HOW TO MAKE STUDENTS *ŪLŪ AL-ALBĀB*: A CASE STUDY AT UIN SUNAN GUNUNG DJATI BANDUNG DURING THE COVID-19 PANDEMIC

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Abstract: It is the responsibility of lecturers to instill knowledge and good morals in their students, whether in the lecture hall or in online classes, as was the case during the 2020 pandemic caused by the novel coronavirus. This article aims to describe lecturers' efforts to turn their students into "people with intellect" (*ūlū al-albāb*) who are critical, reflective and morally mature individuals. This study is based on qualitative research, employing data mining through observation, learning documentation, and interviews. The data were collated and subjected to analysis in order to reduce, present, conclude and verify them. The research was conducted at UIN Sunan Gunung Djati Bandung, with a particular focus on the manifestation of *ūlū al-albāb* traits among the student population. The findings revealed that the lecturers employed a distinctive approach in the online setting, encompassing a gentle approach (*maw'ẓiah ḥasanah*), attention, affection, exercises, assignments, discussions, and the provision of solutions. While conducting their lessons online, the lecturers continued to support and evaluate their students' attitudes and academic progress, without noticing any decline in their mid-semester and final examination results. There was also a notable improvement in the students' critical thinking abilities, as evidenced by the quality of their thesis proposals. The students demonstrated consistent mastery of the learning material and a creative approach to research.

Keywords: Character, Islamic Education, *Ulul albab*.

Introduction

During the online lectures held during the period of the global pandemic caused by the novel coronavirus, certain perceptions

emerged that online learning would not result in a significant change in students' knowledge.[1] This mode of learning is also regarded as a means of fulfilling the formal requirements of the learning process, rather than as an alternative to it.[2] Other negative perceptions relate to attitudes and morals. The challenge of fostering students' moral, ethical, and character development in this learning model is perceived to be significant, given that lecturers deliver material exclusively in cyberspace. The limitations of distance and togetherness inherent in this mode of learning prevent lecturers and teachers from providing real-world examples, which could otherwise facilitate the development of students' moral, ethical, and character competencies.

In order to address the aforementioned negative perceptions, the Chancellor and the deans at UIN Sunan Gunung Djati Bandung are committed to maintaining their role in fostering student morality and the formation of noble characters as described in the Qur'an, namely the *ulul albab* characters. Despite the challenges posed by the ongoing pandemic, educators and campus leaders continue to encourage students to develop critical, idealistic, creative thinking, and the capacity to compete and excel, while nurturing noble character. Moreover, the spirit of Merdeka Learning Campus Merdeka is flourishing at all levels of education in Indonesia.[3]

The integration of *ulul albab*-based Islamic scholarship, as proposed by Imam Suprayogo, entails the elevation of the sunnah to the status of a grand theory of knowledge, thereby enabling the utilisation of the verses of qauliyah and kauniyah. Imam Suprayogo's concept of scientific integration is universal-integrative in nature. The *ulul albab* is represented by a tree, which is metaphorically described as a scientific edifice. This is then employed by UIN Maliki Malang (Tree of Science UIN Malang). The integration of knowledge

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[1] Dian Herdiana, Rana Rudiana, and Supriatna Supriatna, "Kejenuhan Mahasiswa Dalam Mengikuti Perkuliahan Daring dan Strategi Penanggulangannya," *Edunesia: Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 293–307, https://doi.org/10.51276/edu.v2i1.128.

[2] Sheila Fakhria, "Menyoal Legalitas Nikah Sirri (Analisis Metode Istiṣlāḥiyyah)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 2 (July 31, 2017): 185, https://doi.org/10.14421/ahwal.2016.09204.

[3] Nur Ahid and Sufirmansyah Sufirmansyah, "The Implementation of Merdeka Belajar Policy in East Java," *Didaktika Religia* 10, no. 1 (June 17, 2022): 149–68, https://doi.org/10.30762/didaktika.v10i1.8.

proposed by Imam Suprayogo encompasses the comprehensive and holistic integration of all aspects.[4]

In order to maintain scientific integration, as suggested by Yahya, all lecturers must link Islamic education with the material presented.[5] This is because students must master science and technology in order to be ready to face the challenges of the modern age. The role of the lecturer is of great influence on the development of the student's personality, as the lecturer serves as a model for students in terms of speech and actions.

