

Exploring the Impact of Rabbani Character Values on Learning Outcomes in Prospective Elementary Education Teachers

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ARTICLE INFO

Keywords:

Character Rabbani;
Learning outcome;
Prospective Teacher

Article history:

Received 2024-04-28

Revised 2024-05-29

Accepted 2024-06-30

ABSTRACT

Instilling Rabbani character values in prospective Madrasah Ibtidaiyah teachers is crucial, as it ensures that they not only possess cognitive intelligence but also excel in the affective domain, fostering profound spiritual intelligence. This holistic development can be achieved through the learning process, including mathematics education. This study utilized a mixed-method approach with a sequential explanatory design and was conducted at IAIN Lhokseumawe and IAIN Langsa. These institutions, located in the northern and eastern parts of Aceh Province near North Sumatra, exhibit differences in religious values, culture, and character. The sample consisted of 81 respondents, including 38 students from IAIN Lhokseumawe and 41 students from IAIN Langsa. Data collection methods included learning outcomes tests and questionnaires to assess the Rabbani character values of students. Data analysis was performed using the Rank-Spearman correlation with SPSS 26, yielding a significance value (2-tailed) of $0.000 < 0.05$. The regression analysis results indicated that Rabbani character values accounted for 12.8% of the variance in learning outcomes. This finding underscores the significant impact of these character values on enhancing the mathematics learning outcomes of prospective Madrasah Ibtidaiyah teachers.

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1. INTRODUCTION

Character education plays an important role in all aspects of life (Khadijah, Suciati, Khaerani, Manaf, & Sutamrin, 2021). The goal is to instill character values in the school community to implement these values to God, ourselves, and others around us (Harto, n.d.), facilitate a person in understanding an action based on ethical values (Riski & Ain, 2022), thus forming and growing a whole Muslim personality (Susilo, Dewantoro, & Yuningsih, 2022). Character education seeks to instill good habits (habituation), so that students are able to behave and act based on values that have become their personality, must involve good knowledge (moral knowing), good feelings or loving good (moral feeling) and good behavior (moral action), so as to form the embodiment of the unity of the behavior and attitude of life of students

(Hidayatullah, 2009). Therefore, one's intellectual intelligence must also be accompanied by good character.

The reality is that the character developed in learning still refers to morals and leadership attitudes only (Cheng, Wu, Gao, Zhu, & Liu, 2014; Ferdiawan & Putra, 2013; Lestari, Ahmadi, & Rochmad, 2021; Sin & Cahyani, 2022; Suhirman, Prayogi, & Muhammad Asy'ari, 2021; Winarni, Slamet, & Syawaludin, 2022) (Sapti et al., 2019; Suyitno, Zaenuri, Sugiharti, Suyitno, & Baba, 2019). Whereas there is also a religious character which is the main foundation in the formation of a child's personality. According to Azyumardi Azra, the modern crisis that is now widespread causes the birth of liberalization, rationalization and efficiency projects, potentially carrying out the process of silting up spiritual life. Liberalization that occurs in all aspects of life is nothing but the process of desacralization and despiritualization of life values (Azra, 1999).

Therefore, this study wants to emphasize the cultivation of "rabbani" character values that are not only done in religious courses but can also be done through general courses. The cultivation of rabbani character values does not only prioritize aspects of cognitive abilities but also affective and spiritual aspects. Efforts to instill rabbani character values can be done in the learning process, both Islamic learning and general learning, one of which is through learning mathematics.

Islam details the obligation to instill this rabbinic character value in the Qur'an Surah Ali Imran verse 79 which means "It is not natural for a man to whom Allah gives the Book, Wisdom and Prophethood, then he says to people: 'Let you be my worshippers, not the worshippers of Allah.' but (he says): "Be ye rabbinical, because ye have always taught the Book, and because ye have continued to study it". This verse explains that humans must be able to become rabbani people, that is, all activities, movements and steps, intentions and speech, are all in line with the values ordered by Allah SWT, the Sustainer and Educator. This means that this rabbani character includes someone who has the following traits: First, being knowledgeable and having knowledge of the Qur'an and Sunnah. Second, practicing the knowledge he has learned. Third, teaching it to the community. Therefore, instilling rabbani character values in students in higher education is the responsibility of all campus residents, through the education process. (Shihab, 2006)

