

## The Practice of Reading the Quran Forming Rabbani Character of the Students

Dr. Harun Bin Baharudin, Juniza Binti Juma

Universiti Kebangsaan Malaysia

Email: p130301@siswa.ukm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i12/24283> DOI:10.6007/IJARBSS/v14-i12/24283

**Published Date:** 24 December 2024

### Abstract

This concept paper discusses the role of the practice of reading the Qur'an in the formation of rabbinic morals among students. Al-Quran as a life guide for Muslims not only contains instructions on worship and legal rules but also high moral values. Reading and appreciating the Al-Quran helps students apply noble values and form a person with noble character. The formation of religious morals involves a relationship with Allah SWT that includes love, fear, and hope, as well as a relationship with fellow human beings (Habl min Allah wa Habl min nas) that emphasizes honesty, trust, and love. The daily practice of reading the Quran gives peace of mind, discipline, and strengthens morals. In conclusion, reading the Qur'an is a continuous process in forming commendable morals, helping students to become successful individuals in this world and the hereafter with firmness of faith and noble character.

**Keywords:** Rabbani Morals, Practices, the Quran

### Introduction

The practice of reading the Al-Quran is not only one of the main acts of worship in Islam, but also plays a critical role in the formation of morals and morals of a Muslim individual. According to Mohammad Haziq and Abdul Hafiz (2021) Cultivation of the Quran can shape Muslim identity. Through a deep understanding of the Quran, individuals can build a strong relationship with religious teachings, empower Muslim identity and uphold Islam in this modern age full of challenges.

In the context of education, especially among students, reading the Quran consistently and understanding its meaning can have a profound impact on their moral development. Al-Quran is not just a holy book that is read to get a reward but it is also a comprehensive life guide, giving advice, laws and ethical principles that are needed to form a noble and Rabbani character. Moral education based on the Al-Quran is able to form students who are honest, trustworthy, patient, and caring and prevent them from negative behavior such as cheating, stealing, etc. In this all-challenging era of globalization without borders, where students are

exposed to various influences that can damage morals, this is where it is important to practice reciting the Quran. The Word of God S.W.T

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝١٧

(Surah al-Qamar: 17)

"And for real! We have simplified the Al-Quran to be a reminder and a lesson, so is there anyone who wants to take a reminder and a lesson."

Likewise in the hadith. Among the hadiths about the benefits of reading, learning and memorizing the Quran are: From Uthman RA, that the Prophet SAW said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: "The best of you are those who learn the Quran and teach it". [Narrated by al-Bukhari, no. Hadith 5027]

From Ibn Abbas RA, that the Prophet SAW:

إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

Meaning: "A person who does not have a single verse like the Quran in his chest is like a house left empty". [Narrated by al-Tirmizi, no. Hadith 2913] [Hadith rated by Imam al-Tirmizi as Hasan Sahih]

This concept paper aims to explore and analyse how the practice of reading the Quran consistently can help in forming rabbani morals among students. Through this study, it is hoped that the relationship between reading the Quran and improving the quality of students' morals can be identified, as well as formulating effective strategies to integrate this practice into the education system. In addition, this study also aims to provide more practical suggestions that can be implemented by schools, teachers and parents in an effort to guide students to be closer to the Quran in line with the Prophet's Hadith in the narration of Imam al-Bukhari (3461) in his Sahih which means "Convey from me even a piece of verse". In this process, various aspects need to be emphasized such as correct reading techniques and how to ensure students are always consistent in their reading practices as well as methods to understand and appreciate the content of the Quran. Thus, this concept paper is expected to provide valuable contributions to efforts to strengthen moral education based on the Quran among students, thus producing a generation with noble morals and a strong identity based on Islamic values.

### The Concept of Rabbani Ethics

The concept of Rabbani ethics refers to the noble qualities and behaviours that are inculcated in individuals based on the guidance given by Allah SWT through the Al-Quran and the Sunnah of Rasulullah SAW. Rabbani morals are morals that are based on divine values and aim to achieve God's pleasure in every aspect of life. This involves a strong faith, where individuals have a firm belief in Allah SWT, including His oneness, His power, and His wisdom in all matters. Obedience to the commands of Allah is an important element, where a person carries out all the commands and avoids all the prohibitions of Allah SWT with full seriousness and sincerity. Rabbani morals reflect a deep understanding of Islamic teachings and form individuals with noble personalities, hold fast to high moral values, and live a life that is pleasing to God.

Moral and moral education in Rabbani education is part of the formation of individuals with noble character in accordance with Islamic teachings. We are taught to understand the meaning and importance of the value of life. Moral and moral education in Rabbani education

involves active learning that requires a person to adapt those values through real experience. School teachers are also expected to be good role models in applying Islamic values in life. Parents and society are also important in supporting the values and moral formation of children. Thus, moral and moral education in Rabbani education is a holistic process, involving the teaching of Islamic values, active learning, role models, personal reflection and the involvement of parents and the community. Through this approach, Rabbani education aims to produce a Muslim with noble character, high integrity and able to live life in accordance with the principles of the Islamic religion. Here we also discuss the purpose of Rabbani education is to produce a generation with Rabbani character.

