



The Concept of Ulul Albab in Tafsir Ibn Kaşir: Its Relevance and Implications for Developing Students' Critical and Creative Character

Fadllurrahman¹, Nahriyah Harahap², Musthofa³, Arizqi Ihsan Pratama⁴, Rio Nandes⁵

¹ Sekolah Tinggi Agama Islam Attaqwa (STAI Attaqwa) Bekasi, Indonesia

² Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia

^{3,4} Universitas Darunnajah, Jakarta, Indonesia

⁵ Ez-Zitouna University, Tunis, Tunisia

E-mail: imanfadllurrahman@gmail.com¹, nahriyah.fata@uinsyahada.ac.id²,
musthofa.zahir@darunnajah.ac.id³, arizqi@darunnajah.ac.id⁴, rionaandess@gmail.com⁵

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Abstract

This article aims to explore the relevance of Ulul Albab values to the formation of students' critical and creative character, as well as how these values can be integrated into the educational curriculum as a strategy against hoaxes and misinformation. The research method used is a qualitative method with a descriptive approach. The data source comes from documents relevant to the study. Data collection techniques use documentation techniques and data analysts use document analysis techniques and are discussed in a descriptive analysis. The findings of this study The concept of Ulul Albab in the tafsir of Ibn Kaşir is not only an invitation to reflective thinking, but also a methodological offer for the world of modern education. In the midst of a flood of information, reflective, critical, and creative characters are the most powerful shield to deal with hoaxes and misinformation. Integrating these values into the curriculum is not only relevant, but also urgent—as part of building a spiritually and intellectually enlightened generation. The implication of this study is the application of learning syntax by focusing more on reflection sessions as an effort to internalize the values of ulul albab characters to students.

Keywords: Tafsir Ibn Katsir, Ulul Albab, Critical Character, Creative Character, Reflective Character

Abstrak

Artikel ini bertujuan mengeksplorasi relevansi nilai-nilai Ulul Albab dengan pembentukan karakter kritis dan kreatif murid, serta bagaimana nilai-nilai tersebut dapat diintegrasikan ke dalam kurikulum pendidikan sebagai strategi melawan hoaks dan misinformasi. Metode penelitian yang digunakan ialah metode kualitatif dengan pendekatan deskriptif. Sumber data berasal dari dokumen-dokumen yang relevan dengan topik kajian. Teknik pengumpulan data emnggunakan teknik dokuemntasi dan analis data menggunakan teknik analisis dokumen dan disajikan secara deskriptif analisis. Temuan kajian ini Konsep Ulul Albab dalam tafsir Ibnu Katsir bukan hanya sebuah ajakan untuk berpikir reflektif, tetapi juga tawaran metodologis bagi dunia pendidikan modern. Di tengah banjir informasi, karakter reflektif, kritis, dan kreatif menjadi perisai paling ampuh untuk menghadapi hoaks dan misinformasi. Mengintegrasikan nilai-nilai ini ke dalam kurikulum bukan hanya relevan, tapi juga mendesak—sebagai bagian dari membangun generasi yang tercerahkan secara spiritual dan intelektual. Implikasi dari kajian ini adalah penerapan



sintaks pembelajaran dengan memberikan fokus lebih kepada sesi refleksi sebagai upaya internalisasi nilai-nilai karakter ulul albab kepada siswa.

Kata kunci: *Tafsir Ibn Katsir, Ulul Albab, Karakter Kritis, karakter kreatif, karakter reflektif.*

A. INTRODUCTION

In the digital era, education faces great challenges in shaping the character of students who are able to think critically, creatively, and reflectively. The rapid flow of information, accompanied by the spread of hoaxes and misinformation, creates cognitive chaos that hinders the formation of rational opinions and attitudes. One of the main challenges is information overload; According to a study conducted by Shahrzadi et al., (2024), The exponential growth of digital information has led to information overload issues that are detrimental to individual decision-making, productivity, and well-being. In the context of education, this makes it difficult for students to filter out relevant and accurate information. In addition, the decline in critical thinking skills is a serious concern, Marriott (2025) said that many students are now "functionally illiterate", unable to read books or write essays independently, due to reliance on digital technology and constant distractions.

