

## Rabbani Education for the Development of a Quranic Generation: An Analysis of the Integration of Madrasah-Pesantren Environments

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### ABSTRACT

This study aims to analyze the role of rabbani education as a pillar of fostering a Qur'anic generation through a case study at MTs. Unggulan Al-Qodiri I Jember. The research method uses a qualitative approach with case studies through observation, interviews, and documentation. Furthermore, the data is analyzed through data reduction, data presentation, and drawing conclusions or verification. The results of the study indicate that the integration of madrasah and Islamic boarding school at MTs. "Unggulan" Al-Qodiri realizes comprehensive rabbani education through a dominant religious curriculum, habituation of daily worship, learning yellow books, strengthening Al-Qur'an recitation, and intensive supervision in the lives of students. The role of teachers as role models, support from the Al-Qur'an Quality Assurance Team (TPMQ), and the OPPM organizational forum further strengthen the internalization of Qur'anic values. Thus, rabbani education within the framework of an integrated madrasah-pesantren becomes a strategic model in producing a Qur'anic generation with strong character and noble morals..

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## INTRODUCTION

Islamic education is the primary means of forming an integrated personality, both intellectually and spiritually (Yusri et al., 2023). In Islam, education is not only directed at the mastery of knowledge, but also at the formation of noble character based on divine

values (Auliya, 2025; Hendayati, 2025). One important concept in Islamic education is rabbani education, which is an education oriented towards the cultivation of divine values in human life (Suharyat et al., 2022). This education is expected to produce individuals who are faithful, knowledgeable, and righteous, guided by the Qur'an (Ardiawan et al., 2020; Pohan, 2024).

The term "rabbani" originates from the word "Rabb," which means God; thus, rabbani education can be interpreted as a process of educating humans to always be close to Allah, integrating knowledge with faith, and making revelation a guide to life (Sa'adillah et al., 2021). The Qur'an explicitly affirms the importance of becoming rabbaniyyin as stated in QS. Ali Imran verse 79, which encourages Muslims to become servants of Allah who teach and study His book (Aisy et al., 2024). Thus, Rabani education provides a solid foundation for nurturing a Qur'anic generation that firmly holds onto the values of revelation (Aini & Amiruddin, 2025).

The Qur'anic Generation is one that makes the Qur'an its life guide, in aspects of worship, social interactions, and morality (Maulana Sidiq et al., 2024; Minan, et al., 2025; Muthmainnah, 2025). This generation is highly needed in the modern era, where challenges of globalization, technological development, and socio-cultural changes are increasingly complex (Hapsah et al., 2024). The phenomenon of moral decadence, identity crisis, and hedonistic lifestyle plaguing the younger generation serves as a warning that education focused only on cognitive aspects is no longer sufficient (Tahaku, 2020). Education rooted in divine values is needed so that students can face the challenges of the time without losing their identity (Yudistira Kasra, 2020).

In the Indonesian context, madrasah plays a strategic role in producing a Qur'anic generation (Anita, 2025). As formal Islamic educational institutions, madrasahs not only teach general knowledge but also integrate religious values in every learning process (Kholidah, 2015). Thus, madrasahs become a potential space to systematically instill rabbani education (Hapsah et al., 2024). Through Qur'anic learning, worship habits, and moral guidance, madrasahs are expected to become pillars of Qur'anic generation development amidst the challenges of modernity (Puspitasari et al., 2023). However, field reality shows various challenges faced by madrasas in implementing rabbani education (Abdurrahman et al., 2013). The curriculum that tends to be dense often makes religious learning seem formalistic; thus, the internalization of rabbinic values is suboptimal (Burga

et al., 2021). In addition, the influence of social environments, social media, and global cultural currents often becomes an obstacle in the formation of Qur'anic character. This indicates a gap between the idealism of Islamic education, oriented toward rabbani values, and the educational practices that take place in madrasahs.

To optimize Rabbani Education so it can become a strong foundation in nurturing the Qur'ani generation, MTs. Unggulan Al-Qodiri I Jember has implemented an integrated curriculum with the Islamic Boarding School that is effective and efficient, so that religious learning is not just limited to materials, but also real practice in the field. This is because Rabbani Education requires continuous and consistent guidance between educators and students, as well as a supportive environment, such as an Islamic Boarding School, where daily life is essentially worship. Thus, educators can easily nurture the Qur'ani character.

