Common Sense Education Based On Ûlûl Albab
Transpersonal Psychological Perspective

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Abstract: This study aims to describe the education of common sense based on al-albab. The method used in this research is the hermeneutic and thematic method with the stages of looking at words or events of past time and culture integrated into the current context. Next compile verses related to ûlû al-albâb and the education of common sense, then analyze them through relevant auxiliary sciences. The findings in this study are that the product of common sense based on ûlû al-albâb is a mind oriented to spirituality, openness, responsibility, research culture, prioritizing quality, historical concern, heart sensitivity, communicative, reviewing text values, patience in facing problems, futuristic thinking, environmental care live, build civilization, be useful. So, this research can present human efforts to think comprehensively, print individual and social piety, be sensitive to deviant life, open up and become a good statesman.

Index Terms: common sense, transpersonal psychology, ûlû al-albâb.

1 INTRODUCTION
The digital age has brought a variety of good changes as a positive impact that can use as well as possible. But at the same time, the digital era also has a negative impact, so it becomes a new challenge in human life in this digital era. The challenges in the digital era have also entered into various fields such as social, culture and education itself. The digital age is not a matter of being ready or not, but a consequence of change. Technology will continue to move along with human life. Then there is no other choice but to control and control life itself by controlling technology that is good and right in order to provide great benefits for human life. The results of the study that changes in the digital era, especially the age of education with the use of social media aged 8 years (27%), 5 years (12%), 4 years (4%) and 3 years (1%) (Candra, 2013, p.24). In 2016, social media users in Indonesia were around 132.7 million, in 2017 internet users rose to 143.26 million, social media users aged around 23.89 million (APJII, 2016). Of course it will affect the psychology of the development of human reason. Being a serious concern on developmental psychology especially on human reason, due to the use of social media with inappropriate content or images to be seen by the age of the child, intentional or not intentionally, resulting in concentration difficulties resulting in bad development, problems sleeping, difficulty concentrating, decreased physical and social activities of children. (Kemendiknas, 2016). Impacts that endanger the world of education are in the development of students’ self-norms. Students who do not have a filter for behavior as a result of instability of the mind affected by social media that causes unhealthy, have the effect of imitating an negative media that causes unhealthy, have the effect of imitating an negative things such as behavior and appearance on social media, so that psychologically development of common sense will be disrupted.

As a counterweight to the digital currents, the need to strengthen the value base for human life that comes from religious values and local cultural values, to balance human psychology related to reason which is the basis of human thinking. While Islamic psychology, thinking is not only in the cognitive domain, but in the affective domain that comes from the heart, the heart's meaning in the Qur'an is mentioned as 4 meanings: sadr, qalb, fuad and lubb. While humans who have the ability to think with reason and heart in Islam are called ûlû al-albâb mentioned in the Qur'an 16 times with different themes and objects, this is interesting to study related to developing human common sense for the role of humans in this earth . The author wants to analyze the transpersonal psychology approach, why transpersonal psychology is used, because this notion reveals the values of human psychology, namely human spirituality, transpersonal psychology, rooted in the words "trans" and "personal", trans means above (beyond, over) and personal is self. So that it can be said that transpersonal discusses or examines experiences outside or self boundaries, as well as spiritual experiences (Jaenuddin, 2012). Transpersonal psychology has a concern for the highest potential study of human potential and with recognition, understanding and realization of unifying, spiritual and transcendent states of consciousness. Being the author's anxiety when the problems above, of course, become a problem that needs to be resolved for the author, about how to educate common sense based on ûlû al-albâb in today's digital era?