This phenomenon shows that the ability to think deeply and analytically is increasingly eroded. To address these challenges, education must emphasize the development of critical and creative thinking skills. According to (Holloman, 2021) Teaching critical thinking skills can improve academic performance by developing assessment, evaluation, and problem-solving skills. These skills are also important in daily life and career readiness. However, critical thinking alone is not enough. The concept of "critical ignoring" is also important to overcome information overload. Study by (Kozyreva et al., 2023) emphasizes that the ability to ignore unimportant information is just as important as the ability to analyze relevant information. In this context, education must integrate digital and media literacy.

Several states in the United States have reformed media and information literacy education to help students sort out what is true and false information online (Abrams, 2022, 2023). This demonstrates the importance of education in equipping students with the skills to navigate the complex digital information landscape. In addition, the use of technology should be directed to support creativity and collaboration, not just

completing tasks. Stefania Druga from Google DeepMind expressed her concern about the use of AI by the younger generation that is more focused on task solving than creative exploration; Education should encourage the use of technology to support creative and collaborative thinking (TOI Tech Desk, 2025). In the face of these challenges, education must transform; According to Cathy Davidson, the education system must adapt to the different ways of learning of the digital generation, by utilizing technology to enrich the learning experience and encourage critical and creative thinking (Wenderoth, 2012). Thus, forming a critical, creative, and reflective student character in the digital age requires a holistic educational approach, which integrates digital literacy, critical thinking, and wise use of technology. This is important to prepare young people for complex information challenges and ensure they can make rational and accurate information-based decisions.

The context of critical thinking in Islam has existed at the same time as the arrival of Islam, many verses of the Qur'an invite to think critically and deeply so that people can choose something right so that they do not regret their choices, among the invitations to think critically is the invitation to choose the right religion and beliefs that are in accordance with conscience and empirical facts, the term used by the Qur'an for people who have the power to think critically is *Ulul Al-bab*. Among the leading scholars whose *ibrah* can be taken in analyzing the concept of *ulul albab* is Ibn Katsir in his work *Tafsir al-Qur'an Al-Adhim*, The concept of *Ulul Albab* offers a solid spiritual and intellectual foundation to build the character of students who are resilient to face the challenges of the times.

The word *ulul albab* is mentioned 16 times in the Qur'an, this repetition shows the urgency of *ulul albab* as an ideal human character (Yunita et al., 2024). Ibn Kaşir explained that *Ulul Albab* are people who have common sense and always reflect on Allah's creation. They not only use reason to understand natural phenomena, but also associate it with faith in Allah (Kaşir, 2010). In Surah Ali Imran: 190–191, It is mentioned that *Ulul Albab* are those who remember Allah in all circumstances and contemplate the creation of the heavens and the earth, which brings them to the realization of the greatness of Allah and distances themselves from the torment of Hell (Katsir, 2008). This

understanding emphasizes the importance of tafakkur (contemplation) on the creation of the heavens, the earth, and the day-night cycle as a sign of Allah's greatness. Ibn Kaşir explained that this verse is addressed to ulul albab (people of understanding) who combine dhikr (remembering Allah) and tafakkur to achieve a holistic understanding (Marwan, 2025). This understanding of interpretation encourages reflective thinking by means of Integration of Reason and Spirituality, Critical of Natural Reality, Linking Texts and Context. so that Opportunities in Curriculum Development in the Digital Era can be carried out by Integrating Classical Interpretation Methods with Technology, Digitization of Interpretation Content, Outcome-Based Education (OBE), Strengthening Critical Literacy through Digital Tafakkur, Development of Soft Skills Based on Interpretation Values through collaborative learning and interdisciplinary (Sofia, 2021; (Aulia Mufti et al., 2024; (Kurnia et al., 2024); UIN Antasari, 2025, Latifah & Fatchiatuzahro, 2025).