MTs. Unggulan Al-Qodiri I Jember is a madrasah under the auspices of Pondok Pesantren Al-Qodiri Jember. Initially, this madrasah was like any other ordinary madrasah. However, with the increasingly modern development of the times, in an effort to maintain the existence of the madrasah and pesantren, this madrasah transformed into an "excellence" madrasah. This transformation was carried out by applying the pesantren culture into the madrasah environment. The pesantren culture applied by this madrasah includes performing five-time congregational prayers, wearing neat and clean complete with school attributes, studying general and religious knowledge, studying yellow books (classical Islamic texts), studying the Qur'an, communicating in Arabic and English, reading dhikir and manaqib, having good character, being polite and courteous, and other aspects oriented towards tafaqquh fiddin (deep understanding of religion). Meanwhile, the system adopted in this madrasah is an integrated system that combines general and religious learning. All of this is done so that this madrasah remains existent and the character formation process runs effectively and efficiently.

Previous researchers who have conducted similar studies related to rabbani education, including Sarbini & Wahidin (2020), have explained that institutions that play a role in strengthening adolescent character through rabbani education are parents within the family, teachers at school, and the community environment. Regarding the implementation of the roles of these three institutions, they have distinct roles according to their respective capacities and scopes. The next researcher, Siregar et al., (2023) stated, 1) The formation

of Ihsan Man and Rabbani Character in the Qur'an is: faith, sincerity, habituation, education, role modeling, obedience, compliance 2) The nobility of the character of the Prophet Muhammad SAW is: The character of the Prophet Muhammad SAW is the Qur'an, such as: piety, sincerity, patience, being truthful, trustworthy, conveying messages, and honesty.

Previous research has only focused on Rabani education or the Qur'anic generation. However, these studies have generally not emphasized the integration of the Rabbani education concept as the main framework for nurturing the Qur'anic generation. This is precisely what underlies the importance of conducting this research. Rabbani education as a pillar for nurturing the Qur'anic generation needs to be thoroughly examined in the context of madrasah life that is integrated with Pesantren. This research is expected to reaffirm the role of madrasah and pesantren as fortresses of Islamic civilization. In the midst of globalization and the penetration of foreign values that often contradict Islamic teachings, madrasahs consistently implementing rabbani education can become a model for other educational institutions. The success of madrasah in instilling rabbani values will strengthen the position of madrasah as a strategic pillar in shaping a Qur'anic generation with strong character, intelligence, and integrity.

Thus, this research becomes urgent to be conducted. Through a case study, this research will in detail explore how the integration of madrasah and pesantren education systems within the framework of rabbani education, the role of rabbani education in forming a Qur'ani generation in an integrated environment, and the impact of rabbani education through the madrasah-pesantren environment. The results of this research are expected to provide concrete recommendations for the development of Islamic education policy and serve as an inspiration for educational institutions in strengthening the foundation of rabbani education. The term "rabbani" originates from the word "Rabb," which means God; thus, rabbani education can be interpreted as a process of educating humans to always be close to Allah, integrating knowledge with faith, and making revelation a guide to life (Sa'adillah et al., 2021). The Qur'an explicitly affirms the importance of becoming rabbaniyyin as stated in QS. Ali Imran verse 79, which encourages Muslims to become servants of Allah who teach and study His book (Aisy et al., 2024). Thus, Rabani education provides a solid foundation for nurturing a Qur'anic generation that firmly holds onto the values of revelation (Aini & Amiruddin, 2025).

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## LITERATURE REVIEW

### 1. Rabbanic Education

Education is a human need and a fundamental foundation for humankind. According to Poerbakawatja (1970), education is the practice or endeavor passed down from older generations to younger generations, transferring knowledge, experience, and skills as an effort to prepare and fulfill their physical and spiritual life roles. From another perspective, humans receive education to survive as part of society, thus providing education as an effort to develop and nurture individuals to achieve their potential. In other words, humans, as caliphs on earth, receive education as a means of maintaining their existence, both as members of society and as servants of God bound by normative law (sharia) (Ramadhan & Nazilla, 2024; Hude & Saihu, 2024).

History has proven that Islam was once a highly advanced civilization, with scientific and technological advancements surpassing those of other civilizations at the time. Many Islamic figures became great scientists, such as Ibn Sina, Al-Khwarizmi, Al-Kindi, and many others. Unfortunately, Islamic scientists and scientific advancements are underappreciated by the abundance of modern Western knowledge, which is perceived as a trap and leads to a gradual but sure forgetting of the progress that Muslims have made in the past (Hans, 2023; Wulandari & Agung, 2025).

Education is a primary human need in this world to compete with others and survive. In Islam, education is crucial. It is one of our efforts as obedient Muslims to carry out the commands of Allah SWT, to be His servants and caliphs on earth. As stated in Surah Al-Dzariyat 51:56, "I did not create the jinn and mankind except that they should worship Me." This verse serves as a reference to the purpose of education according to the Quran.