### **Definition of Rabbani Ethics**

Rabbani ethics is a concept of morality that reflects the attributes and behaviors demanded by Allah SWT and taught by Prophet Muhammad SAW. The word "Rabbani" comes from the Arabic language, which means "divine" or "divine," indicating that this morality is rooted in the principles established by God. The word Rabbani comes from the word "al-Rabb" which means God. Rabbani generation means divine generation. The Rabbani generation is characterized as a generation that relies on God where their lives are to fulfill the goals set by God, seek His pleasure only, live life according to God's way and fight for that way by sacrificing property, energy and soul. A superior example for the rabbinic generation is the companions who were educated and trained by the Prophet SAW (Safiah et.al. 2021). According to Nur Izzati (2018) that the label 'Rabbani' is only used to mention someone who has the following attributes, which is firstly, knowledgeable and has knowledge of the Qur'an and Sunnah. Both practice the knowledge he has known. Third, teaching knowledge to the community. Some scholars add a fourth attribute, which is to follow the understanding of the companions and their methods in religion. Because friends are the standard of truth for the people of Muhammad SAW.

According to Imam al-Ghazali quoted in Mustofa Akhlak which is an ingrained nature from which actions flow easily without mental consideration (forward). Therefore, actions are done without thinking because they are born from nature that is ingrained in the human soul until the action becomes a habit. Rabbani ethics not only refers to high morals and ethics, but also to the perfection and nobility of character shown in every aspect of life. It includes integrity, honesty, trust, patience, love and a deep sense of responsibility towards Allah and His creatures (Habl min Allah wa Habl min nas).

In the Al-Quran there are several terms and expressions that also describe the intimacy of human relationships with Allah SWT detailing certain characteristics that mark the person concerned and are in the pleasure of Allah SWT. The group stated in the relevant terms and expressions must be a superior, excellent and high quality group in the eyes of Allah SWT. The term or expression that includes, among others, at-Taqwa which we can find in the Qur'an in 258 places, "ibad al-Rahman" (al-Furqan, 25:63-76) and the expression that seems to be the most complete and basic, so that it underlies and supports all other expressions and terms is an expression in the Qur'an: "Amanu wa `amilu al-salihah" (to believe or have faith and practice the right practice). Although this new expression was revealed only in 46 places in the pages of Al-Quran, but basically all other terms and expressions are collected there on the basis that whoever among them wants to get closer to Allah SWT. With such proximity comes many different terms to describe the nature and characteristics of data subjects including for

example "ibad al-Rahman" must begin because they first express their faith in Allah SWT. While the phrase "amilu al-salihat" is both Elaborating aspects of noble morals found in the human behavior of believers is also the main task of the Messenger of God himself (al-Zarqani 1962). Here we mean faith and morals supporting the expression "amanu wa `amilu al-salihat" as a measuring tool to measure the quality of students with Rabbani morals. An individual who has Rabbani morals always strives to live a life that is in line with the teachings of the Quran and Sunnah and ensures that every action is not only beneficial for him but also for other people and the environment. The goal of personal development is a principle that must be given attention in Islamic education. People who do not try to shape their personality will be passive, stagnant, unable to develop, fail in life and unable to function in society. Comprehensive worship practices can develop a person's potential to become a great individual as a servant of God as well as a caliph of God. Islam also differentiates between two categories of morals which are praiseworthy morals which are good and true according to Islamic law and reprehensible morals which are bad and unrighteous morals according to Islamic teachings (Pramita et al., 2023).

A high awareness of the purpose of life as a servant and caliph of God on earth as well as a commitment to achieve Mardhatillah (God's pleasure) through every act. This includes acts of worship such as prayer, fasting, zakat and hajj as well as their behavior such as telling the truth, being fair and showing love and compassion. The Al-Quran also encourages its people to nurture moral values in life, including the value of loving each other, respect, tolerance with various races and nationalities, creating justice and peace that is in accordance with the will of nature and humanity itself (Ajmain & Fikri. 2017). Rabbani morality is not only about external actions but it is also about intentions and a sincere heart in doing good without expecting anything in return other than God's pleasure. It also includes self-control from sin and immorality as well as the cultivation of commendable qualities such as humility, gratitude and sincerity. Thus, Rabbani morality is a manifestation of strong faith and a close relationship with God that is reflected through harmonious and beneficial interactions with fellow humans and the entire creation.

#### *Characteristics of Rabbani Morals*

The characteristics of Rabbani morals include various aspects of a Muslim's life based on the teachings of the Qur'an and the Sunnah of the Prophet SAW, with the aim of attaining the pleasure of Allah SWT. According to Akilah (2019) the purpose of Moral Rabbani is to achieve happiness in this world and the hereafter. Rabbani's characteristics also emphasize that Islamic morals are not conditional morals or according to circumstances, but they are morals that really have absolute values, just like many theories and practices. Among their characteristics as presented by Allah in the Qur'an is to have solidity in terms of knowledge about Islam and solidity in terms of spirituality and morals (Safiah et al., 2021).