The exemplary character that is sought by lecturers and universities at UIN Sunan Gunung Djati Bandung is that of *ulul albab*, which may be defined as a noble character. This concept is particularly pertinent in the context of the ongoing covid-19 pandemic, as evidenced by Ali Imran's letter. 190-191, which reads, "Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs (of Allah's greatness) for people of understanding." Such individuals are those who remember Allah while in any position, whether standing, sitting, or lying down. They reflect on the creation of the heavens and the earth, acknowledging the divine origin of these phenomena and seeking protection from the punishment of hell.

This character is ideal for Islamic universities because they are a generation of educated Muslims who are equipped with the knowledge and are always looking for new information, thinking about the future, providing enlightenment, empathy, and prioritizing remembrance and thinking in finding solutions.[6] Meanwhile, Rahmat Aziz revealed that the characteristics of *ulul albab* are good human beings whose lives are meaningful, knowledgeable, can respect the diversity of other people's cultural backgrounds, and have unique experiences in the workplace.[7]

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[4] Choirul Anam and M. Yunus Abu Bakar, "Pemikiran Imam Suprayogo dalam Integrasi Ilmu Keislaman dan Sains Berbasis *Ulul albab*," *Madinah: Jurnal Studi Islam* 8, no. 1 (June 26, 2021): 24.

[5] M. Slamet Yahya, "Pendidikan Karakter Melalui Budaya Sekolah," *Yogyakarta: Lontar Mediatama*, 2018.

[6] Maryam Ismail and Akhmad Syahid, "Generasi *Ulul albab* Hadapi Revolusi Industri," *Jurnal Ilmiah Islamic Resources* 17, no. 1 (2020): 40–46, https://doi.org/10.33096/jiir.v17i1.69.

[7] Rahmat Aziz, *Kepribadian Ulul albab: Citra Diri dan Religiusitas Mahasiswa di Era Globalisasi* (Malang: UIN Maliki Press, 2012).

The necessity for this research is predicated on the existence of a number of issues pertaining to the utilisation of digital platforms for academic pursuits. These include the use of e-knows media, WhatsApp groups and Google Meet. A further issue is that some students complete the attendance register and attend online lectures but do not comprehend the material presented by the lecturer. Furthermore, instances of plagiarism are frequently observed during examinations. The emergence of a sense of laziness in studying for reasons perceived as uninteresting, a tendency to avoid joining online lectures due to unreliable internet connectivity, and a proclivity to neglect assigned tasks also contribute to the challenges faced by students engaged in online learning at UIN Sunan Gunung Djati Bandung.

The researchers are interested in the existence of lecturers who transfer their knowledge to students who are targeted to have superior thinking intelligence and character. It is expected that these lecturers will be able to face the various assignments given by the courses, behave in an Islamic manner, be achievers, complete their studies on time, and be competent in life's realities. Therefore, it is important to study the strengthening of Islamic education in the nurturing of students with *ulul albab* character in the context of the ongoing pandemic.

This article presents the findings of field research conducted at UIN Sunan Gunung Djati Bandung with a qualitative approach. Data were collected through observation, learning documentation, and interviews. Following the collection of data, an analysis was conducted, comprising a reduction, presentation, conclusion, and verification of the data.[8] The focus of this study is the character formation of *Ulul albab* for students during the online learning process.

Lecturer's Efforts in Building *Ulul Albab*'s Character

The *ulul albab* concept can be examined from three perspectives: primary activity, object activity, and activity strategy. These three aspects must be actualised in the person of *ulul albab* as a form of personal manifestation that enables profound reflection on natural and social phenomena, thereby encouraging the development

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[8] Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications, 2014).

of knowledge based on complete submission to the greatness of God, which serves as a foundation for positive work.