Islam considers education, knowledge, and the pursuit of knowledge to be essential. Therefore, the status of someone educated in Islam is considered highly esteemed in the sight of Allah SWT. In the Muslim holy book, Allah SWT states regarding the status of an educated person, as stated in Surah Al-Mujadalah: 11, "Allah will exalt those who believe among you and those who are given knowledge, by degrees. And Allah is All-Aware of what you do." From the meaning of Surah Al-Mujadalah: 11 above, it is clear that Allah SWT highly honors those who seek knowledge and have an educated attitude.

Etymologically, Rabbani is a word meaning to attribute to Rabb, namely God. Some scholars argue that Rabbani means a figure or scholar who educates and improves society. (Indah et al., 2022). In spoken Arabic, the word Rabbani is explained as: al-Rabbiyyu or al-Rabbaniyyu means: scholar and scientist. Another opinion states that Rabbani is one who worships God, to which the alif and nun are added to indicate the superlative in the relationship. Yet another opinion states that Rabbani is one who serves and understands God. Sibawaih said: they added alif and nun to the word Rabbani when they wanted a specific specification regarding the knowledge of God, not knowledge other than Him. One opinion states that Rabbani is derived from al-Rabb, which means tarbiyah (education).

Rabbani education, as explained by Muhammad Sarbini, aims to shape individuals through three main indicators: faith (obedience to God, orientation to the afterlife, worship, piety, commitment to religion, sincerity, and prayer), morals (patience, courtesy, honesty, trustworthiness, respect, tsabat, iffah), and knowledge (intelligence, critical thinking, creativity, innovation, methodology, and pride in knowledge). The benefits of Rabbani education include character formation based on faith and morals (Sarbini & Wahidin, 2020), increasing piety through knowledge that fosters spiritual awareness (Muhyi et al., 2024), harmony in life according to nature, readiness to face global challenges with strong character (Muhyi et al., 2024), implementation of Islamic values in daily life, and holistic development of individual potential to produce a perfect human being who is balanced physically, mentally, and spiritually. Thus, Rabbani education shapes a generation that is academically intelligent, has character, and contributes positively to society in accordance with Islamic teachings. Rabbani educational management encompasses three main aspects: planning, implementation, and evaluation. Planning is a systematic process for determining

the direction, objectives, methods, and evaluation of education to ensure its effectiveness and efficiency (Aulia et al., 2025).

In Rabbani education, planning is not only intellectually oriented but also encompasses spiritual and moral dimensions (Isti'anah & Ashari, 2024), with the goal of forming perfect human beings who know their God, have noble morals, and are capable of fulfilling their roles as servants and caliphs (Siregar et al., 2023). Therefore, planning must be based on monotheism, revelation, and Islamic principles such as sincerity, syura, and trustworthiness, in line with the concept of "takhthith" which emphasizes responsibility while remaining submissive to God's power (Nuryana & Nugraha, 2024). Al-Attas emphasized that true education is a process of ta'dib, namely the instilling of adab (morality) based on revelation, so planning must aim for success in the afterlife, not merely worldly ones (Zidan et al., 2025). Thus, Rabbani's educational planning combines modern strategies such as Tyler's model with transcendental Islamic values.

The implementation of Rabbani education is a crucial stage because it is where the objectives are realized in real practice (Ichsan, 2021). Unlike modern education, which focuses on curriculum and methods (A.-M. Q. Haq & Fitriani, 2024), Rabbani education emphasizes the integration of faith, knowledge, and good deeds (I. A. Haq, 2025), so that its implementation becomes part of worship that shapes spiritual, intellectual, and physical aspects. The ta'dib process is at the core, where educators act as good role models and methods such as mau'izhah, habituation, and mujadalah are applied (Kusuma Astuti, 2022; Rahmasari et al., 2025). Meanwhile, evaluation is conducted to assess the achievement of educational objectives not only from the cognitive, affective, and psychomotor aspects (Faelasup & Astuti, 2021), but also spiritual and moral aspects (Yunus et al., 2024). This evaluation assesses the transformation of values, worship, morals, and social awareness (Ramadani et al., 2025; Rijal et al., 2025). In line with Al-Attas's view, educational success is measured by the formation of adab (morals), so Rabbani's evaluation must be continuous, holistic, and educational, not punitive.