2 METHODOLOGY
This research is a qualitative research with library research approach. The focus of the study is on the discussion and application of the concept of human potential with common sense which is associated with the text ûlû al-albâb in the Qur'an the perspective of transpersonal psychology. Research to understand a text ûlû al-albâb and the development of common sense using hermeneutic interpretation (Esack, 2000). The reason for using this method because with hermeneutic interpretation (Palmer, 2003) can describe how a word or an event in the past and culture can be understood (Faiz, 2005) and become existentially meaningful in the context of the present situation (Kusmana, 2013). So it involves methodological rules that are applied in the interpretation as well as epistemological assumptions about understanding (Muhadjir, 1996). The next method used in

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addition to hermeneutics is the method thematic or mawḍū‘i interpretation (Shihab, 1992) that is based on the subject matter (Farmawi, 1996). The way this method works is to gather all the verses that are related to ʿûlû al-āl-bāb and the development of common sense. Then analyze it through assistive sciences that are relevant to the problem discussed, and finally produce a complete concept from the al-Qur’an about the theme. The thematic method is more focused on developing common sense by using al-Qur’an’s index (Al-Qattan, 2011). The step is to examine the verses of the Qur’an related to ʿûlû al-āl-bāb and the development of common sense analyze it from various textual and contextual points of view (Al-Tabâtabâî, n.d.), especially in the perspective of the psychology of Islamic education. Islamic education psychology approach is considered important because ʿûlû al-āl-bāb and the education of common sense are processes within human beings about human hearts, emotions or psychology, this is the study of psychology and education with transpersonal psychological analysis, the writer has a reason to use this flow of psychology, the author wants to place religion (spirituality) as one of the areas of study that departs from personal experience of human self, as psychologists consider this school as a representative approach in studying religious phenomena or spiritual problems. For clearer data research flow seen in Figure 1.

**Figure 1: Common Sense Education Flow**

### 3 RESULT AND DISCUSSION

#### 3.1 Result

Humans and the Potential of Common Sense

Humans have potential and moral potential, etymologically human essence in English is called man (the origin of the word from the Anglo Saxon language, man), can be associated with mens (Latin) which means someone thinks. Likewise the meaning of the word anthropos (Yunani) means someone who looks up. Now with the term human face, finally became a term homo in Latin means a person born on earth (Bagus, 1986). Humans are given the potential ability of the mind to develop, manage and use nature well. So that this nature has the benefits that fit its life. The potential of human reason is a solution that can provide a solution to the life of the road to the goal and continuity of life, while intuition is an introduction to the depth of the meaning of life that is not achieved by reason alone. Islam teaches between reason and intuition to become one, because there is something that is easily understood by reason, but there is also something that is not easily understood by reason, but does not conflict with reason (irrational) (Najati, 2006), with other languages there are suprarational ones that can be fully accepted by the heart. The word sense is always associated with intellectual activity or rational reasoning, or shows the potential of human understanding, so often the phrase intelligent is used to refer to humans who are able to understand and communicate with other humans, circumstances, or problems (Manzûr, n.d.). In Arabic, with the term al-aql having variations in meaning means preventing (al-hijr), wise (al-nuhâ), hold back (al-habs), owner (al-sayyid), and honorable (mu‘azzim) (Manzûr, n.d). For the writer that reason has an important role for life, of course the mind is what is able to direct the goodness of human life (Al-Baqiq, 1992). Potentially, reason has three categories; first, basic human potential in speaking, acting, and acting. Second, the potential to understand and examine the general premises so as to be able to deduce and accumulate premises for good in his heart. Third, the validity of the primordial character of man, so that he is able to know the qualifications of good and bad, perfect and flawed categories, something he cares about (Hodri, 2013). This is the basis of human potential to become the greatest mandate for the management of the earth. In the context of psychology, reason is seen as the power of the mind by which the sensory weakness is overcome. With mind, knowledge of everything that exists outside of ourselves, such as knowledge of form, facts of various events. Intellect is infinite within its reach, reason can reach the end of the universe even to the throne of God, reason gives knowledge, whether real or uncertain, still knowledge, this is part of common sense that continues to develop its potential. Common sense is the subject of reason, the act of educating, the perfection of reason (such as intelligence, sharpness of mind). Thus, it can be understood that common sense is the ability to act directed, think rationally, and deal with its environment effectively (Putra, 2013). More about common sense Ibn Miskawaih said: among the many forms that exist, human beings have behaviors that are unique to them, and creatures other than humans no one has them. This behavior arises from the faculty of thought. So every human being whose thoughts are more precise and correct, and his behavior is better, means that humanity's perfection is greater. Human happiness has several levels depending on the type of reason being thought, because it is said: the best thought is to think about what is best (Miskawaih, 1994). In the perspective of Islamic psychology, non-material substances are known as words ar-ruh and al-qalb. According to al-Qusyaïr, as quoted by Muhammad Yasir Nasution, an-nafs among Islamic psychologists means despicable qualities. While ar-ruh is something that is a place of noble morality (Nasution, 1996). The same is true of the philosophers who divide an-nafs into some power, Islamic psychologists also consider that ar-ruh has its own power but the most important thing here is the power of intuition (az-zawq) (Nasution, 1986). Intuition is a new epistemological tool offered by Islamic psychologists to be able to understand the highest nature and God. He is the source of knowledge and recognition that is highest in weight and capacity. Islamic psychologists have criticized the philosophers solely because of their belief in the power of reason (Rahman, 1992). Common sense as explained above a human thinking activity by combining mind and heart, this is called Islamic psychology ʿûlû al-āl-bāb, so that thinking of humans is not just something rational logical, but there are spiritual values based on the
spirit of morality, there are terms hikmah in life in common sense based on ūlû al-albâb.

