



International Journal of Advanced Research in Future Ready Learning and Education

<https://www.akademiabaru.com/submit/index.php/frle/index>

ISSN: 2462 - 1951



Rabbani Education: Facing Realities and Readiness for the Challenges of Future Education

Raihan Mohd Arifin^{1,*}, Nik Fadhilah Nik Him², Ahmad Shidki Mat Yusoff³, Abd Hamid Ali¹
Borhanuddin Ahmad⁴

¹ Teachers Training Institute Campus Kota Baharu, Malaysia

² Universiti Sultan Zainal Abidin, Campus Gong Badak, Terengganu, Malaysia

³ Teachers Training Institute Campus Sultan Mizan, Malaysia

⁴ Mabna MBI, Komplek Kota Darul Naim, Kota Bharu, Kelantan, Malaysia

ABSTRACT

One of the ways to develop a generation of rabbani is through education. Rabbani education is a continuous effort through the implementation of holistic and balanced education. Education is a powerful tool to prepare and produce ideal human beings in a society. Its roots are education based on life and human development. The problem of social symptoms is now becoming more prevalent such as bullying, porn addiction, adultery and so on. This is increasing along with the increasingly sophisticated age that is growing in pursuit of the technological revolution. Today's society also places less emphasis on prayer as an obligation as a Muslim. Therefore, this study aims to examine all the problems that exist to be used as a guide in forming the perfect human being. This study uses a quantitative method from fourth grade students of pioneer religious secondary schools who have implemented rabbani education. A survey study using a questionnaire instrument was conducted. The findings of this study show positive results in giving birth to a generation of rabbani. It is hoped that the implications of this study can be used until the formation of perfect student development among school members to improve the quality of personality of Religious High School students and can then be used as a basis for guidance to other schools in Malaysia.

Keywords:

Rabbani education, reality, challenges,
student development

Received: 3 Jan 2022

Revised: 24 May 20 XX

Accepted: 24 June 20 XX

Published: 30 June 2023

1. Introduction

Rabbani education is the main factor in shaping future generations to have the strength of faith and morals. Rabbani education is the main factor in shaping the next generation to have the power of faith and morals. This is in line with the importance of Rabbani education which functions as the science of self-management and system management that is integrated into today's education to produce balanced and harmonious people [5]. Therefore, Hussin *et al.*, [11] have stated that Rabbani education model is suitable for educating universal people on the right path. This suitability is based

* Corresponding author.

E-mail address: raihan16-141@epembelajaran.edu.my

on the concept of Rabbani which is related to religious values in various aspects of life and always makes Allah SWT a guide and a source of guidance [18].

In line with the importance of Rabbani education in the field of education, the State of Kelantan has implemented the Rabbani Education Policy as a pillar of Islamic education in Kelantan in the future (*Urusetia Penerangan dan Komunikasi Kelantan*) [15]. The Kelantan Rabbani Education Policy (DPRK) was formulated after two education conferences on primary and secondary levels held in February 2016 and higher level education held in October 2016. This enactment is in conjunction with '*Membangun Bersama Islam*' (MBI) which is the basis for the development of the Kelantan government [13]. This policy has been approved by the State Government which has highlighted several aspects of policy formation. Among those aspects is the conceptual aspect of the policy which refers to the rationale, the basis of belief as well as the mission, vision, core values, and goals of education. It is followed up with 22 specific aspects as a reference for the orientation and direction of education in Kelantan which is Rabbani [17]. The formation of this policy is of interest to lifelong conceptual education and education for the hereafter (eternal purpose).

The implementation of this policy contains phases of action spanning 20 years from 2016 to 2035. It is still open for review after five years of travel which allows strategic changes to be made to adapt to the current situation. The implementation of this policy does not conflict with the National Education Policy (2015-2025), and the Malaysian Education Development Plan (PPPM). Only certain aspects that are more directed and specific in Kelantan for the purpose of Rabbani are included as the direction to be achieved with the aim of producing more perfect student development.