## 2. Qur'anic Generation

Language-wise, "generation" means generation or descendant. Terminologically, "generation" refers to a group of generations living at the same time or generation. The Qur'an, linguistically, means "recitation" or "that which is read." Dr. Subhi Al Salih defines it as "the word of Allah SWT, a miracle revealed to the Prophet Muhammad (peace be

upon him), written in a Mushaf (Mushaf) and narrated by Mutawatir (Musnadzor). Reading it is considered an act of worship (Al-Homoud, 2021; Rashid & Mohammad, 2025).

The Qur'an is the word of Allah SWT, revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel, and is the holy book of Muslims. The Qur'an is the holy book of Muslims, containing guidance and direction for humanity to live their lives according to the ordinances of Allah SWT. To understand the rules of life contained in the Qur'an, there is no other way than to study it, such as by reading and examining its contents.

Applying the Qur'an in one's life is crucial because it is a guide to achieving happiness in both this world and the hereafter. Thus, the Quran is a guide for humanity, encompassing all aspects of life. The Quran and life are a comprehensive treasure trove, and if understood by all, life in this world will be harmonious.

From the above description, it can be concluded that the Quranic generation is a generation or generation that lives and practices the Quran, upholding its values, adhering to it, and taking pride in it.

The Quranic generation is characterized by a spirit of monotheism, namely the belief that knowledge comes from Allah, which fosters humility and confidence in His greatness. It also possesses Quranic morals, namely behaving according to the guidance of the Quran, as explained by Aisha (RA) that the Prophet Muhammad's morals were the Quran. However, the formation of a Quranic generation faces obstacles in the era of globalization, such as minimal parental attention, which tends to imitate Western styles, low interest in pursuing education in Islamic institutions, and a lack of public concern about juvenile delinquency. Therefore, a Quranic generation must be built by emphasizing aspects of monotheism, morals, and educational attention based on solid Islamic values.

Quranic values in daily life are reflected in morals, which are divided into praiseworthy morals (al-Akhlaq al-Karimah) such as patience, honesty, humility, sincerity, and mutual assistance, and reprehensible morals (al-Akhlaq al-Madzmumah) such as arrogance, greed, disbelief, and laziness. According to Al-Ghazali, noble morals involve abandoning reprehensible habits and cultivating the good habits outlined in Islam. Islamic morals are divided into morals towards Allah, such as monotheism, worship, dhikr, prayer and tawadhu (Q.S. Al-Ikhlas: 1), as well as morals towards fellow humans, starting from respect for the Prophet Muhammad by loving and glorifying him, as the Quran emphasizes

not to raise your voice above the voice of the Prophet (Q.S. Al-Hujurat: 2). Thus, Qur'anic morals include human relationships with Allah, the Messenger, fellow humans, the environment, and even the objects around them.

## METHODS

The research method used was a qualitative case study. This study aims to obtain an in-depth overview of the implementation of Rabbani Education in developing a Qur'anic generation at MTs. Unggulan Al-Qodiri I Jember in the 2024/2025 academic year. Data were collected in a natural setting through words, actions, documents, and other supporting data. This qualitative research is grounded in an interpretive philosophy, with the researcher as the key instrument. It utilizes triangulation techniques (observation, interviews, documentation), and inductive analysis. Findings include the meaning of events, social interactions, and potential problems. Case studies were chosen because they focus on specific programs, activities, and individuals, limited by time and activity, allowing for in-depth and comprehensive study.

Informants were selected using purposive sampling, selecting subjects relevant to the research focus. The informants in this study included the Principal of MTs. Unggulan Al-Qodiri I Jember, Mrs. EMM, the Deputy Head of Curriculum EM, Quran teachers such as ASS, and several students. This selection was based on their experience, knowledge, and direct involvement in the implementation of Rabbani education at the madrasah. Therefore, the data obtained was relevant and aligned with the research objectives.

The data collection method used three main techniques: participant observation, interviews, and documentation. Observations were conducted through direct involvement of teachers and students in activities, such as the planning, implementation, and evaluation of Rabbani education. Structured interviews were conducted with the principal, the Deputy Head of Curriculum, Quran teachers, and students to gather data on the syllabus, lesson plans, implementation of faith, morals, cultural development, and evaluation. Documentation was used to complement the interview and observation results, including the syllabus, learning materials, photos of activities, and other supporting documents. These three techniques complement each other to provide a comprehensive picture of the implementation of Rabbani education at MTs. Unggulan Al-Qodiri I Jember.

