



Determination Of Scientists, Ulama, Ulil Albab Towards Religious Competence Through the Education System at University

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Indonesian society.

Keywords: *Scientists, Ulama, Ulil Albab, Education System, Religious Competence*

Abstract: *Indonesia, as a country with the largest Muslim population in the world, has excellent potential to produce scholars and scientists who contribute to sustainable community development. However, the main obstacles are the challenges of globalisation, moral crisis, and weak integration between religious knowledge and modern science in the national education system. This article aims to analyse the strategic role of education in developing exceptional scholars and scientists and to formulate an integrative strategy that can be applied within the national education system. This study employs a qualitative-descriptive approach, with a literature review serving as the primary method. The results of the analysis show that curriculum integration, improving the quality of educators, strengthening Islamic educational institutions, and international collaboration are key steps in producing a generation of scholars and scientists who are intellectually intelligent, spiritually strong, and possess noble morals, known as Ulil Albab. Scientists' Determination of Religious Competence is not significant; Ulama's Determination of Religious Competence is substantial, and Ulama's Determination of Religious Competence is essential. The transformation of this education system is expected to produce social innovations that have a positive impact on the sustainable development of*

Introduction

Scientists, Ulama, and Ulil al-Bab play a crucial role in developing Islamic competencies through the education system. Scientists provide the scientific foundation and methodology for understanding Islamic teachings. Ulama, as inheritors of religious knowledge, provide interpretation and guidance based on the Quran and Sunnah. Ulil albab, with their intellect, can integrate science and spiritual values to achieve profound understanding and wisdom. Ulama are those who have studied religious knowledge, which can be obtained from Islamic higher education institutions such as IAIN, STIAI, and Islamic boarding schools. Scientists are those who study science and technology, usually through general education such as universities or other higher education institutions.

Ulil Albab is an Imuwan and Ulama who are one unit in their thinking. Ulil Albab is a person with sound thinking and understanding. Knowledge is not free of value; in fact, knowledge is of great value to serve Allah SWT and humanity and to protect the universe from damage. They open their eyes to receive the verses of Allah SWT in the universe, do

not put up barriers, and do not close the windows between them and these verses. They face Allah SWT wholeheartedly while standing, sitting and lying down. So their eyes (view) are opened, their knowledge becomes softer, they connect with the nature of the universe that Allah SWT entrusted to them, and understand the purpose of its existence, the reason for its growth. However, empirical reality reveals the irony that some criminals come from educated backgrounds. Although higher education is intended to produce intellectuals with integrity, the facts show that knowledge without spiritual values can lead to moral deviation.

Data from the Corruption Eradication Commission (KPK) in 2023 shows that the majority of corruptors come from public officials, academics, and professionals, who are often graduates of the higher education system. This suggests that a lack of spiritual values and ethical awareness can lead to manipulation, collusion, corruption, and money politics.

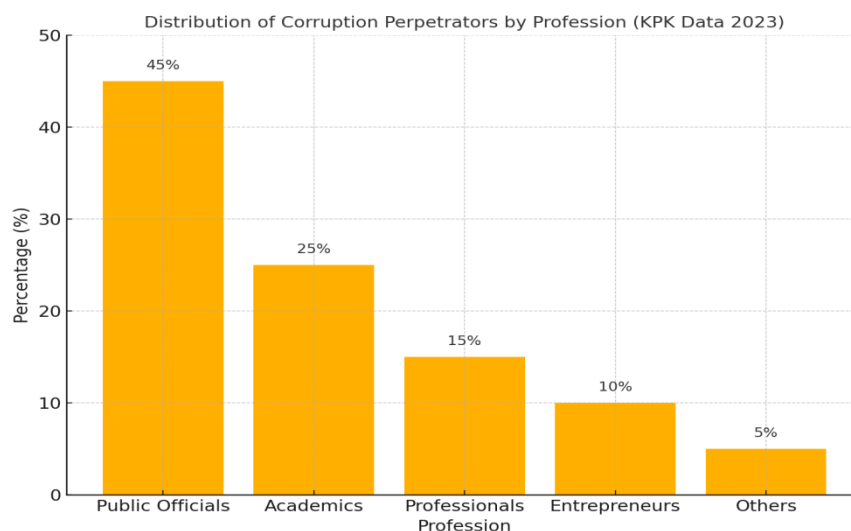


Fig.1. Processed from the Annual Report of the Corruption Eradication Commission (KPK), 2023.

