

# IMPLEMENTATION OF INTERPRETATION OF QS ALI IMRON VERSE 190-191 AS SOCIO- CULTURAL EDUCATION IN PREVENTING CORRUPTION

**Nurul Musyafa'ah**

Universitas Nahdlatul Ulama Sunan Giri Bojonegoro

[musyafaah@unugiri.ac.id](mailto:musyafaah@unugiri.ac.id)

**Aya Mamlu'ah**

Universitas Nahdlatul Ulama Sunan Giri Bojonegoro

[ayytusfa@sunan-giri.ac.id](mailto:ayytusfa@sunan-giri.ac.id)

**Muhammad Afthon Ulin Nuha**

UIN Sayyid Ali Rahmatullah Tulungagung

[afthon@uinsatu.ac.id](mailto:afthon@uinsatu.ac.id)

**Abstract:** In general, corruption fulfils elements such as unlawful acts, abuse of authority, and opportunities, enriching oneself, and harming the finances or economy of the State. One of the contents contained in Surah Ali Imron Verse 190-191 is dhikr praising Allah SWT with His noble names; it should be done on various occasions to always remember and connect with Allah SWT. This study uses qualitative, and this type of research is descriptive-analytic research; the purpose of this research is to determine what factors make the corrupt actions of government officials in Leran village, Senori district, and Tuban regency getting more minor and almost non-existent and how to implement the interpretation of the social reality of the Qur'an. Surah

Ali Imron verses 190-191 as a socio-cultural education in preventing corrupt actions in all levels of government officials in the Leran village, Senori district, Tuban regency. In addition to interviews, data collection also uses documentation and observations with government officials in Leran village, Senori district, and Tuban regency. The results of the research on the Implementation of the Interpretation of Social Reality of the Al-Qur'an Surah Ali Imron Verse 190-191 as a Socio-Cultural Education to Prevent Corrupt Actions in Leran village, Senori district, Tuban regency, namely *istighotsab* together once a week this is often carried out by the Tuban regency government by instructing, involving and inviting all villages in the Tuban area including the ranks of government officials from Leran village, Senori district, Tuban regency. Another activity that is also running is reciting the Qur'an together at the Leran Village Hall every three months on *Klimon* Fridays from 07.00 to 11.00. This is a separate encouragement for the ranks of government officials in the Leran village, Senori district, Tuban regency, because, in this activity, the village officials also participate in reading the Qur'an, besides some listening to the reading of the Qur'an.

**Keywords:** Tafsir, Surat Ali Imron, Corruption

## INTRODUCTION

Corruption is an act that is not good, and the perpetrators of corruption lead to indications of people with bad morals<sup>1</sup>, or corruption is a behaviour that deviates from the official duties of the position where to obtain benefits that involve personal individuals or close families or groups by violating the implementing rules concerning personal behaviour. Corruption generally fulfils elements such as acts against the law, abuse of authority, and opportunities, enriching oneself, and harming the state's finances or economy<sup>2</sup>.

---

<sup>1</sup> M Afif, "Memberantas Korupsi Melalui Budaya Hukum Yang Baik Dan Cita-Cita Hukum Di Dunia Peradilan Indonesia," *SUPREMASI: Jurnal Hukum*, no. Query date: 2022-10-18 13:21:39 (2019),

<http://jurnal.usahid.ac.id/index.php/hukum/article/view/107>.

<sup>2</sup> Z Arifin and H Masrukin, "Analisis Kewenangan POLRI Dalam Melakukan Penyidikan Penangkapan Tindak Pidana Korupsi (Studi Di Kabupaten Nganjuk)," *Mizan: Jurnal Ilmu Hukum*, no. Query date: 2022-10-18 13:21:39 (2019), <https://ejournal.uniska-kediri.ac.id/index.php/Mizan/article/view/462>.

After 21 years of reform, and even during the pandemic, two Ministers of the Republic of Indonesia are patients of the Corruption Eradication Commission (KPK). They are the former Minister of Maritime Affairs and Fisheries (KPK) Edhi Prabowo and former Minister of Social Affairs Yuliani Batubara. One of the corruption cases that happened to both was the OTT (Operation Catching Hand) by the KPK, which Edhi Prabowo experienced. He is suspected of receiving bribes in granting export permits for lobster seeds from several export companies worth Rp 9.8 billion<sup>3</sup>.

The occurrence of corruption is undoubtedly very worrying. Because corruption occurs when the country is in a difficult situation due to the onslaught of the coronavirus. Moreover, the funds supported by corruption are related to social assistance for victims of the corona pandemic.

