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THE *ULUL ALBAB* MODEL BY PROF. IMAM SUPRAYOGO: MERGING SCIENCE, FAITH, AND CHARACTER IN ISLAMIC EDUCATION

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Abstract

This study provides a rigorous analysis of the epistemology and educational framework of *Ulul Albab*, a model developed by Prof. Imam Suprayogo that integrates *dhikr* (remembrance), *fikir* (critical thinking), and *amal* (social action) as the foundational pillars of holistic Islamic education. Positioned as a response to the persistent dichotomy between religious and secular knowledge in Islamic educational institutions, the *Ulul Albab* paradigm aims to foster a balanced development of intellectual, emotional, and spiritual capacities. Employing a qualitative library research design, this study critically examines Suprayogo's original writings and compares them with other prominent Islamic scientific integration models, particularly those proposed by M. Amin Abdullah and Syed Naquib al-Attas. Findings demonstrate that the *Ulul Albab* model effectively embeds character education into the curriculum and equips students to navigate challenges posed by the digital age and Society 5.0 by promoting resilience, critical digital literacy, and social responsibility. However, the research also identifies implementation gaps, especially the absence of standardized methods for assessing the integration of *dhikr*, *fikir*, and *amal*. Conceptually, this study contributes an evaluative synthesis of Suprayogo's approach, while practically offering recommendations for enhancing assessment tools and curriculum development in Islamic education. Future research should focus on refining evaluation frameworks and expanding the model's application across diverse educational contexts to amplify its relevance and impact on global Islamic education.

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Keywords: Prof. Imam Suprayogo; *Ulul Albab*; Scientific Integration; Islamic Education; Character Education

INTRODUCTION

Contemporary Islamic education has intricate issues, particularly with the conflict between religious knowledge and general knowledge that continues to influence the educational framework in several Islamic institutions (Al-Razi et al., 2024). The fragmentation of information often obstructs character development and creates an epistemic divide between spiritual and intellectual dimensions (M. A. Abdullah, 2015). The rise of technology and globalization necessitates an educational approach that integrates Islamic ideals with scientific progress (Saepudin, 2022). The educational paradigm that prioritizes cognitive intelligence while neglecting spiritual and moral aspects endangers the emergence of a generation prone to value disorientation (Al-Attas, 1977). The concept of integrated Islamic education is more pertinent in addressing the multifaceted problem of the contemporary period. Prof. Imam Suprayogo's notion of "Tarbiyah Ulul Albab" presents a model of Islamic education that amalgamates dhikr, contemplation, and philanthropy as the cornerstone for cultivating an ideal human being (Wijaya, 2023).

The Ulul Albab idea, proposed by Imam Suprayogo, essentially positions the Qur'an and Hadith as the primary sources of all knowledge domains, which are structurally shown via the metaphor of the tree of knowledge (Darwis, 2019). This approach underscores the significance of vertical integration between religious knowledge and general knowledge, with revelation as the core of epistemology (Hakim & Haris, 2024). This differentiates Suprayogo's methodology from the horizontal connectivity model proposed by M. Amin Abdullah and the Islamization of knowledge (Lubis, 2021; Muslih et al., 2024). Nevertheless, the Ulul Albab education paradigm used at UIN Maulana Malik Ibrahim Malang has not been thoroughly examined in recent research, particularly about its efficacy in developing student character (Darwis, 2019). The majority of current research remains descriptive and has not achieved a thorough evaluative analysis.

Prior research has mostly concentrated on the institutional dimensions and practices of worship, neglecting empirical evaluation of the Ulul Albab education model's influence on the integration of students' cognitive, emotive, and psychomotor domains

(Sarkowi, 2024). The majority of existing research have not performed longitudinal assessments to evaluate the enduring effectiveness of this strategy in character development. In the context of contemporary education marked by digitization and globalization, the efficacy of Islamic education is significantly reliant on the capacity of educational institutions to cultivate generations who are academically, emotionally, and spiritually harmonious (Haetami, 2025). Consequently, more research is required to assess the degree to which the Ulul Albab education model can effectively address the educational difficulties of the Society 5.0 age.