There are several studies relevant to the topic of this article, among which are those written by (Subirin, Alwi, Fakhruddin, Manaf, Salim, et al., 2018), (Jasmi et al., 2022)(Safruddin et al., 2025), (Hasnah et al., 2023), which in detail explains the urgency of the character of ulul albab in the era of information digitization. Even research Anam dan Abu Bakar (2018) Concretely explaining that the character of ulul albab is the main core value of students at Maulana Malik State Islamic University Malang. Some of these studies show the urgency of the character of ulul albab to be implemented in the educational curriculum, but the study of the relevance of the relationship of the character of ulul albab as a solution to the problem of hoaxes and misinformation in the current era has not been studied in depth.

From the background description above, this study will discuss three important reviews, namely; How the concept of Ulul Albab is explained in the Tafsir of Ibn Kaşir, especially through the interpretation of QS. Ali Imran: 190-191, To explain how relevant educational strategies through the integration of these values can be incorporated into the educational curriculum at the high school level to form students' critical and creative characters, and what are the implications of these strategies in efforts to fight hoaxes and misinformation?

B. RESEARCH METHODOLOGY

This research is a qualitative study with a literature review approach; The data sources of this research are sourced from various documents relevant to the topic. The data analysis technique used is the descriptive analysis technique, which is a research technique used to describe in full and detail important findings in the research data source (Raco, 2010; Sugiyono, 2014; Sukmadinata, 2006; Yusuf, 2017). The steps of descriptive analysis in this study first decipher Ibn Kaşir's thoughts on the conception of Ulul Albab in the Qur'anic verses surah Ali-Imran 190-191; after that, descriptively describe the relevance of the conception of ulul albab as a relevant educational strategy through the concept of integrating these values in the educational curriculum for the high school (SMA) level; After that, it examines the implications of this research to form the critical and creative character of high school students, especially in fighting the dangers of hoaxes and misinformation in the current era.

C. RESULT AND DISCUSSION

Result

1. Interpretation of the Concept of Ulul Albab in Tafsir Ibn Kaşir

The concept of Ulul Albab is an important terminology in the Qur'an which is mentioned in 16 verses, including in the Qur'an. Ali Imran: 190-191. Ibn Kaşir, in his Tafsir of the Qur'an Al-'Azhim, explained their characteristics and characteristics through the interpretation of the verses of the Qur'an. In his book of tafsir, Ibn Kaşir revealed the meaning of Ulul Albab as a person who has a perfect intellect, an intelligent person, a person who can see the essence behind something that is visible, not like a person who is blind and deaf in his eyes and heart, Ibn Katsir said:

... أولي الأبواب أي العقول التامة الذكية التي تدرك الأشياء بحقائقها على جليتها وليسوا كالصم
البكم الذين لا يعقلون.

From Ibn Kaşir's interpretation of the meaning of ulil albab in Ali Imran verses 190-191, it can be explained that the character contains the meaning of a person who is able to integrate reason and dhikr, as well as being able to perform tafakkur or reflection on realities.

2. Integration of Reason and Dhikr

According to Ibn Kaşir, Ulul Albab is an individual who combines the functions of reason ('aql) and dhikr (remembering Allah) in harmony. In QS. Ali Imran: 190-191, they are described as people who always dhikr in all conditions (standing, sitting, lying down) and at the same time contemplating the creation of the heavens and the earth. Ibn Kaşir emphasized that intellect connected with faith will guide man to know the greatness of Allah through the signs of nature (Humairoh, 2021; I. I. Kaşir, 2010; Sofia, 2021). This combination is not only contemplative but also active. For example, in QS. Az-Zumar: 18, Ulul Albab is said to be those who are critical in listening to the conversation and then choosing the best words. This shows that reason is used to filter the truth, while dhikr maintains spiritual orientation (Humairoh, 2021; I. Kaşir, 2013; I. I. Kaşir, 2010; Maharani, 2023).