As is known, in addition to the ministry of the Republic of Indonesia, the scope of village government officials is also prone to corruptive actions until this period; no data shows corrupt activities. However, no one can guarantee that corruption by state officials will decrease or even stop amid a pandemic like today. This is because, from the existing reality, that corruption occurs not only by someone with weak economic factors, nor is it forced or pressed by complicated situations and conditions<sup>4</sup>.

Based on interviews conducted by researchers with one of the government officials of Leran village, Senori district, Tuban regency, the head of Leran village, it was found that several factors make the corrupt actions of Leran village government officials, Senori district, Tuban regency getting smaller and rarely found again. One of them is because of the program held by the regent and district government that relates to and intersects with religious values, *istighotsab* for example, the Tuban regency government often carries this out by involving and inviting all levels of government officials from Leran village, Senori district, Tuban regency (Interview with Nur Chalim (Head of Leran Village, Thursday, July 21, 2022, at 13.00 WIB), and this is being carried out more intensely with a variety of more religious activities in the following years to date.

---

<sup>3</sup> H Arfhan, M Din, and S Sulaiman, "Ajaran Turut Serta Tindak Pidana Korupsi," *Syiah Kuala Law Journal*, no. Query date: 2022-10-18 13:21:39 (2019), <http://e-repository.unsyiah.ac.id/SKLJ/article/view/12136>.

<sup>4</sup> AMS Akbar, "Efektifitas Kewenangan Dewan Pengawas Komisi Pemberantasan Korupsi (KPK) Berdasarkan Norma Hukum Pasal 37B UU No. 19 Tahun 2019 Perspektif Masalah ...," *Al-Balad: Journal of Constitutional Law*, no. Query date: 2022-10-18 13:21:39 (2020), <http://urj.uin-malang.ac.id/index.php/albalad/article/view/577>.

However, religious activities have not been conceptualised in a clear and detailed manner, so the researcher brings up the concept of religious activities with the name *ulul albab* activity, which in the Qur'an, the word *ulul albab* itself, means intelligent people<sup>5</sup>. In the Qur'an, the word *ulul albab* is often translated as 'who has a reason or 'people who have a reason.' *Al-albab* is in the form of a plural 'and comes from the word *al-lubb*<sup>6</sup>. This plural form indicates that *ulul albab* are people who have multi-layered brains, aka sharp brains. Various interpretations of verses containing the word *ulul albab* have resulted in a significant conclusion: *ulul albab* is that people decorate their time with two main activities, namely, thinking and dhikr. These two activities run simultaneously and always go hand in hand.

The word dhikr in this concept means remembering Allah in any situation: standing, sitting, or lying down, fulfilling promises, being afraid of terrible reckoning, being patient and hoping for Allah's pleasure, performing prayers, paying *infaq* and rejecting evil with good.

In the word thinking, *ulul albab* involves various objects and natural phenomena, for example, the alternation of night and day, the creation of heaven and earth, and the life cycle of plants that grow because of rainwater and eventually die. *Ulul albab* maintains the integration between thinking and dhikr, knowledge, and faith. The integration of the aspects of dhikr and thought of *ulul albab* is sought to be implemented into three levels of Islamization: (a) self-Islamization, which is aimed at becoming a pious human being, including social piety; (b) Islamization of institutions, by injecting value into decision making and business process design; and (c) "Islamization" of science, which is now more often referred to as the integration of science with Islamic values<sup>7</sup>.

The concept of *ulul albab* must be used as a socio-cultural education and begins with the individual members of the council first because basically all types of development must be oriented to the individual or the human being—especially the moral and mental development of the nation.

---

<sup>5</sup> M Ulum, "Konsep Ulul Albab QS Ali-Imron Ayat 190-195 & Relevansinya Dengan Tujuan Pendidikan.[Skripsi]," *Semarang: Insitutt Agama Islam Negeri Walisonggo*, no. Query date: 2022-10-19 10:13:54 (2011).

<sup>6</sup> DH Firdaus, "Ulul Albab Perspektif Al-Qur'an (Kajian Maudlu'iy Dan Integrasi Agama Dan Sains)," *Jurnal Ats-Tsaqofi*, no. Query date: 2022-10-18 13:24:35 (2021), <http://ejournal.kopertais4.or.id/mataraman/index.php/tsaqofi/article/view/4405>.