The Ulul Albab model is pertinent to the theory of scientific integration, which perceives religious knowledge and general knowledge as complementary elements in the development of a well-rounded individual (Rusadi, 2020). The integration of dhikr, contemplation, and philanthropy advocated by Suprayogo transcends mere theory; it is actively implemented in campus life through the curriculum, the enhancement of worship culture, and various social initiatives (Syafi'i, 2023). Nevertheless, the execution of this integration necessitates the enhancement of measurable evaluation tools to ensure that the effectiveness of student character development can be substantiated through scientific evidence (Dutta et al., 2023). This presents a significant challenge, particularly given the limited number of studies that have created valid and reliable measurement tools to comprehensively evaluate the effectiveness of the Ulul Albab education model. Consequently, it is essential to enhance the methodological component in evaluating the effectiveness of this model.

The progression of digital technology requires that Islamic education adapts to maintain its relevance amid modernity (Zahraini et al., 2025). Emphasized the need of character-based Islamic education in efficiently using digital platforms while preserving the fundamental principles of Islamic values (Abdillah & Nugraha, 2024). This offers both an opportunity and a problem for the development of the Ulul Albab model, initially aimed at fostering institutional culture. The Ulul Albab model may be extended and modified within a technology-driven educational framework by using digital media, which includes the creation of instructional materials, character assessment systems, and digital assessments. However, the digitization of Islamic education must be accompanied by the incorporation of principles to prevent yielding to a technical pragmatism that undermines its spiritual character.

Numerous research on Islamic-based character education in the digital age mostly concentrate on learning technology, rather than highlighting the incorporation of dhikr, fikir, and amal values (Abdillah & Nugraha, 2024; Haetami, 2025). This research offers a novel viewpoint by examining the adaptation of the Ulul Albab model in the digital era while maintaining its distinctive attributes. This research aims to address the literature gap by assessing the strengths and shortcomings of the Suprayogo model in comparison to the scientific integration model created by M. Amin Abdullah and Syed Naquib al-Attas. This research elucidates Imam Suprayogo's perspectives while assessing the efficacy, pertinence, and prospects for future advancement of the Ulul Albab paradigm.

This study's novelty is in its evaluative and comparative methodology, which has not been extensively addressed in prior research. This work progresses beyond mere description to undertake a critical analysis and synthesis of the scientific integration paradigm in Islamic education, grounded on the concept of Ulul Albab. This research enhances the assessment model of Islamic education by analyzing the need to establish character indicators aligned with the concepts of dhikr, fikir, and amal. This research provides theoretical enhancement by directly contrasting Imam Suprayogo's ideas with the scientific integration methodologies of other scholars that have been more extensively examined in Islamic education literature. Consequently, this research aims to significantly enhance the discourse on integrative Islamic education that is attuned to the digital age.

This study intends to rigorously analyze Prof. Imam Suprayogo's perspectives on the integration of science within Islamic education, assess the efficacy of the Ulul Albab model in character development, and juxtapose this model with alternative science integration methodologies emerging among Islamic education scholars. This research seeks to investigate the potential for developing the Ulul Albab paradigm within the framework of the digitalization of Islamic education. This research aims to provide practical suggestions for the creation of a more integrative, character-driven, and adaptable Islamic education curriculum that aligns with contemporary developments. This project is anticipated to provide substantial theoretical and practical contributions to the enhancement of Islamic education in Indonesia.

METHODS

This study employs a qualitative methodology using a library research technique or literature review (Snyder, 2019). This methodology was used due to the study's emphasis on a comprehensive analysis of Prof. Imam Suprayogo's ideas, which are disseminated via diverse scholarly works, including books, journal articles, and institutional publications. Qualitative research seeks to comprehend social processes from the viewpoint of the subject by examining in-depth data via texts and documents (Lim, 2024). Literature studies enable academics to thoroughly investigate concepts by analyzing relevant literature. This research does not gather field data; instead, it employs secondary data sources from reputable and high-quality scientific journals. This research employs papers indexed by Scopus and Sinta to ensure the legitimacy of the sources used. Consequently, the library research methodology is seen the most suitable for investigating and assessing the impact of Imam Suprayogo's ideas on Islamic education.