Accordingly, the Kelantan state government [13] through setting this policy has formed Rabbani philosophy, vision, mission, goals, and 9 core values. The determination is as follows; (i) Rabbani Basic Philosophy of Education: A continuous effort aimed at Allah S.W.T through the implementation of a holistic and balanced education. The aim is to form noble student development who are highly skilled and realistic and contribute to the improvement of society, the country, and the ummah. All these efforts are to achieve the well-being of the world and the hereafter. (ii) The Basic Vision of Rabbani Education; Leader of education towards the formation of Rabbani society. (iii) The Basic Mission of Rabbani Education; Developing the community through a holistic education system toward becoming noble, realistic, and responsible student development. (iv) Objectives of Rabbani Education Policy; Creating a model of knowledge based on revelation as the core of knowledge; The seeding and construction of divine elements in the education process; Curriculum development that is holistic and futuristic; Continuous training for the improvement of the professionalism of educators; Systematic smart sharing between educational institutions; Creating a conducive learning environment in theory and practice; Application of critical, creative and innovative skills in learning and facilitation. (v) Rabbani terrace values; believing; knowledgeable; pious; Charity; Steadiness; Careful; Responsibilities; role model and Wise.

The explanation above outlines the main characteristics of Rabbani Education (DPRK) making Islamic Shariah the core and basis for the purpose of Islamic development. Based on this basic affirmation, the learning principle of the prayer program was developed to appreciate the Qur'an, believe in the glory of God, and form a knowledgeable human being as well as practice practices that worship God. Educators consisting of teachers, lecturers and so on also play a major role in spreading the understanding of the practice of prayer to students in educational institutions to both maintain and prioritize prayer on a daily basis [2]. In line with that, the Prayer Practice Program has been implemented under the supervision of Islamic education teachers who are responsible for managing and coordinating the program contained in the Basic Articles of Fardhu Ain (PAFA). This program is an academic co-curricular activity involving all Muslim students in the school. Through this program,

student evaluations are carried out starting from learning to take ablution until finishing praying either alone or in a congregation [1].

In order to produce a generation of young people with good morals, who are accountable to themselves, their families, and the community by being guided by the practices demanded by Allah S.W.T. The concept of building a generation of prayer is a concept of Rabbani education and an alternative to human development through rabbinic-oriented education programs. This initiative has been carried out in all mosques and suraus throughout the state of Kelantan to invite all teenagers or young people. One of the initiatives to propagate the big idea of Rabbani education, particularly for the people of the state of Kelantan under the leadership of 'Membangun Bersama Islam' is the execution of this prayer generation-building program.

2. Literature Review

Nowadays, science and technology are growing rapidly. Along with this rapid development, social problems also increased. Accordingly, most parents are aware of sending their children to a religious school as a way to get a perfect and balanced education in terms of academics and personality. Most parents have also begun to realize that sending their children to a religious school is one of the safe ways to get a perfect and balanced education in terms of academics and personality. Religious schools are a 'saviour' for parents to send their children who have problems shaping their children's education and personality [14,19]. However, the environment in religious secondary schools that is expected to provide perfect education is seen as unable to educate and discipline students in a proper Islamic environment. This is based on the string of fire incidents at the Tahfiz Darul Quran Ittifaqiyah School which killed 23 students and caused student discipline problems [19]. This is proven by the behaviour and discipline problems of Muslim students are also increasingly worrying and less attention is paid [14]. The issue of student behaviour and discipline problems is increasing continuously.

Many scholars stated that the discipline problem is a global issue faced by all schools for decades until now [7,9]. In 2012, as many as 43 percent of participants in a census in the United States conducted by Phi Delta Kappa stated that student behaviour problems were a major problem that required serious attention from all parties. This problem has caused some teachers to face pressure and change their careers [7]. Discipline problems become more complicated when there are a few parents who defend their children's mistakes and start taking legal action against teachers and the school. This shows that the problem is very widespread and seriously contagious.

Studies in the United States have shown that the problem of truancy is increasing and becoming more serious [10,16]. Therefore, several studies related to student discipline problems have been conducted in Malaysia. Student disciplinary misconduct statistics throughout 2017 show that the problem of skipping school recorded the highest record compared to other problems which are 1.40 percent equal to 67,053 people. Next followed by disciplinary problems such as cleanliness 10,946, not paying attention to time 13,415, impolite 14,509, smoking 8514, crime 6917, delinquent 5825, bullying 2795, obscenity 2266, and offenses 186288). This phenomenon started with an unhealthy school environment.