Formulation of the problem:

Determination of Scientists, Ulama, Ulil Albab Towards Religious Competence Through the Islamic Education System at Universities

- a. How do scientists determine the education system?
- b. How do Ulama determine the Education System?
- c. How does Ulil Albab determine the Education System?
- d. How do scientists determine Islamic Competence?
- e. How do Ulama determine Islamic Competence?
- f. How does Ulil Albab determine Islamic Competence?
- g. How do scientists determine Islamic Competence through the education system?
- h. How do Ulama determine Islamic Competence through the Education System?
- i. How does Ulil Albab determine Islamic Competence through the Education System?
- j. How does the Education System determine Islamic Competence?

Theoretical basis

1. **The Theory of the Role of Scientists in Islamic Education**

Scientists play a crucial role in the development of knowledge based on Islamic values. According to Al-Faruqi (1982), the Islamization of science aims to unite revelation and reason as a means of attaining truth. Muslim scientists are tasked with bridging empirical knowledge with the values of monotheism, so that Islamic higher education can produce graduates who are not secularists.

2. **The Theory of the Role of Ulama in the Formation of Religious Competence**

As the heirs of the Prophet (*warasatul anbiya*), Ulama possess scholarly authority in the field of religion. According to Al-Ghazali (*Ihya Ulumuddin*), true Ulama are those who not only master Islamic knowledge but also uphold morals and sincerity in teaching religion. In the context of education, Ulama serve as spiritual guides who play a crucial role in internalising religious values in students.

3. **The Concept of Ulil Albab in the Qur'an**

The concept of Ulil Albab is often mentioned in the Quran as those who use their reason to reflect on the verses of Allah (QS. Ali-Imran: 190-191). According to Ibn Kathir, Ulil Albab are those who combine *dhikr* and thinking in their lives. They symbolise the integration of knowledge and faith. In the context of Islamic education, *ulil albab* is the ideal goal in shaping a complete human being (*insan kamil*).

4. **Religious Competence Theory**

Religious Competence encompasses cognitive (spiritual knowledge), affective (value appreciation), and psychomotor (practising worship and morals). According to Glock and Stark (1965), religiosity has five main dimensions: belief, practice, experience, knowledge, and consequences. In Islamic education, strengthening religious Competence is a key indicator of the success of students' spiritual learning.

5. **Integrative Islamic Education System**

According to Al-Attas (1995), the Islamic education system must combine world and *ukhrawi* knowledge, rationality and spirituality, as well as manners and ethics. Integrative Islamic education not only pursues academic achievement but also the formation of character and noble morals. This model aligns with cultivating Ulil Albab individuals in Islamic universities.

6. **Ulil Albab in the History of Islamic Science**

In Islamic history, many figures represent Ulil Albab because they integrated science with spiritual values. Ibn Sina (Avicenna), known as the Father of World Medicine, is an example of Ulil Albab who combined philosophy, medicine, and Islamic ethics. Ibn Khaldun, known as the Father of Economics and Sociology, is also an Ulil Albab with his approach to history and economics that imbued religious values. Other figures such as Al-Kindi (philosophy and logic), Al-Farabi (music, philosophy, and politics), and Al-Khwarizmi (mathematician, inventor of algebra) demonstrate that education in Islam always involves the integration of science and faith. They all inspired the development of an Islamic education system that emphasises religious and intellectual Competence.

7. **Mixed Method Conceptual Framework**

a. Grand Theory: Ulil Albab in the Perspective of Islamic Education

The concept of Ulil Albab in the Qur'an refers to humans who use their mind and heart in a balanced way to understand the verses of Allah (both kauniyah and qauliyah) (QS. Ali Imran: 190–191). In the context of Islamic education, Ulil Albab is the ideal type of academic person who is knowledgeable ('ilm), reciting dhikr (zikr), doing good deeds ('amal), and practising meditation (tafakkur).

b. Middle Range Theory: Integration of Spiritual Intelligence and Religious Education

Ulil Albab is seen as an integration between religious Competence and spiritual intelligence (Zohar & Marshall, 2000), which is honed in an Islamic education system based on the values of monotheism and Qur'anic ethics.