<sup>7</sup> R Hardiansyah, *Relevansi Konsep Ulul Albab Dalam Qs Ali Imron 190-195 Dengan Tujuan Pendidikan Islam*, Query date: 2022-10-19 10:13:54 (repository.radenintan.ac.id, 2017), <http://repository.radenintan.ac.id/2284/>.

This is based on several religious texts relating to social law, mainly using *kehitob fardiy* (individual targets) in giving direction. For example, the hadith reads<sup>8</sup>:

ما آمن بي من بات شبعان وجاره جائع إلى جنبه وهو يعلم

*"He is not a believer when he spends the night full while his neighbour is hungry, and he knows it."*

From this, it is clear that collective social piety must be supported by individual piety. That is, to get the benefit (goodness) as a whole from the council members and local government must start from the individual first, including the development of morality and morals of state officials to settle anti-corruption measures. Thus, it is hoped that with goodness and strong faith possessed by each individual, it will lighten and make it easier to achieve excellence as a whole, because basically, corrupt acts exist if there is hidden feedback and support from various parties. For example, when one council member begins to launch a bad idea known to his friend, it will not run smoothly if the others can remind and strengthen their faith in each other. This also includes the implications of the second concept (*dhikr*), which means to remember or to be warned. Therefore, the character of people who do *dhikr* is to remind.

Suppose all state officials and government officials of Leran village, Senori district, Tuban regency already have a personality as an *ulul albab*. In that case, they will get used to thinking independently. Not based on current interests and the current context. The foundation of his thinking is perennial or eternal values. Always remember that everything will be held accountable for what is done, and ask to be careful in judging<sup>9</sup>. This independence becomes very important when emotions are more prominent than common sense.

So there will be no government officials from Leran village, Senori district, Tuban regency who were caught in bribery cases, budget cuts for the people, and so on. Moreover, corruption with the act of giving gifts received by government officials in the form of money, goods, discounts, airline tickets, vacations, and other facilities causes unfair behaviour between the people's representative council and the people it represents,

---

<sup>8</sup> M Niswah, *Studi Penafsiran Sayyid Qutub Dan Ibnu Kathir Terhadap Lafadz Ulul Albab Dalam Surat Ali-Imron Ayat 190-191*, Query date: 2022-10-19 10:13:54 (digilib.uinsby.ac.id, 2016), <http://digilib.uinsby.ac.id/id/eprint/13896>.

<sup>9</sup> Afif, "Memberantas Korupsi Melalui Budaya Hukum Yang Baik Dan Cita-Cita Hukum Di Dunia Peradilan Indonesia."

or with extortion based on having power and forcing others to give or do something that benefits him.

## RESEARCH METHODS

### Approach and Type of Research

In this study, the qualitative approach is meant that the data collected is not in the form of numbers<sup>10</sup>. Still, the data comes from interview scripts, field notes, personal documents, memo notes, and other official documents. So that the purpose of this qualitative research is to describe the application of the *ulul albab* concept as a socio-cultural education to prevent anti-corruption actions among government officials in Leran village, Senori district, and Tuban regency. The type of this research is descriptive-analytic research. The descriptive method is fact-finding with the correct interpretation<sup>11</sup>. Descriptive research studies problems in society and the procedures that apply in culture and specific situations, including relationships, activities, attitudes, views, and ongoing processes and influences—the influence of a phenomenon of corruption.

### Research Attendance

In this study, the researcher acts as a data collector and an active instrument to collect data in the field. Although there are also supporting mechanisms to support the validity of the research results. And there are research assistants, data processors, and field officers who will also participate in assisting the research. Therefore, the presence of researchers directly in the field is a measure of success in understanding the cases and phenomena studied. Hence, the involvement of researchers now and actively with informants and other data sources here is necessary.

### Research Location

In this study, the researchers took the location where the research object was located, namely the Leran Village Hall Office, Senori District, Tuban Regency, and places that would be the supervision and practical actions of researchers, such as work visits, at public facilities in Leran Village, Senori District, Tuban Regency. Such as mosques, fields, coffee shops, and so on.

---

<sup>10</sup> Z Abdussamad, *Buku Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (osf.io, 2022), <https://osf.io/preprints/juwxn/>.

<sup>11</sup> AZ Fitri and N Haryanti, *METODOLOGI PENELITIAN PENDIDIKAN: Kuantitatif, Kualitatif, Mixed Method, Dan Research and Development*, Query date: 2022-06-28 07:10:18 (repo.uinsatu.ac.id, 2020), <http://repo.uinsatu.ac.id/23533/>.

