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## **Building a Rabbani Generation: Integration of Knowledge and Morals in Islamic Education**

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### **Abstract**

Modern challenges demand Islamic education to instill knowledge and build strong moral character. This research aims to analyze the integration of science and morals in Islamic education as an effective model for building the Rabbani Generation. The research method used is qualitative with interview, observation, and documentation techniques in Islamic educational institutions. The results of the study show that the success of this model is supported by several key factors, namely the role of educators as moral role models, the integration of curriculum based on Islamic values, extracurricular activities that develop students' character, and a social environment that is conducive to the formation of Islamic behavior. This study concludes that a holistic approach that emphasizes the integration of science and morals can form intellectually intelligent individuals with noble character. The contribution of this research lies in the educational model that can be applied in various Islamic educational institutions as a solution to face the challenges of the modern era.

**Keywords:** *Holistic Education, Integration of Science and Morals, Islamic Education, Moral Character, Rabbani Generation.*

### **Abstrak**

Tantangan zaman modern menuntut pendidikan Islam untuk menanamkan ilmu pengetahuan dan membangun karakter moral yang kuat. Penelitian ini bertujuan untuk menganalisis integrasi sains dan akhlak dalam pendidikan Islam sebagai model efektif untuk membangun Generasi Rabbani. Metode penelitian yang digunakan adalah kualitatif dengan teknik wawancara, observasi, dan dokumentasi di lembaga pendidikan Islam. Hasil penelitian menunjukkan bahwa keberhasilan model ini didukung oleh beberapa faktor kunci, yaitu peran pendidik sebagai panutan moral, integrasi kurikulum yang berbasis pada nilai-nilai Islam, kegiatan ekstrakurikuler yang mengembangkan karakter siswa, dan lingkungan sosial yang kondusif bagi pembentukan perilaku Islami. Penelitian ini menyimpulkan bahwa pendekatan holistik yang menekankan pada integrasi sains dan akhlak dapat membentuk individu yang cerdas secara intelektual dan berakhlak mulia. Kontribusi penelitian ini terletak pada model pendidikan yang dapat diterapkan di berbagai lembaga pendidikan Islam sebagai solusi untuk menghadapi tantangan era modern.

***Kata Kunci: Pendidikan Islam, Generasi Rabbani, Integrasi Sains dan Akhlak, Karakter Moral, Pendidikan Holistik.***

## **Introduction**

Education is fundamental to building a civilized, superior, and dignified civilization. In Islamic education, the expected goal is to produce intellectually intelligent individuals and have a strong moral character (Maksum, 2017). This concept is very important considering the challenges of the modern era, which is full of technological developments, global culture, and uncontrolled information flows. Therefore, Islamic education is required to present a learning model that instills knowledge and moral and spiritual values based on the Qur'an and As-Sunnah (Kurniati, Nurdin, & Nurasmawati, 2020).

One of the challenges faced by the world of Islamic education today is the tendency to separate the cognitive and affective aspects of the learning process. Many educational institutions focus more on academic achievement without paying attention to forming a strong character in a balanced manner (Bray, Girvan, & Chorcora, 2023). As a result, even though students have high intellectual abilities, they are vulnerable to moral and identity crises (Jamiah, Fatmawati, & Purwaningsih, 2019). This condition requires a more holistic and integrative approach to education, which can harmonize science and the formation of Islamic morals (Saputra, Dylan, & Carmelo, 2023).

To answer these challenges, the "Rabbani Generation" concept is a relevant and crucial solution in forming knowledgeable students with noble character. The Rabbani generation refers to individuals who not only master science but can also practice and teach Islamic values daily. In the Islamic view, this generation is those who have a balance between intellectual, spiritual, and emotional intelligence (Paoletti & Ben-Soussan, 2021). This concept emphasizes that Islamic education must integrate science and morality as an inseparable whole.

This study examines how integrating science and morals can be effectively applied in Islamic education to form the Rabbani Generation. What distinguishes this study from previous studies is its approach that combines classical Islamic educational theories with modern learning strategies (Aldiab, Chowdhury, Kootsookos, Alam, & Allhibi, 2019). This research will explore effective methods that can be applied in Islamic educational institutions to instill the values of faith and noble morals and build broad scientific insights (Malik, 2017).