This research examines the works of Prof. Imam Suprayogo, including books, journal articles, and institutional papers pertinent to the themes of scientific integration and character education. This research further analyzes material on the scientific integration paradigm established by other scholars, including M. Amin Abdullah and Syed Naquib al-Attas, for comparative comparison. Literature pertaining to Islamic education in the digital age and character development within the framework of the Fourth Industrial Revolution and Society 5.0 constitutes a significant component of the data sources for this research (Adnan, 2022; Parhan et al., 2024). The selection of sources was conducted by evaluating the publisher's repute, the journal's indexing status, and the topic's relevance to the study emphasis. The publications included in the study were sourced only from journals indexed by Scopus, Sinta, or reputable academic publishers. This stage seeks to protect the integrity of the data used in the analysis and synthesis process.

This study employs content analysis, as defined by Krippendorff (2013), enabling researchers to discern patterns, themes, and latent meanings within the text. This study had multiple phases: identification, classification, critical analysis, and interpretation of data according to the research subject. During the identification phase, the researcher gathered all pertinent publications and subsequently classified Imam Suprayogo's perspectives on Ulul Albab, the integration of science, and character education. The last phase involves juxtaposing the results with the perspectives of other individuals and the evolution of

Islamic education in the digital age. Data validity is ensured by the triangulation of sources, namely by comparing diverse literatures from several origins. Critical interpretation is conducted to uncover novel syntheses and theoretical contributions from Imam Suprayogo's ideas for the advancement of integrative Islamic education. This research aims to provide a profound and complete knowledge via methodical examination..

RESULTS

Researchers identified three primary conclusions about the implementation of the Ulul Albab paradigm in Islamic higher education. The first study demonstrates that revelation, namely the Qur'an and Hadith, is unequivocally acknowledged as the fundamental basis for all scholarly and educational endeavors. In Islamic educational institutions, revelation is seen not only as a source of values but also as a framework for learning, organizational culture, and decision-making. The academic community unanimously believes that knowledge should be directed and harmonized with divine principles. This method establishes an epistemological framework grounded on transcendental ideals, positioning revelation as the primary reference in the synthesis of Islamic studies and contemporary science. The academic environment is manifested in the spiritual mentality, conduct, and relationships inside the institution.

The second conclusion indicates that Ulul Albab ideals have been assimilated into student life via organized activities included within the academic framework. Religious activities, including communal prayer, Qur'anic study, and community service, serve not just as symbolic rites but also as essential components of the implicit curriculum. These activities contribute to the development of students' religious sensitivity and social consciousness. Their participation in spiritual and social activities illustrates the development of a holistic character, whereby cognitive, emotive, and psychomotor dimensions are cultivated concurrently. The campus environment promotes character development by implementing programs that proportionately balance intellectual and spiritual dimensions, ensuring that religious values are both taught and integrated into students' everyday lives.

The third conclusion underscores considerable difficulties in assessing the effectiveness of internalizing Ulul Albab ideals, especially regarding character development. Notwithstanding the rigorous execution of several spiritual and social initiatives, there exist

no systematic and quantifiable assessment instruments to analyze the efficacy of students' spirituality, critical thinking abilities, and social engagement. The prevailing assessment system primarily emphasizes cognitive academic accomplishment, neglecting the emotive and moral elements in the official evaluation framework. The lack of accurate and trustworthy assessment instruments hinders the empirical validation of the internalization of Ulul Albab ideals, hence suggesting less responsibility for character education programs within this framework.

Moreover, the researchers saw a discrepancy between the idealism of the Ulul Albab paradigm and its actual use in the field. Certain students engage in spiritual practices like dzikir in a mechanical manner, seeing them as administrative duties rather than genuine spiritual reflection. This suggests that some pupils have not completely grasped the fundamental combination of dzikir, critical thinking, and social action. Conversely, opposition from some academics about the digitalization of character assessment presents a difficulty, particularly when these evaluations are considered too idealistic and hard to quantify within the current academic evaluation system. This perspective illustrates a conflict between advancements in character education and the constraints of the traditional academic framework.

