

# **QURANIC CONCEPT OF MULTIPLE INTELLIGENCE (ULUL ALBAB): AN ANALYSIS OF VERSES FROM SURAH AL-BAQARAH: 177-188**

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## **ABSTRACT**

This paper aims to present the Quranic concept of multiple intelligence. To this end, it has selected some verses from the second chapter of the Quran that highlight the concept of Ulul albab. It explores how this concept manifests multiple intelligence according to the framework of theory of intelligence and learning domains. The methodological framework applied as follows: categorization of themes in the selected verses; analysing the themes; exploring the character traits of Ulul Albab according to moral, intellectual, social, and spiritual virtues; application of Ulul Albab traits to multiple intelligences: according to IQ (Intellectual Intelligence), EQ (Emotional Intelligence), and SQ (Spiritual Intelligence); application of Bloom's learning domains for Ulul Albab traits to translate the concepts of Ulul Albab into actionable classroom activities that progressively build students' knowledge, emotional engagement, and skills across the three domains: Cognitive, Affective, and Psychomotor. The outcome of this process shows that Ulul albab's traits strongly indicate to multiple intelligence. However, this study is limited to only one group of sixteen groups of verses where the term Ulul albab is mentioned. Further studies can be extended to all groups of verses to conclude a general conclusion on whether Ulul albab represents multiple intelligence or not.

**Keywords:** EQ (Emotional Intelligence), IQ (Intellectual Intelligence), SQ (Spiritual Intelligence), Surah al-Baqarah, Ulul albab.

## **INTRODUCTION**

According to verses between 177-188 of Surah al-Baqarah, "Ulul Albab" refers to a person of great intelligence blended with spirituality and sense of justice. They are ethically sound, socially sensible, spiritually steadfast, and intellectually formidable. They earn the qualities of righteousness, patience, pity, fairness, and compassion. This combo of different qualities enables them to lead a balanced life. The balance between intellectuality, spirituality and sociability helps them to nurture a high level of integrity and to be free from corruption, immorality and unlawful acts. They possess a distinctive quality of the intellectual engagement through critical thinking, deep reflection on Allah's signs of unique creation, discrete wisdom, and supplication to Allah's guidance. Their belief in Islamic principles guide them to develop a holistic personal development and societal well-being. Therefore, they become epitome of exceptional knowledge, wisdom and virtue.

### Verses from Surah al-Baqarah: 177-188:

{لَيْسَ إِلَهَ أَنْ تُولُوا وَجُوهَكُمْ قِتلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْإِلَهَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (177) يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَهُوَ عَذَابٌ أَلِيمٌ (178) وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (179) كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأُولَادِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (180) فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (181) { فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (182) يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183) أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (186) { أَجَلٌ لَكُمْ لَيْلَةُ الصِّيَامِ الرِّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِيَّاسٌ لَكُمْ وَأَنْتُمْ لِيَّاسٌ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ وَأَنْبِئُوهُمْ مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ خُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (187) وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (188) }

**Translation:**

**Verse 177:** "It is not righteousness that ye turn your faces towards the East or the West; but righteousness is in one who believes in Allah and the Last Day and the Angels and the Book and the Prophets; and spends of his substance, out of love for Him, for his kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; who establishes regular prayer, and practices regular charity; who fulfills the contracts which ye have made; and who are patient in poverty and suffering and in times of war. Such are the people of truth, the God-fearing."

**Verse 178:** "O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty."

***Verse 179: "In the Law of Equality there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves."***

**Verse 180:** "It is prescribed, when death approaches any of you, if he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing."

**Verse 181:** *"If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things)."*

**Verse 182:** *"But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful."*

**Verse 183:** *"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint."*

**Verse 184:** *"(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that ye fast, if ye only knew."*

**Verse 185:** *"Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful."*

**Verse 186:** *"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, listen to My call, and believe in Me: That they may walk in the right way."*

**Verse 187:** *"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint."*

**Verse 188:** *"And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property."*

## **THEMATIC FRAMEWORK**

<b>Main Theme</b>	<b>Sub-Themes</b>
<b>True Righteousness (Al-Birr) – Verse 177</b>	- Belief in Allah and the Last Day - Charity (Infaq): Supporting relatives, orphans, the needy, travelers, freeing captives