## Data Source

### Primary data

According to Lofland, the primary data sources in qualitative research are words and actions<sup>12</sup>. Researchers use this data to obtain direct information about any behaviour that affects corrupt actions and how the opinions and actions of stakeholders, and how to apply the concept of *ulul albab* as a deterrent to anti-corruption activities among government officials of Leran village, Senori district, Tuban regency as well as the head of the village, secretary village (Carik), pamong village and bayan Leran village, Senori district, Tuban regency.

### Secondary Data

The researcher used this secondary data to strengthen the findings and complement the information collected through direct interviews with the village head and the ranks of government officials in the Leran village, Senori district, Tuban regency.

## Data Collection Techniques

Data collection is a systematic and standard procedure to obtain the required data.

### Observation

This observation is used for research that has been planned systematically by recording things related to the object of study, the behaviour of government officials in Leran village, Senori district, Tuban regency, the development of cases and the phenomenon of corruption, as well as the behaviour of government officials in Leran village, Senori district, Tuban regency. Every day and what are the programs when the incident occurs so that it does not depend on data from someone's memory.

### Interview

The author's purpose in using this method is to obtain clear and concrete data about what factors influence the ranks of government officials in Leran village, Senori district, and Tuban regency to commit acts of corruption and what factors can reduce the intensity of corrupt behaviour. In this study, researchers will interview government officials from Leran village, Senori district, and Tuban regency.

### Documentation

---

<sup>12</sup> S Aminah, *Pengantar Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (books.google.com, 2019), <https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=1FUEAIaxaZ&sig=gboLn0-DAfqcWEsECl3TZsxqvZU>.

The documentation method is data collection by examining important notes closely related to the research object. This method aims to obtain clear and concrete data about the history of the performance of government officials in Leran village, Senori district, and Tuban regency, both of which have positive and negative results.

### **Data Analysis**

From the above formulation, we can draw an outline that data analysis intends to organise data first. The data collected is a lot and consists of field notes, researcher comments, pictures, photos, and documents in the form of reports, biographies, articles, and so on. After the data from the field is collected, the researcher will process and analyse the data using descriptive-qualitative analysis using the theory of Milles and Huberman.

This descriptive's purpose is to make a systematic, factual, and accurate description, picture, or painting of the facts, characteristics, and relationships between the investigated phenomena. Miles and Huberman suggest that activities in qualitative data analysis are carried out interactively and occur continuously until complete so that the data is saturated<sup>13</sup>. The size of the data saturation is indicated by the absence of new data or information. Activities in the analysis include data reduction, data presentation, as well as concluding, and verification.

### **Checking the Validity of Findings**

The researcher uses the technique of checking the validity of the data in Moleong's opinion<sup>14</sup>; there are four kinds, namely: (1) credibility, (2) transferability, (3) dependability, and (4) certainty (confirmability). However, in this qualitative research, only three types are used:

Trust (credibility)

Credibility techniques used by researchers are triangulation techniques, sources, checking members, extending the presence of researchers in the field, peer discussions, and checking reference coverage.

Dependability

This criterion is used to guard against possible errors in collecting and interpreting data so that the data can be justified scientifically.

---

<sup>13</sup> Fitri and Haryanti, *METODOLOGI PENELITIAN PENDIDIKAN: Kuantitatif, Kualitatif, Mixed Method, Dan Research and Development*.

<sup>14</sup> A Hamzah, *Penelitian Berbasis Proyek Metode Kuantitatif, Kualitatif Dan R & D Kajian Teoritik & Contoh-Contoh Penerapannya*, Query date: 2022-06-28 07:10:18 (books.google.com, 2021), [https://books.google.com/books?hl=en&lr=&id=T7hVEAAAQBAJ&oi=fnd&pg=PR4&dq=metode+penelitian&ots=fRFm3npKuW&sig=MVIjA8G8s4DvMBtz\\_hucVuRe7OE](https://books.google.com/books?hl=en&lr=&id=T7hVEAAAQBAJ&oi=fnd&pg=PR4&dq=metode+penelitian&ots=fRFm3npKuW&sig=MVIjA8G8s4DvMBtz_hucVuRe7OE).

Humans, especially researchers, often make errors because of limited experience, time, and knowledge. The way to determine that the research process can be accounted for is through a dependability audit by an independent auditor by a supervisor.

Certainty (confirmability)

This criterion is used to assess the research results by checking data and information and interpreting research results supported by the material in the audit tracking.