c. Applied Theory: Islamic Education System in Higher Education

Islamic education at universities should develop the character of Ulil Albab through: an integrative curriculum (religion and science), strengthening manners and morals in learning, as well as learning by doing and reflective-contemplative methods.

d. Conceptual Framework of the Research

Research Variables and Indicators can be adjusted as in the following table:

Variables	Qualitative Dimension	Quantitative Indicators
Ulil Albab	Contemplation, Zikr, Knowledge, and Deeds	Level of spiritual reflection, manners, and activity
Islamic Education System	Curriculum, Methodology, Atmosphere	Curriculum conformity, academic ethics
Religious Competence	Aqidah, Worship, Morals, Mu'amalah	The ability to behave and act religiously

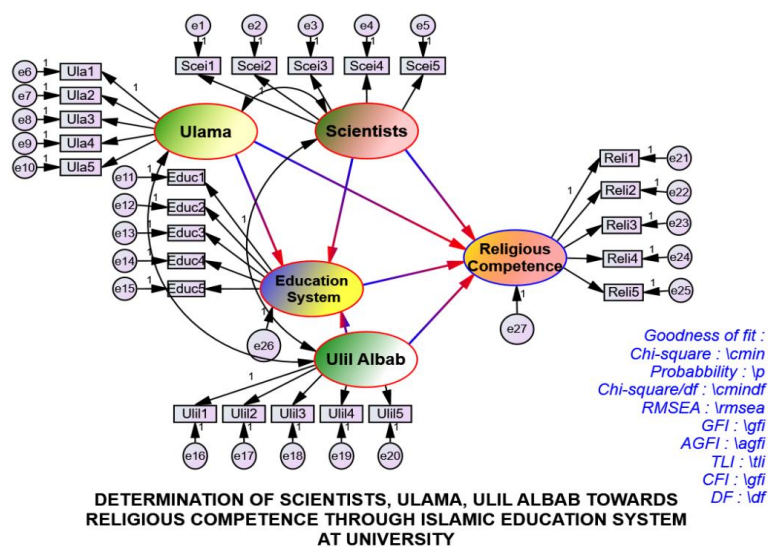


Figure 2. Conceptual Framework

Hypothesis

1. Scientists' Determination of the Education System.
2. Determination of Ulama towards the Education System.
3. Ulil Albab's Determination of the Education System.
4. Scientists' Determination of Islamic Competence.
5. Ulama's Determination of Islamic Competence
6. Ulil Albab's Determination of the Islamic Education System
7. Scientists' Determination of Islamic Competence through the Education System
8. Ulama's Determination of Islamic Competence through the Education System
9. Ulil Albab's Determination of Islamic Competence through the Education System
10. Determination of the Education System towards Islamic Competence

Methodology

Quantitative Data Analysis (SEM AMOS)

Quantitative data analysis was conducted using the Structural Equation Modelling (SEM) method with the aid of AMOS (Analysis of Moment Structures) software. SEM was used because of its ability to analyse the simultaneous relationship between latent variables and their indicators within a single, complex conceptual model (Hair et al., 2019).

The analysis stages include:

1. Normality test and outlier detection,
2. Evaluation of the measurement model through Confirmatory Factor Analysis (CFA),
3. Reliability and validity testing (convergent and discriminant validity),
4. Test the goodness of fit of the model with indicators such as CMIN/DF, RMSEA, GFI, AGFI, TLI, and CFI,
5. Testing the direct and indirect influences between latent constructs.

The results of the SEM analysis will provide information regarding the level of significance and strength of the relationship between variables such as the determination of scientists, Ulama, and Ulil albab towards students' religious Competence through the education system at the university.

Qualitative Data Analysis (Focus Group Discussion)

Qualitative data analysis was conducted through a focus group discussion (FGD) approach involving Islamic education experts, religious scholars, and university leaders. The goal of this FGD was to gain a deeper understanding of the role of the higher education system in shaping students' religious Competence contextually and normatively.

The qualitative data analysis technique used is thematic analysis, which includes:

1. Transcription of discussion results,
2. Coding process,
3. Identify themes and patterns of meaning,
4. Interpretation based on the perspective of Islamic education and the socio-cultural context of the campus.