Main Theme	Sub-Themes
	<ul style="list-style-type: none"> <li>- Spiritual Devotion: Salah and Zakat</li> <li>- Fulfilling Promises</li> <li>- Patience (Sabr) in poverty, suffering, and war</li> <li>- God-consciousness (Taqwa): Truthful and God-fearing</li> </ul>
<b>Justice and Mercy (Al-Qisas) – Verses 178–179</b>	<ul style="list-style-type: none"> <li>- Law of Equality in Retribution (Qisas)</li> <li>- Room for Forgiveness: Pardoning offenders and offering fair compensation</li> <li>- Preserving Life through Justice</li> </ul>
<b>Preservation of Rights and Legacy (Al-Wasiyyah) – Verses 180–182</b>	<ul style="list-style-type: none"> <li>- Bequest for Family (Wasiyyah): Fair distribution of wealth</li> <li>- Protection of Inheritance</li> <li>- Prohibition of Altering the Will</li> <li>- Reconciliation (Islah)</li> </ul>
<b>Fasting and Spiritual Discipline (Al-Sawm) – Verses 183–185</b>	<ul style="list-style-type: none"> <li>- Fasting as a Means to Attain Taqwa</li> <li>- Empathy and Discipline</li> <li>- Fasting during Ramadan</li> <li>- Flexibility in Fasting</li> <li>- Gratitude and Praise</li> </ul>
<b>Divine Closeness and Guidance – Verse 186</b>	<ul style="list-style-type: none"> <li>- Allah’s Nearness</li> <li>- Encouragement to Seek Guidance (Rushd)</li> </ul>
<b>Marital Relations and Boundaries – Verse 187</b>	<ul style="list-style-type: none"> <li>- Permissibility of Marital Relations</li> <li>- Moderation in Eating and Drinking</li> <li>- Sacred Boundaries (I’tikaf)</li> </ul>
<b>Avoiding Injustice and Corruption – Verse 188</b>	<ul style="list-style-type: none"> <li>- Prohibition of Consuming Wealth Unjustly</li> <li>- Integrity in Financial Dealings</li> </ul>

### **1. True Righteousness (Al-Birr) – Verse 177**

Righteousness, as defined in this verse, is not namely an outward action. For example, according to this verse when it applies to prayer, it is not just facing towards the East or the West. A true righteousness indeed lies on sincerity and meaningfulness through belief in Allah, the Last Day, the Angels, the Books, and the Prophets. Again, the essence of righteousness manifests through the sincere acts of charity (donation to support the weak, including family, orphans, the needy, wayfarers, and ransoming prisoners. It calls for sincere dedication. Furthermore, the righteousness reflects on fulfilling the trusts, practicing patience (Sabr) in adversity, affliction, and hardship. It also enjoins God-consciousness (Taqwa). These are moral individuals who are sensible of their obligations to both God and mankind, thus balancing religion with social responsibility.



## **2. Justice and Mercy (Al-Qisas) – Verses 178–179**

These verses address the principle of equitable retribution, Qisas, stipulating that in instances of homicide, justice shall be executed as follows: free for the free, slave for the slave, and female for the female. Nevertheless, the verse permits absolution independent of this stringent criterion of fairness. The victim's family's mercy towards the culprit should be met with appropriate reparation. This equilibrium between justice and mercy epitomizes the characteristics of the Islamic legal system (Rahmah) for sustaining social cohesiveness and fostering reconciliation. Ulul Albab recognizes that Qisas, in executing justice, not only serves justice but also preserves the sanctity of life. This principle emphasizes that societal welfare takes precedence based on fairness and benevolence.

## **3. Preservation of Rights and Legacy (Al-Wasiyyah) – Verses 180–182**

These verses pertain to the advocacy of rights, particularly concerning inheritance and the equitable distribution of the estate upon the death of the owner's demise. Although death is inevitable, the verse commands individuals to secure the entitlements of the parents and other relatives concerning their due legacy of wealth, in accordance with established customs. The allocation of inheritance and the rights preserve familial justice. The alteration of a will constitutes a significant transgression, and maintaining honesty and integrity regarding personal wealth and assets is essential. Additionally, the Holy Quran underscores Allah's benevolence and the necessity of resolving disputes without attributing blame to any party, facilitating reconciliation (Islah) in case of perceived bias or mismanagement. These principles protect equity, uphold familial integrity and ensure the ethical utilization of resources.