Therefore, this issue needs to be studied to identify the cause of the problem. This is because students are less interested and do not enjoy being in school. For this reason, they choose to skip school [3,4,9]. It clearly shows that the problem of skipping school is the main problem in dealing with student discipline issues. Accordingly, the main thing that needs to be created is a good school climate to attract the attention of students to achieve enjoyment while at school.

Most schools pay less attention to school climate. This is due to the lack of awareness among teachers and school students regarding the role and importance of school climate [4,6]. This situation

affects the comfort of students and teachers when they are at school. This atmosphere affects the emotions of students and teachers in achieving comfort in learning leading to cases of bullying, truancy, and lack of satisfaction.

2.1 Implementation of School Climate

Many researchers have measured school climate. These evaluations take into account various factors in the school system by using direct measurements such as questionnaires and interviews as well as indirect measurements such as the level of discipline and attendance records. The questionnaire "The School Climate Survey" contains seven dimensions of school climate and provides students' perceptions of areas such as motivational achievement, fairness, instruction and discipline, parental involvement, resource sharing, student relationships and student-teacher relationships. Other measurements of school climate have been widely studied, including "The Organizational Climate Index" and "Organizational Climate Description Questionnaire". An effective school climate has characteristics such as teachers feeling safe, satisfied and confident, teachers do not feel pressured and pay attention to the progress of their students, the principal feels confident in his work, as well as considerate; and students feel safe and study hard.

2.2 Implementation of Spiritual Activities

Activities play an important role in shaping the learning environment at school. The students will feel more comfortable and confident by doing the activities they like. Among the activities that can be held are congregational prayers, usrah, qiamullail, scientific leisure, moral strengthening camps and so on. Activities or programs held for these students can help social development as well as give a positive influence to the personality and spirituality of students. These activities are carried out on a daily, weekly, and monthly basis in order to enrich students' skills even though this is not considered a curriculum. Activities or programs are a necessity to enrich the skills that exist among students. Indirectly, these activities can form independence, cooperate with others, be able to act and deal with life's problems. The result of this activity will be able to produce students who are capable, independent and have noble character. Activities or activities at school that are always filled with social interaction, communication and cooperation between members will help the formation of the personality of students in a school organization.

2.3 Implementation of Personality Competence

A collection of actions known as competence produce good results. In other words, competency has to do with how well a person performs in order to accomplish a task. Our research will examine if trait inventories contain a competence-related dimension that can be distinguished from the Big Five instrument. Personality is an important aspect of a person's life. In Malay novels, personality refers to aspects of character and character. Personality is also known as personality, attitude, or behavior.

Personality is the inner nature of an individual that includes mental, emotional, environmental factors, thought patterns and feelings that affect the individual's life. According to him, a quality or good personality can make an individual stand out. In the Islamic perspective, personality refers to the Arabic word, which is the character or morals possessed by an individual. The word moral comes from the Arabic language which means character, behavior, behavior (habit) and habit. Personality refers to the state of a person's soul that includes the entire individual self and covers two aspects, namely the physical (external) and spiritual (internal) aspects. Personality is also a unity and unity between

the conduct of the soul, internal and external traits. In other words, personality includes aspects that influence each other between internal and external traits. In short, personality refers to a person's personality, behavior, morals, temperament or character resulting from internal and external factors of the individual. In addition, personality can also exhibit the characteristics of an individual's personality such as physical attributes (physical) and internal emotions (spiritual). This personality can also distinguish between an individual and another individual.

