

Four Characters of UINSU Medan Students and Graduates

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ABSTRACT

Dialogue about the character of students or the character of UINSU Medan graduates is part of the Vision and Mission of UINSU Medan. The success or achievement of the Vision and Mission is viewed from utility to self and utility to society and the environment. Four characters of UINSU Medan graduates are able to answer the success or achievement of the Vision and Mission and affairs in the community. If it does not become a utility to themselves, the community and the environment, it is suspected that the Vision and Mission has not been fully achieved or attached to UINSU Medan students and graduates in terms of responsibility, quality, and professionalism. This paper aims to analyze the four characters of UINSU Medan graduates. Using the study research method, this paper reveals 4 characters that refer to the Qur'an through classical and modern interpretations. The four characters include Ulil al-B āb, Ulil 'Ilmi, Ulil an-Nuhā, and Ulil al-Abṣar. Ulil al-B āb has the meaning of knowledge, earnest, consistent, balance between thought and remembrance, has a dynamic ethos and devotional character, and piety, Ulil 'Ilmi, has the meaning of having deep knowledge and high intelligence, is able to take an integration-transdisciplinary approach, has a dynamic ethos and character of devotion, moderate attitude, and noble character, Ulil an-Nuhā has the meaning of the potential to empower common sense and the potential to deceive morality, and Ulil al-Abṣar has the meaning of spiritual dimension or eye of the heart. This four-course character refers to the term weltanschauung which comes from the German language popularized by Immanuel Kant. Then it was translated into English, namely worldview.

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1. INTRODUCTION

Before the formation of UINSU Medan, there were 10 characters of IAIN students and graduates, 10 characteristics of IAIN SU students, namely Fear and firm faith, Loyalty to Pancasila and the 1945 Constitution, Realizing their identity as Muslim students, willingness and openness to renewal and change, always oriented towards the future, always planning in action, valuing efficiency, emphasis on self-esteem and respect for others, awareness of democracy and justice, awakkal after efforts (Azhari Akmal Tarigan and Muhammad Yafiz, 2022).

The Vision and Mission of UINSU Medan includes the Vision of Being a World-Class University that excels in realizing a learning society and contributing to the nation's bathing, and the Mission of carrying out education and teaching with the *wahdatul-ulum-transdisciplinary paradigm to disseminate knowledge, carry out research with the wahdatUlilum paradigm -Transdisciplinary* directed at the emergence of new knowledge and technology, carrying out community service with *para-digmawahdatul-ulum-transdisciplinary* who have leverage on independence and community welfare, building international networks through collaboration with the world's best ranked universities, and fostering a learning community that has the power of data, information, digital, finance, health, and technology literacy. (Syahnan, 2020). In essence the above information refers to four characters namely *Ulil al-B āb, Ulil 'Ilmi, Ulil an-Nuhā, and Ulil al-Abşar*.

The mosque located at UINSU Medan Jalan Sutomo has the name of the *Ulil al-B āb* mosque as a symbol and prayer so that students who study at UINSU Medan land on Jalan Sutomo and also alumni of UINSU Medan can become individuals who *have Ulil al-Bāb* or have the potential for dynamic and greedy thinking and remembrance. However, it is not until *Ulil al-B āb alone that terms parallel to Ulil al-B āb such as Ulil 'Ilmi, Ulil an-Nuhā, and Ulil al-Abşar*, will also be popularized in various writings and orals. UI has a philosophy or motto *veritas, probitas, iustitia*, meaning truth, honesty, and justice. This means that when you set foot on UI land, you get at least three guidelines in lectures or outside lecture activities and are able to actualize, namely always being honest, true, and fair and it is also referred to as academic ethics.

At UINSU Medan, there is a decision of the Rector of UINSU Medan in organizing the Tri Darma UINSU Medan in learning activities, curriculum delivery, research implementation, and community service implementation (Syahrin Harahap, 2019). The four characters of *Ulil al-B āb* such as *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abṣar* also lead to the term *weltanschauung* which comes from the German language popularized by Immanuel Kant. *Weltanschauung* is a general view of the world, understanding reality as a whole that concerns the nature, values, meaning and purpose of human life and the world (Lorens Bagus, 2005). Then it was translated into English, namely *worldview*. The worldview equivalent is *wahdatul 'ulūm*. *Wahdatul 'ulūm* is a science that actually comes from Allah SWT where humans are given the position of expecting His love and it is indeed in the context of devotion to Allah (Fridiyanto, 2018). So in the world of education as scientists, educators, and students are expected and prioritized to become individuals who are *Ulil al-B āb*, *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abṣar*, thus in which land the feet step and step on whether it is in the world of medicine, business, law, politics, and social in society is able to give appreciation to oneself that the knowledge that brought and seen from the outside comes from Allah Almighty. By Ibn Khaldun for him science holistically divided into two 'aqlī and naqlī, 'aqlī speaks of the science of philosophical law, theology, astronomy, and the science of ' aqlī taken from the inheritance of salaf ('Abdul Amīr Shamsuddīn, 1983). This information is actually sourced from Allah Almighty.