In general, these moral characteristics must be closely related to their relationship with God and fellow human beings. One of the main characteristics is honesty, in which individuals with religious character always tell the truth and do not betray the trust given. Studies (Tanri and Muheimin. 2018) have proven that Islamic Religious Education has a significant influence on morals (honest behavior). This honesty is not only limited to words but also in actions and intentions, reflecting strong integrity. Islam demands that its people always be trustworthy as Allah SWT says in Surah Al-Nisa verse 58 which reads "Indeed Allah commands you to hand

over all kinds of trust to those who are entitled to it and when you enforce the law between people, (God commands) you punish with It is true that Allah gives you the best lessons. Indeed, Allah is always All-Hearing and All-Seeing. "Trust is another important feature, involving trust and responsibility with full integrity whether in personal, work, or social affairs. In this regard, the Prophet SAW affirmed: "There is no faith for those who do not keep their trust and there is no religion for those who cannot keep their promises." (HR Ahmad and Dailami) This quality ensures that a person is responsible and trustworthy in every business that is carried out. Justice requires a person to be fair and just in all actions and decisions, regardless of personal interests or external pressure, ensuring that justice is upheld in every situation.

The nature of patience is a great enough quality that God mentions it in the Al-Quran in many places, but the greatest when God mentions it in Surah Al-Baqarah verse 153 which means; Indeed, Allah is with those who are patient. Patience is also an important characteristic of rabbinic morals where individuals are able to refrain from anger, as well as be patient in the face of life's trials and challenges. This patience not only reflects mental strength, but also perseverance and perseverance in achieving goals that are pleasing to God. Kindness, love and compassion towards fellow human beings and other creatures reflects the divine character, which teaches us to love, help and respect each other. This trait promotes harmonious relationships in society, strengthens social bonds and makes individuals more sensitive to the needs and hardships of others.

Rabbani moral characteristics also include humility or tawaduk, where the individual does not feel he is better or higher than others, but is always humble and admits his weaknesses. Taqwa, or full awareness of God's presence in every aspect of life, is also the basis of religious ethics. In the words of Allah, Surah al-Hujurat verse 13, it says that the most noble among you in the sight of Allah is the most pious. A pious individual always strives to carry out God's commands and avoid His prohibitions, and do good in all circumstances.

Simplicity in life, always being grateful, wisdom in making decisions and acting based on true knowledge and guidance make individuals more careful and mature in every action are rabbinic morals demanded in Islam. By practicing all these characteristics, individuals will be able to live a life full of blessings and grace, as well as contribute to the formation of a prosperous and harmonious society in line with the views of a famous scholar As-Shahid Saeed Qutb, in his summary of the Rabbani generation (referring to the generation of companions the time of Rasulullah SAW) presented three important characteristics of the early generation of Islam which is to clear their ignorance, make the Al-Quran as the main source of reference and what is learned is for practices that need to be practiced (Safiah et.al. 2021).

### **The Practice of Reading the Quran**

As we all know that the Qur'an is a book that serves as a guide and reference for every Muslim. The reduction of the verses of the Qur'an has emphasized several aspects including the reading of the Qur'an itself as in the Word of Allah SWT in surah al-A'laq verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

It means: "Recite (O Muhammad) in the name of your Lord who created (all creatures). He created man from a clot of blood. Read it, and your Lord is Most Merciful. Who teaches people through pen and writing. He teaches man what he does not know."

In the verse above, Allah SWT calls His people to read and through the verse that reading the Qur'an is highly demanded in Islam because the Qur'an is the pen of Allah SWT that was revealed to the Prophet SAW to be read, studied, understood and practiced the commands contained in it.

### *The Importance of Reading the Quran*

Reading the Quran is one of the most important practices in the life of a Muslim, with benefits that go beyond spiritual, moral, and intellectual aspects. From a spiritual point of view, reading the Quran is a form of worship that brings the servant closer to his Creator. The reward that we get can be our bridge to a good path in this world and in the afterlife will also help us from bad things until we get God's guidance and enter His heaven (Ainun and Dian. 2023). Al-Quran is the word of God that was revealed as a guide for life, and reading it with tartil (slow and regular reading) and appreciating its meaning helps a person feel closeness to God, achieve peace of mind, and increase faith. Every letter that is read from the Qur'an is rewarded with multiple rewards, People who read the Qur'an will get many good rewards both for themselves and for others who listen (Ainun and Dian. 2023) as explained in hadith of the Prophet Muhammad SAW, making it a very valuable practice for a Muslim who seeks God's pleasure.

From a moral point of view, the Qur'an is the main source of Islamic teachings that contain high ethical and moral principles. Every Muslim is a reader of the Quran and needs to behave with noble morals (Juwairiah. 2018). Reading the Al-Quran consistently can help form noble morals because it teaches values such as honesty, patience, love, justice, and a sense of responsibility. By appreciating the verses of the Quran, a Muslim can understand and apply the teachings that can guide them in living their daily lives in a way that pleases God. This is because the current generations will necessarily carry out preaching work and call for goodness. Therefore, they need to be educated with the teaching and education of the Quran (Amirul et al., 2021).