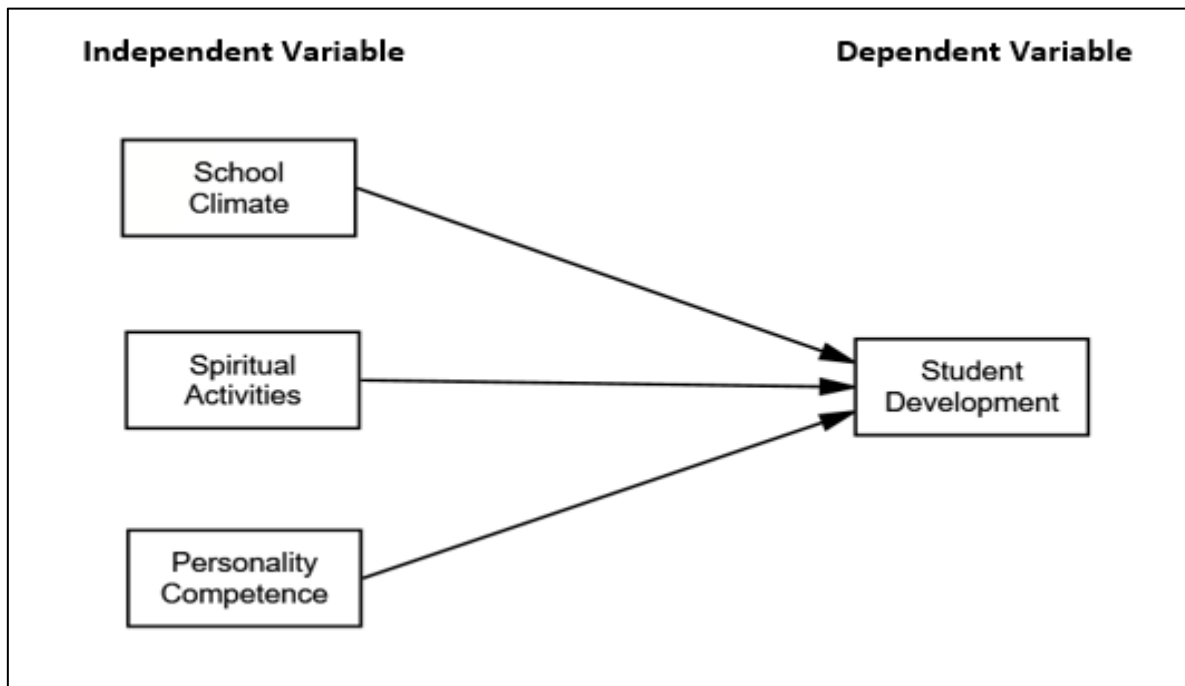


Fig. 1. Conceptual Framework of Rabbani Education

3. Methodology

This study uses a quantitative approach to gathering data related to the research topic. A questionnaire instrument was used to collect information related to the challenges and realities in the implementation of rabbinic education for religious secondary school students in the state of Kelantan. The selection of data collection procedures through this survey method was chosen because it involves a large sample size and thus can be generalized over the study population [8].

The steps and plans made in this methodology facilitate the conduct of this research. A total of 367 fourth-form students in Islamic secondary schools in the state of Kelantan were involved in this study. The questionnaire instrument was selected based on the suitability of the respondents and the study. Descriptive analysis is used to obtain data information on the level of activities, practices, and exemplary examples implemented in pilot schools that have implemented rabbinic education policies in schools.

4. Results and Discussion

Table 1 shows that the analysis for the three variables is high when the mean value for the spiritual activities is the highest which is 4.12, followed by the mean value for the personality competence which is 4.10. While the lowest mean value is for school climate that reach a mean value of 3.84 but still remain in a high mean score level. Next, Figure 1 shows the level of use of the variable is high

when it reaches 82% while the medium level reaches 18%. This shows that the level of the variable use among respondents is high.

Table 1

| Variable | Minimum | Maximum | Mean | SD | Interpretation |
|------------------------|---------|---------|------|------|----------------|
| School climate | 1.44 | 5.00 | 3.84 | 0.58 | high |
| Spiritual activities | 2.31 | 4.92 | 4.12 | 0.40 | high |
| Personality competence | 2.10 | 5.00 | 4.10 | 0.53 | high |
| Total | 2.82 | 4.94 | 4.02 | 0.37 | high |