Data analysis used the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing/verification. Data reduction was

achieved by summarizing and selecting key data, focusing on key points to facilitate analysis. Data presentation was done through narratives, tables, charts, or graphs for ease of understanding and analysis. Conclusions were drawn gradually, verified through valid evidence, and were tentative until consistent data was found. Thus, analysis was interactive and continuous until data saturation was declared, ensuring that the research findings were credible and accountable.

Data validity was tested using credibility techniques, including extended participation, diligent observation, technical and source triangulation, peer review, and member checking. Technical triangulation was conducted by comparing interview results, observations, and documentation, while source triangulation compared information from various informants. The research stages consist of three stages, namely preparation (orientation) with the preparation of proposals and searching for sources, general exploration studies in the form of consultations, preliminary studies, and permits, as well as focused exploration studies which include in-depth data collection, data analysis, checking the findings, and writing a final report for the final assignment exam.

## RESULTS

### **Integration of Madrasah and Pesantren Education Systems within the Framework of Rabbani Education**

The integration of the education system at MTs. Unggulan Al-Qodiri I Jember is a tangible manifestation of the implementation of the rabbani education concept. This aligns with the mission of the pesantren as well as the vision of the caretaker of Pondok Pesantren Al-Qodiri I Jember, KH. Ach. Muzakki Syah. This madrasa's curriculum places greater emphasis on religious education, with a proportion of 75%, far exceeding the standard of madrasas in general, which typically allocate about 40% for religious subjects. This dominance of the religious curriculum becomes a distinctive characteristic that differentiates and strengthens the character of the pesantren-based madrasa (Mulyadi, 2025).

Learning with a Rabbani pattern at MTs. "Unggulan" Al-Qodiri does not stop at formal madrasah hours alone. The learning process takes place from morning to afternoon, and sometimes continues into the night until 22:00. This reflects that Rabbani education is not limited to knowledge transfer, but also includes strengthening habits, supervision, and

spiritual accompaniment of students. With this pattern, all students' learning activities are integrated with their daily life in the pesantren (Suhadak, 2025).

The character of madrasah and pesantren educational integration is also evident in the arrangement of student activities, which span from waking up until sleeping again. All students are required to perform the five daily prayers in congregation, perform hajat and tahajud prayers together, and maintain closeness with the Qur'an through regular recitation. These activities are not merely formalities, but rather integral to a system that instills divine values in the lives of students (Napisa, 2025).

Additionally, there are well-scheduled daily religious routines. For example, after the dawn prayer, Surah Ar-Rahman and Al-Mulk are recited. Before learning begins, students read the Nadham Amtsilati and Surah Al-Waqi'ah. After Maghrib, Surah Yasin is recited collectively, and every Friday morning, Surah Al-Kahfi is recited. These activities strengthen Qur'anic habits and continuously enhance the spirituality of the students (Agin, 2025).

In terms of strategy, MTs. "Unggulan" Al-Qodiri implements a typical pesantren learning method often referred to by the community as a model of pesantren-style or excellence-style. Religious learning is conducted intensively starting at 6:00 AM for one hour, followed in the afternoon from 13:00 to 16:30, and continuing in the evening until 22:00. With this pattern, students are accustomed to being in a learning environment throughout the day, both formally and informally (Mulyadi, 2025).

The subjects taught are deeply imbued with Islamic nuances. In addition to the Qur'an, students also study yellow books (classical Islamic texts), Arabic, English, tajwid (rules of Quranic recitation), as well as studies in akhlak (ethics) and fiqh (Islamic jurisprudence). The combination of these subjects not only emphasizes cognitive aspects but also equips students with language skills and a deep understanding of religion. The learning strategy is not only theoretical but also practical. The application of values learned from books and religious lessons is directly implemented in daily life, especially through activities at the pesantren (Islamic boarding school). Congregational prayers, regular study sessions, recitation of wirid (daily supplications), and other worship activities become a real laboratory for students to practice the teachings they have learned. Thus, the education they receive is comprehensive and continuous (Ibad, 2025).

Supervision is also an important aspect of this Rabbani educational strategy. Students are guided and controlled by educators and pesantren administrators in their daily lives. Even a punishment system is implemented as a form of disciplinary education, so that students get used to maintaining order and respecting rules. This mechanism makes students not only knowledgeable, but also of good character and disciplined in their daily lives (Mulyadi, 2025).