The rabbani character development as stated in QS Ali Imran 79, aims to become rabbaniyun human beings who have divine traits that are able to understand the verses of Allah, both verses spoken by Allah and in the form of man himself and the universe. The results of his findings will then be taught to other humans. If one of these qualities is lacking, then one cannot be called a rabbani. This is as indicated by Ibn Arabi in his work Miftah Dar as-Sa'adah, in Ammi Nur Ba'its, when asked about the meaning of 'rabbani', he said: If a person is knowledgeable, practices his knowledge, and teaches it then he deserves to be called a rabbani. But if he lacks any of these three things, we do not call him a rabbani (Baits, 2019)

Mustafa (2004) explained several kinds of Rabbani character values. Strong faith in Allah involves recognizing that everything in the heavens and the earth is under Allah's authority, and all creatures are in dire need of His help. Obedience to Allah means always carrying out His commands and avoiding disobedience and sin. Fearing the wrath of Allah, believing in His mercy, praying to Him in both good and bad times, and correcting one's actions ensures that life's rhythms run in a balanced and fair manner, preventing deviation from the truth. Recognizing one's strengths and weaknesses helps individuals rely on moral virtues and good relations with others rather than on wealth and power. Being trustworthy in words, deeds, and promises, forgiving others without holding grudges, and acquiring and spending wealth in halal ways are also crucial. Moderation in every action, avoiding excesses, not bearing false witness, and speaking the truth are essential values. Engaging in beneficial activities for life in this world and the hereafter, always working and thinking, having a positive outlook, and being responsible for the trust Allah has given is important. Abstaining from miserliness and greed, constantly seeking and teaching knowledge, and helping in good and righteous deeds while avoiding evil and transgression are also highlighted. These values collectively form the foundation of a well-rounded and spiritually robust character.

This is explicitly stated in Aceh Darussalam Province's Qanun No. 23 of 2002, which outlines that the goal of character development is to cultivate a complete Muslim individual. Such an individual is defined as one who believes in and is devoted to Allah SWT, possesses good morals, is democratic, upholds human values and human rights, has skills, is physically and mentally healthy, and is capable of facing various global challenges (Mujiburrahman, 2011). The importance of Rabbani character for humans is to help them understand the purpose of their existence, align with their inherent nature, achieve inner peace by avoiding division and conflict, and liberate themselves from self-serving egoism and desires (Al-Qardhawi, 2004).

There are two patterns that lead to rabbani personality. The first is the pattern that refers to His asma' (names) or attributes. Allah has 99 beautiful names (al-asma al-husna), which are His attributes that are kamal (perfect). Second, the pattern that refers to the psychological implications after believing in Allah SWT. This pattern is assumed from the thought that individuals who believe in Him will have better personality integration than individuals who do not believe at all. The core of faith in Allah Swt is tawhid, which in psychological discourse has implications for perfect self-integration. Tawhid is divided into several types, namely First, Tawhid Substance, namely believing that Allah's substance is not composed of several juz (parts), so that Allah's substance is not a physical object (immaterial) unlike the human body which is composed of parts. This is stated by Allah in Surah Ash-Shura verse 11 and Surah al-An'am verse 103. Second, Tawheed Sifat, which is realizing and believing that Allah is real and has asmaul husna and has noble qualities that show His absolute perfection (QS. al-An'am 100). Third, the Tawheed of Af'al, which means that this universe is entirely the creation of Allah, there are no parts of nature created by other than Allah Swt, there is no partner for him in creating, ruling, and controlling His kingdom (QS. al-An'am 102). Fourth, Rububiyyah tawheed, which is to emphasize Allah Swt in all His actions, by believing that He alone created all creatures, provides sustenance, controls and regulates the universe, and maintains nature and its contents. Fifth, tawhid uluhiyyah, which is believing that only Allah has the right to accept all worship of creatures and only Allah should actually be worshiped. This tawhid is a manifestation of the tawhid of rububiyyah (Ahmad, 1998).

This is because Islam is not a cultural religion whose teachings can change according to conditions and places. However, Islam is a religion of revelation that is perfect from the beginning (QS: 5: 3), so the teachings about morals in Islam are permanent (Husaini, 2021, 2012). This is then what distinguishes character in general from a character in Islam, one of which is *rabbani* character. Thus, *rabbani* character is a character that is embedded in the souls of generations who are intelligent, obedient, and exemplary in their lives. His position is always within the circle or boundaries of Islamic teachings and always invites others to be close to Allah.