**Ūlû Al-albâb The Basic Value of Thinking**
The term ūlû al-Albâb in the text of the Qur'an 16 times in several different places and topics, namely in ūlû al-albâb, examining individual and social psychology about qishash with life (al-Baqarah:179), ūlû al-albâb examine the Hajj textually and contextually (al-Baqarah:197), ūlû al-albâb to examine the relationship of psychology hikmah with people who understand the Qur'anic verse (al-Baqarah : 269), ūlû al-albâb looking for the science of verses Allah swt. with verse mutkammat and mutashabihat (ali-imran : 7), ūlû al-albâb examine the creation of heaven and earth and the secrets behind day and night (ali-imron : 190), ūlû al-albâb express good and bad in the context of human civilization history of life (Yusuf:111), ūlû al-albâb examine the psychology of terminology "blind" in the context of life (al- Ra'du:19), ūlû al-albâb explore the dimensions of monotheism in all lines of life (Ibrahim:52), ūlû al-albâb examine the psychological relationship of meaning berkah in life (Shad : 29), ūlû al-albâb researching family education with psychology rahmah in human life (Shad : 43), ūlû al-albâb examine the relationship between the value of the benefits of the prayer and the psychology of grace for humans (Al Zumar : 9), ūlû al-albâb research about humans who are responsive (responsive) then examine the meaning of the perspective of psychology (az-Zumar:18), ūlû al-albâb examine the secrets of rain, water for human life (al Zumar : 21), ūlû al-albâb examine the psychology of dhikr for the mental psychology of human life (Al Mu'minun: 54), ūlû al-albâb examine the meaning of the disaster of religious perspectives and the psychology of disaster for human life (Al Thalaq : 10) The word al-albâb is the plural form of the word lubb, which means sense or al-qalb (heart) (Jaafar,2018), can also be interpreted the contents of each thing, mind, heart, clever (Yunus, 2000). The word lubb also means quintessence. Beans, for example, have skin that covers the contents. Fill the beans named lubb (Musthofa, 2007). Then ūlû al-albâb means a human who has a multi-layered brain and at the same time has a sensitive feeling towards his surroundings (Rahardjo,2002). The meaning of ūlû al-albâb terminologically, some opinions are as follows, according to Shihab, ūlû al-albâb, namely: People who have pure reason, who are not enveloped by "skin", namely the fog of ideas, which can give birth to confusion. Those who contemplate the phenomena of the universe will come to very real evidence of the oneness and power of Allah SWT (Shihab, 2007). According to Ibn Katsir stated in his work (Ibn Katsir) that it is called ūlû al-albâb, that is, those who have perfect reason are clean, who know the nature of many things clearly and clearly, and they are not like blind and mute people who cannot think (Abdullah, 2009). For the author of the above explanation of the meaning of ūlû al-albâb, human ability to think with common sense comes from the combination of reason and the deepest heart (lubb) of humans who still get a spiritual touch of God's message in human beings. So Frager divides the heart in four layers, namely the chest (sadr) on the outside, the heart (qalb) on the inside, the heart batiniyah (fu'ad) on the innermost layer of the heart which is lubb (Frager, 2002).