3. Tafakkur (Scientific Contemplation)

Ibn Kaşir interpreted that Ulul Albab is a person who performs tafakkur (deep contemplation) on Allah's creation. In QS. Ali Imran: 191, they not only acknowledge the existence of God but also reject the view that nature was created in vain. This contemplation is both scientific and philosophical, leading to the realization that every element of nature has a divine purpose (I. I. Kaşir, 2010). According to the analysis in Tafsir Ibn Kaşir, the process of tafakkur involves a rational analysis of natural phenomena, such as the change of day and night or the structure of the sky, which then strengthens faith (Humairoh, 2021; I. Kaşir, 2013; Sofia, 2021). So that there is a difference between those who are blind in heart and those whose hearts are always attached to Allah (I. Kaşir, 2013; I. I. Kaşir, 2010).

Discussion

1. The Relevance of Ulul Albab Values to the Formation of Students' Character.

In the era of free digital information like today, humans are faced with a very heavy and unlimited flow of information. The internet and social media are the main source of information for many people, especially the younger generation. However, this freedom of access brings great challenges regarding the quality and values contained in the

information. Therefore, Islamic character education is very important and urgent to balance negative influences while forming a strong and dignified person.

First, the digital era opens up opportunities for the rapid dissemination of information, including positive and negative values. Without proper filters and assistance, the young generation is easily plunged into behavior that deviates from religious teachings and morality. For example, easy access to negative content such as pornography, hate speech, hoaxes, and violent behavior that can damage their character and mentality (Firdaus, 2023; Kellner & Share, 2007). In such conditions, Islamic character education serves as a solid fortress to instill moral, ethical, and spiritual values in accordance with Islamic teachings. Values such as honesty, patience, helpfulness, and a sense of responsibility must be strengthened so that the younger generation is able to sort and choose correct and useful information (Firdaus, 2017).

Second, Islamic character education not only teaches behavioral norms, but also directs how a person responds to technology and the advancement of the times. Islam teaches the principle of balance (*wasatiyyah*) and noble morals in daily life (Natsir, 2015, 2017). On this basis, children and adolescents are taught to use technology wisely, not to abuse digital freedom for things that harm themselves and others (Anwar et al., 2018; Zhaffar et al., 2016). For example, avoiding the spread of fake news, respecting the privacy of others, and using social media as a means of *da'wah* and spreading goodness. Islamic character education equips them with the awareness that every action in the digital world will be accounted for, thus encouraging a responsible and disciplined attitude (Tafsir, 2017).

Third, in the context of globalization and an increasingly heterogeneous culture, Islamic character education plays a role in maintaining the identity and identity of Muslims. The flow of foreign cultures that enter through the internet can cause a loss of love for their own culture and religion (Abu-Nimer, 2003). Islamic character education strengthens awareness of the superiority of Islamic values that are universal and relevant to modern life, so that the younger generation is not easily swayed by negative trends (Husaini, 2020). They are invited to be proud to be Muslims who have good morals and are adaptive to the progress of the times.

Fourth, Islamic character education is also a solution in facing mental health and moral challenges that often arise due to excessive use of technology. Various studies show that addiction to gadgets and social media can lead to stress, depression, and social isolation (Rosen et al., 2013; Sabbah et al., 2019). Through Islamic character education, individuals are taught to maintain a balance in life, manage time well, and strengthen spirituality as a source of calm and inner strength (Ahmad Tafsir, 2010; Tafsir, 2012, 2017).