From a cognitive point of view, reading the Quran stimulates thinking and enriches knowledge. In our country, the effort to produce students who master the recitation of the Quran has been implemented in the Islamic Education curriculum starting at the primary level up to the secondary level. However, according to Hasani and Rosmawati (2023), the issue of Quranic reading skills, which includes aspects of oral skills, reading fluency, fasohah skills, tajwid recitation and tartil among Muslim students occurs either at the primary, secondary or higher education level. discussed. This proves that the Al-Quran contains a variety of knowledge that includes religious, social, economic, scientific, and technological aspects. In the book written by Dr. M. Quraish Shihab.MA (1996) mentions that integrated in the Al-Quran is the beauty of language, accuracy, and balance with the depth of meaning, richness and truth, as well as the ease of understanding and the greatness of the effect it creates. Likewise in the Qur'an from surah al-Alaq verse 1 to 5 it says "Read by (mentioning) the name

of your God who created, He has created man from 'alaq. Read, and your God is the most Merciful, Who teaches man with a pen. He teaches people what they do not know" (QS Al-'Alaq [96]: 1-5). Reading and studying the Al-Quran in depth can open the reader's mind to the facts of life and the universe, as well as encourage them to continue learning and increase knowledge. Indirectly reading the Al-Quran can also sharpen linguistic skills, especially in understanding and mastering the Arabic language which is the language of the Al-Quran. These skills are not only important to understand religious texts better but also provide an advantage in learning other languages and improve cognitive overall.

The importance of reading the Quran also lies in the social aspect, where this practice can unite Muslims from various backgrounds. Activities such as tadarus (reading the Al-Quran in groups) promote positive social interaction, strengthen Islamic ukhuwah (brotherhood) and strengthen togetherness in the community in line with the study conducted by Ainun and Dian (2023) has proven that people who always read the description in addition to increasing good reading. Reading the Al-Quran consistently can also form a generation of noble and knowledgeable people, who are able to bring good to society and be good role models.

Overall, the importance of reading the Quran is very broad and deep, providing significant benefits in spiritual, moral, intellectual, and social aspects. This practice not only strengthens the individual's relationship with God, but also forms a person with noble character, broad knowledge, and able to contribute to the well-being of society. Therefore, reading the Quran should be a consistent daily practice, by appreciating and practicing its teachings in daily life.

#### *Pupils' Knowledge of the Al-Quran*

Refers to the level of understanding and awareness of school students about the content, meaning, and teachings found in the holy book of the Al-Quran including several important aspects such as the ability to read the Al-Quran with the correct tajwid, understanding the meaning of each verse as well as mastery of the deeper interpretation or explanation of each meaning of each verse. This knowledge also involves awareness of the asbabun nuzul (reasons for the revelation of the verse) which provides the historical background and specific situation of the revelation. The results of Nik Kamal and Sulihah's study (2019) show that the level of practicing reading the Quran among students is at a good level, but the effect of practicing reading the Quran on students is at a moderate level and the main reason students do not read the Quran is because they do not understand the meaning of the verses of the Qur'an and cannot manage time well to read the Qur'an. Reading the Quran with the right method is important to ensure that the reading not only fulfills the demands of worship but also has a profound effect on the reader.

Learning and teaching Al-Quran (PdP) is a duty for every Muslim. Almost all Muslims are exposed to the study of the Qur'an from a young age either formally or informally. Parents with a good religious background and high knowledge will focus on studying at home based on the Quran and send their children to Quran learning centres or schools based on formal Quranic training and Islamic education. For Muslims, Al-Quran education is one of the most important educational opportunities to shape children's morals and character because they are aware of monotheism in Allah (the oneness of Allah), noble morals, justice, love and social responsibility have a very close relationship with making Al-Quran as a guide for life. Thus, the skills of reading, memorizing and mastering the meaning contained in the Qur'an is the

starting point for their progress in understanding the whole of Islam itself (Fatimah et. al. 2022). Education that focuses on the knowledge of the Qur'an aims to form individuals who are not only intellectually intelligent but also have noble morals, have a high awareness of Islam, and become a pillar in the da'wah movement among the community.

#### *Pupils' Attitude and Manners towards the al-Quran*

Pupils' attitude and manners towards the Al-Quran refers to the way students treat and interact with the holy book of the Al-Quran with full respect, courtesy and ethics. This attitude involves the belief that the Quran is the word of God that should be respected and glorified. The results of this study Juwairiyah (2018) found that practicing the ethics of al-Quran recitation will have an effect on reciting the Al-Quran. Therefore, we need to maintain ethics before, during and after reading the Quran. In the book written by Mohd Sharoni et. al (2022) mentioned that people who read the Qur'an should show sincerity and maintain good manners towards the Qur'an. So he should present his heart because he is praying to Allah s.w.t and reciting the Qur'an like the condition of a person who sees Allah SWT. If he cannot see Him, then indeed Allah s.w.t sees him. In this book, there is also written about manners towards the Quran such as Students need to ensure personal hygiene before touching or reading the Quran by performing Siwak, ablution and reading in a calm, quiet, clean place and much more. They should also take care of the Al-Quran physically such as keeping it in a high and clean place and not putting it in an inappropriate place.