## **RESULTS AND DISCUSSIONS**

### **Factors For Preventing Corruption Activities of Leran Village Government Officers, Senori District, Tuban Regency**

Based on interviews conducted by researchers with one of the government officials of Leran village, Senori district, Tuban regency, the head of Leran village, it was found that several factors make the corrupt actions of Leran village government officials, Senori district, Tuban regency getting smaller and rarely found again. Among them is the existence of a program held by the regent and district government that relates to and intersects with religious values, the joint *istighotsab* once a week, for example, this is often carried out by the Tuban regency government by involving and inviting all ranks of Leran village government officials, Senori district, Tuban regency (Interview with Nur Chalim Head of Leran Village, Thursday, July 21, 2022, at 13.00 WIB), and it seems that this is increasingly being carried out with more variety of religious activities in the following years to date.

In addition to the religious activities above, the ongoing training is reciting the Qur'an together at the Leran Village Hall every three months on *Kliron* Fridays starting from 07.00 to 11.00, led by H. Ahmad Atieq Al-Hafidz. This is a separate encouragement for the Leran village apparatus, Senori district, Tuban regency because, in this activity, the village officials also participate in reading the Qur'an; besides that, some listen to the reading of the Qur'an.

The annual activity also applies in the village of Leran itself, namely a joint prayer in the field of Leran village, which will be held on October 4, 2022. So that this activity becomes a way of dhikr through chanting sholawat and to get the benefit (goodness) as a whole from the Leran village apparatus, it must start from the individual first. Including the development of morals and morals of the Leran village officials to comply with anti-corruption measures. Thus, it is hoped that with goodness and strong faith possessed by each individual, it will lighten and make it easier to achieve excellence as a whole. Because basically, corrupt acts exist if there is hidden feedback and support from various

parties. For example, when one of the Leran village officials begins to launch a bad idea known to his friend, it will not run smoothly if the other can remind and strengthen one another's faith. This also includes the implications of the second concept (dhikr), which means to remember or to be warned. Therefore, the character of people who do dhikr is to remind.

However, religious activities have not been conceptualised clearly and detailed, so the researcher brings up the concept of religious activities with the name *ulul albab* activity. In the Qur'an, the word *ulul albab* itself means intelligent people<sup>15</sup>.

So armed with existing activities, village leaders and Leran village officials are only required to slightly change the packaging to make it more attractive and lead to a combination of thinking and dhikr activities starting from individual village officials. And make it a new social culture based on faith. In a way;

1. I am testing the fluency of each Leran village apparatus in reading and or memorising verses of the Qur'an about *ulul albab* at the beginning of the performance.
2. Held mediation and pledged the oath of Leran village officials in the name of Allah and religion in carrying out the mandate.
3. Decorate and beautify offices or work rooms with divine words and hadiths of advice or the like to help and make it easier for anyone who enters the room to remember God Almighty over everything.
4. We held religious studies, remembrance meetings, and religious and scientific discussion forums on a regular and periodic basis.
5. Experiment with several corruptive cases individually, intentionally, and secretly from the village and regional leaders.

The concept of *ulul albab* must be used as a socio-cultural education and begins with the individual members of the village apparatus first because basically all types of development must be oriented towards the individual or the human being—especially the moral and mental growth of the nation. Therefore, if the combination of thinking and dhikr activities is used as social culture, it will be able to control and produce the imagination of government officials in Leran village, Senori district, Tuban regency, and Muslims for a more advanced civilisation.

---

<sup>15</sup> IA Humairoh, "MAKNA ULUL ALBAB DALAM TAFSIR AL-QUR'ANUL 'AZHIM," *Al Karima: Jurnal Studi Ilmu Al Quran Dan ...*, no. Query date: 2022-10-18 13:24:35 (2021), <https://ejournal.stiqisykarima.ac.id/index.php/AlKarima/article/view/42>.

## Implementation Interpretation of The Qur'an Surat Ali Imron verse 190-191 as a Socio-Cultural Education in Preventing Corruption Activities in Government Offices in Leran Village, Senori District, Tuban Regency

One of the famous verses describing the meaning of *ulul albab* is the letter Ali Imron verse 191, which is as follows:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (سورة ال عمران : ١٩١)

*(That is) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying) "Our God, You did not create this in vain, Glory to You, so protect us from the torment of hellfire." (Surah Ali Imron: 191)*

The term intelligent person is a summary of the understanding of *ulul albab*, namely the sharpness of analysis of natural phenomena and processes, and making this ability to build and create benefits for human life.