Islamic psychology perspective that the heart (qalb) has deeper intelligence and wisdom. Heart (qalb) is a place of understanding (ma'rifat), and is a deeper and more basic intelligence than abstract intelligence to brain. ūlû al-albâb is an intellectual thinker who has the sharpness of analysis of natural symptoms and processes with inductive and deductive methods as well as intellectuals who build his personality with dzikir in any situation and situation, so as to be able to utilize these natural symptoms, processes, and means for the benefit and happiness of all humanity, ūlû al-albâb strong muslim intellectuals who not only have the sharpness of objective analysis, but also subjective.

### 3.2 Discussion

**Digital Era and Influence on Human Life**
The Digital era is an era which information flows quickly spread and enjoyed by all humans are no exception, even the human person is easier to know (Candra, 2013). The digital age with all its advantages has various effects on human reason. This impact directly or indirectly affects human behavior in their lives. The impact that occurs can be either positive or negative values. The positive impacts of the digital era include; first, the ease of getting information quickly in finding practical solutions. Second, facilitate communication with one another. Third, making it easy to find out other people's information from social media. Fourth, fostering learning innovation because of the material and learning media that are easily available on the internet. Fifth, it is easier to get various learning resources digitally. While the negative impact of the digital era must be watched out; first, the digital era led to the emergence of new ways of development in the era of digital literacy. Second, norms and ethics decline, easy insulting through social media, resulting in depression so that negative comments are carried away. Instant thinking, due to the ease with which social media accesses various information, human reason tends to think shortcut and depend on social media. Things that require a process of deep thinking and problem solving are less desirable because they are familiar with the practicalities of getting them through social media. Lack of movement and exercise, due to a lot of time spent in front of the gadget, so forget the time and ignored his health, with waking up to sleep again.

**Common Sense Based on ūlû al-albâb Transpersonal Psychology Perspective**
The space of transcendent (non-material) transpersonal psychology values which have been eliminated due to the materialistic culture positivistic of modern society, is now
beginning to be realized as a basic and inner human need. Modern society is beginning to realize that human needs for their spiritual dimensions are an important thing (human fitrah). However human development will always need a transcendental spiritual dimension (Robert, 1992). Therefore, it is not excessive if many people predict that the rise of spirituality will become an interesting phenomenon in the 21st century. From here also came the fourth school (Goble, 1999) which is often referred to as transpersonal psychology. This school of psychology began to place religion (spirituality) as one of its study areas. So psychologists consider this flow to be the most representative approach in studying religious symptoms or spiritual problems. Many communities of Islamic psychologists are fascinated by the flow of psychology, even some of them consider Transpersonal psychology to represent Islamic psychology. The expression of admiration at the psychology of the fourth school is seen from the suggestion of Badri, a famous Islamic psychologist, so that Muslim psychologists learn more about this school of psychology (Badri, 1995). Thus, Transpersonal psychology has succeeded in offering new treasures in scientific studies of religion. The basic reason for transpersonal psychology is to see humans in harmony with religious views, namely as beings who have spiritual potential. If psychoanalysis sees humans as negative figures that are only given by traumatic experiences of childhood, Behaviorism understands humans as animals, humanistic notions are based on human views that are mentally healthy, then Transpersonal psychology sees all human beings as having spiritual, divinity. For the writer who is a strong reason is the subject of transpersonal study, is the process of transferring human consciousness from one consciousness to another. The displacement is due to the subject (who is aware) or because of the object (which is realized). Because the relationship between the conscious (subject) and the realized (object) that determines the quality of consciousness. The object of the study of transpersonal psychology is completely different from the object of humanistic psychology studies, let alone the psychology of behaviorism and psychoanalysis. Objects studied transpersonal are; first, states of consciousness, second, highest or final, third potential, past ego or personal (trans-ego), fourth, transcendence and fifth, spiritual. The digital age gives this debriefing of Islamic values related to the moral formation of human beings. Personality formation is needed so that later humans have a strong foundation and are not easily swayed by the conditions that exist today. This responsibility is carried out with the aim that humans will later have a positive character, so as to be able to form a civilized society. Adults play an important role in carrying out care with all their heart, especially in matters of worship and forming morals in order to avoid things that are not desirable. Choose the environment and educators who are able to teach and provide good direction and have good adab. It aims to later have a good attitude, be responsible for himself, carry out his duties in the right way based on religious moral values and feel always watched by his God in every activity. The responsibilities of adults are the responsibility of faith education, moral education, physical education, reasoning, psychiatric education, social education, and sex education (Ulwan, 2012). The relationship of adult closeness greatly influences the values held. When not having a close relationship with adults and not knowing the values that apply in the family, it will be weaker in the face of pressure from the surrounding environment (Lickona, 2016). From the information above according to the author, the role of adults so that the existence of positive conditions in life is formed. By forming a positive psychology of an environment it will be a healthy environment and influence the healthy way of thinking. Positive psychology common sense has the idea of forming happiness, happiness makes people live more calmly thinking and facing various problems in life. The author in analyzing wisdom as positive psychology uses the Seligman theory. According to Seligman (Seligman, 2006), Positive psychology is psychology that focuses on efforts to form positive emotions, character strength, and meaningfulness by building pleasant life, enganged life, and meaningful life (pursuit of meaning) to overcome disturbances clinical as well as negative things. Seligman calls it the main virtue, namely wisdom, courage, humanity, justice, simplicity (temperance), spiritual (transcendence). Each universal good above embodies several other good qualities, which are then referred to as "personal strengths", wisdom includes traits such as creativity, curiosity, open thinking, love of learning and perspective. Likewise with courage there are several properties in it such as courage, persistence, integrity, resilience. The same thing with humanity includes traits related to human values such as love, kindness (goodness) social intelligence. While the nature of justice oversees the nature of citizenship, fairness (justice), leadership. The temperament (simplicity) in it has derivative properties such as forgiveness, mercy, humility, prudence, self-regulation. While the nature of transcendence includes appreciation of beauty, excellence, gratitude, hope, humor and spirituality (Seligman, 2005).