Although many studies have discussed character education in Islam, there is a significant gap in practical implementation in the world of formal education (Indah Sari, Anni Holila Pulungan, & Rahmad Husein, 2020). Many studies emphasize the conceptual aspect without emphasizing concrete applicative methods. This research seeks to fill this gap by proposing an effective educational approach that integrates a science-based curriculum with moral practices in the learning process (Obloberdiyevna D S, 2022).

In contrast to conventional education models that tend to separate cognitive aspects (mastery of knowledge) from affective and spiritual aspects (formation of morals and personality), the Rabbani approach offers a comprehensive integration between knowledge and morals based on the values of revelation. The Western education model, for example, often emphasizes rationality and academic achievement, but provides little space for the formation of spirituality and transcendental values. Meanwhile, the character approach in general education in Indonesia is still normative and has not been fully internalized in daily learning practices. The uniqueness of the Rabbani approach lies in the effort to harmoniously unite intellectuality, spirituality, and morality through the role of educators as role models, a curriculum based on Islamic values, and a social environment that supports the habituation of Islamic behavior. This model not only aims to produce students who are academically intelligent, but also able to become agents of social change who uphold Islamic values.

To achieve the objectives above, this study is guided by the following research questions: 1) How is the integration of science and moral education implemented in Islamic educational institutions? 2) What roles do educators, curriculum, extracurricular activities, and the school environment play in supporting the formation of the Rabbani Generation? 3) What are the challenges and best practices in applying a holistic Islamic education model that balances science and moral values? 4) How can the Rabbani Generation model be adopted across various types of Islamic educational institutions?

By answering these questions, this research hopes that the educational model offered can be an effective solution to the challenges of Islamic education in the modern era. By implementing the integration between science and morals, educational institutions are expected to produce graduates with broad knowledge, noble character, and readiness to contribute positively to society. The Rabbani

generation produced through this approach is expected to drive social change based on authentic Islamic values.

The main purpose of this study is to formulate an Islamic education model that can balance the mastery of science with the formation of superior morals. Through this approach, it is hoped that a generation will be born who is not only intellectually intelligent but also able to be role models in behavior and social life. In addition, this research also aims to provide practical guidance for educators, policymakers, and Islamic educational institutions in designing a curriculum oriented toward the formation of the Rabbani Generation. This research hopes that the educational model offered can be an effective solution to the challenges of Islamic education in the modern era. By implementing the integration between science and morals, educational institutions are expected to produce graduates with broad knowledge, noble character, and ready to contribute positively to society. The Rabbani generation produced through this approach is expected to drive social change based on authentic Islamic values.

## **Method**

This study uses a qualitative approach with a case study method focused on Islamic educational institutions that have successfully integrated science and morals into their curriculum. The case study was conducted at two *Madrasah Aliyah* (Islamic Senior High Schools) in Semarang in 2024, chosen purposively based on their reputation and implementation of integrative education models. This method was selected because the qualitative approach allows researchers to explore in depth the understanding, experience, and educational practices applied in real educational settings.

The research participants consisted of 10 educators (teachers and school leaders) and 15 students from grades 10 to 12, selected through purposive sampling to represent a variety of academic and socio-cultural backgrounds. Data collection was conducted through three techniques: (1) direct observation in classrooms and school activities to examine the learning process and student behavior; (2) in-depth semi-structured interviews with educators and students to explore perceptions, challenges, and values practiced; and (3) document analysis, including school curricula, lesson plans, institutional policies, and student portfolios.

To ensure data validity, triangulation techniques were applied by comparing findings from interviews, observations, and document reviews. Member checking was also conducted by discussing preliminary findings with selected participants to verify the accuracy and credibility of interpretations. The data were analyzed using a

thematic coding approach. After transcribing interviews and field notes, the researchers conducted open coding to identify recurring themes. These themes were then categorized into broader codes such as "integration strategies," "moral modeling," "curriculum values," and "institutional challenges." Analytical memoing supported the identification of relationships among themes and the development of conceptual insights related to the Rabbani education model. Through this methodological design, the study aims to provide rich, contextualized, and practical recommendations for Islamic educational institutions in developing a curriculum that fosters a Rabbani Generation one that is both intellectually capable and morally grounded.