## **4. Fasting and Spiritual Discipline (Al-Sawm) – Verses 183–185**

This is regarded as a great act of worship and a method to enhance one's personal discipline and God-consciousness. During the month of Ramadan, believers abstain from food and drinks fostering essential self-discipline and empathy for the underprivileged, thus aligning physical restraint with spiritual development. Ramadan is the month in which the Quran was revealed, providing believers a golden opportunity for reflection, worship, and communion with their Lord. These verses affirm Allah's inclination towards ease rather than difficulty, demonstrating leniency for the sick and travelers. Fasting constitutes a religious obligation, serving as a show of gratitude and reverence- a method to attain proximity to Allah by acknowledging His guidance and blessings.

## **5. Divine Closeness and Guidance – Verse 186**

This verse eloquently encapsulates the proximity of Allah to His creation and affirms that Allah is present and attentive to whatever invocation is implored to Him in supplication. It illustrates the close rapport between the Creator (Allah) and His servants, encouraging believers to constantly seek guidance, assistance and solace from Allah. Furthermore, it is an injunction for believers to seek Allah's guidance and adhere to His decrees with faith. This intimate relationship between the believer and Allah acts as a guide to the right path (Rushd), affirming that one's actions and decisions are in harmony with God's wisdom and goodness.

## **6. Marital Relations and Boundaries – Verse 187**

This verse addresses the legality of conjugal intercourse between couples during fasting nights, demonstrating how Islamic teachings reconciles spiritual commitment with physical needs. It promotes reciprocal support between spouses by employing the metaphor of both partners serving as being garments for each other, symbolizing intimacy, comfort, and protection. The verse underscores the importance of moderation in eating and drinking, allowing believers to nourish themselves at night while maintaining the fasting during the day. It emphasizes the sanctity of boundaries, particularly during spiritual retreat (I'tikaf) in Ramadan, urging believers to honor the limits set by Allah to preserve moral and spiritual equilibrium.

## **7. Avoiding Injustice and Corruption – Verse 188**

This verse emphatically warns believers against illegal earnings through fraud, corruption, or bribery. It is essential for preserving social and economic integrity. Followers are called upon to advocate for equity in all financial dealings and to refrain from behaviors that exploit individuals and adversely affect society. This focus on integrity in financial dealings aligns with Islamic principles of justice, honesty, and accountability, guaranteeing that the quest for wealth does not undermine ethical conduct. Additionally, this verse highlights the necessity of eliminating corruption and upholding justice in personal, social, and financial affairs.

**Character Traits of Ulul Albab Categorized by Virtue Groups:** the character traits of Ulul Albab according to moral, intellectual, social, and spiritual virtues:

### **Moral Virtues**

**Righteousness (Al-Birr):** Balancing faith with social responsibility, using wisdom to contribute to the well-being of others.

**Justice and Fairness:** Upholding justice with an understanding of mercy and forgiveness to create harmony.

**Patience (Al-Sabr):** Demonstrating emotional resilience during adversity, trusting in divine wisdom.

**Compassion and Empathy:** Actively helping those in need, showing care for others' welfare.

**Integrity and Honesty:** Fulfilling promises, avoiding injustice and corruption, upholding high ethical standards.

**Self-Discipline and Moderation:** Practicing self-restraint, especially through fasting, to control desires and ensure personal and spiritual growth.

### **Intellectual Virtues**

**Rational Thinking and Wisdom:** Reflecting on divine signs and commands and making wise decisions.

**Contemplation of Allah's Signs:** Reflecting on the universe and Allah's guidance, seeking deeper wisdom.

**Reflection on Consequences:** Thoughtfully considering the outcomes of actions, especially regarding justice, charity, and behavior.

**Seeking Guidance from Allah:** Constantly turning to prayer and supplication for divine guidance.

### **Social Virtues**

**Spending in Charity (Infaq):** Actively giving to those in need, such as orphans, relatives, and travelers, demonstrating compassion and social responsibility.

**Proactive in Fulfilling Obligations:** Fulfilling responsibilities, such as writing wills and spending in charity.

**Maintaining Healthy Marital Relations:** Respecting boundaries and ensuring peace within family life.

**Reconciliation and Peacemaking:** Working toward social harmony by resolving conflicts fairly and with justice.

**Avoiding Injustice and Corruption:** Ensuring fairness in all dealings, avoiding bribery and unethical practices.

### **Spiritual Virtues**

**God-consciousness (Taqwa):** Constant mindfulness of Allah's presence, driving moral and ethical actions.

**Deep Faith (Iman):** Strong belief in Allah, the Last Day, angels, scriptures, and prophets.

**Spiritual Devotion:** Regularly fulfilling worship practices such as Salah (prayer) and Zakat (charity).

**Striving for Self-Improvement:** Continuously working toward spiritual growth, improving the relationship with Allah and society.