![Fig.3. Dimensions of Main Policy / Wisdom/ Hikmah](image-url)
Spiritual common sense

Spiritual common sense is defined as the ability to give meaning to worship for every behavior and activity, through step-by-step and natural thinking, towards a full human (hanif) and have integralistic thinking patterns (tauhidi) and principled only because of Allah Swt. (Agustian, 2001). Common sense based on úlû al-albâb behavioral control and the formation of attitudes, abilities in dealing with and solving problems, namely common sense to place behavior and live in the context of broader and richer meanings, common sense to judge that the action or path of human life is more meaningfully called spiritual common sense (Marshar, 2007). Spiritual common sense makes the truly intellectually, emotionally and spiritually intact, and can bridge oneself and others because this spiritual mind makes people better understand who they are, the meaning of all for himself, how he can give a place in himself or to others and that meaning in the end it will educate and form a person who has good character, morals are intact and manifest in daily life both social, family, and to face ordinary problems to severe problems such as suffering (Ngermananto, 2003).

Moral common sense

Moral common sense, the author uses his theory Robert Coles, that moral common sense is turned on by moral imagination, namely the ability of humans to grow slowly to contemplate what is right and what is wrong by using both the emotional and intellectual sources of the human mind (Coles, 2000). According to the author, the growth of human moral reason is inseparable from human, environmental and theological elements. Moral common sense itself means how humans know which behavior is right and what is wrong, and grows from the beginning of life to adulthood by using the emotional and intellectual sources of the human mind (Gart, 2015). Humans have common sense based on úlû al-albâb, part of the human nature is closely related to the formation of moral intelligence, as expressed by Azhar humans or adults have an important role in the formation of moral common sense (Azhar, 2018). The formation of moral common sense in the realm of humanity actually develops sustainably (continue). Moral common sense in humans is when humans can behave according to the norms that apply in their social environment.