Jalaluddin Rahmat suggested several characteristics of *ulul albab*, namely<sup>16</sup>:

1. Able to distinguish and choose between good and evil (Surah Al-Maidah: 3).
2. Be critical in receiving or hearing the words of others, then follow what is best (Surah Az-Zumar: 18).
3. Has the willingness to convey his knowledge to others, has a responsibility to improve society, and is called to his heart to be a pioneer in creating benefits for the community (Surah Ibrahim: 2 and Ar-Ra'd: 19-22).
4. Fear only Allah (Surah Al-Baqarah: 197 and At-Thalaq: 10).

The ability to work positively and its benefits for humanity. Thus, a person with an *ulul albab* personality is a community with certain advantages or qualities and significantly influences social transformation. The rate in question is related to spiritual depth (dhikr), sharpness of analysis (thinking), and its significant influence on life (good deeds)<sup>17</sup>.

---

<sup>16</sup> Ulum, "Konsep Ulul Albab QS Ali-Imron Ayat 190-195 & Relevansinya Dengan Tujuan Pendidikan. [Skripsi]"; MAU Nuha, "ANALISIS MAJAS ELIPSIS DALAM AL-QUR'AN DAN FRASA BAHASA ARAB," *Jurnal Bahasa Lingua Scientia*, no. Query date: 2022-11-18 09:09:05 (2022), <http://ejournal.iain-tulungagung.ac.id/index.php/ls/article/view/5475>.

<sup>17</sup> B NASUTION, *ULUL ALBAB SEBAGAI GURU PROFESIONAL MENURUT KITAB TAFSIR (Studi Kasus Tafsir Ibn Katsir, Al-Misbah, Al-Maraghi)*, Query date: 2022-

Officials or village governments who have the character of *ulul albab* will have spiritual depth (dhikr) of established intellect (thinking) and creativity and positive activities (charity). This is a requirement that every human being live in harmony. Self-harmony will have implications for social connection, which is aspired by every element of society<sup>18</sup>.

These three foundations simultaneously bridge the Muslim community to imitate the pattern of the Prophet's obedience to all the commands and prohibitions of his God. One of the indicators of being a person who is obedient to his God and being the best person is a person who has made a significant contribution to humanity, which is indicated by his positive works. This is as stated in the hadith of the prophet:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَعْوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ أَنَّ أَعْرَابِيًّا قَالَ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ (رواه الترمذی)

*The hadith above is the Prophet's appreciation of people who have significantly contributed to life. People with positive works for life are claimed to be the best human beings—especially those entrusted by the people<sup>19</sup>.*

The variety of definitions above can be summarised in the understanding and scope of the meaning of *ulul albab* in three pillars: dhikr, thought, and righteous deeds. In more detail, the conclusion, *ulul albab* is a person's ability to reflect deeply on natural and social phenomena, which encourages him to develop knowledge based on total surrender to the greatness or power of Allah, to serve as a support in positive work<sup>20</sup>.

---

10-18 13:24:35 (repository.uin-suska.ac.id, 2020), <https://repository.uin-suska.ac.id/27023/>.

<sup>18</sup> Innani Kholidatul Jannah and Fathor Rozi, "REVITALISASI PEMBERDAYAAN BUDAYA KARAKTER NUANSA RELIGIUSTIK DALAM MEMBENTUK PERILAKU PEKERTI SANTRI," *Muróbbi: Jurnal Ilmu Pendidikan* 5, no. 1 (March 3, 2021): 17–34, <https://doi.org/10.52431/murobbi.v5i1.334>; MAU Nuha, "Analisis Bahasa Gender Dalam Fatwa Tentang 'Musawat Al Mar'ah Bi Al Rajul' Oleh: Ahmad Al-Shurbasy Dalam Kitab 'Yas' Alunak Fi al-Din Wa al-Hayat,'" *Jurnal Mu'allim*, no. Query date: 2022-09-01 08:38:39 (2022), <https://jurnal.yudharta.ac.id/v2/index.php/muallim/article/view/3012>.

<sup>19</sup> Firdaus, "Ulul Albab Perspektif Al-Qur'an (Kajian Maudlu'iy Dan Integrasi Agama Dan Sains)."

<sup>20</sup> F Wulandari, T Hidayat, and ..., "Konsep Pendidikan Holistik Dalam Membina Karakter Islami," *Muróbbi: Jurnal Ilmu ...*, no. Query date: 2022-09-26 12:22:55 (2021), <http://www.jurnal.iaibafa.ac.id/index.php/murobbi/article/view/374>.

The sociocultural education is very suitable for applying the *ulul albab* to the Leran village, Senori district, Tuban regency because socio-cultural departs from the awareness of the importance of an education that sees the process of culture and education, which cannot be separated. Education and culture have a very close relationship, where education and culture speak at the same level, namely values. Education here is mental and moral education through understanding and applying the concept of *ulul albab*.