Table 1. Integration of Santri's Daily Activities with Rabbani Education at

MTs. Unggulan Al-Qodiri I Jember

Time / Activity	Student Activities	Internalized Rabbani Values	Impact on Student Character
Morning (Subuh)	Congregational prayer, recitation of Surah Ar-Rahman & Al-Mulk	Discipline in worship, love for the Qur'an	Fostering discipline and love for Quran recitation
Before Learning	Reading the Nadham Amtsilati & Surah Al- Waqi'ah	Strengthening memorization, Love for scholarly traditions	Cultivating self-confidence in religious learning
Afternoon - Evening	Learning of yellow books, tajwid, Arabic & English	Integration of religious and general knowledge	Students master language skills along with religious understanding
Evening	Study until 22:00, followed by understanding congregational isha prayer	The spirit of seeking knowledge, discipline in learning	Promoting learning ethos and independence
After Maghrib	Reading Surah Yasin in congregation	Spiritual and Qur'anic cultural closeness	Strengthening the social and religious bonds among students

Friday Morning	Reading Surah Al-Kahfi	Reviving the Prophet's Sunnah, deepening spirituality	Forming consistency in sunnah worship
Daily	Obligatory congregational prayer, prayer of need & tahajud prayer	Consistency of pure worship	Cultivating spiritual awareness in daily life

The table above illustrates how the integration of daily activities of students at MTs. Unggulan Al-Qodiri I Jember serves as a tangible means for the internalization of Islamic religious education. Every activity, from mandatory worship routines and reading specific surahs to learning yellow books and languages, as well as discipline supervision, is not only positioned as a formal agenda but also as a medium for character formation. Islamic values, such as discipline, love for the Quran, consistent worship, independent learning, and noble character, are continuously instilled in the students' daily lives. Through this pattern, the education received does not stop at the cognitive aspect alone but extends to the affective and psychomotor domains, thereby forming students who are Quranic in character, possess noble morals, and are capable of integrating knowledge with good deeds in their daily lives.

### **The Role of Rabbani Education in Forming a Qur'anic Generation in an Integrated Environment**

Spiritual education in the context of Quranic learning is understood not merely as improving technical reading skills. A teacher explains that the primary objective of teaching the Quran is for students to utilize its content as a guide for their lives. Although not all commands and prohibitions can be applied at once, it is hoped that at least one or two values will truly take root in their hearts and shape the daily character of the students (Napisa, 2025).

The Quranic teaching method at this madrasah is designed to ensure students are not only proficient in reading but also able to internalize and practice it. Some strategies used include reciting Quranic moral principles before studying, providing brief

motivational quotes during lessons, and conveying the virtues of those who study the Quran, even if only briefly. These simple methods have been proven to strengthen spirituality and instill a deep passion for learning (Suhadak, 2025).

Besides the method, the teacher's role also becomes a key factor in instilling divine values in students. Teachers are positioned as role models or uswatan hasanah, in their words, attitudes, and neatness of dress. This is reinforced through intensive supervision and mentoring, even up to 24 hours, alongside students in the pesantren environment. Thus, teachers not only function as educators but also as mentors and living examples for students (Faradila, 2025).

However, the implementation of rabbanī education is not without challenges. One obstacle encountered is that the madrasa environment is not fully focused on memorizing the Qur'an. Therefore, teachers are required to be creative in adjusting their strategies so that the values of the Qur'an can still be internalized, even though there is no specific time allocated for studying the Qur'an throughout the day. This flexibility becomes key in forming a Qur'anic generation amidst diverse conditions (Ibad, 2025).

Another effort that strengthens Quran learning at this madrasah is the collaboration with the Quran Quality Assurance Team (TPMQ) of PP. Al-Qodiri I Jember. Through this collaboration, students receive more focused guidance in recitation, deepen their knowledge of tajwid, and understand the content of Quranic verses. Integration with the pesantren institution makes Quran learning of a higher quality and has a significant impact on students' spiritual development (Mulyadi, 2025).