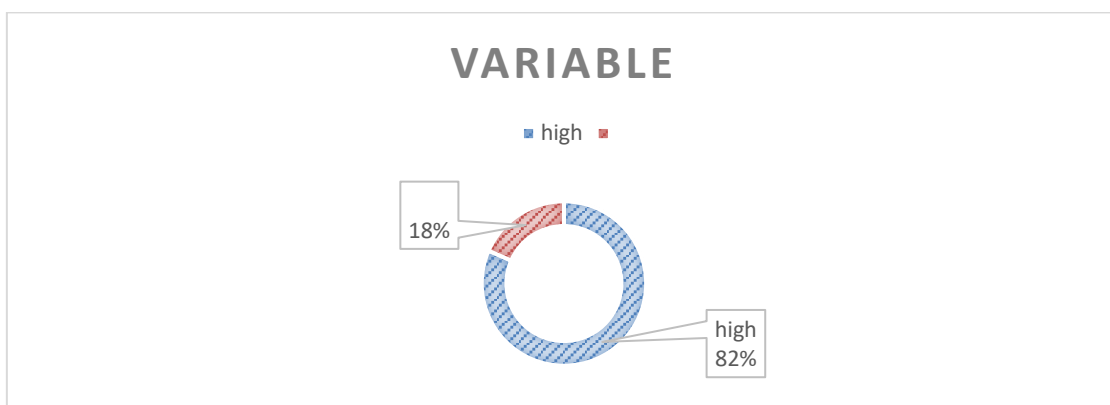


Fig. 1. Percentage of variable

5. Conclusion

Findings from this study have shown that the implementation of activities, practices and good role models in schools have been implemented well. This proves that the level of good implementation among students has already received a good response among religious secondary school students. In addition, this finding has also shown that the school has implemented the rabbinic education policy well in providing spiritual activities in an orderly and systematic manner that will have a positive effect on its citizens.

The results of this study have opened up space for further research related to rabbinic education in general as well as challenges and realities in general. Among the studies that need to be done for future studies are:

- i. A study on the challenges of rabbinical education with several other variables. There are still some other variables that have not been explored in this study. There are many other factors that can influence rabbinical education in schools such as family involvement, internal factors such as motivation, commitment and others.
- ii. Further studies that are experimental or long-term (longitudinal) may be appropriate to analyse the cause-and-effect relationship in dealing with the challenges and realities facing education today. The findings of this kind of study are expected to provide more detailed and useful information for policy makers, policy implementers, teachers and students in increasing the number of outstanding people not only in religious schools but for all types of schools in Malaysia. This study involves higher costs and longer time. Therefore, this study should be studied by a ministry with larger funds.

iii. Replicating the study using this research instrument is a necessity to re-evaluate the findings. This kind of study needs to be conducted in different populations such as religious secondary schools in other states, boarding schools, national secondary schools, cottage school students, students of higher education institutions and the like. Through this replication, will produce a more robust and stable model.

iv. This study involves data sources from school students only. Further research can be developed by adding respondents from various levels such as teachers, staff, parents and even the local community. Model development can be continued in studies that have multilevel characteristics. This will make the study more interesting and the views from various different sources.

v. This research model can be developed with further research that examines the direct and indirect relationship between early climate strategies and implementation on other variables such as teacher work performance, moral problems of the current generation and so on.

i. This study is a quantitative study that uses a questionnaire. Further research can be conducted using various approaches such as qualitative to deepen and further confirm the findings of this study. Further research can also be conducted as a dyadic study to see if the findings are permanent or otherwise.

vii. Further research by combining research methodology (multimethodology) can also produce accurate research findings. This approach is research that combines quantitative and qualitative approaches. According to Creswell [8], mixed or combined methods can provide a more complete view. Among the good studies that use this approach is as in the implementation of research in phases or building a design with an interactive status that is balanced. In addition, the triangulation method is also very suitable for obtaining more accurate and detailed data. Data triangulation methods such as using observation methods, questionnaires, interviews and so on to obtain information from various sources.

In conclusion, the suggestions for further research given are able to enable future researchers to carry out more empirical studies. In fact, the research findings that will be obtained are also capable of improving the quality of rabbinic education that will be conducted throughout Malaysia.