2. METHODS

This research method uses *library research*, which uses literature as a research center. This method is qualitative, descriptive, presenting concepts or ideas that will be studied and investigated. The literature study discussed in this study is to analyze the important points contained in the interpretation of the Qur'an in the form of classical and modern tafsir (*Tafsir Tarjumanul Mustafid* and *Tafsir Al Azhar*) oriented to the terms *Ulil al-B āb*, *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abṣar*. This research uses analytical techniques in the form of in-depth discussions about information in the form of thoughts contained in classical and modern interpretations.

3. FINDINGS AND DISCUSSION

The characters in the Thesaurus Indonesian intended as innate, heart, soul, personality, ethics, behavior, personality, traits, habits, and dispositions (Dendy Sugono, 2008). A person can be called a person of character if his behavior is in accordance with ethics or moral rules (Ersis Warmansyah Abbas, 2013). Thus, in academics UINSU Medan students or graduates are said to have character if they can apply the terms *Ulil al-B āb*, *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abṣar*, as an application and application of the Vision and Mission of UINSU Medan. Further information regarding the terms *Ulil al-B āb*, *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abṣar* are based on the following Qur'anic verses:

a. *Ulil al-Bāb*

Stated in Q.S Al-Imran: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {١٩١}

(191) *Those who remember God standing, sitting, or lying down, and think about the creation of heaven and earth (saying), "O our Lord, did You not create all this in asia. Thou art most holy. Protect us from the doom of hell. (Muchlis Muhammad Hanafi, 2019).*

Tafsir Al-Azhar:

Because thinking of the real, thinking of the more real. Just think about this natural event, what will meet is only arid and barren science. The knowledge that leads to faith is dead-end knowledge. He must evoke memory. Especially the memory of this weakness and smallness of self in the face of the greatness of the Supreme Creator. Therefore came the continuation of prayer because of remembrance and thought: "O our Lord, do you not make (all) this in vain." This greeting is a continuation of the feeling after remembrance and thought, namely tawakkal and ridha, surrender and admit one's weakness. Therefore the higher a man's knowledge should increase, he should remember Allah more. As an address of acknowledgment of that weakness, before the greatness of God, devotion and worship arose to Him. "Most Holy Thou! Then preserve us from the doom of the nerak." (Abdul Malik Karim Amrullah, 1990)

The character of *Ulil Albab* version of Wahdatul Ulum that must be owned by students and alumni of the State Islamic University of North Sumatra Medan, seen in nine characters:

1. Knowledgeable and have sincerity in developing it
2. Istiqâmah in upholding scientific attitudes and consistent in its application
3. Have a vision of balance between thought and remembrance
4. Able to carry out an integraltransdisciplinary approach
5. Have a dynamic ethos and devotional character
6. Have piety, prophetic character (Prophethood), and noble character
7. Be wasathiyah and have national insight
8. Vision hadhâî (development of civilization)
9. Feel happy happiness/contented/sa'âdah with his knowledge and work (Azhari Akmal Tarigan and Muhammad Yafiz, 2022).

So based on the term *Ulil al-Bāb* UINSU Medan students and graduates must have the potential to be knowledgeable, earnest, consistent, a balance between remembrance and thought, able to carry out an integraltransdisciplinary approach (amanah), ethical, devotion, piety, noble character, moderate, civilization development, and happiness.

b. *Ulil 'Ilmi*

Stated in Q.S Al-Imran: 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
{١٨}

(18) Allah declares that there is no god but Him, (Allah) who establishes justice. (Similarly) angels and men of knowledge. There is no god but Him, the Almighty and All-Wise (Muchlis Muhammad Hanafi, 2019).

Tafsir Al-Azhar:

That God created nature in balance and God sent down His commands justly, and in balance. His creation is fair to all nature, so that man runs in order, is none other than his fair consideration. It is also fair that the commandments and shari'a that He sent down, so that the world is balanced with the hereafter, spiritual with the physical. The word qisthi implies fair, balanced, equilibrium; Everything we can find everywhere with binoculars of science. (Abdul Malik Karim Amrullah, 1990).

Summarized into the Nine Creteria of Ulil Ilmi as seen below:

1. Have deep knowledge and high intelligence
2. Have the ability to carry out a transdisciplinary integration approach
3. Have a dynamic ethos and devotional character
4. Prophetic (prophetic) character
5. Be *cautious*
6. Have noble morals
7. National-minded
8. Vision *Hadhari*
9. Look *happy/part* and *sa'adah* (Azhari Akmal Tarigan and Muhammad Yafiz, 2022).