On the other hand, human inquiry is essentially thinking and learning to want to know something. Learning and learning essentially have the meaning of three criteria, namely something activity is called learning or something happens learning, if the birth of new knowledge, the birth of new abilities, the birth of new changes. The growth of thoughts that give birth to words, actions, then grow and appear habitus or habits that will eventually form character, requires continuous time and supportive environmental conditions, in addition to being supported by exemplary and high and careful motivation (Fathurrohman, 2018)

Therefore, lecturers of the Madrasah Ibtidaiyah Teacher Education (PGMI) Study Program as the spearhead of the formation of prospective teachers for the generation of "the golden age" (madrasah ibtidaiyah age) are highly required to instill rabbani values in prospective madrasah ibtidaiyah teachers. This is because at this age children not only grow and develop character but also develop in aspects of intelligence and psychological skills (Ferdiawan & Putra, 2013; Riski & Ain, 2022; Rokhman, Hum, Syaifudin & Yuliati, 2014; Winarni et al., 2022).

Based on a review of literature studies conducted by Aghnaita, it can be concluded that Abdurrahman an-Nahlawi's concept of education for early childhood is based on Islamic law as a perfect rabbani manhaj, so that ideal education is education based on the Qur'an and sunnah. (Aghnaita, 2018) Based on these conclusions, it can be said that the cultivation of morals towards the rabbani generation is

carried out from early childhood. However, it should not stop only at this stage, but also be carried out at the next levels of education up to college. If this is not done, then of course there is a chain that is broken, allowing the loss of generations with rabbani characters (Aghnaita, 2018)

Siti Amra (2018) emphasized that fostering Rabbani character education through spiritual questioning can be initiated by developing a religious culture within the educational environment. However, this study approaches the cultivation of Rabbani character through general learning, highlighting a novel perspective. Traditionally, character values have been perceived as the domain of religious education alone. This research identifies a significant gap: the potential of general education to impart Rabbani character values remains underexplored, often overlooked by teachers due to their backgrounds in non-integrated educational systems.

The objective of this study is to examine the impact of instilling Rabbani character values in prospective Madrasah Ibtidaiyah teachers at IAIN Lhokseumawe and IAIN Langsa. This approach contrasts with conventional methods that confine religious knowledge to Islamic boarding schools or madrasas, potentially alienating public school students from faith and piety (Delvia, 2018). By integrating Rabbani values into general education, this research seeks to bridge this gap and provide a holistic approach to character development.

The research question guiding this study is: "What is the effect of incorporating Rabbani character values into the education of prospective Madrasah Ibtidaiyah teachers on their overall development and effectiveness as future educators?" This inquiry aims to demonstrate the importance and feasibility of instilling such values through a general learning framework, ultimately contributing to the formation of a well-rounded, spiritually grounded generation of educators.

2. METHODS

The approach used in this research is a combination research method (mixed method), this method is considered appropriate because researchers want to explore a phenomenon, as well as expand their qualitative findings (Sugiyono, 2014). Researchers chose to use a combination research method (mixed method) because it will handle two types of data, namely qualitative data and quantitative data carried out in two stages, namely:

a. Qualitative Data

Researchers described (1) the process of instilling rabbani character values in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa, (2) differences and similarities in the process of instilling rabbani character values in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa, (3) student learning outcomes in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa, (4) the relationship between rabbani character values and student learning outcomes in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa.

b. Quantitative Data

Researchers will examine (1) differences in student learning outcomes in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa, and (2) the relationship between rabbani character values and student learning outcomes in mathematics learning at PGMI IAIN Lhokseumawe and IAIN Langsa. The activities at this stage were carried out by comparing quantitative data in the form of data on student learning outcomes in mathematics learning in the PGMI department of IAIN Lhokseumawe and student learning outcomes in mathematics learning in the PGMI department of IAIN Langsa, and examining whether there is a link between rabbani character values and student learning outcomes in mathematics learning in the PGMI department of IAIN Lhokseumawe and IAIN Langsa based on questionnaires and learning observations of both students and lecturers.