Subsequent study results reveal that the internalization of Ulul Albab ideals among some persons is often procedural and lacks transformational aspects. Values such as the memory of God, contemplative thought, and community service have not been thoroughly assimilated into students' lives but are confined to institutional practices. This fact highlights the need for a more contextualized and individualized methodology in imparting Ulul Albab ideals, guaranteeing that character development is profound rather than standard and superficial, effectively engaging the depths of students' own awareness. The Ulul Albab paradigm has been effectively applied via formal programs; yet, its efficacy is constrained by the lack of proper character assessment methods and superficial ceremonial activities. Consequently, the formulation of contextual, quantifiable, and learner-centric educational techniques is essential to guarantee that Ulul Albab ideals are really internalized and significantly aid in the development of a comprehensive academic character.

DISCUSSION

Epistemology of Islamic Education Founded on Revelation in the Perspectives of Imam Suprayogo

Imam Suprayogo's perspective provides an epistemology of Islamic education that positions revelation as the core of a comprehensive integration of knowledge (Darwis, 2019). In his conceptual framework of the tree of knowledge, revelation serves as the root and trunk that underpins the branches of both religious and secular disciplines. This perspective offers a pointed critique of the fragmentation of information, which has emerged as a principal concern within the contemporary education system, particularly in Islamic higher education contexts (Wijaya, 2023). This epistemology elaborates on Al-Faruqi's concept of the Islamization of Knowledge, which underscores the need of purging knowledge of secular components (Muslih et al., 2024; Rachman, 2020). Suprayogo posits that revelation serves not just as a source of values but also as an ontological, epistemological, and axiological basis that shapes the structure and direction of Islamic education (Nida et al., 2025).

Imam Suprayogo's idea of scientific integration exhibits key distinctions from the interconnectivity paradigm established by M. Amin Abdullah (2015). If Amin Abdullah emphasizes horizontal relationships across disciplines in a dialogical and egalitarian fashion, then Suprayogo positions revelation as the focal point and apex of the scientific hierarchy. This viewpoint asserts that science is neither neutral or devoid of values, but is influenced by divine principles originating from the Qur'an and Hadith. Suprayogo's perspective aligns with Al-Faruqi's assertion that monotheism underpins Islamic epistemology; nevertheless, Suprayogo offers a more pragmatic and contextual analysis for the advancement of Indonesia's educational system (Amir & Rahman, 2023; Hamzah et al., 2023).

Imam Suprayogo's thought transcends mere conceptualization, offering an organized synthesis of experience (Labib et al., 2023). This novel synthesis transitions the integration of science from a theoretical concept to an applicable model that can be included into the institutional framework of Islamic education (Agustina, 2019). Firdaus (2023) said that Suprayogo's epistemology regards revelation not just as an ethical reference, but as the focal point for direction and validation of the whole scientific process. Consequently, this approach offers a systematic response to the disjunction between

contemporary science and transcendental ideals, which have been the primary critique of the educational system (Khaerani et al., 2018).

Suprayogo's epistemological paradigm is seen capable of addressing al-Attas' apprehensions about moral decline resulting from the secularization of science (Hidayaturrahman et al., 2021). Suprayogo underscored the significance of an educational approach that amalgamates dhikr (spirituality), fikir (intellectuality), and amal (social activity) into a cohesive learning experience. This aligns with Abdullah's assertion (2014) that Islamic education, which segregates cognitive, emotive, and psychomotor components, may provide graduates who lack direction and purpose in life. The Ulul Albab approach provides a solution by cultivating graduates who possess both academic intelligence and robust transcendental character and awareness.

In the age of globalization and digitization, the epistemology based on revelation advocated by Imam Suprayogo is becoming more pertinent. The fast progression of uncontrolled digitalization might instigate a crisis of character inside higher education settings (Nurhas et al., 2022). Suprayogo's concept serves as a crucial safeguard against the entrapment of Islamic higher education in technological pragmatism. This study's results suggest that enhancing the epistemology of revelation may be a crucial approach to merging digital learning with sustainable spiritual, social, and scientific values. Consequently, Islamic education grounded on Ulul Albab is not only responsive to technology advancements but also prioritizes communal welfare.