While socio-cultural values are the process of inculcating a respectful, sincere, and tolerant way of life towards cultural diversity that lives amid a plural society, the existence of socio-cultural education, education is not just re-gluing the values of unity, unity, and nationhood in the current global era, but also trying to redefine the sense of nationality itself in the face of the clash of various socio-cultural, economic, and political conflicts in the world. Global era. In other words, with the implementation of this sociocultural education, it is hoped that all forms of discrimination, violence, and injustice which are motivated mainly by cultural differences, such as differences in religion, race, ethnicity, language, gender, age, and socio-economic class can be minimised. So that the goals of socio-cultural education can be achieved, it is necessary to have the role and support of teachers/teaching staff, educational institutions, and other education policymakers, especially in implementing the curriculum with a multicultural education.

The hope is that when the concept of *ulul albab* has become a new culture among the Leran village, Senori district, Tuban regency, it will produce nuances of sustainable mental and moral development, starting with the individual members of the council. Because a good thing that is collective in nature, in this case, what is meant is giving birth to a new culture, it must still start from the individual first. When only one person can be firm in faith not to commit acts of corruption, this will inspire others and create a new culture. Start from little things, start from ourselves, and start from now.

## CONCLUSION

Implementation of the Interpretation of Social Reality of the Al-Qur'an Surah Ali Imron Verse 190-191 as a Socio-Cultural Education to Prevent Corrupt Actions at Leran Village Government Officials, Senori District, Tuban Regency in the form of religious activities that have not been conceptualised in a clear and detailed manner, then Researchers carry the concept of religious activities under the name *Ulul Albab* activity, which in the Qur'an the word *ulul albab* itself means intelligent people (QS Ali Imron, 190). The activities include; a. *Istighosah* once a

week, b. study together every three months, c. and an annual activity, a joint prayer held in the Leran Village field.

## REFERENCES

- Abdussamad, Z. *Buku Metode Penelitian Kualitatif*. Query date: 2022-06-28 07:10:18. osf.io, 2022. <https://osf.io/preprints/juwxn/>.
- Afif, M. "Memberantas Korupsi Melalui Budaya Hukum Yang Baik Dan Cita-Cita Hukum Di Dunia Peradilan Indonesia." *SUPREMASI: Jurnal Hukum*, no. Query date: 2022-10-18 13:21:39 (2019). <http://jurnal.usahid.ac.id/index.php/hukum/article/view/107>.
- Akbar, AMS. "Efektifitas Kewenangan Dewan Pengawas Komisi Pemberantasan Korupsi (KPK) Berdasarkan Norma Hukum Pasal 37B UU No. 19 Tahun 2019 Perspektif Masalah ...." *Al-Balad: Journal of Constitutional Law*, no. Query date: 2022-10-18 13:21:39 (2020). <http://urj.uin-malang.ac.id/index.php/albalad/article/view/577>.
- Aminah, S. *Pengantar Metode Penelitian Kualitatif*. Query date: 2022-06-28 07:10:18. books.google.com, 2019. <https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=1FUEA IaxaZ&sig=gboLn0-DAfqcWEsECl3TZsxqvZU>.
- Arfhan, H, M Din, and S Sulaiman. "Ajaran Turut Serta Tindak Pidana Korupsi." *Syah Kuala Law Journal*, no. Query date: 2022-10-18 13:21:39 (2019). <http://e-repository.unsyiah.ac.id/SKLJ/article/view/12136>.
- Arifin, Z, and H Masrukin. "Analisis Kewenangan POLRI Dalam Melakukan Penyidikan Penangkapan Tindak Pidana Korupsi (Studi Di Kabupaten Nganjuk)." *Mizan: Jurnal Ilmu Hukum*, no. Query date: 2022-10-18 13:21:39 (2019). <https://ejournal.uniska-kediri.ac.id/index.php/Mizan/article/view/462>.
- Firdaus, DH. "Ulul Albab Perspektif Al-Qur'an (Kajian Maudlu'iy Dan Integrasi Agama Dan Sains)." *Jurnal Ats-Tsaqofi*, no. Query date: 2022-10-18 13:24:35 (2021). <http://ejournal.kopertais4.or.id/mataraman/index.php/tsaqofi/article/view/4405>.
- Fitri, AZ, and N Haryanti. *METODOLOGI PENELITIAN PENDIDIKAN: Kuantitatif, Kualitatif, Mixed Method, Dan Research*