**Divine Proximity and Guidance:** Seeking closeness to Allah through acts of devotion, prayer, and reflection.

This categorization highlights how the traits of Ulul Albab cover a wide range of virtues that enhance both personal character and contribute to societal well-being. They balance intellectual wisdom, moral integrity, social responsibility, and spiritual devotion, making them exemplary individuals in Islamic thought.

### **Application of Ulul Albab Traits to Multiple Intelligences:**

The character traits of Ulul Albab according to IQ (Intellectual Intelligence), EQ (Emotional Intelligence), and SQ (Spiritual Intelligence):

Category	Character Traits of Ulul Albab
<b>Intellectual Intelligence (IQ)</b>	
Rational Thinking and Wisdom	Reflecting on divine signs and commands, making wise decisions.
Contemplation of Allah's Signs	Reflecting on the universe and Allah's guidance to seek deeper wisdom.
Reflection on Consequences	Thoughtfully considering the outcomes of actions, particularly in justice, charity, and behavior.
Justice and Fairness	Understanding justice, balancing mercy and fairness.
Seeking Guidance from Allah	Turning to prayer and supplication for divine wisdom in decision-making.
<b>Emotional Intelligence (EQ)</b>	

Category	Character Traits of Ulul Albab
Patience (Al-Sabr)	Demonstrating emotional resilience and self-control during adversity.
Compassion and Empathy	Actively helping those in need, caring for others' welfare.
Reconciliation and Peacemaking	Working toward social harmony, resolving conflicts with fairness.
Self-Discipline and Moderation	Practicing self-restraint through fasting and controlling desires.
Maintaining Healthy Marital Relations	Respecting boundaries, ensuring peace and emotional balance in family life.
Spending in Charity (Infaq)	Compassionately giving to those in need, such as orphans and travelers.
<b>Spiritual Intelligence (SQ)</b>	
God-consciousness (Taqwa)	Constant mindfulness of Allah's presence, guiding moral and ethical actions.
Deep Faith (Iman)	Strong belief in Allah, the Last Day, angels, scriptures, and prophets.
Spiritual Devotion	Regularly fulfilling worship practices like Salah (prayer) and Zakat (charity).
Striving for Self-Improvement	Continuously working toward spiritual growth and improving the relationship with Allah and society.
Divine Proximity and Guidance	Seeking closeness to Allah through devotion, prayer, and reflection.
Righteousness (Al-Birr)	Balancing faith with social responsibility, using wisdom to benefit others, driven by spiritual motives.

This table outlines how each character trait of Ulul Albab is categorized into intellectual, emotional, and spiritual intelligence, forming a holistic framework for understanding their virtues.

### **Intellectual Intelligence (IQ)**

Ulul Albab is a highly intelligent individual who exhibits Intellectual Intelligence (IQ), which includes complex thinking skills such as analysis, synthesis, problem-solving, critical thinking, and creativity (Gardner, 1983). They are adept at understanding complex concepts and applying them in actions, demonstrating their ability to harmonize analytical reasoning with ethical considerations. Ulul Albab's cognitive abilities include the ability to analyze situations, weigh evidence, and come to conclusions based on logic and reasoning. They prioritize virtue and practical meaningful outcomes, demonstrating their ability to analyze complex information and establish connections between spiritual and material realities. Reflection on consequences requires foresight and critical thinking to predict the consequences of actions on individuals and society (Paul & Elder, 2002). They carefully consider the outcomes of their actions in matters of justice, charity, and personal behavior. Administering justice and fairness requires

logical reasoning and the ability to balance conflicting interests. Ulul Albab uses intellectual reasoning to ensure justice is balanced with mercy and fairness, interpreting laws, weighing evidence, and making fair judgments. Seeking guidance from Allah involves recognizing the limits of one's own knowledge and using intellectual humility to turn to a higher source for wisdom (Helwa, 2020). They turn to prayer and supplication, seeking divine wisdom to make informed decisions. This process involves a cognitive understanding that human intellect is powerful but requires alignment with divine guidance to ensure ethical and morally sound decisions.

