STRENGTHENING STUDENTS WITH *ULUL ALBAB* CHARACTER THROUGH ISLAMIC EDUCATION DURING THE COVID-19 PANDEMIC (A CASE STUDY AT UIN SUNAN GUNUNG DJATI BANDUNG)

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Abstract: Lecturers are still responsible for transferring their knowledge and trying to form good character in students even though learning is carried out online during the COVID-19 pandemic. This article aims to describe lecturers' efforts during online learning to form students with *ulul albab* characters, namely having good morals, achievement, scientific writings, intelligence, and dignity. This research is qualitative because data mining is done through observation, learning documentation, and interviews. After the data is collected, the analysis is done by reducing, presenting, concluding, and verifying the data. The research was conducted at UIN Sunan Gunung Djati Bandung, with the student *ulul albab* character as the main study. The results showed that lecturers in providing the learning process to students during the covid-19 pandemic used an exemplary approach, mauidhah hasanah, attention, affection, riyadhah, assignments, discussions/questions, and answers, and provided solutions. The lecturers do not let their students run wild with their character and achievements. They continue to evaluate students' both, evaluation of attitudes and achievements. The strengthening of these lecturers was able to maintain the excellent character of students and their achievements in the mid-semester and final exams. Changes in students' thinking can also increase, proven when they make thesis proposals. Apparently, during the past three semesters of online learning, students' understanding of the material and how to write a thesis proposal remained excellent and creative.

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

Introduction

During online lectures during the COVID-19 pandemic, some perceptions emerged that online learning would not change students' knowledge much.[1] This kind of learning is also considered to fulfill the formalities of learning rather than not at all.[2] Other negative perceptions are seen in terms of attitudes and morals. Learning this model is considered challenging to foster students' morals, good habits, and character because lecturers only deliver material in cyberspace. Lecturers and teachers cannot give real examples to them because of the limitations of distance and togetherness.

To counteract the negative perceptions expressed above, the Chancellor and the deans at UIN Sunan Gunung Djati Bandung are determined to continue to play a role in fostering student morality and forming noble characters in the Qur'an called *ulul albab characters*. In learning during this Covid-19 pandemic, lecturers and all campus leaders still expect students who have critical, idealistic, creative thinking, can compete, and have noble character. What is more, at this time, the spirit of Merdeka Learning Campus Merdeka is booming at all levels of education in Indonesia.[3]

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

[2] Sheila Fakhria, "MENYOAL LEGALITAS NIKAH SIRRI (ANALISIS METODE ISTIṢLĀḤIYYAH)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 2 (July 31, 2017): 185, https://doi.org/10.14421/ahwal.2016.09204.

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

The integration of *ulul albab*-based Islamic scholarship, according to Imam Suprayogo, is to make a sunnah as a *grand theory* of knowledge so that the verses of qauliyah and kauniyah can be used. The idea of Imam Suprayogo's scientific integration is universal-integrative. *ulul albab* is depicted with a tree as a metaphor and describes it as a scientific building, which is then used by UIN Maliki Malang (Tree of Science UIN Malang). The concept of integration of knowledge built by Imam Suprayogo includes the overall integration of every aspect in its entirety and comprehensively.[4]

In learning, to maintain scientific integration, as suggested by Yahya.[5] All lecturers must link Islamic education with the material presented. This is because students must master science and technology to be ready to face the times. The role of the lecturer is very influential on the student's personality because the lecturer is a model that students can imitate in terms of speech and actions.

The excellent character desired by lecturers and universities at UIN Sunan Gunung Djati Bandung is the character of *ulul albab*, namely the noble character as mentioned in the covid-19 pandemic which is implied in Ali Imran's letter: 190-191, which reads "Indeed in the creation of the heavens and the earth and the alternation of night and day there are signs (of Allah's greatness) for people of understanding. Namely, those who remember Allah while standing, sitting, or lying down, and they think about the creation of the heavens and the earth (saying), O our Lord, you did not create all this in vain; Glory is to you, protect us from the punishment of hell."

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

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

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

The urgency of this research is based on various problems on campus during the online learning process using e-knows media, WhatsApp groups, and google meet. Various problems that arise are that some students fill in attendance and attend online lectures but do not understand the lecture material given by the lecturer. In addition, students also often plagiarism when the exam takes place. The emergence of a sense of laziness in studying for boring reasons, laziness in joining online lectures because there is no signal, and laziness in doing assignments also color the online learning of students at UIN Sunan Gunung Djati Bandung.