## **Result and Discussion**

### **1. Result**

Islamic educational institutions that successfully integrate science and morals have special characteristics in their learning system. One of the main findings is the emphasis on a holistic approach that combines Islamic text-based learning with contextual learning methods. This approach allows students to understand science theoretically while applying it through real moral practices in daily life.

This study also found that educators play a key role in shaping students' character. Teachers who successfully implement the concept of the Rabbani Generation tend to have a strong Islamic educational background, supported by pedagogical training that focuses on integrating moral values in teaching. These educators not only play the role of teachers but also as role models that reflect Rabbani's behavior in daily life.

In addition, curriculum integration is a crucial element in supporting this educational model. An effective curriculum combines academic materials with Islamic values through thematic approaches and field practices. For example, science subjects are taught by relating them to the concept of monotheism and the greatness of Allah so that students can see the relationship between scientific knowledge and their faith.

This study also found that extracurricular activities are important in instilling moral values in students. Programs such as Islamic studies, social activities, and spiritual mentoring have proven effective in forming positive habits and building a strong Rabbani character. Furthermore, social environmental factors that support Islamic values are also found to be very influential. Institutions that create a school culture based on Islamic morals can create an atmosphere conducive to forming

strong and noble characters. Finally, this study identifies the challenges faced in implementing this educational model, such as the limited resources of educators who understand this concept of integration in-depth and the need for more applicable curriculum development.

Thus, the results of this study confirm that an educational approach that integrates science and morals effectively can create a Generation of Rabbani who are knowledgeable, have noble character, and are ready to become leaders who contribute positively to society.

Table 1. Aspects of the research findings

No	Research Aspects	Key findings
1	Holistic Approach	Combining Islamic text-based learning with contextual methods that instill moral values in practice.
2	The Role of Educators	Teachers play role models with strong Islamic educational backgrounds and have moral-based pedagogical skills.
3	Curriculum Integration	The curriculum combines academic materials with Islamic values through thematic approaches and field practices.
4	Extracurricular Activities	Programs such as Islamic studies, social activities, and spiritual mentoring effectively instill moral values.
5	Social Environment	The school culture based on Islamic morals creates a conducive atmosphere for forming a strong character.
6	Challenge	Limited educator resources and the need for more applicable curriculum development.

Table 1 above summarizes the main research results related to the Rabbani education model that integrates science and morality. A holistic approach, the role of educators as role models, and a curriculum that combines academic materials with Islamic values have proven to be effective in shaping the character of superior students. In addition, extracurricular activities and social environments that support Islamic values also play an important role. However, the main challenges faced are the limitations of educators who understand this concept in depth and the need to develop a more applicable curriculum.

The results of interviews with educators show that the success of integrating science and morality is highly dependent on the role of teachers who function as role models. Most teachers emphasized that their consistency in showing good morals greatly influences student behavior. For example, teachers who regularly show an honest, disciplined, and empathetic attitude can motivate students to

imitate these values. This shows that moral education is not enough to be taught theoretically but must be exemplified in real life.

Observations in the field revealed that a curriculum that successfully integrates Islamic values includes practical learning methods. For example, science learning is combined with discussions about the signs of Allah's greatness in one of the Islamic educational institutions studied. This method broadens students' understanding of academic material and instills a sense of amazement and gratitude to Allah. It is also easier for students to understand that science and religion are not separate things but complement each other.

The results of observations on extracurricular activities show that programs such as spiritual mentoring, Islamic group discussions, and social service have a significant impact on student character development. In mentoring activities, students are encouraged to discuss their daily moral challenges and give solutions based on Islamic values. This approach has proven effective in helping students face moral dilemmas with a strong religious foundation. In addition, the results of interviews with students' parents showed that the social environment at school plays an important role in shaping children's character. Parents appreciated the school's approach, prioritizing a culture of discipline, responsibility, and concern for others. They emphasized that their children's positive attitude at home results from a consistent parenting and environment that applies Islamic values at school.