This analysis serves as a reinforcement and explanation of the quantitative findings, as well as revealing substantive aspects that were not captured by the questionnaire instrument.

Integration of Quantitative and Qualitative Analysis

The integration of quantitative and qualitative analysis results was carried out in the final interpretation stage. The statistical findings from the AMOS SEM were enriched with an in-depth understanding from the focus group discussions (FGDs), resulting in more comprehensive and valid insights into the determinants of academic actors' influence on students' religious Competence.

This integrative approach also increases the validity of triangulation, where quantitative and qualitative data confirm and complement each other in order to build a more applicable and contextual conceptual model (Creswell & Plano Clark, 2018; Tashakkori & Teddlie, 2010).

Population and Sample

In this study, the population is 344 University Lecturers in Batam City who are Islamic (Religious) based, namely: Batam University, Ibnu Sina University sample is a portion of the population's size and characteristics (Sugiyono, 2007, p. 62). The number of samples used is adjusted to the research needs. According to the characteristics, the samples required are lecturers at universities in Batam City who are Islamic (Religious) based. This technique was chosen to ensure that only samples containing specific elements, as determined by the researcher, are selected.

The population is used to determine the sample. The insights gained from the sample, along with the conclusions drawn, will be applied to the population. Therefore, samples taken from the population must be truly representative (Wibisono, 2017, p. 76). Sampling techniques are the methods used to determine the sample. Several methods can be used, and for this study, the census method was used, namely, examining the entire population (Wibisono, 2017, p. 78).

This method was used because in this study, the sample size was adjusted to the analysis model used, namely the Structural Equation Model (SEM). According to Husein Umar (Wibisono, 2017, p. 85), SEM analysis requires a minimum of 100 subjects, 20-25 latent variables, and 4-5 observed variables (question items). In this study, the number of respondents was 344, so this number was calculated using the Slovin Formula:

$$n = \frac{N}{1 + N(e)^2}$$

So the number of samples $n = 344 / (1 + (344 \times 0.005^2)) \approx 185$ Respondents

Result and Discussion

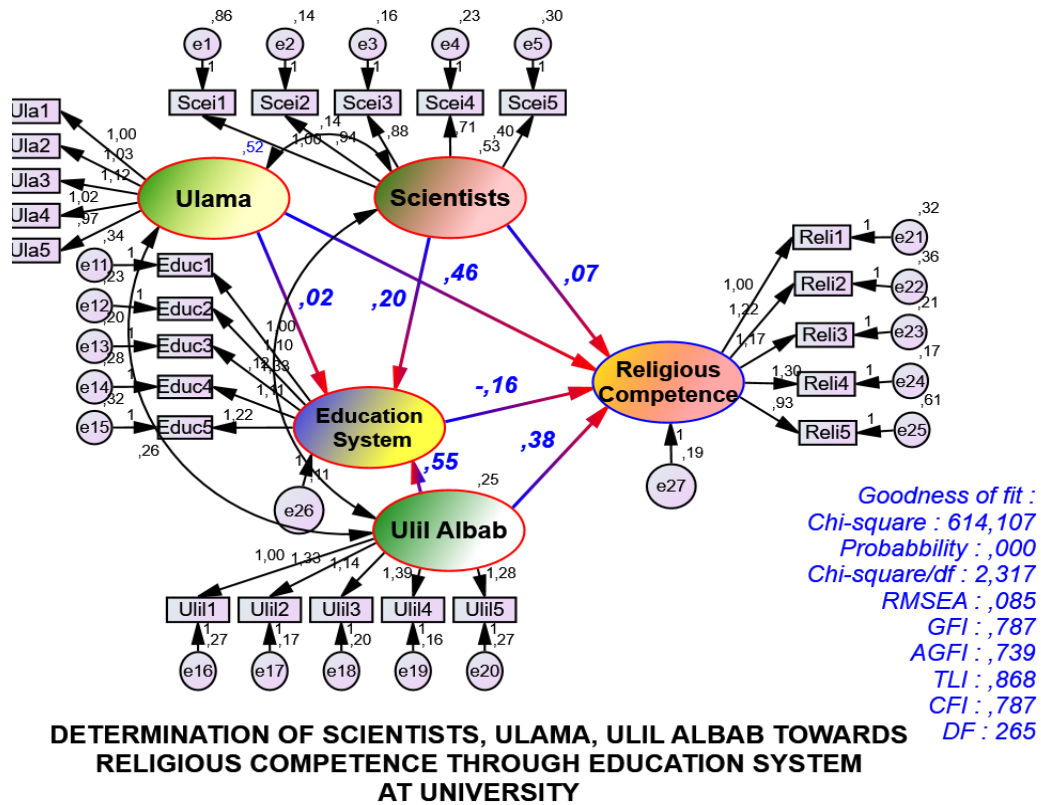


Figure 2. Full Model

Table 1. Regression Weights: (Group number 1 - Default model)