Furthermore, the research subjects, at IAIN Lhokseumawe took 2 class units totaling 38 people because there are only 2 class units that follow the math learning course, and all of them are designated as research subjects. While at IAIN Langsa there are also only 2 class units for mathematics learning courses totaling 41 people, and all of them are designated as research subjects. The data collection

techniques used were learning outcomes test and Rabbani character cultivation questionnaire. The data analysis technique used the Spearman Rank correlation test because the data obtained were normally distributed and not homogeneous. This test is used to see the significance of the correlation between the variables studied, the level of relationship closeness and the direction of the relationship. While the linear regression test is used to see the influence between the variables of rabbani character values and learning outcomes of prospective madrasah ibtidaiyah teachers at IAIN Lhokseumawe and IAIN Langsa.

3. FINDINGS AND DISCUSSION

The research data collected was data on Rabbani character values obtained through distributing questionnaires and student teacher learning outcomes obtained through tests after lectures in Mathematics Learning courses at IAIN Lhokseumawe and IAIN Langsa. Tests and questionnaires were obtained from research subjects totaling 81 prospective teachers, with details of 38 people from IAIN Lhokseumawe and 43 people from IAIN Langsa.

The normality test results show that the data is normally distributed and the homogeneity test results show that the data is not homogeneous. Based on the test results, the statistical test used was non-parametric, because looking at the relationship, the Spearman rank correlation test was used. Next, a regression test was carried out to see the influence of Rabbani's character values on student learning outcomes. The results of data processing with SPSS are shown in table 1:

Tabel 1. Spearman Rank Correlation Test

		Correlations		
			Rabbani Character	Learning Outcome
Spearman's rho	Character_rabbani	Correlation Coefficient	1.000	.397**
		Sig. (2-tailed)		.000
		N	81	81
	Learning Outcome	Correlation Coefficient	.397**	1.000
		Sig. (2-tailed)	.000	
		N	81	81

** Correlation is significant at the 0.01 level (2-tailed)

Table 1 answers some information, including first, the significance of the relationship between the Rabbani character values variable and student learning outcomes. Based on the output obtained from SPSS data processing results, it was found that the significance value or Sig. (2-tailed) is 0.000, because the Sig value. (2-tailed) $0.000 < 0.05$, which means that the two variables are correlated with each other, which means there is a significant relationship between the variable Rabbani character values and mathematics learning outcomes. Second, the level of strength (closeness of the relationship). Based on the output obtained from the results of data processing with SPSS, a correlation coefficient of 0.397 was obtained, this shows that the level of strength of the relationship (correlation) between the variables of Rabbani character values and PGMI student learning outcomes in mathematics learning is in the sufficient category. Third, direction (type of relationship). The correlation coefficient number in the results above, 0.397, is positive so that the relationship between the two variables, namely Rabbani character values and student learning outcomes, is unidirectional (a type of unidirectional relationship), thus it can also be interpreted that the higher the Rabbani character value, the higher the student learning outcomes will be. Mathematics learning courses will also increase.

A regression test was carried out to see the influence of the Rabbani character values variable on student learning outcomes. Results of data processing using SPSS. version 26 obtained information in table 2:

Tabel 2. Linear Regression Test

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.358	.128	.117	4.910

Based on Table 2, it is explained that the magnitude of the correlation or relationship (r) is 0.358, the coefficient of determination R^2 is 0.128, which means that the influence of the independent variable on the dependent variable is 12.8%, in other words, Rabbani's character values influence learning outcomes by 12.8%. Next, the ANOVA test is shown in table 3.