Natural common sense

Naturalist common sense is sensitivity to nature (flora, fauna, cloud formation, mountain mountain), expertise in distinguishing members of a species, recognizing the existence of other species, and mapping the relationships between several species, both formally and informally. Nurturing nature and even making parts of nature itself such as visiting places that are inhabited by many animals, and being able to know the relationship between the environment and nature is a high common sense, considering that not everyone can do it easily (Yaumi, 2013). Humans with high naturalistic reason are very fond of things that smell natural from knowing, observing, maintaining caring for, and utilizing nature as well as possible. Concern for nature that has become a part of his life that is applied to daily life in a sustainable manner. Another component of naturalist common sense is a deep interest in nature, precision in finding the characteristics of species and elements of nature, preserving nature even as part of nature itself. This common sense includes the ability to recognize and classify various kinds of flora and fauna and enjoy fellowship with nature. This opinion is in line with Armstrong’s thinking (Armstrong, 2002) which states that naturalist common sense is defined as the ability to recognize and categorize species, both flora and fauna, in the surrounding environment and the ability to process and utilize, and preserve it. Naturalist common sense involves the ability to recognize natural forms around us: flowers, trees, animals, and other fauna and flora. This also includes sensitivity to other natural forms such as the arrangement of clouds and the geological characteristics of the earth. In everyday life, we use this common sense when gardening, camping with friends or family, or supporting local ecological projects (Armstrong, 2005). According to the author found about the formation of common sense on úlû al-albâb by living out the moral values of self-honesty and the value of testimony from God, as Islamic values to behave and act honestly with others, even against themselves. Value education aims to shape morals through the process knowing the good, loving the good, and acting the good, namely the educational process that involves cognitive, emotional, and physical aspects, so that good and noble morals can be engraved into habit of the mind, heart, and hands. With the values of the divine message, human beings who have formed common sense based on úlû al-albâb can be guided to always pay attention to the human side in terms of their relationships with others, so that a habit that will be formed over time will become something that is considered as a mental and emotional common sense. Conversely, humans who are controlled by lust control lack self-control, psychologically according to the author will suffer from lack of moral control, so often commit acts of sin (Jarden, 2019). The ability to control the impulses of lust is the basis of will and character. In the same way, the root of fellow love lies in empathy, namely the ability to read the emotions of others, so without sensitivity to the needs or suffering of others, there will be no compassion (Reisenzein, 2014). If indeed there are two moral attitudes needed, that attitude is self-control and compassion (Goleman, 1999). So the authors conclude that emotional control is the most important thing in building common sense, because common sense will clash with lust.

The process of knowledge of God is not merely for theological orientation, but also social, ethical, and even cultural. The design of monotheism is the design of life which is constantly oriented towards piety, that is, comprehensive piety as the formation of the principle of monotheism (Zuhri, 2013). Comprehensive piety does not distinguish or conflict with the
principles of social piety and individual piety, let alone clashing religious ideas such as Shari’a with ma’rifat or others. This comprehensive piety, will strengthen the basic principles of religion in life, also as ideas and forms of ethical values that must automatically be proven in daily life. There is no meaning to individual piety if it does not have social piety. Vice versa, social piety must be coupled with the power of individual piety. Therefore, social piety can also have negative impacts on the process of social dynamics if it does not have adequate individual diversions. The development of common sense from the information above the writer finds, the integration between heart, mind and lust in seeing life phenomena, the stages of developing common sense based ulû al-albâb: first, humans think based on what the eyes perceive (empirical) outermost layer of the heart (sadr) and this stage is still unstable, second, humans think logically based on cause and effect (causalitas) second layer of the liver from the outside (fuad), in this second stage can already distinguish between good and bad so that it opens up for good and avoids bad which results in human beings, third, humans think based on feelings (emotional), third layer of the heart from the outside (qalb) and this stage involves feeling with other people, sense of grasping based on feelings felt, a sense of empathy arises so that it brings out good character (akhlak al-karimah) towards fellow human beings, fourth, humans think based on the value of God’s message which becomes a belief (transcendental), this stage layer is the deepest heart (lubb) who is able to capture the message of God’s values so as to bring up spirituality in his life. The stages of developing common sense based on ulû al-albâb description with the following Fig.5.