The relevance of Islamic character education in the era of free digital information is very high. This education is a basic need to form a generation that is not only intellectually intelligent, but also morally and spiritually strong (Firdaus, 2023; Firdaus et al., 2020b, 2020a, 2022). With a strong Islamic character, the young generation is able to face the challenges of the times wisely, have noble character, and make a positive contribution to society and the nation. Without adequate character education, they are prone to falling into the negative impact of uncontrolled digital information freedom. Therefore, strengthening Islamic character education must be the main concern of all parties, from families, schools, to the wider community, in order to create a better and civilized future. The concept of Ulul Albab in Ibn Kaşir's commentary is not only an invitation to think reflectively, but also a methodological offer for the world of modern education. In the midst of a flood of information, reflective, critical, and creative characters are the most powerful shield to deal with hoaxes and misinformation. Integrating these values into the curriculum is not only relevant, but also urgent—as part of building a spiritually and intellectually enlightened generation.

2. Research Implications

Integration in the Educational Curriculum

The Implications of the Urgency of the Ulul Albab Character with Integration in the Education Curriculum in Indonesia is very relevant to be applied more dominantly at the Senior High School (SMA) level as a Strategy Against Hoaxes and Misinformation. By applying. Learning that forms the Character of Ulul Albab which is a concept in Islam that refers to individuals who have the ability to think critically, rationally, and thoroughly in utilizing reason and heart to understand and practice science in daily life (Anam & Abu

Bakar, 2018; Subirin, Alwi, Fakhruddin, Manaf, & Salim, 2018). In the context of education, the character of Ulul Albab is not only about mastering knowledge, but also the ability to distinguish between right and wrong, as well as applying moral and ethical values in decision-making (Anam & Abu Bakar, 2018). In today's digital era, where the flow of information is so rapid and prone to hoaxes and misinformation, the urgency of developing the character of Ulul Albab is increasingly important. The integration of Ulul Albab values in the educational curriculum in Senior High Schools (SMA) is a strategic step to equip the younger generation with critical skills as well as noble character in facing global challenges.

The importance of the character of Ulul Albab lies in the individual's ability to think analytically and critically based on Islamic spiritual and moral values. Students who have the character of Ulul Albab are able to use their intellect and heart in a balanced manner in evaluating information, not easily provoked by fake news or misleading information (hoaxes). They will tend to verify and reflect on the information received, and act responsibly (Facione, 2023; Subirin, Alwi, Fakhruddin, Manaf, & Salim, 2018). In the current context, where hoaxes and misinformation are easily spread through social media and digital platforms, the character of Ulul Albab is a vital tool to protect the public from information damage that can cause social conflict, confusion, and mistrust.

In addition, Ulul Albab's character encourages the development of an inquisitive attitude and a desire to continue learning and understanding the truth. This is in line with the demands of 21st century education that emphasizes critical thinking skills, media literacy skills, and digital life skills (Facione, 2023; Rosen et al., 2013; Zuhri & Arif, 2024). In other words, the character of Ulul Albab is an important foundation in shaping a young generation that is not only intellectually intelligent, but also spiritually and socially wise.

The integration of Ulul Albab characters in the high school education curriculum needs to be carried out systematically and thoroughly, involving various aspects of student learning and activities. Some of the integration strategies and models that can be implemented include:

- a. Thematic and Interdisciplinary Approach

The curriculum can be designed with a thematic approach that integrates the values of Ulul Albab in various subjects, such as Islamic Religious Education, Indonesian, Social Studies, and Mathematics. For example, in Indonesian lessons, students are taught critical literacy of news texts and digital information (Kellner & Share, 2007). In Islamic Religious Education lessons, the values of faith, piety, and noble morals that are part of the character of Ulul Albab are strengthened through discussions and real-life case studies.

b. Development of Digital and Media Literacy

One of the main aspects in fighting hoaxes is digital literacy skills. The curriculum can contain material that teaches how to evaluate information sources, recognize the characteristics of hoaxes, and fact-verification techniques. Practical activities such as discussions, simulations, and news analysis can build students' critical skills directly (Allison, 2022; Hobbs, 2010).