- and Development*. Query date: 2022-06-28 07:10:18. [repo.uinsatu.ac.id](http://repo.uinsatu.ac.id), 2020. <http://repo.uinsatu.ac.id/23533/>.
- Hamzah, A. *Penelitian Berbasis Proyek Metode Kuantitatif, Kualitatif Dan R & D Kajian Teoritik & Contoh-Contoh Penerapannya*. Query date: 2022-06-28 07:10:18. [books.google.com](https://books.google.com), 2021. [https://books.google.com/books?hl=en&lr=&id=T7hVEAAAQBAJ&oi=fnd&pg=PR4&dq=metode+penelitian&ots=fRFm3npKuW&sig=MVIjA8G8s4DvMBtz\\_hucVuRe7OE](https://books.google.com/books?hl=en&lr=&id=T7hVEAAAQBAJ&oi=fnd&pg=PR4&dq=metode+penelitian&ots=fRFm3npKuW&sig=MVIjA8G8s4DvMBtz_hucVuRe7OE).
- Hardiansyah, R. *Relevansi Konsep Ulul Albab Dalam Qs Ali Imron 190-195 Dengan Tujuan Pendidikan Islam*. Query date: 2022-10-19 10:13:54. [repository.radenintan.ac.id](http://repository.radenintan.ac.id), 2017. <http://repository.radenintan.ac.id/2284/>.
- Humairoh, IA. "MAKNA ULUL ALBAB DALAM TAFSIR AL-QUR'ANUL 'AZHIM." *Al Karima: Jurnal Studi Ilmu Al Quran Dan ...*, no. Query date: 2022-10-18 13:24:35 (2021). <https://ejurnal.stiqisykarima.ac.id/index.php/AlKarima/article/view/42>.
- Jannah, Innani Kholidatul, and Fathor Rozi. "REVITALISASI PEMBERDAYAAN BUDAYA KARAKTER NUANSA RELIGIUSTIK DALAM MEMBENTUK PERILAKU PEKERTI SANTRI." *Muróbbi: Jurnal Ilmu Pendidikan* 5, no. 1 (March 3, 2021): 17–34. <https://doi.org/10.52431/murobbi.v5i1.334>.
- NASUTION, B. *ULUL ALBAB SEBAGAI GURU PROFESIONAL MENURUT KITAB TAFSIR (Studi Kasus Tafsir Ibn Katsir, Al-Misbab, Al-Maraghi)*. Query date: 2022-10-18 13:24:35. [repository.uin-suska.ac.id](http://repository.uin-suska.ac.id), 2020. <https://repository.uin-suska.ac.id/27023/>.
- Niswah, M. *Studi Penafsiran Sayyid Qutub Dan Ibnu Kathir Terhadap Lafadz Ulul Albab Dalam Surat Ali-Imron Ayat 190-191*. Query date: 2022-10-19 10:13:54. [digilib.uinsby.ac.id](http://digilib.uinsby.ac.id), 2016. <http://digilib.uinsby.ac.id/id/eprint/13896>.
- Nuha, MAU. "Analisis Bahasa Gender Dalam Fatwa Tentang 'Musawat Al Mar'ah Bi Al Rajul' Oleh: Ahmad Al-Shurbasy Dalam Kitab 'Yas' Alunak Fi al-Din Wa al-Hayat.'" *Jurnal Mu'allim*, no. Query date: 2022-09-01 08:38:39 (2022). <https://jurnal.yudharta.ac.id/v2/index.php/muallim/article/view/3012>.

- . “ANALISIS MAJAS ELIPSIS DALAM AL-QUR’AN DAN FRASA BAHASA ARAB.” *Jurnal Babasa Lingua Scientia*, no. Query date: 2022-11-18 09:09:05 (2022). <http://ejournal.iain-tulungagung.ac.id/index.php/ls/article/view/5475>.
- Ulum, M. “Konsep Ulul Albab QS Ali-Imron Ayat 190-195 & Relevansinya Dengan Tujuan Pendidikan. [Skripsi].” *Semarang: Insitutt Agama Islam Negeri Walisonggo*, no. Query date: 2022-10-19 10:13:54 (2011).
- Wulandari, F, T Hidayat, and ... “Konsep Pendidikan Holistik Dalam Membina Karakter Islami.” *Muróbbi: Jurnal Ilmu ...*, no. Query date: 2022-09-26 12:22:55 (2021). <http://www.jurnal.iaibafa.ac.id/index.php/murobbi/article/view/374>.