Researchers are interested in the existence of lecturers who transfer their knowledge to students who are targeted to have superior thinking intelligence and character. They are expected to be able to face the various assignments given by the courses, behave Islamically, be achievers, complete their studies on time, and be competent in life's realities. Therefore,

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

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

strengthening Islamic education in nurturing students with *ulul albab character*
in the Covid-19 period is very important to study.

This article is the result of field research conducted at UIN Sunan
Gunung Djati Bandung with a qualitative approach. Data were collected
through observation, learning documentation, and interviews. After the data
is collected, the analysis is done by reducing, presenting, concluding, and
verifying the data.[8] *Ulul albab*'s character formation for students during the
online learning process is targeted as the main study in this article.

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

The *ulul albab* concept can be viewed from three aspects of activity:
main activity, object activity, and activity strategy. These three aspects must
be realized in the person of *ulul albab* as a form of personal manifestation that
can deeply reflect on natural and social phenomena, which encourages him to
develop knowledge based on total submission to the greatness of God, to
serve as a support for positive work.

The uniqueness is manifested from the *ulul albab* person with the
effort and determination of the soul to find the essence of everything by
optimizing *dhikr*, thinking, and pious deeds. This *ulul albab* character not only
has advantages in front of humans, but the main thing is excellence before
Allah SWT by implementing the *ulul albab* elements, namely *dhikr*, worship,
tafakkur, *tadabbur* (sensitive to situations and conditions), quality, full of

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

patience, maintaining sacred relationships that are *hablun minallah* and *hablun minannas.*[9]

The lecturers' efforts in shaping students' academic culture are to realize harmonious, effective, and dynamic learning by utilizing optimal time and conditions. The students always think about and understand the lecture's critical material because, at the end of the lecture, the lecturer always gives the training assignments that the students must do. In the teaching and learning process, the use of online media using WhatsApp groups and *google meet* greatly facilitates lecturers in the learning process. Based on the results of interviews with lecturers, students always study diligently and think positively to attend lectures well, even though some do not attend lectures because there is no signal.

The lecturers' efforts to instill Islamic character in their students include getting used to greeting and reciting the readings taught by the prophet Muhammad. At the beginning of the lecture, for example, the lecturer always said Assalam Alaikum, which was then answered with the words wa Alaikum salam by the students and continued by reading the verses of the Koran together. After finishing the lecture, they said alhamdulillah together and closed the lecture by reading the *kifaratul majlis prayer* and its meaning.

Students with *ulul albab* character always think positively and use their minds for good things, such as thinking about lecture materials and assignments. When there is free time, they always remember Allah as the creator of the universe and ask Allah for guidance and help when doing the lecture assignments. Muhammad Walid said that *ulul albab* in the Alquran is

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

repeated 16 times.[10] Muhaimin said that students with *ulul albab* character are those who always regard Allah as the primary protector.[11]

The interviews with the students revealed that the online learning he participated in was delightful even though the situation was still a covid-19 pandemic. Learning is still carried out well and meaningfully, equipped with many tasks given by the lecturers. In this case, education provides solutions in science and technology learning that students learn.[12] Meanwhile, Islamic education provides a better attitude change for students and lecturers.[13] In addition, the purpose of Islamic education is to provide solutions so that humans have piety and diamond abilities.[14] Meanwhile, M. Slamet Yahya revealed that Islamic education must master science and technology so that the Muslim generation is ready to face the times.[15]

Even though the learning situation uses online media such as WhatsApp groups and *google meet,* studies continue to run well through Islamic education in fostering students *with* expected character to give birth to intelligent individuals according to the teachings of the Koran. The

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[10] Muhammad Walid, "Model Pendidikan Karakter Di Perguruan Tinggi Agama Islam (Studi Tentang Pendidikan Karakter Berbasis *Ulul albab* Di Universitas Islam Negeri Maulana Malik Ibrahim Malang)," *El-Qudwah* 4 (2011).

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

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

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

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

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

strategy of reinforcing Islamic education in fostering *ulul albab students* is necessary, especially during the Covid-19 pandemic. They must always be given constructive directions and can provide solutions to their problems, especially those related to online learning. They must think intelligently as a character with *ulul albab* character.[16]

Ulul Albab Character Development during Online Learning

Lecturers provide learning materials with various innovative and flexible methods. In online learning, lecturers often use the media WhatsApp groups, *google meet*, *zoom meeting*, *google classroom, and e-knows* applications. In addition to delivering verbally in *online lectures,* lecturers are also required to set an example for students, such as entering class on time and saying Islamic greetings. In addition, lecturers are also required to start lectures by reading verses of the Koran related to learning materials.