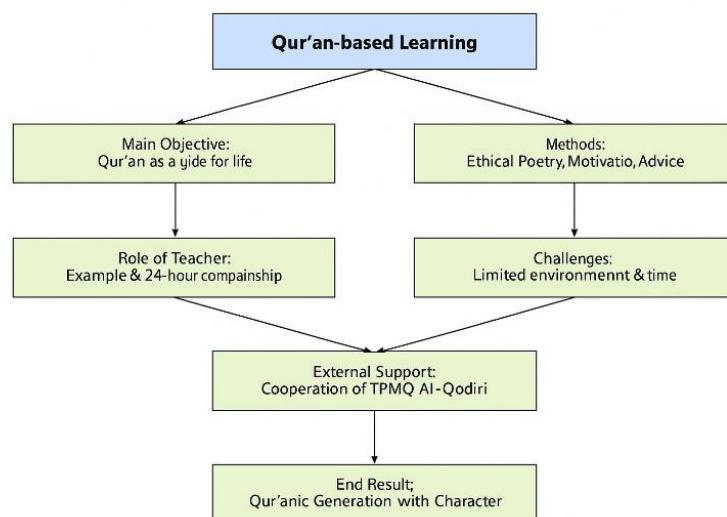


Diagram 1: Rabbani Educational Approach in Quran Learning

The diagram above illustrates the flow of Rabbani Islamic education in Al-Qur'an learning at MTs. Unggulan Al-Qodiri I Jember. The process begins with the main goal of making Al-Qur'an a life guide, supported by simple yet meaningful teaching methods, the teacher's role as a role model, and cooperation with TPMQ. Despite facing challenges of time and environmental limitations, this synergy produces a generation of Qur'anic individuals with strong character and morals in accordance with the values of the Al-Qur'an.

### **The Impact of Rabbani Education through OPPM in the Madrasah-Pesantren Environment**

Rabbani education in the madrasah-pesantren environment is not merely a concept, but a real strategy implemented through various institutional instruments. One form of implementation at MTs. Unggulan Al-Qodiri I Jember is the formation of the Pondok and Madrasah Student Organization (OPPM). This organization is designed to foster leadership, social learning, and the internalization of Rabbani values, integrating them into the daily lives of students. Thus, OPPM is not just a venue for student activities, but also a character education instrument that aligns with the vision and mission of the pesantren (Mulyadi, 2025).

Structurally, OPPM at MTs. Unggulan Al-Qodiri I Jember has several ministries, such as the Ministry of Education, the Ministry of Youth and Sports, the Ministry of Religion, the Ministry of Discipline, the Ministry of Language, the Ministry of Environment, the Ministry of Communication and Information, the Ministry of Health, and the Ministry of Empowerment. Each ministry has work programs and standard operating procedures (SOPs) that are planned in the OPPM guideline book. This shows that Rabbani education is integrated through an organized, measurable, and participatory management system. The two ministries that have a direct role in strengthening Rabbani education are the Ministry of Education (KEMENDIK) and the Ministry of Religion (KEMENAG). KEMENDIK is responsible for formal learning from morning to night, while KEMENAG focuses on guiding student worship, from congregational prayers to the practice of sunnah deeds (Syafaruddin, 2025).

Interviews with educators show that OPPM has become the driving force for discipline and independence among santri. Santri are not merely objects of education, but subjects involved in planning, implementing, and evaluating activities. Field observations

also demonstrate that santri are more responsible for their tasks, both in madrasah and pesantren. The flagship programs driven by OPPM also serve as concrete evidence of how Rabbanian education has been internalized. For example, the Fluent Quran reading program, mastery of the yellow books, bilingual habituation (Arabic-English), Islamic character formation, and memorization of the Qur'an (tahfidzul Qur'an). These programs integrate cognitive, spiritual, and social skills in a balanced manner, while strengthening the identity of santri in the global era (Syafaruddin, 2025).

One of the significant impacts felt by the students is the formation of a comprehensive Islamic character. They are accustomed to performing both obligatory and voluntary worship, prioritize noble character, and maintain discipline in their daily lives. In interviews with students, many of them admitted to being more confident, better at time management, and able to balance their study activities and worship. Additionally, the character profile of students at MTs. Al-Qodiri reflects a balance between faith, character, love for knowledge, independence, social responsibility, and patriotism. This process develops gradually and systematically through learning patterns, OPPM activities, and daily life in the pesantren. Thus, the students not only excel academically but also possess high social and spiritual sensitivity (Barca, 2025).

From a managerial perspective, OPPM serves as a platform for forming student leadership. Through the ministry structure, they learn to organize programs, implement activities, and regularly evaluate outcomes. This provides authentic organizational experience while developing communication, collaboration, and responsibility skills (Ibad, 2025).



Picture 1: OPPM Book – Ministry Work Program Guide

The image above shows a guidebook for the work program of the OPPM Ministry, representing an important instrument in managing a structured and professional santri organization at MTs. Unggulan Al-Qodiri I Jember. This book not only contains a list of work programs but also systematic guidelines in the form of vision, mission, objectives, and standard operating procedures (SOP) for each ministry. Its presence demonstrates that OPPM is managed with participatory management principles that actively involve santri in planning, implementation, and evaluation of activities. With this guide, each ministry can operate consistently, measurably, and in alignment with rabbani educational values, ensuring that the programs implemented are not merely routine activities but part of the process of forming Islamic character and a Qur'anic generation within the madrasah-pesantren environment.