Etiquette towards the Al-Quran also includes the correct way of reading with tajwid, which is an accurate and beautiful pronunciation method in accordance with the rules of reciting the Al-Quran. This includes reading with tartil (Juwairiah.2018) reflecting on the meaning of its verses, and trying to understand and practice its teachings in daily life. Start by sincerely intending to read the Qur'an solely for the sake of Allah. Not reading the Qur'an with riyak' or reading because of the creatures (Juwairiah. 2018). A sincere attitude and a heart full of gratitude to Allah SWT is important when reading the Qur'an, where students should approach the Qur'an with the intention of seeking knowledge, guidance, and God's pleasure. This respectful attitude is also reflected in the student's efforts to guard and preserve the purity and integrity of the Al-Quran and spread its teachings in a good way and wisdom to others.

Overall, students' attitudes and manners towards the Quran are a reflection of their manners towards this holy book and their awareness of its importance as a guide for life. It reflects the students' faith and piety as well as their commitment to practice the teachings of the Quran in every aspect of life, with the aim of forming a person of noble character and benefiting society.

#### *The Practice of Reading the Al-Quran*

Reading the Al-Quran as a daily practice requires commitment, discipline and seriousness as well as sincerity in the heart because this practice will bring you closer to Allah SWT, improve morals, calm the soul and give guidance in life. According to Ajmain and Fikri (2019), the content in the Qur'an is very complete and covers all aspects of human life including spirituality, belief, morals, legislation and various life guides in order to achieve happiness in this world and the hereafter.



As a start to become a person who is istiqamah in practicing the Qur'an, it is necessary to set a specific time every day such as dawn or after obligatory prayers. It is also recommended to set realistic targets such as the number of pages or daily reading hours. Memorizing the verses of the Quran, meditating and combining with family activities. In Sidi Zarruq's book, he argues that successful memorization of the Qur'an is a responsibility that every Muslim must carry out towards the Qur'an (Syafik. 2022).

Referring to translations and interpretations of the Quran helps to understand its meaning, while listening to recitations from famous reciters enriches the experience. Reading the Quran with the family can strengthen relationships and become a family culture. Likewise with the advantages of the latest technology such as the Al-Quran Application on the phone which can help a Muslim even in a busy situation. Reading the Qur'an as a daily practice has many benefits such as indirectly improving reading and understanding as well as gaining blessings, guidance and peace in life. Doing this practice sincerely will bring positive changes, bring you closer to God and improve good morals.

### **The Practice of Reading the Quran Forming Rabbani Character of the Students**

Reading the Al-Quran and the formation of rabbinic character have a very close and complementary relationship. Al-Quran, as the holy book of Muslims, is not only the main source in determining the law of hakam and worship, but also the main guide in the formation of morals and ethics. The verses of the Al-Quran that are read and understood can instill noble moral values in a person, further forming a person with rabbinic character. Al-Quran is a complete guide on praiseworthy morals and condemning reprehensible morals. In its chapters and verses, the Qur'an tells the stories of prophets and pious people who have shown qualities such as honesty, patience, humility, and love. For example, the story of Prophet Yusuf AS still holds fast to his integrity and purity despite being tested by various temptations and challenges. By reading and appreciating the stories, one can take lessons and try to emulate those noble qualities in everyday life. As in the word of God in surah al-Isra' verse 89 which means "And verily We have repeatedly explained to mankind, in this Al-Quran, with various examples of comparison (that bring caution) in that, most people don't want to accept anything other than disbelief."

Reading the Qur'an consistently and understanding helps a person to adapt moral values and ethics is recommended by Islam in addition to practicing the sunnah of the Messenger of Allah S.A.W because in the hadith that tells about Sa'ad bin Hisham bin Amir when he came to Madinah and visited Aisyah R.A to ask some questions an problem. Sa'ad bin Hisham bin Amir said, "O Ummul Mu'minin, tell me about the character of the Messenger of Allah S.A.W!" Aisha asked, "Don't you read the Qur'an?" I answered, "Yes." He said, "Indeed, the character of the Prophet is the Qur'an." Then I want to stand up and not ask anyone about anything until I die" (HR. Muslim, no. 746). Quranic verses that call for justice, trust, patience, and sincerity always remind the reader of the importance of having these qualities.

From a psychological point of view, reading the Quran also provides peace of mind and peace of mind, which is important in forming good morals. Al-Quran verses that are read with care and full of appreciation can have a profound effect on the soul, reduce stress, and increase inner peace in line with the verse in surah ar-Rad verse 28

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"(That is) those who believe and calm their hearts with zikrullah". Know with that "zikrullah", the human heart is calm.

The philosophy of Islamic education emphasizes the importance of morals. This is also in line with the goal of Islamic education itself, which is to produce individuals who are able to shoulder responsibility and full of confidence with full respect and confidence (Mohamad & Mohd Aderi 2019). Teachers are responsible for shaping the character of students so that they have the qualities, skills and good personality that modern society desires. Therefore, this section will explain the formation of Rabbani morals divided into two parts, namely towards Allah SWT and towards humans.