**Fig.5. Development of Common Sense Based on Ulû al-Albâb**

The results of the above study show that common sense results in the construction of individual thinking with the values of God’s message (Ilahiyah) which is called by ulû al-albâb, so thinking with groove based common sense ulû al-albâb produce critical thinking skills, that is, an individual's mental process which is based on the values of God’s message and human values in the perspective of human cognitive psychology (Bakar, 2018). Common sense in the realm of Islamic psychology is deeper, as in common sense terms ḥudūri which comes from thinking the heart (Rochim, 2017). The phase of thinking of the heart is, the chest (sadr), heart (qalb), even deeper (fuad), and deepest heart (lubb), all of them accommodate their own scientific light (Baharuddin, 2016). The chest accommodates the visible light of human deeds, the heart embodies the light that comes from faith, the heart is deeper for the light of knowledge and knowledge of spirituality, while lubb the deepest heart embodies the light of unity and the light of uniqueness which is the light of God (Ilahiyah) (Franger, 2002). Common sense the perspective of transpersonal psychology is not only in the cognitive realm, but the way of thinking that has the ability to live the values and meanings, have self awareness, flexible and adaptive, tend to look at things holistically, and tends to look for fundamental answers to the circumstances of life around him (Cacioppo, 2004). Human-based common sense based on ulû al-albâb with the existing potential able to develop creative and innovative attitudes, creating something that doesn’t yet exist, or perfecting something that already exists in order to prosper life on earth, as proof of his responsibility for the benefit of the common people. So that the personality of ulû al-albâb in forming civilization is not necessarily instantaneous, but formed through a long process of life. Therefore many factors take part in shaping the human personality. Thus whether a person's personality is good, bad, strong, weak, civilized or barbaric determined by factors that influence in one's life experience, this is the moral knowledge for humans ulû al-albâb discussed in the Qur’an. Human ulû al-albâb is qualified in the context of a social being, characterized by having the following characteristics: first, opening up to accept other people’s ideas; second, care about self, others and the environment; third, creative; fourth, able to work that produces results (productive); and fifth, have love. As a social being the protection of shared life is highly respected, so that the convenience of living in the community whether local, national, regional or international must guarantee a shared life. One is that with law enforcement it is bound to protect our lives of the evils that have broken the social life order along with qiṣṣas. The above description also demonstrates the need to bring back the tauhid paradigm of life and cosmology, because the reality of this nature is ontologically divided: first; al-Mulk realms vanish and both appearance (shahadah). But cosmologically, That reality is the verses of Allah. consisting of verses of the al-Qur’an and verses of the universe. Both of these verses contain both verses muhkamat and mutasyabihat. Muhkamat verses need to be interpreted and those mutasyabihat need to be interpreted and ta’wil which have been discussed previously. So that the common sense of man ulû al-albâb sees cosmic reality must be based on the reality of tauhid. This is very different from the Western view of reality, with a view of three streams, a) realism, which views objectively, b) anti realism which sees reality subjectively, and c) critical realism which looks at reality subjectively and objectively. The flow of realism is similar to Islam, what distinguishes the subjectivity of Islamic epistemology is already filled with revelation, while Western subjectivity is empty of revelation. When looking at reality there is a monotheistic value of the text of the revelation (qauliyah) and natural reality (kauniyah), gaib (not visible) dan shahadah (visible), physical and metaphysical into unity. So that the human ulû al-albâb not only has intelligence on the cognitive but also high spiritual intelligence, as intelligence follows Robert A. Emmons quoted by Jalaluddin Rakhmat (Robert,2007) there are five criteria humans have spiritual intelligence, First, the ability to transcend the physical and material. This ability indicates the feeling of being united between self and nature, so that raises the nature of caring and sensitive to the condition of themselves and their environment that made him understand how to behave to maintain the peace and comfort of the environment (Gularso,2019). The second criterion is the ability to experience a peak level of awareness. This spiritual experience is too difficult to discuss rationally, which is clearly there is a pleasure and circumstances in which individuals who experience feeling peace of mind so that they are able to be wise in dealing with various situations, for example