			Estimate	SE	CR	P	Label
EDUC	<---	SCIE	,196	,053	3,716	***	par_5
EDUC	<---	ULA	,022	,067	,323	,747	par_23
EDUC	<---	ULIL	,547	,118	4,629	***	par_30
RALLY	<---	SCIE	,066	,063	1,043	,297	par_1
RALLY	<---	EDUC	-,164	,132	-1,245	,213	par_2
RALLY	<---	ULIL	,380	,151	2,511	,012	par_3
RALLY	<---	ULA	,456	,093	4,921	***	par_4

Table 2. Standardised Regression Weights: (Group number 1 - Default model)

			Estimate
EDUC	<---	SCIE	,291
EDUC	<---	ULA	,032
EDUC	<---	ULIL	,559
RALLY	<---	SCIE	,076
RALLY	<---	EDUC	-,128
RALLY	<---	ULIL	,302
RALLY	<---	ULA	,523

Table 3. Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
EDUC	,532
RALLY	,519

Table 4. Standardised Indirect Effects (Group number 1 - Default model)

	ULA	ULIL	SCIE	EDUC	RALLY
EDUC	,000	,000	,000	,000	,000

Table 5. The goodness of fit

The goodness of fit index	Cut-Off Value	Model Results	Information
Chi-square (c2)	Expected to be small	614,107	good
Relative Chi-square (c2/df)	< 3:00	2,317	good
Probability	> 0.05	0.000	Marginal
RMSEA	<0:08	0.085	good
GFI	> 0.90	0.787	Marginal
AGFI	> 0.90	0.739	Marginal
CFI	> 0.94	0.787	Marginal
TLI	> 0.94	0.868	Marginal

Scientists' Determination of the Islamic Education System and Competence

Scientists contribute significantly to the advancement of the education system through a rational and objective approach. The Scientific Management Theory (Taylor, 1911) explains that a system based on scientific rationality can improve the efficiency and quality of education. In the Islamic context, scientists such as Ibn Sina and Al-Farabi are symbols of the integration of science and religion (Nasr, 2002). Data show that scientists have a significant influence on the education system ($\beta = 0.291$; CR = 3.716; $p < 0.05$), but not significantly on Islamic Competence ($\beta = 0.076$; CR = 1.043; $p = 0.297$). This means that the role of scientists is stronger in building formal education structures, but less in developing students' religious Competence. Research by Sulaiman et al. (2020) shows that the integration of science and spiritual values is not optimal in the higher education system. Meanwhile, Asy'ari (2017) states that the scientific approach needs to be synergised with transcendental values to produce complete religious Competence.

Determination of Ulama towards the Islamic Education System and Competence

Ulama play a role as guardians of moral and spiritual values in education. Kohlberg's (1984) Moral Development Theory is relevant because education by Ulama often emphasises character and moral formation. Ulama do not have a significant influence on the education system ($\beta=0.032$; CR=0.323; $p=0.747$), but have a very significant influence on Islamic Competence ($\beta=0.523$; CR=4.921; $p<0.05$). This indicates that the power of Ulama lies in the direct transfer of religious values, not in reforming the formal education system.

Research by Zuhdi (2018) and Fadhil (2022) supports that spiritual guidance by Ulama significantly influences strengthening student religiosity, although it has not been systematically integrated into the higher education curriculum.

Ulil Albab's Determination of the Islamic Education System and Competence

The concept of Ulil Albab in the Qur'an (QS. Ali Imran: 190–191) refers to humans who integrate reason and dhikr (intellectual and spiritual). The theory of Integrated Education (Al-Attas, 1991) is in line with the character of Ulil Albab, who combines scientific rationality with spirituality.