Based on the term *Ulil 'Ilmi*, UINSU Medan students and graduates must have deep scientific potential, high intelligence, carry out an integration-transdisciplinary approach (*amanah*), be ethical, devoted, moderate, broad-minded, have noble character, develop civilization, and be happy.

c. *Ulil an-Nuhā*

Stated in Q.S Thaha: 128

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ
{١٢٨}

(128) *Is it not a clue to them (the polytheists) as to how many generations before them we have destroyed, (whereas) they passed through (the former) where they lived? Indeed, in such there is a sign (of Allah's power) for intelligent people* (Muchlis Muhammad Hanafi, 2019).

Tafsir Al-Azhar:

Therefore think carefully and convert that you too will be like us, otherwise from now on you make a relationship with God. Ulin-Nuha we mean "Those who have thoughts". (Abdul Malik Karim Amrullah, 1990).

There is a strong impression that the term *Ulil an-Nuhā* refers to people who are sensible, clean, have morals and spiritual values. People with *the character Ulil an-Nuhā* have equipped their personalities with positive values (Azhari Akmal Tarigan and Muhammad Yafiz, 2022).

So based on the term *Ulil an-Nuhā*, students and graduates of UINSU Medan must be able to instill in themselves the potential of common sense, noble morals, and spiritual values by complementing their personalities with positive values.

d. *Ulil al-Abṣar*

Stated in Q.S An-Nur: 44

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {٤٤}

44God made night and day go one after another. Indeed, in such a way, there must be lessons for people who have sharp eyesight (Muchlis Muhammad Hanafi, 2019).

Tafsir Tarjumanul Mustafid:

د بالك ٢ كن اوله الله تعالى مالم دان سيع دان مالم بهوست اداله فد يعد مكين ايت نسجاي
اكن دليل بك سكل أورعيع ممفياى مات اتس قدرة حق تعالى

Meaning: *Reversed by Allah the Exalted night and day that it is such a thing will undoubtedly be a postulate (evidence) for all those who have eyes on the nature (power) of Allah the Exalted (Abdurrauf bin 'Ali al-Fanshuri al-Jawi, 1951).*

Based on the above interpretation it can be analyzed that the term *Ulil al-Abṣar* has the meaning of a person who has a sharp view, the deepest feeling of the heart, a soft heart, a spiritual dimension, and the eyes of the heart, when looking at the events of night and day, everything that happens in this world and life. So that wisdom and secrets can be drawn behind the events of night and day.

So based on the term *Ulil al-Abṣar* students and graduates of UINSU Medan must be able to have subtle feelings, soft hearts, sharp eyes, and sincere feelings.

The set of meanings of the four terms includes having the potential for knowledge, earnestness, consistency, balance between remembrance and thought, being able to carry out an integraltransdisciplinary approach (amanah), ethics, devotion, piety, noble character, moderation, civilization development, happiness, having deep scientific potential, high intelligence, instilling in him the potential of common sense, noble morals, and having

spiritual values by complementing his personality With positive values, have subtle feelings, a soft heart, a sharp outlook, and sincere feelings. Thus students and graduates of UINSU Medan are ushered in the concept of *weltanschauung* knowledge or in popular language *worldview* which views a unity of knowledge that exists in this life, its essence and existence comes from Allah Almighty. In the division of the disciplinary hierarchy referred to as science, multidisciplinary is referred to as two different sciences, interdisciplinary as science that has derivatives or indicators of the science, multidisciplinary as a science that focuses on problems or matters that transcend the boundaries of science to give birth to new perspectives.

In the end, there are terms called integration-discipline, integration-multidisciplinary, integration-interdisciplinary science, and integration-transdisciplinary science, these terms can be grasped by four characters of UINSU Medan students and graduates, namely *Ulil al-B āb*, *Ulil 'Ilmi*, *Ulil an-Nuhā*, and *Ulil al-Abşar*.

4. CONCLUSION

The set of meanings of the four terms includes having the potential for knowledge, earnestness, consistency, balance between remembrance and thought, being able to carry out an integraltransdisciplinary approach (*amanah*), ethics, devotion, piety, noble character, moderation, civilization development, happiness, having deep scientific potential, high intelligence, instilling in him the potential of common sense, noble morals, and having spiritual values by complementing his personality With positive values, have subtle feelings, a soft heart, a sharp outlook, and sincere feelings. Thus students and graduates of UINSU Medan are ushered in the concept of *weltanschauung* knowledge or in popular language *worldview* which views a unity of knowledge that exists in this life, its essence and existence comes from Allah Almighty. In the division of the disciplinary hierarchy referred to as science, multidisciplinary is referred to as two different sciences, interdisciplinary as science that has derivatives or indicators of the science, multidisciplinary as a science that focuses on problems or matters that transcend the boundaries of science to give birth to new perspectives. In the end, there are terms called integration-discipline, integration-multidisciplinary, integration-interdisciplinary science, and integration-transdisciplinary science, these terms can be grasped by four

characters of UINSU Medan students and graduates, namely *Ulil al-B āb*, Ulil 'Ilmi, *Ulil an-Nuhā*, and Ulil al-*Abşar*.

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