The individual's uniqueness is manifested through their efforts and determination to find the essence of everything by optimising their *dhikr*, thinking, and pious deeds. The *ulul albab* character has advantages not only in relation to humans, but also in relation to Allah. Excellence before Allah is achieved by implementing the *ulul albab* elements, namely *dhikr*, worship, *tafakkur*, *tadabbur* (sensitivity to situations and conditions), quality, patience, and maintenance of sacred relationships that are *hablun minallah* and *hablun minannas*.[9]

The objective of the lecturers is to foster an academic culture that is conducive to harmonious, effective and dynamic learning, optimising the utilisation of time and conditions. The students are consistently able to grasp the essential content of the lecture, as the instructor provides detailed training assignments at the conclusion of each lecture. The utilisation of online media, specifically WhatsApp groups and Google Meet, has proven to be an invaluable tool for lecturers in facilitating the learning process. The results of the interviews with the lecturers indicated that the students always study assiduously and think positively in order to attend the lectures effectively, despite the fact that some students do not attend the lectures due to a lack of signal.

The lecturers endeavour to inculcate Islamic character traits in their students, which includes becoming accustomed to greeting and reciting the teachings of the Prophet Muhammad. At the commencement of the lecture, the lecturer would typically greet the students with *assalam 'alaikum*, which was reciprocated with the response *wa 'alaikum salam*. This was followed by the recital of verses from the Quran. Upon the conclusion of the lecture, the students would express gratitude with alhamdulillah and conclude with the recital of the kifaratul majlis prayer and its interpretation.

Students with *ulul albab* character are characterised by a positive outlook and a tendency to engage in constructive activities, such as studying lecture materials and assignments. When they have free time, they engage in spiritual reflection, remembering Allah as the creator of the universe and seeking guidance and help from Allah when undertaking lecture assignments. Muhammad Walid has observed that

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[9] Dwi Hidayatul Firdaus, "*Ulul albab* Perspektif Al-Qur'an (Kajian Maudlu'iy dan Integrasi Agama dan Sains)," *Jurnal Ats-Tsaqofi* 3, no. 1 (June 23, 2021): 111–12.

the term *ulul albab* is repeated 16 times in the Alquran. Muhaimin has proposed that students with *ulul albab* character are those who consistently regard Allah as their primary protector.[10]

The interviews with the students indicated that the online learning experience was perceived as positive, despite the ongoing impact of the pandemic. The learning process is still being conducted effectively and with meaningful outcomes, with students being assigned a range of tasks by their lecturers. In this context, the field of education offers solutions to the challenges of science and technology learning.[11] Concurrently, Islamic education provides a framework for fostering positive attitudes among students and lecturers.[12] Furthermore, the objective of Islamic education is to equip individuals with the moral and intellectual capabilities to navigate life's challenges.[13] M. Slamet Yahya has emphasised the importance of Islamic education in equipping the Muslim generation with the scientific and technological expertise to thrive in an increasingly complex world.[14]

Despite the utilisation of digital platforms such as WhatsApp groups and Google Meet in the learning environment, studies have demonstrated the efficacy of Islamic education in cultivating students with the desired character traits to become intelligent individuals in alignment with the teachings of the Koran. It is imperative to reinforce Islamic education in fostering *ulul albab* students, particularly in the context of the ongoing pandemic. These students must be provided with constructive guidance and support to navigate the challenges associated with online learning. They must demonstrate the intellectual capacity and discernment characteristic of *ulul albab* individuals.[15]

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[10] Muhaimin, *Arah Baru Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum, Hingga Definisi Islamisasi Pengetahuan* (Bandung: Nuansa, 2003).

[11] Aam Abdussalam, "Paradigma Tauhid: Kajian Paradigma Alternatif Dalam Pengembangan Ilmu Dan Pembelajaran," *Jurnal Pendidikan Agama Islam-Taâ€™ Lim* 9, no. 2 (2011).

[12] al-Toumi AM Omar, "Filsafat Pendidikan Islam. Terj Hasan Langgulung," *Yogyakarta: Bulan Bintang*, 1979, 134.