Teaching in the 21st century means teachers are responsible for more than just teaching subjects. They are also responsible for guiding and monitoring their students as they develop and apply 21st-century skills. Teachers and students must adapt to new technologies at this stage to ensure the highest possible quality of teaching and learning in offline, online, or mixed classrooms. Educational platforms like Google Classroom enable educators to adhere to 21st-century standards of classroom practice. Learners especially have a positive perception of the attributes of Google Classroom, including its usability, ease of use, ease of learning, and user satisfaction when

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

used in blended learning. In summary, this research adds to knowledge about the potential of Google Classroom in blended learning.[17]

Another example is the existence of lecturers who provide exemplary examples by motivating so that students are not confused in doing the lecture material exercises. In this case, the Giantomies of Muhammad reveals that teachers and the Islamic education curriculum are essential in conveying attitudes that form human personalities who can love Allah SWT to increase faith and devotion and lead to noble behavior.[18]

One of the essential things in providing character strengthening to students is advice or *mauidhah hasanah*. When the learning interaction takes place, for example, the lecturer sees a student with long hair tied up like a woman, and the lecturer admonishes him to cut his hair. This is done so that all students obey the institution's rules and the teachings of Islam. In learning, any material is always associated with sincerity. One must be very grateful to Allah, who has given intelligence, health, and convenience. This is important to convey so that they understand and understand the importance of the blessings given by Allah SWT.

If students feel happy with the courses delivered by the lecturer, they will always look for information or data related to the material provided by the lecturer. They sometimes always remember what is advised about making the best use of time which their lecturers continually remind them. Then the

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[17] Fitriatul Masitoh and Sufirmansyah Sufirmansyah, "Google Classroom Application in Blended Learning: Indonesian EFL Learners' Perception," *EDUCATION AND LINGUISTICS KNOWLEDGE JOURNAL* 4, no. 1 (March 31, 2022): 1–13, https://doi.org/10.32503/edulink.v4i1.2378.

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

students make research designs tailored to their interests and interests in the research problems they are interested in by considering how many respondents will be interviewed and consulted with academic supervisors.

Lecturers guide the students, always have good discussions, speak politely, and treat students with love and sincerity. To create students with this character, Mulkhan said that the meaning of *ulul albab* is for students who use their time with an intense way of thinking, a great heart, and sincere practice.[19] Meanwhile, Nana Herdiana Abdurrahman that students must have educational characters about exemplary, assignments, habituation, providing information, participation, rewards, and punishments.[20]

The next important thing in instilling *ulul albab character* in students is always paying attention to them. Students who do not understand the material are welcome to ask their lecturers. This has been done by a lecturer in the da'wah management methodology course, for example, and seven other lecturers who became the object of research. In addition, the form of spiritual motivation given by lecturers to students so that they have *ulul albab* character is to state that students' success in academics, as approved by the thesis proposal, is because students are diligent in performing *tahajjud prayers* and diligently reading the Qur'an.

Therefore, Allah makes it easy for those who always use their time to worship Him and use their time to learn to understand the task of a thesis research proposal carefully and systematically according to the thesis guide. Lecturers always pay attention to their students, especially students' unapproved research titles, and help them with temporary titles to work on

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[19] Mulkhan, "Filsafat Tarbiyah Berbasis Kecerdasan Makrifat."

[20] Herdiana, Rudiana, and Supriatna, "Kejenuhan Mahasiswa Dalam Mengikuti Perkuliahan Daring Dan Strategi Penanggulangannya."

their research proposals well. For this reason, in the teaching-learning
process, lecturers always guide, direct, provide solutions, and make it
optimistically for them to finish.

The thing that stands out from the seven lecturers studied in
providing learning is that they always deliver lessons with wisdom. In giving
final grades, lecturers always relate them to students' attitudes, knowledge,
and creativity. However, some students sometimes cannot attend lectures
online through the media *google meet*, *zoom meet,* or other media because there
is no signal or the quota has run out. Lecturers guide them sincerely and
lovingly so that when they have problems, they can consult directly with their
lecturers, such as if they have difficulty making titles, writing backgrounds,
writing frameworks, and determining hypotheses.