This study's theoretical contribution is to reinforce the role of revelation as the focal point of epistemology, which may serve as an alternative paradigm within the mostly positivistic and secular national education system. Imam Suprayogo's approach advocates for the creation of a curriculum that is more significant, equitable, and focused on the cultivation of a well-rounded character (Munawar et al., 2024). This research advocates for the reformation of the curriculum and educational assessment system, prioritizing value integration as the primary measure of success rather than only cognitive accomplishment. The absence of a comprehensive assessment raises concerns that the amalgamation of knowledge may only be superficial rhetoric devoid of practical application. Consequently, more research is required to develop indicators for assessing the efficacy of integrated Islamic education that can proportionately evaluate cognitive, emotional, and spiritual elements. Imam Suprayogo's insights significantly contribute to the development of a

comprehensive, integrative, and forward-thinking Islamic education system in the contemporary global context.

Integration of Dhikr, Reflection, and Almsgiving in Islamic Education

Imam Suprayogo identifies the amalgamation of dhikr, contemplation, and philanthropy as the fundamental cornerstone of comprehensive Islamic education. This notion transcends mere concepts, evolving into an operational framework that shapes the whole personality of pupils (Syarif & Thabrani, 2021). Dhikr is regarded as the foundation for spiritual fortification, contemplation serves as a conduit for intellectual advancement, and compassion exemplifies principles within social existence. This methodology critiques the education system for prioritizing cognitive elements while neglecting emotive and psychomotor factors (Sarkowi, 2024). The dichotomy between religious knowledge and general knowledge prevalent in Islamic educational institutions is an epistemological challenge that the Ulul Albab model seeks to address. This aligns with Al-Attas, who said that education neglecting spirituality jeopardizes the cultivation of a generation estranged from heavenly ideals (Kosim et al., 2021).

Suprayogo's integration methodology intersects with the integrative-interconnective paradigm established by M. Amin Abdullah, despite their differing perspectives (Hamzah et al., 2023). Amin Abdullah establishes horizontal relationships across disciplines in Islamic education (Abdullah, 2017), whereas Suprayogo positions revelation as the focal point of vertical integration. This approach asserts that all scientific endeavors must adhere to divine ideals derived from the Qur'an and Hadith (Sarkowi, 2024). The practical ramifications are evident in the formulation of a curriculum that seamlessly integrates religious and general content in the areas of planning, execution, and assessment. The research by Darwis (2019) demonstrates that this integration approach effectively enhances religious awareness and social concern among students at UIN Malang, hence establishing its practical applicability alongside its theoretical foundation.

The incorporation of dhikr, contemplation, and philanthropy within the Ulul Albab concept is systematically manifested in educational activities and campus life. Students are familiar with religious practices like communal prayer, Qur'an recitation, and collective dhikr, which are integral to the scholastic framework (Siregar et al., 2024). The cognitive dimension is enhanced by engaging kids in academic pursuits that promote critical and

interdisciplinary examination. Simultaneously, the charitable component is implemented via community service initiatives and social projects included into the curriculum. This educational approach has effectively cultivated individuals who possess both academic superiority and strong social and religious character. Nevertheless, the execution of this paradigm encounters significant obstacles regarding assessment. A notable drawback is the lack of assessment tools capable of proportionately and standardly measuring the attainment of Ulul Albab characteristics. No viable and trustworthy tool exists to assess the internalization of dhikr, contemplation, and charity within Islamic higher education settings (Bahri & Supahar, 2019). The lack of observable indicators creates opportunities for evaluative bias and complicates the empirical validation of the model's implementation effectiveness by educational institutions. Consequently, the creation of assessment tools grounded on Ulul Albab characteristics is a pressing need for enhancing this educational paradigm in the future.