[13] Abdul Munir Mulkhan, "Filsafat Tarbiyah Berbasis Kecerdasan Makrifat," *Jurnal Pendidikan Islam* 2, no. 2 (2013): 219–39.

[14] Yahya, "Pendidikan Karakter Melalui Budaya Sekolah."

[15] Azizah Herawati, "Kontekstualisasi Konsep *Ulul albab* Di Era Sekarang," *Fikrah* 3, no. 1 (2015): 123–40.

Ulul albab Character Development during Online Learning

The lecturers provide learning materials in a variety of innovative and flexible formats. In the context of online learning, lecturers frequently utilise a range of digital platforms, including WhatsApp groups, Google Meet, Zoom Meetings, Google Classroom, and e-KNOW applications. In addition to presenting material in an online lecture format, lecturers are expected to exemplify appropriate conduct for students, including punctuality and the use of Islamic greetings. Furthermore, lecturers are obliged to commence their lectures with the recital of verses from the Qur'an that are pertinent to the subject matter under discussion.

In the 21st century, teaching entails responsibilities that extend beyond the mere transmission of knowledge. Furthermore, educators bear the responsibility of guiding and monitoring their students as they develop and apply 21st-century skills. It is imperative that teachers and students adapt to new technologies in order to ensure the highest possible quality of teaching and learning in offline, online, or mixed classrooms. Educational platforms such as Google Classroom facilitate educators' adherence to 21st-century standards of classroom practice. Learners, in particular, have a positive perception of the attributes of Google Classroom, including its usability, ease of use, ease of learning, and user satisfaction when used in blended learning. In summary, this research contributes to the knowledge base regarding the potential of Google Classroom in blended learning.[16]

Another example is the existence of lecturers who provide exemplary models of motivation, ensuring that students are not confused by the lecture material exercises. In this case, the Giantomies of Muhammad reveals that teachers and the Islamic education curriculum are essential in conveying attitudes that form human personalities capable of loving Allah SWT, thereby increasing faith and devotion and leading to noble behaviour.[17]

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[16] Fitriatul Masitoh and Sufirmansyah Sufirmansyah, "Google Classroom Application in Blended Learning: Indonesian EFL Learners' Perception," *Education And Linguistics Knowledge Journal* 4, no. 1 (March 31, 2022): 1–13, https://doi.org/10.32503/edulink.v4i1.2378.

[17] Giantomi Muhammad, Nurwadjah Ahmad Eq, and Andewi Suhartini, "Konsep Takhalluq Bi Akhlaqillah Sebagai Proses dan Hasil Pendidikan Islam," *Al-Fikr: Jurnal Pendidikan Islam* 7, no. 1 (2021): 1–11, https://doi.org/10.32489/alfikr.v7i1.104.

One of the fundamental aspects of character development for students is the provision of guidance, or mauidhah hasanah. In the context of an educational interaction, for instance, a lecturer may observe a student with long hair tied up in a style typically associated with women and issue a directive for the student to cut his hair. This is done in order to ensure that all students adhere to the institution's regulations and the teachings of Islam. In the context of learning, any material is inherently associated with sincerity. One must be appreciative of the blessings of Allah, including intelligence, health, and convenience. It is crucial to convey this information in order to facilitate comprehension and to emphasise the significance of the blessings bestowed by Allah.

If students are satisfied with the content and methodology employed by the lecturer, they will seek out further information and data related to the subject matter. They may also recall advice provided by their lecturers on optimising the use of time. Subsequently, students may conduct research in accordance with their own interests and research objectives, taking into account the number of respondents to be interviewed and consulted with academic supervisors.