c. Project-Based Learning

This learning model allows students to apply the Ulul Albab value in a real context. For example, students can conduct a research project to check the truth of information circulating on social media, then make reports and presentations that educate the school community. This not only improves critical thinking skills, but also instills a sense of social responsibility (Thomas & D, 2000; Thomas, John, 2021).

d. Strengthening Character Education Through Extracurriculars

Extracurriculars that focus on debate, journalism, or religious study groups can be a forum for practical development of Ulul Albab's character. In debate, for example, students are trained to argue logically and ethically. Meanwhile, journalistic groups teach the importance of honesty and verification in the dissemination of information. Various extracurricular activities can help achieve curriculum goals (Davidson et al., 2008).

e. Mentoring and Teacher Development

Teachers have a key role in the implementation of Ulul Albab values. Therefore, teacher development in terms of understanding the concept of Ulul Albab and effective teaching methods must be a priority. Teachers must be able to be role models and facilitators who inspire students to internalize these characters.

The integration of the Ulul Albab character in the curriculum not only improves students' academic and spiritual skills, but also becomes an effective strategy in fighting hoaxes and misinformation. With the provision of digital literacy and critical character, students are not easily influenced by fake news and are able to spread correct information. This has an impact on creating a school community that is aware of the importance of information verification and maintaining social harmony.

Furthermore, Ulul Albab's character education also teaches the importance of maintaining ethics in social media, including mutual respect, avoiding hate speech, and being responsible for the content spread. Thus, students not only become intelligent consumers of information, but also become agents of change who actively spread positive values in society.

The urgency of developing Ulul Albab's character in high school education is very clear in the digital era which is full of hoaxes and misinformation challenges. The integration of Ulul Albab values in the curriculum through thematic approaches, digital literacy, project-based learning, extracurriculars, and teacher coaching is an effective strategy to equip the younger generation with critical, spiritual, and ethical thinking skills. Thus, Ulul Albab's character education not only supports academic achievements, but also forms a strong and responsible person in dealing with the dynamics of the digital information world. This is a strategic step to create an intelligent, moral, and civilized society in the future.

The integration of Ulul Albab characters in the learning process is a strategic need to form a generation that is not only intellectually intelligent, but also emotionally, spiritually, and morally mature. Ulul Albab's character, which includes the ability to think critically, reflectively, and have noble character, can be effectively integrated in a well-designed learning syntax. One of the approaches that can be used as a reference is the learning theory of Joice and Weil which emphasizes the stages of learning systematically and provides enough space for reflection sessions, as an important part of internalizing character values.

According to Joice dan Weil (2003), the learning syntax is a systematic and structured sequence of steps to achieve learning objectives. This syntax consists of

several stages, namely: (1) Motivation and Perception, (2) Delivery of Learning Objectives, (3) Presentation of Material, (4) Core Activities, (5) Reflection, and (6) Assessment. The reflection stage here has a central role, as it allows students to reflect on the learning process and relate the material to personal experiences and expected values, such as the character of Ulul Albab.

The reflection session in learning is an important moment to instill and internalize the values of Ulul Albab's character. Reflection is not only about remembering or re-digesting the material, but also inviting students to think critically about the application of knowledge, self-awareness, and deep spiritual understanding (Joyce & Weil, 2003). In the context of integrating Ulul Albab values into learning, the reflection stage helps students develop a balanced awareness of reason and heart in decision-making and form a responsible attitude.

The following are the implications of the learning process of Ulul Albab Character Integration Through the Learning Syntax of Bruce Joyce and Marsha Weil.

1) Motivation and Perception

At this stage, the teacher opens the learning with questions or statements that spark students' curiosity and emotional and intellectual involvement. For example, teachers can relate topics to Ulul Albab values such as the importance of critical and reflective thinking in dealing with information in the digital era. This builds a relevant context that prepares students to be more open in the learning process.