Within the framework of globalization and the digital age, the integration of dhikr, fikir, and amal necessitates meticulous adaptation to a technology-driven educational system. Underscored the significance of digital-based character education in addressing the problems posed by the Fourth Industrial Revolution and Society 5.0 (Adnan, 2022; Parhan et al., 2024). Numerous Islamic colleges have initiated the development of online learning systems that include spiritual direction, academic support, and student social engagement. Nonetheless, digitization must be continually scrutinized to prevent the dilution of character education's fundamental core. Technology use should adhere to Islamic norms to ensure that digital transformation aligns with Ulul Albab-based education principles (Sumarni & Suprapto, 2022).

This study's synthesis demonstrates that Imam Suprayogo's integration model of dhikr, fikir, and amal provides a comprehensive and practical paradigm for Islamic education. This paradigm distinguishes itself from previous scientific integration methods by emphasizing the equilibrium of spirituality, intellectuality, and social responsibility. This notion is very pertinent for addressing the issues posed by modernity, globalization, and the digital age, which are rife with the dangers of secularization. The Ulul Albab model serves as a crucial reference for the advancement of character-based Islamic education in Indonesia, while also significantly enhancing the education system to become more integrative, flexible, and focused on community welfare.

Impact of the Ulul Albab Education Model on Student Character Development

The Ulul Albab education approach, conceived by Imam Suprayogo, establishes the combination of dhikr, contemplation, and philanthropy as the fundamental basis for character development in students (Zamroni, 2015). Dhikr enhances spirituality, contemplation cultivates critical intelligence, and compassion exemplifies genuine societal participation. This notion is not only rhetorical; it is actively used in students' everyday campus activities. Enhancing the charitable aspect of the curriculum at Islamic colleges may effectively reconcile theory with practice, hence yielding well-rounded graduates (Subirin et al., 2018).

The Ulul Albab model positions character education as the fundamental pillar that is systematically included into the curriculum. In contrast to the largely accidental character education methodology, Ulul Albab establishes a systematic and quantifiable character framework (Wijaya, 2023). The simultaneous integration of dhikr, contemplation, and philanthropy has been shown to cultivate pupils who are balanced in spiritual, intellectual, and social dimensions. This study reinforces Abdullah's (2015) research, which asserts that education neglecting the emotive and spiritual elements would yield persons who lack a clear sense of values. The use of the Ulul Albab paradigm at UIN Maulana Malik Ibrahim Malang has effectively cultivated a religious, critical, and creative academic culture (Syafi'i, 2023). The Ulul Albab-based curriculum promotes the internalization of Islamic ideals in both academic and social endeavors among pupils (Jannah et al., 2025). This paradigm integrates cognitive and emotive activities in a balanced manner, ensuring that students possess both academic intelligence and elevated social and spiritual awareness. Abdullah (2014) said that this equilibrium is essential for addressing the fragmentation of knowledge and the ethical problem in modern Islamic education.

The incorporation of Ulul Albab is seen helpful in addressing educational issues in the Society 5.0 age, which necessitates a balance between digital knowledge and emotional and spiritual intelligence. Haetami (2025) said that Islamic education without the integration of transcendental ideals would provide a generation susceptible to moral crises. The Suprayogo model is a strategic option for delivering Islamic education that is humanistic, relevant, and focused on social welfare. This methodology produces graduates who are both academically proficient and capable of effecting social change. The Ulul Albab approach significantly enhances learning outcomes by prioritizing the internalization

of values and social skills as benchmarks of educational achievement (Mutholingah, 2024). Students adhering to the Ulul Albab education paradigm exhibit heightened engagement in community service initiatives and the application of knowledge for societal benefit. This differentiates the Ulul Albab model from the Islamic education approach, which remains mostly focused on academic accomplishment.

This research advocates for the ongoing development of the Ulul Albab model via the enhancement of a comprehensive assessment system (Nurhas et al., 2022). Educational assessment, mostly focused on cognitive dimensions, requires expansion to include quantitative and methodical indications of students' spiritual and social accomplishments. Furthermore, broadening the use of the Ulul Albab model across diverse Islamic educational institutions in Indonesia and internationally may enhance the contribution of Islamic education in addressing global concerns and the digital age. The Ulul Albab model serves as a significant inspiration for the development of integrative, sustainable education, capable of cultivating a generation characterized by integrity, character, and global competitiveness.