#### *The Formation of Rabbani Morals towards Allah SWT*

The formation of Rabbani morals towards Allah SWT refers to the appreciation and practice of high divine values in every aspect of life, centered on love, fear, and hope for Allah (Suharyat, Ghofur & Abdullah. 2022). Rabbani's morality towards God begins with a deep understanding of who God is through reading, meditating, and appreciating the Qur'an. When a Muslim understands the greatness, majesty, and love of God, this will grow a deep love for Him. This feeling of love is translated through sincere obedience to all His commands and prohibitions. In addition, rabbinical morality also involves a constructive fear of God, not in the sense of fear that paralyzes, but fear that encourages a person to avoid all forms of disobedience and sin. Next, the high hope for God's mercy and forgiveness becomes a motivation to continue to try to do good and improve practice. A person who has a rabbinic character towards God will always try to maintain a close relationship with Him through practices such as prayer, dhikr, prayer, and reading the Quran. They will also always be grateful for all the favors given, be patient in facing trials, and always rely on God in every matter. This attitude reflects a sincere devotion to God and reveals the acknowledgment of His oneness and power in daily life.

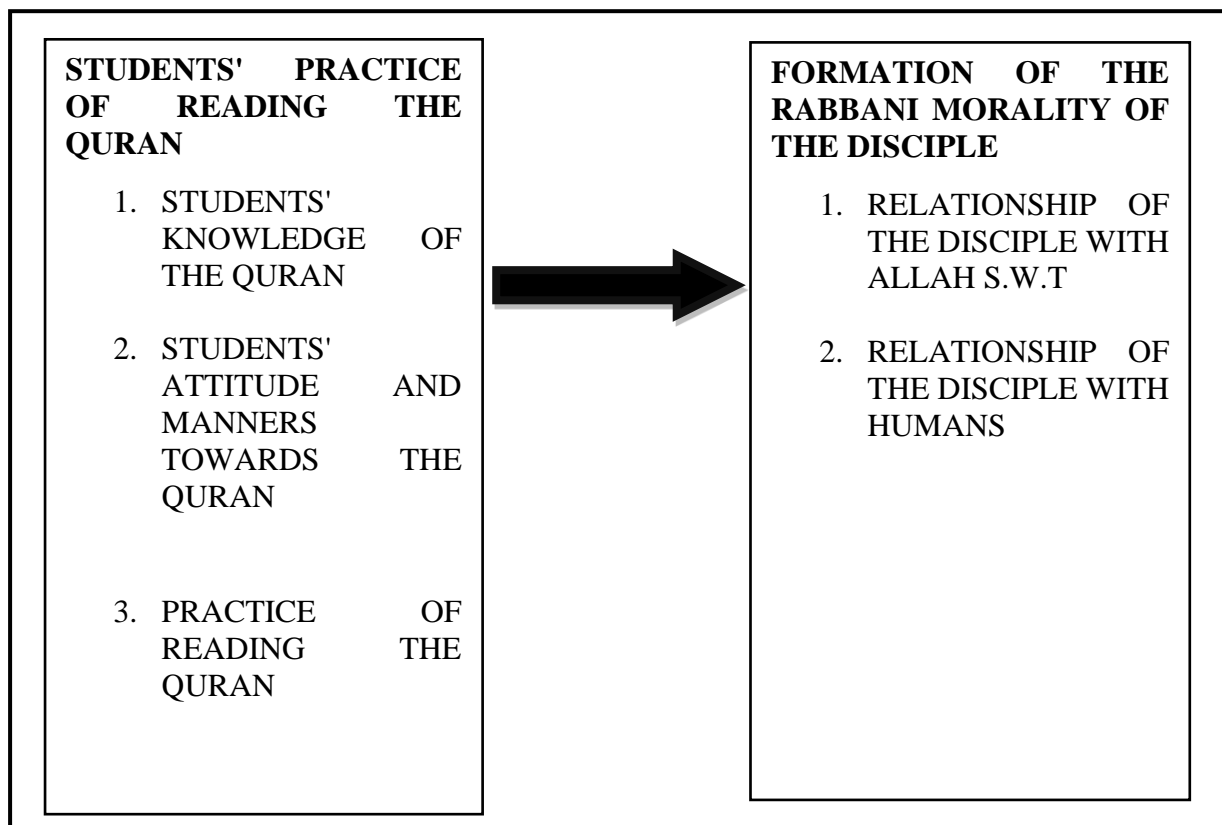
The importance of moral development in education is clear in Malaysia. Doing the right thing even at a young age can help create responsible and competent individuals who will lead the society and the country in the right direction. Correct moral education starts early and it is important to ensure that children are taught right and wrong from an early age (Robaeah, Wilam Nafilah. 2020). In the Islamic religion, education is designed to help students develop their intellectual and spiritual intelligence comprehensively and form a perfect human being. education is not only an activity focused on acquiring knowledge (cognitive aspect) but also an activity of moral formation and development (affective and psychomotor aspects) (Hasbullah et al. 2020). With this, it can be concluded that there are three methods that can be used in shaping the student's Rabbani character towards Allah SWT, namely through thought (cognitive), heart (affective) and action (psychomotor).