## **Discussion**

This study emphasizes the importance of a holistic approach in Islamic education as an effective solution to building the Rabbani Generation. This approach positions science ('ilm) and morality (akhlaq) not as separate domains, but as interconnected dimensions of the learning process. This view is in line with Al-Ghazali's educational philosophy, which posits that knowledge without moral purpose is incomplete and even dangerous. For Al-Ghazali, education must aim at tazkiyatun nafs (purification of the soul) and the realization of one's role as a servant and vicegerent of God (Alabdulhadi, 2019). Therefore, the integration of academic knowledge with moral development, as seen in this study, echoes his concept of holistic tarbiyah that combines intellectual, spiritual, and emotional growth.

In practice, the role of educators as moral exemplars is not merely a pedagogical technique but an embodiment of what Al-Attas describes as the

“personal embodiment of adab” the educator being the first reflection of an integrated and disciplined self. According to Al-Attas, the purpose of Islamic education is not simply to produce skilled workers or scientists, but to cultivate individuals who recognize and live according to the proper place of knowledge, being, and action (Solihin, Hasanah, & Fajrussalam, 2020). The findings of this study, where teacher attitudes and behavior significantly influence students’ character, strongly support this concept. Teachers in the studied institutions often act not only as instructors but as murabbī those who nurture the soul and intellect of learners (Hildenbrand, Sacramento, & Binnewies, 2018).

Integrating the curriculum that instills Islamic values in every aspect of learning has proven to impact students positively. A curriculum that is designed thematically by linking scientific, social, and cultural concepts with Islamic principles forms an Islamic mindset in students (Millner, 2021). For example, biology lessons about living things can be associated with signs of God's greatness. This method improves students' understanding of academic material and strengthens their spiritual beliefs.

The curriculum integration described in this research, especially the linking of scientific subjects with Islamic principles, reflects Al-Attas’s view of the loss of adab as one of the central crises of modern education (Burhanudin, 2017). By re-linking subjects such as biology or physics with Qur'anic insights and divine purpose, the curriculum avoids fragmentation of knowledge, a concern raised by both Al-Attas and Al-Ghazali (Salik, 2019). This thematic linkage contributes to forming an Islamic worldview (*ru'yat al-Islam lil wujūd*) in students, which is essential for the Rabbani Generation (Rohaeni, Wasliman, Rostini, & Iriantara, 2021).

Social and environmental factors also play an important role in the formation of the Rabbani Generation. A school culture based on Islamic values creates a conducive atmosphere for students to form positive behavior (Aulia, Khusnadin, Fahri, Malintang, & Bustomi, 2025). An environment that instills discipline, a sense of responsibility, and concern for others contributes significantly to forming a strong moral character (Abdurahman et al., 2023). Thus, Islamic educational institutions need to ensure that moral values are taught verbally and applied in the overall school culture (Aubert, Molina, Schubert, & Vidu, 2017).

Extracurricular programs, while practically valuable, also align with the classical model of character formation through *suhbah* (companionship) and *riyadhah* (spiritual training), both emphasized in traditional Islamic education. Al-

Ghazali, in *Ihya Ulum al-Din*, highlights the importance of habitual good action and continuous practice in building moral character. Thus, students engaging in spiritual mentoring and social action programs are being exposed to a form of ethical habituation that blends experiential learning with values internalization bridging theory and praxis.

Furthermore, this study confirms the vital role of school culture and environment, which parallels Al-Attas's view of education as inculcation, where the values and metaphysical underpinnings of Islam are instilled not just through instruction, but through lived experience and immersion. A school that practices mutual respect, discipline, and shared responsibility is effectively a "miniature society" of Islamic ethics. This environment reinforces the process of ethical internalization and helps shape students' *adab*, not merely their behavior.

