of Islamic and Education Studies* 2, no. 1 (February 15, 2023): 22–31, <https://doi.org/10.58355/lectures.v2i1.20>.

⁴⁶ Ismail, "Konsep Berpikir dalam al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," 297.

⁴⁷ Himayatul Izzati, "Potensi Pembelajaran Manusia: Perspektif Neurosains dan Islam," *Alifbata: Journal of Basic Education* 1, no. 1 (January 12, 2021): 64–77, <https://doi.org/10.51700/alifbata.v1i1.89>; See also Jamil Abdul Aziz, "Potensi Manusia Perspektif al-Qur'an dan Psikologi Behaviorisme dan Humanisme serta Implikasinya dalam Pendidikan," *Qiro'ah: Jurnal Pendidikan Agama Islam* 9, no. 2 (December 20, 2019): 1–13, <https://doi.org/10.33511/qiroah.v9n2.1-13>.

Third: the mind which equips humans with knowledge and conjectures or hypotheses regarding something that is behind sense perception without accompanying practical action.⁴⁸ So, thinking is the key to achieving goodness and salvation, both in terms of the hereafter and the worldly, which includes being safe from intellectual error.

3. *Al-Taddabur*

Tadabbur is an Arabic term that comes from the basic word "*dabara*", which means seeing what is happening behind a problem.⁴⁹ In other words, *taddabur* can be interpreted as the process of thinking about the hidden meaning behind the explicit meaning, or considering the implied meaning behind the explicit meaning.⁵⁰ In the Islamic context, *taddabur* is often associated with revelation. In the Qur'an, the word *taddabur* appears four times in four surahs and four verses (Qs. An-Nisa': 82, Muhammad: 24, al-Mu'minun: 68, and Shad: 29). If we examine further the object that is the focus of *taddabur*, we will find that the object of study in several verses includes the revelation of Allah SWT and other signs of the greatness of Allah SWT. The terms used in the verse are "*afala yatadabbarun al-Qur'an*" and "*afala yaddabaru al-qaula*". Thus, these two forms of thinking show the roots of thinking which focus on the meaning contained, both implicit and explicit.⁵¹

By carrying out *tadabbur* activities, humans will gain transcendental meaning from every event that connects them with their creator. This will produce a continuous awareness of God's power, which will then encourage him to be careful and grateful to Him. Encouraging individuals to develop the ability to grasp the

⁴⁸ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2015), 536.

⁴⁹ Ibrahim Unays, et.al, *Al-Mu'jam Wasit*, Cet. Ke-II (Beirut: Dar al-Fikr, tt.), 269.

⁵⁰ Baharuddin, *Aktualisasi Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 2011), 75.

⁵¹ Ismail, "Konsep Berpikir dalam al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," 301.

transcendental meaning behind the events that occur can be considered a form of learning.⁵²

Referring to the various opinions above, it can be concluded that in the context of *taddabur*, the process of thinking means understanding deeply with the heart the meanings conveyed by Allah SWT, both through signs of His power that are expressed explicitly or implicitly, with the aim of finding and understand the new meaning of the knowledge that Allah SWT conveys.

4. *Al-Ta'qqul*

The word "*ta'qqul*" has several meanings when viewed from a linguistic perspective. Lexically, the word "*ta'qqul*" comes from the word "*aqala*" which means "to think". The word "*aqala*" in the verb form (*fi'l*) means "*habasa*", which means "to bind". A person who can control his mind is called "*aqil*" or a person who is able to control his desires.⁵³ Ibn Zakariya believes that "*ta'qqul*" refers to the ability to control something, whether in verbal form, thoughts or actions.⁵⁴

Based on the use of '*aql*' in various contexts, several groups of its use can be explained. There are 14 verses that use '*aql*' to reflect on the propositions and basics of faith. Furthermore, in 12 verses, the word '*aql*' is used to consider and understand the universe and *sunnatullah* (natural laws). In 8 other verses, the word '*aql*' is connected with understanding the warnings and revelations of Allah SWT. In 7 verses, '*aql*' is used to understand the historical process of human existence in the world. Furthermore, in 6 verses, '*aql*' is connected with understanding the power of Allah SWT. In 1 verse, '*aql*' is connected with understanding laws related to morals. Meanwhile, in another verse, '*aql*' is used to understand the meaning of worship such as prayer.⁵⁵

⁵² Abuddin Nata, *Pendidikan dalam Perspektif al-Qur'an* (Jakarta: Prenada Media, 2016), 95.