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

Lecturers evaluating their students always pay attention to various
aspects, especially structured assignments, attendance, independent
assignments, midterm exams, and final semester exams. The students must
do these assignments on time. Meanwhile, students take lectures through
online media such as *google meet*. When learning occurs, some students do not
open their cameras for various reasons. The lecturer will judge that they are
not taking the lesson seriously. Consequently, they will be judged lacking in
the aspect of learning activity.

Evaluation of Islamic education in fostering students with *ulul albab
character,* including oral tests. They were interviewed verbally through the
Zoom Meeting application. Evaluation can be done by meeting in class while
maintaining health protocols because it is still a pandemic, but interviews are

conducted using online media. In the interview, it was revealed that they have a high submission to Allah SWT. This follows the criteria for someone with *ulul albab character*: they always have the principle that only Allah is the primary protector.[21] They believe that they can attend lectures well.

Tatang Hidaya et al. said that Islamic education emphasizes *ta'dib* (applying behavior), knowledge, teaching (*ta'lim*), and good parenting (*tarbiyah*).[22] While the evaluation in Islamic education provides assessments to students through aspects of *aqliyah*, *qolbiyah,* and *amaliah*. Meanwhile, in solving the problems faced, the students go through *their aqliyah, qolbiyah,* and *amaliah* to become one unit in dealing with various problems, especially in learning research methods related to structured assignments, independent assignments, middle test, and final test.

Interviews were conducted online with students regarding the problems of learning like material. The research method for dakwah management is about making research proposals. Here, students are free to express complaints and difficulties experienced in making thesis proposals. The most prominent complaint in writing a thesis is the difficulty of students using a quantitative approach because it is related to statistical calculations. For this reason, the lecturer gives direction and advice to them so as not to make this type of quantitative research scary.

There are many paths that students can take if they want to understand and master statistics. Currently, many online media provide statistical learning, especially on Youtube. The lecturer explained

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[21] Muhaimin, *Arah Baru Pengembangan Pendidikan Islam*.

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

comprehensively that in research, it is necessary to know the number of respondents to be studied so that research methods and approaches can be determined. If the object under study is few, researchers can use the method of field studies or descriptive with qualitative research type. Meanwhile, if the object under study is large, the researcher can use a quantitative approach with correlational, experimental, *research and development*, or survey methods.

Arniyuzie pointed out that An intelligent human will always learn and try to change throughout his life.[23] However, there are problems regarding data collection techniques and the planned schedule of research activities. The lecturer explains data collection techniques, namely qualitative research data can be done by observation, interviews, documentation, and literature study. While in quantitative research, data collection can be done by questionnaires, surveys, and tests. The plan for the schedule of research activities should be made into a table and adjusted for the month according to the guidance schedule with the academic supervisor and is targeted to graduate on time.

Making this thesis proposal is not easy, and many students feel confused. They usually only follow the format and writing procedures based on their senior thesis, even though the mastery of theory in making proposals is not mastered. Therefore, many of them are trapped in unscrupulous acts such as plagiarism. Seeing such conditions, the lecturer provided a solution for the first to study the theories about writing scientific papers while being directly consulted with the lecturer. Among some of the objects studied, some students did not understand how to make and compose the background because there had to be a problem first, then asked the

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

supervisor and explained it comprehensively. After being explained by the lecturer, they can understand.

It is essential to understand in writing scientific papers that students must understand the writing guidelines made by the university. The university has stringent writing guidelines that all students must follow. In citation writing and reference management, they must be able to write the citation model and bibliography specified by the university. Because the university uses the APA model in making citations and bibliography, all students must follow it in writing their thesis. They must master citation models and digital reference management such as Zotero and Mendeley to avoid mistakes and errors.

The schema of the thinking framework starts from the input, process, and *output,* which must describe the objective conditions of the research. Theories related to the title and the data obtained must be stated clearly and objectively. In this case, data collection techniques can be done by observation, interviews, documentation, and literature studies for this type of qualitative research. Meanwhile, quantitative research can be done with questionnaires, surveys, and tests.