#### *The Formation of Rabbani Morals towards Humans*

The formation of Rabbani morals towards humans involves good morals and good interactions with fellow human beings based on the teachings of the Al-Quran and the Sunnah of the Prophet SAW. This morality includes various aspects including honesty, trust, patience and love. A Muslim who has a rabbinic character will always be honest in word and deed, avoiding any form of fraud or treachery. They will also hold trust with full responsibility, whether in work, relationships, or any form of trust given. Patience is another important

element, where individuals with religious character are able to control their emotions and remain calm in the face of various challenges and difficulties. An attitude of love and compassion towards fellow human beings is also strongly emphasized, including giving help to those in need, maintaining good relations with neighbours, and being fair in all matters. In addition, rabbinic morality towards people also involves being humble, respecting others regardless of status or background, and always being gentle in company. By inculcating and practicing this rabbinic character, a Muslim not only lives a life pleasing to God but also contributes to the harmony and well-being of society as a whole.

In the Qur'an itself, God blesses his servants in various ways and methods. Methods used such as dialogue, story, parable, example, teaching and reward (Suharyat, Ghofur & Abdullah. 2022). So, based on the theory of Al-Ghazali (1988) which refers to the method of the Qur'an, there are five ways that can be used to shape students' morals towards people, namely through example (Uswah) which is something that good deeds should be emulated that contain human values. Conditioning (Ta'widiah) i.e. conditioning something consistently. Advice (Mau'izah) is good advice and motivation to do good things. Reward (Targhib) and punishment (Tarhib). Rewards and punishments are important as a lesson so that people obey and fear the rules that have been made by Allah SWT (Suharyat, Ghofur & Abdullah. 2022). Reward (Targhib) is a promise of pleasure in the afterlife but followed by persuasion so that people are attracted to the things promised. While punishment (Tarhib) is a threat due to sins or violations committed by humans.



Islamic teachings in life. It is well known that this era is the era of the widespread use of information technology in education. According to Wan Mohd Khairul Firdaus & et al. (2017) found that the use of modern learning methods, especially m-Learning, in learning the Quran

can be used as a medium in learning the Quran. The use of technology and interactive teaching aids can increase students' interest in the Al-Quran.

The formation of a co-curriculum program focuses on the practical appreciation of the teachings of the Quran and Islamic values. For example, such as Majlis Tilawah al-Quran (MTQ) at the school level where students can unearth their talents and appreciate the melody of reciting the Quran itself. In addition, programs such as tajwid strengthening and Tahsin al-Quran need to be implemented to give students exposure to the importance of correcting reading and continuous practice. In terms of the curriculum, the school needs to expand and increase student-centered, interactive, and creative learning approaches in developing and improving their reading skills and practice. These students also need to be guided by teachers starting from the bottom to the top level which is the khatam al-Quran because a teacher should be sensitive and not fall behind in his duties and roles to produce quality human capital as required by the Malaysian Ministry of Education (Mohd Nahi, 2018).

The teacher is the main pillar in realizing the development in the appreciation of the Qur'an. If teachers are not able to stand firm and be strong and patient in educating the children of the nation, then Education in our beloved country of Malaysia will be crippled. According to Mohd Nahi (2018) the teaching practice of effective teachers is seen as a very important effort in ensuring the improvement of the quality of education in the country. Teaching that is less effective has a big impact in producing quality human capital and a generation that is literate in the Quran as expected by the Malaysian Ministry of Education (KPM). So with this it is important to continuously improve the professionalism of teachers in the field of education while the awareness and role of parents (PIBG) towards learning the Quran (Rohana, Hayati, Wan Zarifah. 2023) and the community is needed for the success of this strategy. An integrated approach from teachers, students, parents, and the community is important to ensure effective teaching of the Qur'an.

According to the study of Uswatun Hasanah (2022) that the ability to understand tajwid knowledge in reading the Qur'an also facilitates the brain in solving cognitive problems or theoretical learning. the more a student reads the Qur'an, the better and smarter his cognitive abilities become. This will form a generation with noble and knowledgeable character and give birth to individuals who appreciate and practice the teachings of the Qur'an in their daily lives. With a comprehensive strategy and the support of all parties, the formation of good morals and a deep understanding of the Al-Quran can be achieved effectively among students.

### **Conclusion**

In this concept paper, it has been explained in detail how the practice of reading the Quran plays an important role in the formation of religious morals among students. Al-Quran as the main life guide for Muslims not only provides about worship and legal rules but also contains high moral, ethical and moral values. Reading, understanding and appreciating the verses of the Quran helps students apply these values and form a person with noble character.

The formation of rabbinic morals towards Allah SWT involves a sense of love, fear, and hope for Him, which encourages students to obey all orders and avoid His prohibitions sincerely by using three methods, namely through thought (cognitive), heart (affective) and action

(psychomotor). Meanwhile, rabbinic morality towards fellow human beings emphasizes honesty, trust, patience, and love that strengthen social relationships and create a harmonious society by using methods through example, conditioning, advice, reward and punishment.

Overall, reading the Qur'an is not only a form of worship but also a continuous process in forming commendable morals. By making reading the Qur'an a daily practice, students can develop a personality that is balanced between spirituality and morality, thus becoming successful individuals in this world and the hereafter. Through the formation of rabbinical morals, students will be better prepared to face life's challenges with firmness of faith and noble character.