## DISCUSSION

The study's findings at MTs. Unggulan Al-Qodiri I Jember reveals that the integration of madrasah and pesantren education presents a comprehensive rabbani educational model. This model not only emphasizes academic aspects but also instills deeply rooted religious practices. These findings are consistent with Rofiq (2022), who discovered that the integration of pesantren and madrasah curricula at MA Islamiyah Attanwir Bojonegoro strengthens character building and students' religiosity. Thus, both at Al-Qodiri and in other institutions, curriculum synergy has proven effective in shaping a Qur'anic generation that is not only intellectually capable but also possesses an Islamic personality.

Furthermore, the findings highlight the significant role of teachers and the pesantren environment in nurturing Qur'anic morals. This finding reinforces the study by Khakim and Ma'arif (2023), which demonstrated that pesantren-based integrative learning promotes religious character among students of MTs Negeri 1 Pasuruan. Both emphasized that practical teaching methods, teachers' role modeling, and the disciplined culture of pesantren are key factors in the success of character education. In other words, this research consistently demonstrates that integrating madrasah and pesantren is an effective strategy for developing morally upright generations.

On the other hand, the managerial aspect through the Student Organization of Pondok and Madrasah (OPPM) at Al-Qodiri I Jember illustrates how rabbani education is also applied in cultivating students' leadership. This aligns with the findings of

Rahmawati, Lathifah, and Maryani (2022), who asserted that pesantren use student organizations as a strategy to instill personality and leadership values. Through real organizational practice, students become accustomed to managing programs, collaborating, and taking responsibility. Hence, both the OPPM at Al-Qodiri and other pesantren student organizations have proven to be effective platforms in fostering independence and leadership among students.

The study also found that educational integration goes beyond formal instruction, incorporating vocational, managerial, and religious aspects. This finding aligns with the research of Syafi'i, Muis, and Rodliyah (2025), which demonstrated that integrating vocational curricula with Islamic education in pesantren-based madrasahs produces graduates who possess both practical skills and strong religiosity. This shows that curriculum integration within the framework of Rabbani education is a flexible model that can accommodate various contemporary needs without neglecting core Islamic values.

From a theoretical perspective, the findings of this study reinforce the concept of Rabbani education, as emphasized by Al-Ghazali, who stated that knowledge must be united with faith to produce individuals of strong character. Abdullah (2021) further noted that integrative education in Islam stresses the balance of cognitive, affective, and psychomotor dimensions within the framework of Qur'anic values. In addition, Lickona's (2012) character education theory highlights the importance of habituation, role modeling, and discipline in shaping morally upright generations. Thus, the findings at MTs. Unggulan Al-Qodiri I Jember not only aligns with previous studies but also reinforces major theoretical perspectives on the importance of curriculum integration, religious environments, and student organizations in nurturing an excellent generation of Qur'anic scholars.

## CONCLUSION

Rabbinic education at MTs. Unggulan Al-Qodiri I Jember has proven to be a strategic pillar in forming a Qur'anic generation with noble character, discipline, and strong character. The integration between the madrasah and pesantren education systems creates a comprehensive learning pattern that encompasses cognitive, affective, and psychomotor aspects. Through the dominance of the religious curriculum, daily activities centered on worship, yellow book learning, strengthening Qur'an recitation, and intensive supervision,

students are guided to make the Qur'an their life's guide. The role of teachers as role models, collaborative support with TPMQ, and active involvement of students in OPPM organizations further strengthen the internalization of rabbinic values. Despite facing challenges such as time constraints, environmental influences, and a dense curriculum, the flexibility of educational strategies and integration with pesantren culture are able to overcome these obstacles. Thus, the rabbinic education implemented in this madrasah-pesantren not only produces academically intelligent students, but also a Qur'anic generation ready to face global challenges based on faith, knowledge, and Qur'anic character.

However, this study has limitations, including its limited scope to a single institution, namely MTs. Unggulan Al-Qodiri I Jember, so the findings cannot be generalized to other madrasas or Islamic boarding schools with different characteristics. Furthermore, the research data focuses more on the practice of rabbani education within the madrasah and Islamic boarding school environment, thus not fully exploring external factors such as the role of parents, the community, and government policies in supporting the formation of a Qur'anic generation. Therefore, further research is recommended to expand the study object to various madrasahs and Islamic boarding schools in other regions to obtain a more comprehensive comparison. Future research should also use a longitudinal approach to examine the sustainable impact of rabbani education on alumni, as well as deepen the study of the integration of rabbani education with the Merdeka curriculum or digital-based Islamic education models, so that it can make a greater contribution to the development of Islamic education concepts relevant to the needs of the global era.

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