References

- [1] Abdullah, Ruhaida, and Nurul Ilyana Muhd Adnan. "Pelaksanaan Program Amali Solat dalam Perkara Asas Fardhu Ain (PAFA) dalam Kalangan Pelajar Tingkatan Dua (The Implementation of Practical Prayer (Solat) Program in Perkara Asas Fardhu Ain (PAFA) Among Form Two Student)." *Journal of Advanced Research in Social and Behavioural Social Sciences* 11, no. 1 (2018): 1-16.
- [2] Hamid, Suriani Abdul, and Khalip Musa. "Campuran Pemasaran: Satu Kajian Kes di Sebuah Sekolah Rendah Agama di Selangor: Marketing Mix: A Case Study at a Religious Primary School in Selangor." *Management Research Journal* 6 (2017): 1-10.
- [3] Aldridge, Jill M., Katrina McChesney, and Ernest Afari. "Relationships between school climate, bullying and delinquent behaviours." *Learning Environments Research* 21 (2018): 153-172.
- [4] Aldridge, Jill M., Katrina McChesney, and Ernest Afari. "Associations between school climate and student life satisfaction: resilience and bullying as mediating factors." *Learning Environments Research* 23 (2020): 129-150.
- [5] Baba, Sidek. *Pendidikan Rabbani: mengenal Allah melalui ilmu dunia*. Alaf 21, 2006.
- [6] Cohen, Jonathan, and Terry Pickeral. "The school climate implementation road map: Promoting democratically informed school communities and the continuous process of school climate improvement." *New York: National Center for School Climate. Cohen, Jonathan, McCabe, Elizabeth M., Michelli, Nicholas M. & Pickeral, Terry.(2009). School climate: Research, policy, teacher education and practice. Teachers College Record* 111, no. 1 (2009): 180-213.
- [7] Cotton, M. (2001). The Other Résumé. *Annals of Internal Medicine*, 135(Part1), 633.
- [8] Creswell, John W. *Educational research*. pearson, 2012.
- [9] Grazia, Valentina, and Luisa Molinari. "School climate multidimensionality and measurement: A systematic literature review." *Research Papers in Education* 36, no. 5 (2021): 561-587.

- [10] Hamlin, Daniel. "Can a positive school climate promote student attendance? Evidence from New York City." *American Educational Research Journal* 58, no. 2 (2021): 315-342.
- [11] Hussin, Salihin Hj, Ahmad Najib Abdullah, and Wan Rohani Wan Mokhtar. "Konsep Pendidikan Al-Qur'an." *ALBASIRAH JOURNAL* 10, no. 2 (2020): 1-16.
- [12] Hasnan, H. (2018). Ponteng Sekolah Catat Rekod Tertinggi Salah Laku Disiplin 2017 Astro Awani. Retrieved from <http://www.astroawani.com/berita-malaysia/ponteng-sekolah-catat-rekod-tertinggi-salah-laku-disiplin-2017>.
- [13] Kerajaan Negeri Kelantan. (2020). Dokumen Rujukan: Dasar Pendidikan Rabbani Kelantan. (P. Jawatankuasa Pembangunan Insan, S. dan T. Pengajian Tinggi, & K. N. K. Kelantan, Eds.) (Cetakan Pe). Kota Bharu, Kelantan.
- [14] Ghani, M. F., N. Mohd Radzi, Husaina Banu Khanayatullah, Saedah Siraj, Zuraidah Abdullah, Faisol Elham, and Amalina Ayub. "Masalah disiplin murid Islam: Strategi dan penyelesaian terhadap kurikulum Pendidikan Islam." *Jurnal Hadhari* 9, no. 1 (2017): 91-110.
- [15] Urusetia Penerangan dan Komunikasi Kelantan (2022). Dasar Pendidikan Rabbani jadi model. Retrieved February 10, 2022, from <http://upknkelantan.com/dasar-pendidikan-rabbani-jadi-model/>.
- [16] Van Eck, Kathryn, Stacy R. Johnson, Amie Bettencourt, and Sarah Lindstrom Johnson. "How school climate relates to chronic absence: A multi-level latent profile analysis." *Journal of School Psychology* 61 (2017): 89-102.
- [17] Yusoff, Y., Ibrahim, S., & Jaafar, M. N. (2018). Matlamat Dan Nilai Teras Dasar Pendidikan Rabbani Kelantan. In Proceedings 6 th International Conference On Islamic Education: Rabbani Education 2018 (ICIEd 2018).
- [18] Zaman, R. K., Nordin, M. K. N. C., & Nasir, K. (2021). Terapi Rabbani Dalam Merawat Masalah Neurosis. *Afkar*, 23(2), 41-74.
- [19] Zulkifli Sulong & Bede Hong. (2017, Okt 9). Sekolah tahfiz jadi tempat bapa buang anak bermasalah. *Berita Harian*.
- [20] Zullig, Keith J., Tommy M. Koopman, Jon M. Patton, and Valerie A. Ubbes. "School climate: Historical review, instrument development, and school assessment." *Journal of psychoeducational assessment* 28, no. 2 (2010): 139-152.
- [21] Zuraida Zulkapli, Z. (2013). Kemenjadian murid Sekolah Menengah Islam Hidayah, Johor Bahru (Doctoral dissertation, Universiti Teknologi Malaysia).