⁵³ Muhammad Izzudin Taufiq, *Panduan Lengkap & Praktis Psikologi Islam* (Jakarta: Gema Insani, 2006), 403.

⁵⁴ Ismail, "Konsep Berpikir dalam al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," 302.

⁵⁵ Ismail, 302.

Thus, it becomes clear that in the concept of thinking with the heart, humans cannot ignore the dimension of the heart. This indicates that humans who engage in thinking about the knowledge of Allah should be able to direct themselves to total servitude. Moreover, thinking activities should have the capacity to guide someone in understanding the meaning of Allah SWT's knowledge through His guidance.

D. *Ulul Albab* as a Typology of Ideal Human Character in the Qur'an

The discussion regarding *ulul albab* as a typology of ideal human character in the Qur'an is a study that describes the traits and characteristics that are considered to be the characteristics of individuals who have a deep and wise understanding of the teachings of Allah SWT in the Qur'an. The term "*ulul albab*" itself literally means "people of understanding" or "people who have intelligent and wise hearts". The term *ulul albab* consists of two words, "*ulu*" and "*albab*". The word *ulu* is often found in the Koran in other combinations, such as *ulul qurba*, *ulul al-arham*, *ulul al-azmi*, *uli annuha* and so on. The words that are relevant to *ulul albab* are *uli annuhaa* and *ulu al-ilmi* which mean people who have intelligence and people who have knowledge.⁵⁶ The word "*albab*" is rooted in the word "*labbab*" which means permanent state, purity and primacy. This meaning develops into a lexical meaning which refers to the pure, best, essence and reason.⁵⁷

In the Qur'an, it is often highlighted how important it is to use the mind to develop individual intellect. Reason is considered a means that can guide humans to understand the greatness of Allah SWT. By making good use of the mind, humans are expected to always have a directed orientation towards *ukhrawi* life, both in every step and decision they take.

⁵⁶ Rokimin and Moh Rofiq, "Konsep Pendidik dalam Perspektif al-Qur'an (Studi Kasus di Pondok Pesantren Darunanjah Jakarta)," *Edukasiana: Journal of Islamic Education* 1, no. 1 (April 1, 2022): 29–44, <https://doi.org/10.61159/edukasiana.v1i1.4>.

⁵⁷ Muhammad Nur Asmawi, "Tipologi Ulul Albab: Analisis Semantik Ayat-Ayat al-Qur'an dan Implementasinya dalam Pendidikan Islam," *Hunafa: Jurnal Studia Islamika* 5, no. 2 (August 15, 2008): 218, <https://doi.org/10.24239/jsi.v5i2.170.215-226>.

Kajian Tipologi *Ulul Albab* sebagai Karakter Manusia Ideal dalam Islam

The wise use of reason not only impacts worldly life, but also strengthens one's spiritual orientation. By utilizing reason appropriately, a person can gain a deeper understanding of the moral principles and spiritual values taught in Islam. This guides individuals to make decisions that are in accordance with religious teachings, so that their life orientation becomes more focused on the final goal, achieving happiness and success in this world and the hereafter.

Ulul albab are people who have wise intelligence and are able to understand the teachings of Allah SWT deeply. They do not just rely on their minds for worldly purposes, but also to achieve a deeper understanding of spiritual and moral truths. By using their minds wisely in everyday life, *ulul albab* can develop a deep understanding of the moral principles contained in Islamic teachings. They realize that true happiness and true success do not lie solely in material or worldly achievements, but also in spiritual and moral fulfillment that comes from a deep understanding of religious teachings.

In this context, *ulul albab* utilize their reason as a guide in their actions to achieve true happiness and success, both in this world and in the afterlife.⁵⁸ They realize that the key to achieving this goal lies in understanding and applying the teachings of Allah SWT in every aspect of life. They integrate spiritual understanding with concrete actions in living their daily lives, thereby achieving sustainable happiness and true success.

The specifications possessed by *ulul albab* are the most ideal, because there are fundamental differences in the level of devotion to Allah SWT, as well as the recognition that reason is a gift given by Him to humans. Therefore, there is a strong correlation between knowledge and devotion to Allah SWT. The typology of *ulul albab* is people who are able to combine knowledge and piety,⁵⁹ and integrate

⁵⁸ Fatoni Fatoni et.al., "Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (December 31, 2021): 401–408, <https://doi.org/10.24042/tadris.v6i2.10246>; See also Liyana Rakhmawati, "Peran Psikologi Komunikasi dalam Pendidikan Islam," *eL-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 17, no. 1 (June 30, 2023): 69–83, <https://doi.org/10.20414/elhikmah.v17i1.8460>.