Ulil Albab has a significant influence on the education system ($\beta=0.559$; $CR=4.629$; $p<0.05$) and also on Islamic Competence ($\beta=0.302$; $CR=2.511$; $p=0.012$). This means that Ulil Albab's role is an ideal one that can encourage system reform while shaping religiosity. Hasan (2019), in his research at UIN Maulana Malik Ibrahim, showed that the Ulil Albab approach can be an effective integrative model in developing holistic Islamic education. Another study by Jannah & Riyadi (2023) also found that the Ulil Albab program increased students' religious understanding and academic enthusiasm.

Ulil Albab's Determination of the Islamic Education System is Negative and Insignificant

Although Ulil Albab conceptually represents the ideal integration of reason and spirituality, research results indicate a negative and insignificant impact on the Islamic education system. Several arguments can explain this:

1. The Ideal and Practical Paradox: Ulil Albab is a normative concept in the Qur'an, but it has not been systematically implemented in higher education policies and curricula. The concept is often used in institutional rhetoric, but has not yet become the primary framework for educational development (Rohmah, 2021).
2. Failure of Educational Institutions to Facilitate the Ulil Albab Model: Many higher education institutions lack a concrete roadmap for producing students with the Ulil Albab character. The emphasis remains predominantly on academic and administrative achievement.
3. Disconnection between Values and Systems: Administrative and bureaucratic educational systems often do not allow for the contemplative and spiritual values that are characteristic of Ulil Albab. As a result, Ulil Albab's contributions to these values are not structurally accommodated.

Conclusion

- a. Scientists have a significant positive influence on the education system with a CR value of $3.716 \geq 2.00$ and $p \leq 0.05$, indicating a real contribution to the development of the Islamic education system.
- b. Ulama have a positive but not significant influence on the education system ($CR 0.323 \leq 2.00$; $p \geq 0.05$), so their role is not optimal in the context of this research.
- c. Ulil Albab has a significant positive influence on the education system ($CR 4.629 \geq 2.00$; $p \leq 0.05$), confirming its important role in building integrative education.

- d. Scientists have a positive but insignificant influence on Islamic Competence ($CR\ 1.043 \leq 2.00$; $p \geq 0.05$), indicating the need to strengthen the role of scientists in fostering Islamic values.
- e. Ulama have a significant positive influence on Islamic Competence ($CR\ 4.921 \geq 2.00$; $p \leq 0.05$), proving their dominant role in improving religious quality.
- f. Ulil Albab has a significant positive influence on the Islamic education system ($CR\ 2.511 \geq 2.00$; $p \leq 0.05$), strengthening the evidence that the Ulil Albab concept is relevant in spiritual value-based education.
- g. The education system has a negative but insignificant effect on Islamic Competence ($CR\ -1.245 \leq 2.00$; $p \geq 0.05$), indicating a mismatch between the implementation of the curriculum or methods and the goal of forming Islamic Competence.
- h. Scientists, Ulama, and Ulil Albab, through the education system, indirectly have a significant positive influence on Islamic Competence, even though the magnitude is minimal.
- i. The Education System is influenced by Scientists, Ulama, and ulil albab to the extent of 53.20%, while the remaining 46.80% is attributed to other factors outside the model. Islamic Competence is influenced by Scientists, Ulama, Ulil Albab, and the Education System by 51.90%; other factors outside the model influence the remaining 48.10%.

Suggestion

- a. A concrete strategy is needed to increase the contribution of Ulama in shaping policies and implementing Islamic education, so that their influence becomes significant.
- b. Scientists need to be more actively involved in activities that directly shape students' Islamic competencies, for example, through the integration of science and technology and religious values.
- c. Adopting Ulil Albab's approach, which integrates science, spirituality, and morality into the curriculum, makes it relevant to the challenges of the modern era.
- d. Reviewing learning methods and materials to significantly improve Islamic competencies, including through experiential and habit-based learning.
- e. Encourage cross-role collaboration in developing and implementing Islamic education programs to achieve more potent synergy.
- f. Building an educational model that not only focuses on cognitive aspects, but also forms Islamic attitudes and behaviour according to Sharia guidelines.
- g. Conducting research by adding other variables outside the model that can influence the Islamic education system and competencies, for example, family environmental factors, media, and government policies.

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