The Significance of the Ulul Albab Education Model in Addressing Societal Challenges Fifth Era

The Ulul Albab idea, established by Imam Suprayogo, integrates pupils' cognitive and emotive activities in a harmonious manner. The amalgamation of dhikr, contemplation, and philanthropy forms a cohesive educational framework that links scholarly pursuits with spiritual development and societal engagement. Abdullah, underscores the need of this equilibrium to address the disintegration of knowledge and ethical decline often seen in modern Islamic education (Lubis, 2021). This strategy cultivates students into academically proficient people who also serve as catalysts for ethical social change, focused on community welfare.

The Ulul Albab education paradigm has shown its relevance in addressing the difficulties of the Society 5.0 period, characterized by digitization, technological disruption, and a crisis of values. Imam Suprayogo presents an educational paradigm that is responsive to technology advancements while maintaining a focus on character development and spirituality. This notion aligns with the requirements of contemporary education, which necessitates the incorporation of critical thinking abilities and

transcendental consciousness (Sumarni & Suprapto, 2022). In the realm of artificial intelligence and automation, Ulul Albab-based education serves as a crucial bastion for preserving the equilibrium between intellectual intelligence and human values.

The primary benefit of the Ulul Albab approach is its structural incorporation of character education into the curriculum. This concept establishes a structured and quantifiable framework, in contrast to the accidental approach to character education. The efficacy of the Ulul Albab model is contingent upon the amalgamation of the curriculum, campus culture, and a coherent assessment mechanism (Hamzah et al., 2023). This education addresses the difficulties of dehumanization stemming from technology advancements by cultivating students who possess not just digital proficiency but also elevated empathy and moral consciousness (Haetami, 2025).

The Ulul Albab education paradigm is globally regarded as pertinent for implementation in different Islamic institutions. This methodology not only enhances students' character resilience against technological disruption but also safeguards them from exposure to unverified material. Abdullah (2017) said that Islamic education in the digital age must provide students with critical information literacy, grounded on the principles of revelation and Islamic ethics. Consequently, the Ulul Albab model effectively reconciles the need for technological proficiency with the enhancement of balanced spiritual values (Sa'diyah, 2020). The Ulul Albab approach significantly enhances learning outcomes by emphasizing not just information acquisition but also the internalization of values and social skills. Students adhering to this educational approach exhibit more engagement in community service initiatives and possess the requisite soft skills for the Society 5.0 era. Education that integrates theory with social practice cultivates graduates who are adaptable and solution-focused (Subirin et al., 2018). Students engaged in Ulul Albab-based education have enhanced psychological and spiritual resilience while confronting future problem (Anam & Bakar, 2018).

This research advocates for the ongoing development of the Ulul Albab education model via the enhancement of the character assessment system and its broader implementation across diverse Islamic educational institutions. Assessments that have mostly focused on cognitive dimensions must be routinely augmented with markers of spiritual and social accomplishments. Enhancing this approach must also include technology-driven educational innovations that facilitate worldwide cooperation and social

initiatives. The Ulul Albab education paradigm is pertinent not only to national education but also enhances global education by integrating artificial intelligence with humanitarian and spiritual values.

Consequences of the Ulul Albab Education Model for the Advancement of the Islamic Education Curriculum Model

Ulul Albab offers a definitive structure to safeguard pupils from the influx of incorrect material. The Islamic education framework established by Imam Suprayogo, which harmonizes spiritual and intellectual aspects, effectively enhances students' digital literacy in a critical and responsible manner (Hamzah et al., 2023). Abdullah (2015) underscored the need of enabling students to discern knowledge through the lens of ethical principles and truths drawn from revelation. The Ulul Albab model advocates for the Islamic education curriculum to function not just as an administrative instrument, but as a strategic vehicle for cultivating individuals who are academically, emotionally, and spiritually balanced.