The role of the lecturer is to provide guidance to students, facilitate constructive dialogue, communicate with courtesy, and treat students with respect and sincerity. To foster students with these attributes, Mulkhan posits that the concept of *ulul albab* encompasses individuals who engage in rigorous intellectual pursuits, demonstrate compassion, and adhere to ethical principles in their actions.[18] In the meantime, Nana Herdiana Abdurrahman posits that students must possess the following educational characteristics: exemplary conduct, the completion of assignments, the formation of habits, the provision of information, participation, the administration of rewards, and the imposition of punishments.[19]

The next crucial step in fostering *ulul albab* characteristics in students is to maintain consistent and attentive observation of their progress. Should students require further clarification regarding the material, they are encouraged to seek guidance from their lecturers. This approach was employed by a lecturer teaching the da'wah

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[18] Mulkhan, "Filsafat Tarbiyah Berbasis Kecerdasan Makrifat."
[19] Herdiana, Rudiana, and Supriatna, "Kejenuhan Mahasiswa dalam Mengikuti Perkuliahan Daring dan Strategi Penanggulangannya."

management methodology course, with seven other lecturers serving as the subjects of research. Furthermore, lecturers provide spiritual motivation to students in order to foster the development of *ulul albab* character. This is achieved by emphasising that academic success, as evidenced by the thesis proposal, is a result of students' dedication to performing *tahajjud prayers* and engaging in the study of the Qur'an.

Accordingly, Allah facilitates the endeavours of those who dedicate their time to the worship of Him and to the careful and systematic study of the task of a thesis research proposal in accordance with the thesis guide. Lecturers are attentive to their students, particularly with regard to the suitability of proposed research titles. They provide guidance and assistance with the formulation of appropriate titles, thus facilitating the effective development of research proposals. Consequently, lecturers are responsible for providing guidance, direction, solutions and encouragement throughout the teaching and learning process.

A notable aspect of the seven lecturers under study is their consistent delivery of lessons imbued with wisdom. In determining final grades, lecturers consider students' attitudes, knowledge, and creativity. However, some students may occasionally be unable to attend online lectures due to connectivity issues or quota limitations. In such instances, lecturers provide guidance and support, facilitating direct consultation when students encounter challenges, such as difficulties in formulating titles, writing backgrounds, constructing frameworks, or determining hypotheses.

Evaluation of Students with *Ulul Albab* Character during Covid-19 Pandemic

In evaluating their students, lecturers consider a range of factors, with particular attention paid to structured assignments, attendance, independent assignments, midterm exams, and final semester exams. It is the responsibility of the student to complete the aforementioned assignments in a timely manner. Concurrently, students engage in lectures via online platforms such as Google Meet. In instances where learning is taking place, some students choose not to open their cameras for a variety of reasons. Such behaviour on the part of the student will lead the lecturer to conclude that they are not taking the lesson seriously. Consequently, they will be deemed to be lacking in the aspect of learning activity.

The evaluation of Islamic education in fostering students with *ulul albab* character, including oral tests, was conducted via Zoom. The students were interviewed verbally through the Zoom Meeting application. While it would be preferable to conduct the evaluation in person, given the ongoing pandemic, the interviews were conducted using online media. In the interview, it was revealed that the students demonstrated a high level of submission to Allah SWT, which aligns with the criteria for someone with *ulul albab* character. This is evidenced by their consistent recognition of Allah as the primary protector.[20] They believe that they can attend lectures well.

Tatang Hidaya et al. said that Islamic education emphasizes *ta'dib* (applying behavior), knowledge, teaching (*ta'lim*), and good parenting (*tarbiyah*).[21] While the evaluation in Islamic education provides assessments to students through aspects of *'aqliyah*, *qolbiyah*, and *amaliah*. Meanwhile, in solving the problems faced, the students go through *their 'aqliyah, qolbiyah,* and *amaliah* to become one unit in dealing with various problems, especially in learning research methods related to structured assignments, independent assignments, middle test, and final test.

A series of online interviews were conducted with students to gain insight into their experiences with learning materials. The research method for dakwah management is focused on developing research proposals. This provides an opportunity for students to openly discuss challenges and difficulties encountered in formulating thesis proposals. The primary concern among students is the difficulty of employing a quantitative approach, particularly due to the involvement of statistical calculations. To address this, the lecturer offers guidance and advice to facilitate a more accessible and less intimidating experience with quantitative research.