Although this study shows positive results, there are significant challenges in implementing this educational model. The main obstacles are the limited resources of educators who understand the concept of integrating science and morals in depth. Therefore, continuous training for teachers and the development of learning modules based on the integration of moral values are strategic steps that must be prioritized by Islamic educational institutions (Rajalakshmi et al., 2022). By understanding these various aspects, an educational model that focuses on integrating science and morals through a holistic approach can effectively build a Rabbani Generation that is knowledgeable, noble, and ready to contribute positively to society (Rizaldi, Putri, Fajriansyah, & Luthfiah, 2022).

This study emphasizes the importance of a holistic approach in Islamic education as an effective solution to building the Rabbani Generation. This approach places science and morality as complementary elements in the learning process (Bukit, Marcela, & Ernawati, 2023). By combining Islamic text-based learning with contextual methods, students understand concepts theoretically and can apply them in daily life (Hodson, 2020). These results support the view that effective Islamic education should focus on developing cognitive and affective aspects in a balanced manner.

This research aligns with a previous study conducted by (Anwar, Kudadiri, & Wijaya, 2019) which emphasized the importance of a contextual approach based on Islamic values to instill moral character in students. Hasan emphasized that the application of discussion methods based on the study of Qur'anic verses and hadith in science learning significantly impacts students' understanding of the relationship

between science and spiritual values (Mulyono, Sholihah, Rusmingsih, Atanjuani, & Riadi, 2021). These results corroborate this study's findings that combining contextual methods with a religious approach can effectively strengthen students' character.

However, the findings also point to structural and pedagogical challenges, especially regarding teacher readiness and resource limitations. This supports Al-Ghazali's warning that knowledge without proper intention (*niyyah*) and guidance can lead to arrogance or misuse (Deluk & Fariq, 2023). Teachers who lack deep spiritual and pedagogical formation may struggle to act as role models or to internalize the integrative vision of Rabbani education.

The role of educators is a key factor in the success of this Rabbani education model. Teachers who play the role of moral role models can significantly influence students' character. In practice, teachers with a strong Islamic education background tend to be more able to integrate moral values into learning. This is in line with the results of (Prehadini, Senen, & Mustadi, 2021) research, which found that teachers who show honesty, discipline, and responsibility in daily life tend to be able to form similar characters in students. Thus, an educational model that focuses on preparing spiritually and pedagogically superior educators becomes a relevant solution for Islamic educational institutions (Murdianto, 2024).

Extracurricular activities also play an important role in instilling moral values in students. Programs such as Islamic studies, social activities, and spiritual mentoring have proven to be effective in building the character of students with noble character. Through this activity, students are taught about moral concepts and trained to implement them in daily life. This is in line with the theory of experiential learning put forward by (Nurmala, Reza, Hutagalung, Pattiasina, & Malintang, 2024), which emphasizes that direct experience through social practice can strengthen the moral understanding taught in theory.

Thus, a holistic approach that places science, morals, and the social environment has proven effective in building a Generation of Rabbani who are intellectually and morally superior. This model can be an important guideline for Islamic educational institutions facing modern challenges that demand intelligent individuals and noble character.

## **Conclusion**

From the discussion results, it can be concluded that integrating science and morality in Islamic education is an effective approach to building a Rabbani Generation that is intellectually superior and has a noble character. The success of this approach is supported by several key factors: the role of educators as moral role models, the development of a curriculum infused with Islamic values, the implementation of extracurricular activities rooted in Islamic morality, and the establishment of a school culture that consistently upholds Islamic ethical practices.

However, this study has several limitations. The research was conducted in a limited number of Islamic educational institutions within a specific region (Semarang), which may affect the generalizability of the findings. Additionally, the study focused primarily on qualitative data without integrating quantitative measurements that could strengthen the validation of the findings.

Therefore, future research is recommended to explore the integration of technology-based educational methods that still emphasize spiritual and moral values. It is also necessary to conduct broader studies involving diverse Islamic educational institutions across various regions and educational levels. Such research can provide more comprehensive insights and formulate adaptive strategies for implementing the Rabbani education model in the context of modern challenges and the digital era.

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