tranquility results from its peak experience after istiqmah performing midnight prayer. The third criterion, the ability to make sense of everyday experiences, means so valuable every event, its interactions in various environments, various facts of life, so that individuals will always take values and lessons that can be taken to serve as a form of awareness to understand a reality of life that is inseparable from the dreams, efforts, and wishes of Allah Swt. The fourth criterion, the ability to use spiritual resources to solve problems, and the ability to do good. Various experiences and wisdom attitudes in dealing with reality and managing themselves will be the provision of individuals to solve problems so it does not fall on the emotional or intellectual level. Problems are faced with a broad perspective, objective, firm thinking, and wise attitude, put the problem in accordance with the needs of the solution. The fifth criterion, have a high love for fellow creatures of God. This ability is based on the awareness of the nature of Rahman and Rahim Allah Swt. towards His creatures. Humans are creatures that are mandated as His khilifah on earth also has in him the attributes of Allah, one of them is compassion which must be reflected towards fellow creatures of Allah Swt. both with fellow humans and with nature. This is what is the highest potential of humans in life. Humans ûlû al-albâb have the ability to see things in an integrated way with each other, so it is mentioned in the Qur’an ar-Ra’d: 19 related to "blind" because piecemeal knowledge is not integrated with other scholarship, al- Ra’du:19 discussing the nature of "blind" humans actually means figuratively related to God’s message ignored by humans, resulting in not knowing what is good and what is bad. The meaning of human maturity knows good and bad in the perspective of transpersonal psychology, as is Allport’s theory (Jaenudin: 2005) quoted by Ujam. First, religious maturity sentiments are first distinguished from good things or criticisms of him (self-awareness), second, very strong emotional pressure on self-motivation, third, maturity in diversity to understand is not blind to the consistency of moral consequences on environmental behavior, fourth, understanding in the perspective of others so that it raises the term comprehensiveness as the paradigm of the soul looking at the state outside itself with tolerance, fifth, the integral attitude of his life with God, so that they will know the meaning of life itself in order to avoid blindness, sixth, heuristic attitude is a way of looking at humans to put forward the aspects of self-affection by investigating for yourself contained in every human person This description explains that man ûlû al-albâb is to have spiritual common sense, realize as a being who was given perfection by Allah Swt. in the form of mind, someone is told to use common sense to think of God’s creation, not only that, because as His servant, one is obliged to always remember and always worship sincerely, and from the description above also confirms that the object of dikir is Allah Swt. Secondly, human ûlû al-albâb has a deep insight of knowledge intelligence so the thought objects are the creatures of Allah. in the form of natural phenomena (Yanti, 2017). This means knowing Allah Almighty. more based on heart, is the introduction of the universe by the use of common sense, namely thinking. Intellect has the broadest freedom to think about natural phenomena, but he has limitations in thinking about the essence of Allah. Third, social common sense, when understanding deeply always connects with the heart of the affective side in psychology it will bring up a sense of submission that has an attitude of humility towards others, by giving rise to respect and always play an active role towards fellow human beings as well as to the creatures around them. Fourth, professional common sense, when there is the ability to explore knowledge objects, by associating all objects of knowledge with the Essence of Creation, then it will bring up responsibility for him to develop and explore in more detail, to find out comprehensive knowledge will bring integrity and professionalism in the knowledge he practiced. Furthermore, Then you can see the chart of the development of common sense based on ûlû al-albâb

4 CONCLUSION
The explanation above found that common sense is based on ûlû al-albâb from integrating verses about ûlû al-albâb with common sense theory in transpersonal psychology, hence the author gives the characteristics of common sense based on ûlû al-albâb in the digital era with the following indications: clear-oriented monotheism (tauhid), opening up in an atmosphere of pluralism in the digital era, responsibility for truth and ugliness in the digital era, conducting continuous research studies, emphasizing quality over quantity, focus on historical processes, heart sensitivity captures social phenomena in the digital era, always dialogue about circumstances, examine texts as sources of values, patient and diligent in facing problems, futuristic thinking causes something in the digital age, open dynamics of knowledge, awareness and care for the environment, looking for lessons (ibrah) the phenomenon of civilization, beneficial and does not do damage. Recommendations for the need to explore the concept of common sense based on ûlû al-albâb with a broader understanding, so as to find maps of Islamic psychology developed.

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