There are numerous avenues through which students may pursue an understanding and mastery of statistics. At present, a plethora of online media offer statistical learning resources, particularly on YouTube. The lecturer elucidated in great detail the necessity of determining the number of respondents to be studied in order to ascertain the most appropriate research methods and

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[20] Muhaimin, *Arah Baru Pengembangan Pendidikan Islam.*
[21] Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Pendidikan Dalam Perspektif Islam dan Peranannya Dalam Membina Kepribadian Islami," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 8, no. 2 (2018): 218–44.

approaches. In the event that the object under study is limited in number, researchers may employ the method of field studies or descriptive qualitative research. Conversely, if the object under study is extensive, researchers may utilise a quantitative approach with correlational, experimental, research and development, or survey methods.

Arniyuzie posited that an intelligent human will invariably learn and endeavour to alter their behaviour throughout their lifetime.[22] However, issues have been identified with regard to the methodology employed for data collection and the proposed schedule for the research activities. The lecturer delineates the techniques for data collection, noting that qualitative research data can be obtained through observation, interviews, documentation, and literature study. In contrast, quantitative research data can be gathered through questionnaires, surveys, and tests. The plan for the schedule of research activities should be converted into a table and adjusted for the month according to the guidance schedule with the academic supervisor, with the objective of graduating on time.

The process of formulating a thesis proposal is inherently challenging, and many students find it perplexing. The format and writing procedures typically followed are based on those used for the senior thesis, despite the fact that the theoretical aspects of proposal writing have not been fully mastered. Consequently, many students resort to unethical practices such as plagiarism. In response to these challenges, the instructor proposed a solution: to study the theories behind writing scientific papers while receiving direct guidance from the instructor. Among the topics covered, some students encountered difficulties understanding how to construct and compose the background. This was because they initially perceived a problem, sought guidance from the supervisor, and then provided a comprehensive explanation. However, after receiving clarification from the instructor, they were able to grasp the concept.

It is of the utmost importance for students to familiarise themselves with the university's written guidelines for scientific paper writing. The university has rigorous standards for written work, which all students are expected to adhere to. In addition, students must be

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[22] Arniyuzie Mohd Arshad, "Ulasan Sistematik: Program *Ulul albab* dalam Sistem Pendidikan di Malaysia," *Jurnal Kurikulum & Pengajaran Asia Pasifik* 3, no. 4 (2015): 22–35.

able to produce citations and bibliographies in accordance with the university's specifications. In accordance with the university's policy, all students are required to adhere to the APA style for citations and bibliographies in their thesis writing. It is imperative that students gain proficiency in citation models and digital reference management tools, such as Zotero and Mendeley, to prevent errors and omissions.

The conceptual framework is based on the input, process, and output, which must describe the objective conditions of the research. Theories pertinent to the title and the data obtained must be stated in a clear and objective manner. In this context, data collection techniques may be conducted through observation, interviews, documentation, and literature reviews, as appropriate for this qualitative research project. In contrast, quantitative research can be conducted using questionnaires, surveys, and tests.

Student performance is typically evaluated by lecturers through a combination of structured assignments, weekly assignments, independent assignments, and written examinations. Concomitantly, there has been an enhancement in students' cognitive processes, particularly in the formulation of thesis proposals in preparation for the USPS (Thesis Proposal Seminar Examination). The Faculty of Da'wah and Communication offers scholarships to outstanding students, but also requires them to attend counselling sessions in order to develop the character of *ulul albab*. This approach aligns with the view of Qodratulloh, who asserts that every Muslim, including those studying at UIN, should maintain an awareness of Allah's presence when faced with challenges and difficulties.[23]

This article is consistent with the findings of Ritonga and Salminawati, which indicate that the character of *ulul albab* can be developed through a linear approach that integrates wahdatul ulum with a transdisciplinary methodology. Wahdatul Ulum is a form of knowledge derived from Allah, which allows humans to place their hope in His love. This hope is, in fact, an expression of piety towards Allah. The question thus arises as to how fundamental science can be applied to natural science, such as Islamic banking, Islamic clothing, and Islamic economics, which are already in existence among Muslims. A transdisciplinary approach is a research and discussion

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[23] Waway Qodratulloh, "Konsep *Ulul albab* dalam Al-Quran dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *Sigma-Mu* 8, no. 1 (2016): 17–24.

approach that creates a holistic approach by using multiple scientific perspectives that transcend disciplines and one or more perspectives. The approach is characterised by the consideration of multiple perspectives from inception to conclusion to decision.[24] The introduction of Wahdatul Ulum through the application of a transdisciplinary approach consisting of education, research, and community service is expected to achieve the goals set by the Wahdatul Ulum paradigm in the future.