### **Emotional Intelligence**

Empathy and compassion, patience (Sabr), and self-discipline and moderation are key concepts in emotional intelligence (Goleman, 1995). Empathy and compassion are evident in Ulul Albab's concern for vulnerable groups, empathizing and taking proactive actions to alleviate their suffering. Patience is crucial in managing stress, regulating emotions, and maintaining a clear sense of purpose in challenging situations Reivich & Shatté (2002). Ulul Albab's trust in divine wisdom and ability to remain calm and determined demonstrate their emotional resilience. Self-discipline and moderation are essential aspects of emotional intelligence. Ulul Albab's ability to regulate their desires and maintain equilibrium in interpersonal relationships demonstrates their understanding of managing emotions and physical needs for spiritual and ethical objectives. They are proactive in their responsibilities, promoting justice and stability within society through diligent fulfillment of obligations like drafting wills and volunteering. Reconciliation and peacemaking are core elements of social intelligence, requiring emotional insight and mutual respect to resolve conflicts. Ulul Albab's efforts in conflict resolution demonstrate a profound understanding of social dynamics. Healthy conjugal relations are demonstrated by Ulul Albab's ability to navigate intimate relationships with mindfulness and respect, contributing to family harmony and broader societal well-being. Overall, these concepts demonstrate Ulul Albab's emotional intelligence and ability to navigate complex relationships effectively.

### **Spiritual Intelligence (SQ)**

Ulul Albab are individuals who embody a deep blend of intellectual, emotional, and spiritual intelligence, demonstrating a holistic approach to character and ethics. Their traits include God-consciousness (Taqwa), deep faith (Iman), spiritual devotion (Salah) and striving for self-improvement (Al-Birr). Taqwa is the awareness and mindfulness of Allah in every action, guiding individuals towards moral and ethical behavior. Iman represents a firm belief in the fundamental tenets of Islam, such as Allah, the Last Day, angels, scriptures, and prophets. Spiritual devotion, such as Salah and Zakat, demonstrates dedication to maintaining spiritual discipline and nurturing a relationship with Allah (Qutb, S. 2003). Striving for self-improvement is a key aspect of Ulul Albab's behavior. They strive for spiritual proximity and guidance through acts of devotion, prayer, and reflection, actively seeking Allah's wisdom to navigate life's challenges and make morally sound decisions. Al-Birr, on the other hand, involves balancing faith with social responsibility, using wisdom to positively impact others, motivated by spiritual values. Al-Birr is a manifestation of spiritual intelligence, as individuals ensure their actions align with divine principles, benefiting themselves and their communities through ethical and spiritually driven choices (Zohar & Marshall, 2000).

## **PRACTICAL APPLICATION USING BLOOM'S LEARNING DOMAINS FOR ULUL ALBAB TRAITS**

To translate the concepts of Ulul Albab into actionable classroom activities using Bloom's Taxonomy, we can design activities that progressively build students' knowledge, emotional engagement, and skills across the three domains: Cognitive, Affective, and Psychomotor (Anderson L. W., & Krathwohl, 2001). Here's a framework of activities, starting from foundational levels of understanding and progressing to higher-order thinking, emotional engagement, and practical application:

### **Cognitive Domain Ladder**

<b>Cognitive Domain</b>	<b>Activity</b>	<b>Objective</b>
<b>1. Remembering</b>	Definition Matching Game	Recall and recognize the meanings of key Ulul Albab values like "Taqwa," "Al-Birr," and "Rahmah."
<b>2. Understanding</b>	Class Discussion on Righteousness (Al-Birr)	Explain how faith, compassion, and fulfilling promises embody the concept of righteousness from Surah Al-Baqarah, verse 177.
<b>3. Applying</b>	Case Study Analysis on Justice (Al-Qisas)	Apply the concepts of justice and mercy in practical scenarios involving retributive justice (Qisas) and forgiveness (Rahmah).
<b>4. Analyzing</b>	Chart of Rights and Responsibilities	Analyze the responsibilities of preserving others' rights, focusing on inheritance and will-making (Wasiyyah), and justice in wealth distribution.
<b>5. Evaluating</b>	Debate on Mercy vs. Justice	Critically evaluate the balance between mercy and justice in societal issues through a classroom debate.
<b>6. Creating</b>	Reflective Essay on Ulul Albab Values	Create a personal reflection essay that synthesizes knowledge of Ulul Albab values (wisdom, integrity, patience) and applies them to personal life.