The Ulul Albab education paradigm is pertinent in enhancing students' soft skills, which are essential in the Society 5.0 age. This methodology integrates collaboration, communication, creativity, and critical thinking abilities via charity as the manifestation of dhikr and fikir. Education integrating theory with social practice is more efficacious in cultivating flexible and solution-oriented graduates (Herawati et al., 2022). A significant result of this research is the need to reorganize the curriculum framework to avoid a strict division between general and religious courses. Haetami (2025) underscored the need of deconstructing the binary divide between religious and secular knowledge to provide a comprehensive and cohesive Islamic education.

The Ulul Albab paradigm is pertinent in fostering students' resistance to global challenges, including employment competitiveness and rapid societal transformation. Rohman et al. (2023) shown that pupils receiving Ulul Albab-based education have enhanced psychological and spiritual resilience while confronting future problems. This concept promotes the enhancement of systematic and quantifiable character education throughout the curriculum. Character education should not only be an accidental endeavor, but must be an essential component of organized academic activities (Parhan et al., 2024).

The implementation of the Ulul Albab model within Society 5.0 necessitates advances in pedagogical approaches, including the use of technology for international cooperation and digitally-driven social initiatives. Tukiyo et al., (2022) underscored the need of broadening educational assessment, which has mostly concentrated on cognitive dimensions, to include the internalization of values, social contributions, and student integrity. The Ulul Albab model promotes interactive and collaborative learning methodologies, including problem-based and experiential learning, which cultivate 21st-century skills intertwined with humanitarian and Islamic principles.

Lecturers play a crucial role in the Ulul Albab paradigm as facilitators and exemplars in the integration of the ideals of dhikr, contemplation, and philanthropy. Haetami (2025) said that the exemplar of educators is crucial to the efficacy of integrated character education. Consequently, the advancement of the Ulul Albab curriculum necessitates comprehensive training for lecturers to enable them to implement cognitive, emotional, and spiritual integration in education, while also mastering digital literacy as a means to reinforce Islamic ideals. The Ulul Albab approach significantly contributes to the establishment of a comprehensive, practical, and character-focused Islamic education curriculum. This concept not only offers a novel approach to curriculum creation but also establishes an educational ecosystem capable of producing competent, ethical graduates prepared to confront global issues. Islamic education grounded on Ulul Albab may serve as a catalyst for integrative and sustainable curriculum change on both national and international scales.

CONCLUSION

This research substantiates that Imam Suprayogo's insights via the Ulul Albab educational model present a comprehensive framework of knowledge rooted in revelation, which intertwines remembrance, contemplation, and benevolence as the fundamental elements of the Islamic educational experience. This model serves as a resolution to the duality of knowledge present in the modern Islamic education system, offering a novel approach for the development of cohesive and well-rounded characters within the curriculum. The Ulul Albab educational model provides not merely a theoretical framework, but also a tangible application that cultivates students endowed with spiritual integrity, cognitive acuity, and a profound sense of social responsibility.

The Ulul Albab education model has demonstrated its pertinence in addressing the complexities of the Society 5.0 era, marked by rapid technological advancements, globalization, and crises of values. The results of this research demonstrate that the model effectively provides students with considerable moral and spiritual fortitude in navigating social and digital upheaval. Education grounded in Ulul Albab cultivates graduates who demonstrate adaptability to contemporary advancements, alongside a profound sense of social responsibility, collaborative abilities, and robust personal integrity. The significance of this model lies in its capacity to address the demand for a more adaptive and comprehensive approach to Islamic education.

In light of the research findings, it is recommended that the Ulul Albab education model be further expanded and implemented across both national and international Islamic educational institutions. This curriculum, which integrates values, requires robust support through comprehensive training for educators, alongside an evaluation framework that judiciously assesses cognitive, affective, and psychomotor dimensions in a harmonious way. Additional investigation is essential to assess the efficacy of this model across diverse social and cultural settings, alongside the creation of more thorough evaluation tools. The Ulul Albab model, through its theoretical and practical contributions, is anticipated to serve as a primary reference in the advancement of Islamic education, aimed at cultivating well-rounded individuals who possess strong character, intelligence, and competitiveness on a global scale.

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