## References

Al-Quran

- Akko, B. T., & Muhaemin. (2018). Pengaruh Pendidikan Agama Islam Terhadap Akhlak (Perilaku Jujur). *IQRO: Journal Of Islamic Education*, Vol.1, No.1, Hal.55-70
- Ghazali, H., & Razak, R. (2023). Penguasaan Bacaan Al-Quran Dan Cabarannya Dalam Kalangan Pelajar Politeknik. *International Conference On Business Studies And Education (ICBE)*
- Izzati, N. (2018). Peranan Wanita Shalihah Dalam Mencetak Generasi Rabbani Di Lingkungan Keluarga. *Doctoral Dissertation, Universitas Muhammadiyah Surabaya*
- Hassan, J. (2018). Kepentingan Etika Tilawah Al-Quran Dan Kesannya Terhadap Bacaan Al-Quran. *Jurnal 'Ulwan*, Jilid 1, 132-145
- Hassan, J. (2018). Kepentingan Etika Tilawah Al-Quran Dan Kesannya Terhadap Bacaan Al-Quran. *Jurnal 'Ulwan*, Jilid 1: 132-145
- Naim, M. A., & Permana, D. (2023). Pendampingan Pembelajaran Membaca Al-Qur'an Bagi Lansia Di Nusamangir Kemranjen Banyumas. *Jurnal Penelitian Pengabdian Masyarakat*, Volume 1 Nombor 1, Page: 20 – 26
- Akilah, M. (2019). Ciri Dan Keistimewaan Akhlak Dalam Islam. *Sulesana: Jurnal Wawasan Keislaman*, 13, No. 1 (2019): 29-40.
- Mohd Nor, M. A., Mohd Nawawi, M. Z., & Muhamad, N. (2021). The Implementation Of Al-Quran And Fardhu Ain (KAFA) Class Teacher Teaching Practices In Teaching Tajweed Al-Quran In Kedah. *Journal Of Research, Policy & Practice Of Teachers And Teacher Education*, 11(1), 40-62.
- Isnin, M. H., & Abdullah, A. (2021). Pengajian Tafsir Al-Quran Di Masjid Negeri Johor Dalam Membentuk Peribadi Umat Islam: Studies Of The Qur'anic Interpretation At Mosques In Johor Which Individualized Muslims. *Journal of Fatwa Management and Research*, 26(2), 394–407.
- Ismail, M. S., Abdullah, M. S., Samah, N. A. (2022). Buku Adab Hamalah Al-Quran. *Diterbitkan Oleh UNIT PENERBITAN*
- Ismail, M. S. (2022). Tadabbur Al-Quran Menurut Sidi Zarruq (W.899H) Di Dalam Al-Muhammed, Nik Kamal Wan, And Suliha Muslim. 2017. Kajian Pengamalan Membaca Al-Quran Dan Kesannya Terhadap Pelajar Di Sekolah Agama Pekan Pagoh, Muar, Johor. *Human Sustainability Procedia*.
- Nasihah Al-Kafiyah. *Al-Turath Journal Of Al-Quran And Al-Sunnah*; Vol. 7, No. 1
- Abdullah, T. M. N. (2018). Amalan Pengajaran Tilawah Al-Quran Berkesan Dalam Kalangan Guru Pendidikan Islam. *Fakulti Tamadun Islam Universiti Teknologi Malaysia*

- Norddin, M. F. (2017). Amalan Membaca Dan Menghafaz Surah-Surah Dalam Al-Quran Murid Beragama Islam Di Sekolah Jenis Kebangsaan Cina: The Practice Of Reciting And Memorizing Verses Of Al-Quran Among The Muslim Pupils. *ATTARBAWIY: Malaysian Online Journal Of Education*, 1(1), 45-49.
- Noh, M. A. C., Kasan, H., Yusak, Y. M., & Yusuf, S. A. M. (2019). Strategic Management Of Qur'anic Recitation Teaching Among Primary School Teachers In Malaysia. *AL-HAYAT: Journal Of Islamic Education*, 3(1), 1-8.
- Pramita, M., Jamienti, J., Alimir, A. And Karim, H.A. 2023. Pembinaan Akhlakul Karimal Melalui Pembiasaan Membaca Al-Qur'an Di SMP N 3 Sungai Pua Kab. Agam. *Jurnal Pendidikan Tambusai*, 7(3).
- Nafilah, R. W. (2020). *Konsep Pendidikan Rabbani Dalam Al-Qur'an Surah Ali-Imran Ayat 79 Dan Ayat 80: Analisis Ilmu Pendidikan Islam. Sarjana Thesis, UIN Sunan Gunung Djati Bandung.*
- Suharyat, Y., Author, A., & Ghofur, A., & Abdullah, A. (2022). Pendidikan Rabbani Dalam Al Qur'an. *Al-Liqo: Jurnal Pendidikan Islam*, 7(2), 101-113.
- Uswatun Hasanah. 2021. Korelasi Kemampuan Membaca Al-Qur'an Dengan Prestasi Belajar Siswa. *Ar Rasyiid*. 1.1, 33-42.
- Rohana, Z., And Hussin, H. (2023). Peranan Ibu Bapa Terhadap Pembelajaran Al-Quran Secara Atas Talian: The Role of Parents In Learning The Quran Online. *QIRAAT: Jurnal Al-Quran Dan Isu-Isu Kontemporari* 6.1: 8-15.