This article is also consistent with Ma'arif's research, which indicates that *ulul albab* is a concept promoted by UIN Maliki Malang. In order to produce a Rahmatan Lil Alamin generation based on the *ulul albab* concept, UIN Maliki Malang has taken a number of steps. Firstly, the MSAA institution provides ongoing support for the nurturing of good morals. Secondly, the PKPBA and PKPBI facilitate the deepening of Arabic and English in order to enable a more accurate understanding of Islam. Thirdly, HTQ strengthens the purity of Islam. Fourthly, the ability to manage mindsets is improved through the use of both intra- and extra-campus organisations.[25] This series of activities coincided with the lecturers' efforts of UIN Sunan Gunung Djati Bandung to realize the *ulul albab* character of students during online lectures.

It can be observed that the *ulul albab* personality exhibits at least two distinctive characteristics. They were the first to facilitate the emergence of highly cultivated individuals. Secondly, they are in good physical and mental health. Conversely, individuals who exemplify superior human characteristics tend to have a positive impact on others. The indicators are individuals who demonstrate superior human characteristics, namely an inclination towards acquiring a broad knowledge base and the capacity to perceive and interpret natural and social phenomena accurately. In light of the aforementioned range of time periods and characteristics, the millennial generation is characterised by a behavioural and psychographic disposition that is shaped by the advent of digital

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[24] Maharani Sartika Ritonga, "Implementasi Paradigma Wahdatul 'Ulum dengan Pendekatan Transdisipliner untuk Menghasilkan Karakter *Ulul Albab* Pada Lulusan Universitas Islam Negeri Sumatera Utara," *Journal of Social Research* 1, no. 4 (July 1, 2022): 743–49.

[25] A. Syamsul Ma'arif, "Konsep Dasar Uin Maliki Malang dalam Mencetak Generasi Qur'ani Berbasis *Ulul albab*," *Al Iman: Jurnal Keislaman Dan Kemasyarakatan* 1, no. 01 (March 21, 2017): 67–81.

internet technology. Demonstrates an aptitude for rapidly adapting to digital environments. Another noteworthy attribute is the capacity to assimilate a greater quantity of information.

Additionally, the millennial generation of students is confronted with a number of challenges, including a proclivity for gadget addiction, a lack of focus on learning, and emotional instability. The *ulul albab* personality frame offers a solution to the problems faced by the millennial generation. It does so by encouraging the internalisation of *ulul albab* personality values through a process of learning that involves practising *dhikr*, developing thoughts, and engaging in good deeds. This approach allows the millennial generation to retain its unique identity while also providing a foundation for maintaining character and following Islamic norms and ethics.

Conclusion

The reinforcement of Islamic education in the cultivation of *ulul albab* character among UIN Sunan Gunung Djati Bandung students during the ongoing pandemic is achieved through a multifaceted approach, encompassing the following strategies: The strategies include *Mauidhah Hasanah*, which encompasses attention, affection, discussion or question-and-answer sessions, riyadhah, and problem-solving. The evaluation of Islamic education strategies for the cultivation of *ulul albab* character is conducted through the provision of feedback on the outcomes of written examinations, specifically the UTS and UAS. Moreover, students engaged in thesis research proposal submissions are provided with opportunities for character strengthening. There has been a discernible enhancement in students' cognitive processes, particularly in the formulation of thesis proposals for the Thesis Proposal Seminar Examination. The Faculty of Da'wah and Communication offers scholarships to meritorious students, and disciplinary action in the form of a summons to counselling is taken in cases where students fail to meet the standards expected of ulul albab characters. All these assessments are associated with attitudes, knowledge, and skills in a comprehensive manner.

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