2) Delivery of Learning Objectives

The teacher conveyed learning objectives that not only focus on the cognitive aspect, but also the character aspect, for example "After this learning, students can understand the concept and apply the value of Ulul Albab in daily life, especially in responding to the information they receive."

3) Presentation of Core Materials and Activities

The material is presented in an interactive and contextual manner, relating the theory and practice of the character of Ulul Albab. In core activities, students are given tasks or projects that require them to think critically and reflectively, such as analyzing hoax news and devising solutions based on the values of honesty and responsibility.

4) Reflection

This stage is the core of the integration of the character of Ulul Albab. Teachers facilitate open discussions that invite students to evaluate the learning process and the values they encounter. Reflective questions such as "How do you see the importance of using reason and heart in assessing information?" or "What can you apply from today's learning to your daily life?" help students internalize the value of Ulul Albab. In addition, teachers encourage students to write down personal reflections to deepen their self-awareness.

5) Assessment

The assessment not only measures the cognitive aspect, but also the attitude and behavioral aspect, especially in the context of applying the value of Ulul Albab. Assessments can be carried out through observations, reflection journals, or portfolios that show the development of students' character.

The application of learning syntax based on Joice and Weil's theory with an emphasis on reflection sessions is an effective strategy in integrating the character of Ulul Albab in high school. Through a structured reflection process, students not only understand the material intellectually, but also internalize the critical, spiritual, and ethical values that characterize Ulul Albab. Therefore, teachers need to optimize the stages of reflection in each learning so that the character of Ulul Albab grows and develops optimally, equipping students to face the challenges of life and the complex information era.

Table. 1. Learning Syntax for Integrating Ulul Albab Character

Learning Syntax Stage	Activity Description	Strategy for Integrating Ulul Albab Character	Example Activity
Motivation and Apercption	Initiating the learning process by stimulating	Linking the topic to Ulul Albab values such as	Teacher poses a provocative question about the importance of

	students' interest and engagement.	critical and reflective thinking.	critical thinking in dealing with digital information.
Learning Objectives	Explaining the learning objectives covering cognitive and character aspects.	Clarifying learning goals that include understanding and applying Ulul Albab values.	Teacher states learning objectives that incorporate knowledge and character aspects (e.g., honesty, responsibility).
Presentation of Material	Delivering the material interactively and contextually.	Connecting the content with Ulul Albab values, encouraging critical and ethical thinking.	Presenting cases of fake news and guiding students to critically analyze them based on honesty and responsibility values.
Core Activities	Students engage in main activities that develop skills and character values.	Assignments and projects requiring reflection and application of Ulul Albab values.	Students conduct projects evaluating the truthfulness of information and propose solutions aligned with Ulul Albab character.
Reflection	A session for evaluating and reflecting on the learning process	Facilitating open discussions and personal reflection writing for	Teacher asks reflective questions and requests students

	and values learned.	internalizing Ulul Albab values.	to write about their experiences or understanding of Ulul Albab values.
Assessment	Measuring learning outcomes in both cognitive and character domains.	Assessments include observation of behavior, reflection journals, and character portfolios.	Teacher assesses student engagement, quality of reflections, and application of values in projects or discussions.

D. CONCLUSION

The concept of Ulul Albab in Ibn Kaşir's perspective is not only an invitation to think reflectively, but also a methodological offer for the world of modern education. In the midst of a flood of information, reflective, critical, and creative characters are the most powerful shield to deal with hoaxes and misinformation. Integrating these values into the curriculum is not only relevant, but also urgent—as part of building a spiritually and intellectually enlightened generation. The most important part of the educational strategy that must be carried out at the high school level is the reflection session of the existing learning process. Any material in the curriculum in high school can be associated with the character of ulul albab who is always critical and reflective at every opportunity, namely by taking positive learning values in each subject.

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