Lecturer assessments for students are usually based on structured assignments or weekly assignments, independent assignments, and written exams. Meanwhile, changes in students' thinking have improved to complete their tasks, especially in making thesis proposals for preparing for the USPS (Thesis Proposal Seminar Examination). The Faculty of Da'wah and Communication provides scholarships for outstanding students and instead provides punishment in the form of summons to be given counseling so that they become individuals with the character *of ulul albaba* direction. This follows the opinion of Qodratulloh, who said that every Muslim, including

UIN students, has an essential awareness always to remember Allah when faced with difficulties and problems.[24]

This article is in line with the research of Ritonga and Salminawati, the character of *ulul albab* can be formed from the linearity between wahdatul ulum with a transdisciplinary approach. Wahdatul Ulum is knowledge from Allah SWT where humans are allowed to hope in His love, which is actually in the context of piety to Allah SWT. So, how to apply fundamental science to natural science such as Islamic banking, Islamic clothing, and Islamic economics already exists among Muslims. A transdisciplinary approach is a research and discussion approach that creates a holistic approach by using multiple scientific perspectives that transcend disciplines and one or more perspectives. We consider multiple perspectives from inception to conclusion to decision.[25] The introduction of Wahdatul Ulum through the application of a transdisciplinary approach consisting of education, research, and community service is expected to achieve the goals set by the Wahdatul Ulum paradigm in the future.

This article is also in line with Ma'arif's research that *ulul albab* is also promoted by UIN Maliki Malang. In producing the *ulul albab*-based Rahmatan Lil Alamin generation, UIN Maliki Malang has taken several steps. First, nurturing good morals is carried out consistently through the MSAA institution. It is secondly, deepening Arabic and English to understand Islam

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

[25] Maharani Sartika Ritonga, "IMPLEMENTASI PARADIGMA WAHDATUL 'ULUM DENGAN PENDEKATAN TRANSDISIPLINER UNTUK MENGHASILKAN KARAKTER *ULUL ALBAB* PADA LULUSAN UNIVERSITAS ISLAM NEGERI SUMATERA UTARA," *Journal Of Social Research* 1, no. 4 (July 1, 2022): 743–49.

properly through PKPBA and PKPBI. Third, strengthening the purity of Islam through HTQ. Furthermore fourth, improving the ability to manage mindsets through intra- and extra-campus organizations.[26] This series of activities coincided with the lecturers' efforts of UIN Sunan Gunung Djati Bandung to realize the *ulul albab* character of students during online lectures.

At least there are two unique characteristics of the *ulul albab* personality. They were first, being able to deliver superior cultured humans. Second, healthy physically and spiritually. At the same time, superior human characteristics always do good to others. The indicators are superior humans, namely having the spirit to gain a broad knowledge and being able to see and read natural and social phenomena correctly. Based on the range of time periodization and characteristics. The millennial generation is behaviorally and psychographically born in the era of digital internet technology. Has a high-speed adaptive behavior to everything digital. Another feature has many advantages of absorbing more information.

Meanwhile, the problems faced by millennial generation students include gadget addiction, not focusing on learning and easily disturbed emotions. The concept of the *ulul albab* personality frame to solve the problems of the millennial generation is through the internalization of the *ulul albab* personality value.[27] In a learning process through practicing dhikr, thought, and good deeds. So that outwardly, it does not separate the millennial generation with its uniqueness which has advantages in the use of

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

[27] Misbahul Munir, "MEMBINGKAI KEPRIBADIAN *ULUL ALBAB* GENERASI MILENIAL," *Ta`Limuna: Jurnal Pendidikan Islam* 7, no. 1 (January 6, 2019): 56, https://doi.org/10.32478/ta.v7i1.147.

digital technology, but as a bulwark to maintaining character following Islamic norms and ethics.

Conclusion

Strengthening Islamic education in fostering UIN Sunan Gunung Djati Bandung students *with ulul albab character* during the Covid-19 pandemic is carried out by example, *mauidhah hasanah*, attention, affection, discussion or question and answer, *riyadhah,* and problem-solving. The evaluation of Islamic education strategies in fostering students with *ulul albab character* is carried out by providing feedback on the results of written exams in the form of UTS and UAS. In addition, character strengthening is also given when students carry out a series of thesis research proposal submissions to thesis completion. Changes in students' thinking improved, especially when making thesis proposals for preparation for the Thesis Proposal Seminar Examination. The Faculty of Da'wah and Communication provides scholarships to outstanding students and *punishment* in the form of summons to be given counseling towards the character *of ulul albab*. All these assessments are associated with attitudes, knowledge, and skills comprehensively.

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