This table aligns **Bloom's taxonomy** with classroom activities designed to engage students in learning and applying the values and qualities of **Ulul Albab**.

### **Affective Domain Ladder**

<b>Affective Domain</b>	<b>Activity</b>	<b>Objective</b>
<b>1. Receiving</b>	Listening to Quranic Recitations on Taqwa	Focus attention on Quranic verses related to Ulul Albab values, especially Taqwa (God-consciousness).
<b>2. Responding</b>	Class Discussion on Fasting and Taqwa	Engage in discussion and emotionally respond to the concepts of fasting, Taqwa, and spiritual discipline.
<b>3. Valuing</b>	Personal Reflection on Compassion (Rahmah)	Develop personal values of empathy and compassion by reflecting on personal experiences with Rahmah.
<b>4. Organizing</b>	Group Project on Social Justice	Organize personal and social values into a concrete action plan addressing social justice issues using the principles of Al-Ma'ruf (goodness) and Al-Adl (justice).
<b>5. Internalizing</b>	Lifestyle Commitment Pledge	Internalize the values of Ulul Albab, such as patience, integrity, and justice, by committing to and tracking their integration into daily life.

This table aligns **Bloom's Affective Domain** with activities aimed at helping students emotionally engage with and internalize the values and qualities of **Ulul Albab**.

### **Psychomotor Domain Ladder**

<b>Psychomotor Domain</b>	<b>Activity</b>	<b>Objective</b>
<b>Perception</b>	Role-playing Ethical Scenarios	Recognize and perceive the importance of applying Ulul Albab values (honesty, charity, justice) in daily situations.
<b>Set</b>	Group Prayer and Charity Event	Demonstrate readiness to engage in acts of worship (Salah) and social responsibility (Infaq) through prayer and a charity drive.

<b>Psychomotor Domain</b>	<b>Activity</b>	<b>Objective</b>
<b>Guided Response</b>	Fasting and Reflection Journals	Follow instructions for fasting during Ramadan while reflecting on how it builds Taqwa and self-discipline through journaling.
<b>Mechanism</b>	Charity Initiative Planning	Organize and execute charitable actions, planning a class charity event in alignment with Ulul Albab's values of generosity and compassion.
<b>Complex Overt Response</b>	Peer-Led Discussion on Rights and Justice	Master the practice of ethical decision-making in complex social and financial scenarios by leading a class discussion on justice and integrity.
<b>Adaptation</b>	Create and Teach a Workshop on Ethical Behavior	Adapt and teach principles of ethical behavior (integrity, honesty, justice) to younger students through a workshop.
<b>Origination</b>	Service Project Design	Create and implement an original community service project that applies compassion, justice, and responsibility, inspired by Ulul Albab's values.

This table aligns **Bloom's Psychomotor Domain** with activities aimed at applying, mastering, and creating actions based on the values and competencies of **Ulul Albab**.

## CONCLUSION

In conclusion, **Ulul Albab** represents a model of intellectual, spiritual, and moral excellence that transcends mere rituals, embodying a profound understanding of faith and existence. Through deep **God-consciousness (Taqwa)**, they harmonize their faith in Allah with compassion, justice, and social responsibility, showing that true **righteousness (Al-Birr)** goes beyond outward actions. Their commitment to ethical conduct—through charity, prayer, fasting, acts of kindness (**Rahmah**), and reconciliation—emphasizes their dedication to societal harmony. They stress the importance of justice, marked by fairness and integrity, while still embracing forgiveness to maintain societal balance. Their approach to safeguarding rights in inheritance and wealth allocation highlights their commitment to ethical accountability and fairness. The Ulul Albab's understanding of fasting as a means for self-discipline, compassion, and spiritual growth reflects the core of Islamic devotion. The Ulul Albab provides a comprehensive framework for personal growth, addressing spiritual, moral, social, intellectual, and practical aspects of life. Their wisdom lies in critical thinking, reflecting on divine signs, and personal development, applying knowledge with integrity while seeking Allah's guidance.



They offer a path toward achieving a harmonious existence where spiritual devotion, moral integrity, and community involvement align, enhancing both individual virtues and collective well-being. Their lasting example serves as a model for living with integrity, fairness, and spiritual awareness, contributing to a more just, compassionate, and God-conscious world.

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