⁵⁹ S. T. Magfirah, "Ulul Albab dalam al-Qur'an (Tafsir Tematik)," *Aqlam: Journal of Islam and Plurality* 6, no. 2 (December 31, 2021): 170–185, <https://doi.org/10.30984/ajip.v6i2.1650>.

thought and dhikr in everyday life. This is in line with the Word of Allah in the al-Qur'an, surah al-Maidah verse 100, which means: Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful." (Qs. al-Maidah: 100).

In addition, the Qur'an describes that *ulul albab* is often described as an individual who has characteristics such as sensitivity to the signs of the greatness of Allah SWT, high spiritual awareness, wisdom in decision making, firmness of faith, and love and devotion to Allah SWT. They are people who always reflect on the signs of Allah SWT's greatness in the universe, take lessons from history and events around them, and practice religious teachings in their daily lives.

Based on the discussion above, it can be emphasized that *ulul albab* as a typology of ideal human character in the Qur'an describes the traits and characteristics that are considered to be the characteristics of individuals who have a deep and wise understanding of the teachings of Allah SWT. The concept of *ulul albab* in the Qur'an reflects the integration of a wise mind with devotion to Allah SWT. They use their reason as a guide in achieving true happiness and success, both in this world and in the afterlife, by understanding and applying religious teachings in every aspect of life. *Ulul albab* combines knowledge and devotion, and integrates thought and remembrance in daily life, in accordance with the Word of Allah SWT. in the Qur'an.

The discussion regarding *ulul albab* as a typology of the Ideal Human in the Qur'an which is associated with human thinking activities highlights an in-depth reflection on how this concept reflects the thought processes expected in Islam. There are at least several points that need to be noted. *First: Ulul Albab* is characterized by a deep understanding of the teachings of Allah SWT. Their thinking activities include a deeper and more relevant understanding of everyday life situations, not just a literal interpretation. *Second:* spiritual awareness becomes the basis for their thinking activities, by considering the moral and ethical aspects stipulated by Islamic teachings in every action and decision. *Third: ulul albab* uses reason

and thoughts wisely in analyzing events and phenomena, based on good reasoning and deep understanding. *Fourth*: making wise decisions is an important aspect of their thinking activities, taking into account the impact on themselves, society and the environment. *Fifth*: *ulul albab*'s thinking activities cannot be separated from the application of the teachings of Allah SWT. in everyday life, making the Qur'an the main guide in all their actions and behavior. Thus, the concept of *ulul albab* provides a picture of the ideal human character in Islam, who not only has intellectual intelligence, but also spiritual wisdom in every aspect of his life.

Thus, the findings of the study regarding *ulul albab* as a typology of ideal human character in the Qur'an highlight the central role of thinking activities in forming characters that are considered ideal in Islam. *Ulul albab*, defined as people who have deep intelligence and devotion, were found to have a close correlation between understanding religion and its application in everyday life. This research confirms that thinking activities are not only a tool for gaining knowledge, but also as a foundation for strengthening a person's spiritual relationship with Allah SWT. These findings open up space for a deeper understanding of how the integration of rational thinking and spirituality plays an important role in shaping ideal character in Islamic teachings.

E. Conclusion

The results of the study conclude that thinking is a mental activity that involves the work of the brain. Although it cannot be separated from brain activity, the human mind goes beyond the mere physical function of the body organ called the brain. Thinking activities also involve the entire human personality, including feelings and desires, which include aspects of directed and undirected thinking. The Qur'an describes specific thinking concepts, such as *al-tadhakkur*, *al-tafakkur*, *al-taddabur*, and *al-ta'qqul*, which include phases of thinking that are also found in psychology. These findings indicate that the typology of *ulul albab* as an ideal human character in Islam highlights the increasingly close integration between modern psychological concepts and Islamic teachings. Human thinking

activity, as revealed in the Qur'an, is not only considered as a means of acquiring knowledge, but also as a foundation for strengthening devotion and wisdom. In this modern era, the development of Al-Qur'an-based educational methods that emphasize the development of the *Ulul Albab* character through thinking activities can be a relevant solution in forming an intelligent and devout generation amidst the challenges of an increasingly complex era. Therefore, this study makes a significant contribution in enriching our understanding of the importance of thinking activities in a psychological context as well as within the framework of Islamic teachings.

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