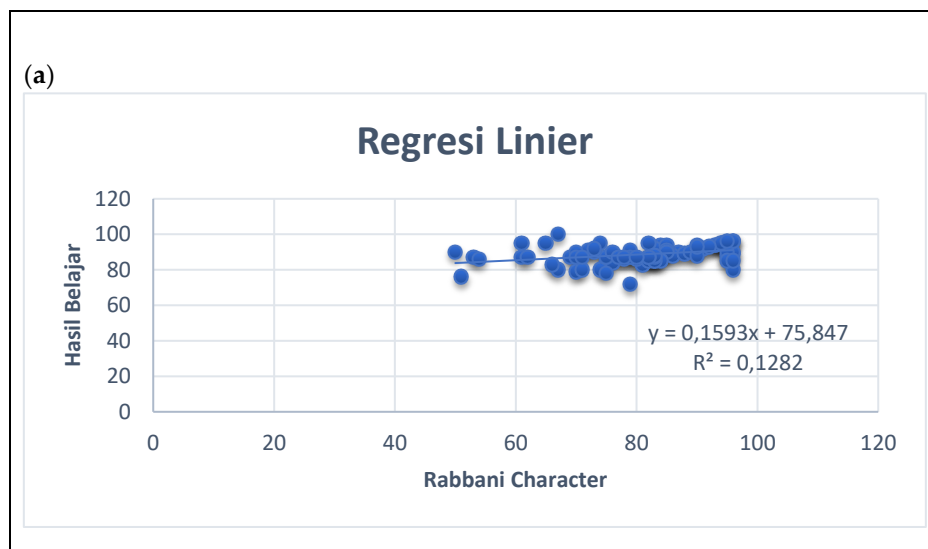
Tabel 3. Anova Test

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	280.067	1	280.067	11.618	.001
Residual	1904.403	79			
Total	2184.469	80			

The output results in the ANOVA table show that the F count = 11.618 with a significance level of $0.001 < 0.005$, so the regression model can be used to predict student learning outcome variables or in other words, there is an influence of the Rabbani character values variable on student learning outcome variables. The following is the regression equation obtained:

$$Y=75.847+0.159x, \quad (1)$$

The relationship between Rabbani character values and the learning outcomes of prospective MI teachers at the two universities being tested is shown by the regression equation in Figure 1.

**Figure 1.** Relationship between Rabbani Character Values and Learning Outcomes

The slope coefficient of the graph is 0.159, which is quite small, this is due to the small difference in learning outcomes and Rabbani's character, however, even though the graph still moves slowly. The better Rabbani's character, the higher the learning outcomes of prospective MI teachers from 81 samples.

The results of data processing show that Sig. (2-tailed) $0.000 < 0.05$, which means there is a significant relationship between the variable Rabbani character values and mathematics learning outcomes. The significant relationship indicates that this character value is one of the aspects that contributes to improving the mathematics learning outcomes of prospective MI teachers. The Rabbani character works to strengthen one's morals, building awareness of oneself as His creature. Try to be a human who continues to think and study His greatness through the Koran. Shihab and Suriana (2006; 2019a) explained that Islamic balance will be realized through studying, understanding and researching the verses of the Quran. Research and its findings will become new knowledge and increase devotion to Allah SWT. Increasing piety usually goes hand in hand with increasing awareness among students of being active in studying, understanding various things about the greatness of Allah's creation and ultimately having an impact on better learning outcomes. Instilling the Rabbani character in prospective MI teachers is the same as forging prospective educators to be aware that the purpose of character development is to prepare students to have knowledge and understanding of the Koran and Sunnah, to practice and teach in social life. Furthermore, this awareness becomes a trigger for prospective teachers to increase their potential so that they have appropriate competencies as prospective educators.

Character in general is a personality that reflects a person's quality in thinking, behaving and speaking in accordance with the rules and values that apply in society (Harto, n.d.; Laily, Patimah, & Turrokhmah, 2017); it is one of the factors that enables students to explain their knowledge to find solutions to problems (Wakit & Kusumodestoni, 2020), involving the cultivation of good habits (Sin & Cahyani, 2022). Instilling character has a positive impact on student learning outcomes. This can be seen from several studies that have been conducted on prospective MI teachers in micro teaching courses, students with different educational units in biology and physics subjects at different educational unit levels (Derlina, Sabani, & Mihardi, 2015; Machin, 2014; Nurhayati, 2018; Sin & Cahyani, 2022). The results indicate that character has potential benefits for student learning outcomes, perhaps even more than that. Apart from learning outcomes, character integration in learning also has an impact on several other aspects such as generating attention, showing the relationship between learning material and needs, increasing self-confidence, student satisfaction (Nurhayati, 2018) and attraction to learning (Syamsuddin, Babo, Sulfasyah, & Rahman, 2021).

However, Rabbani's character has a deeper vision and mission than other characters in general. Rabbani's character is very attached to Islamic values which place these noble qualities within the basic framework of faith, not just a "feeling of humanity". Honesty, cleanliness, courage and hard work and several other characters must be able to be realized as religious values in everyday life even without teacher guidance. Moral teachings in Islam are permanent as in QS:5:3 that Islam is a perfect, revealed religion.

A study of madrasah students in English subjects showed that there were six characters that students showed during learning, including: 1) independence, 2) hard work, 3) curiosity, 4) democracy, 5) communicativeness and 6) interest in reading (Islami, 2016). The character shown by these students does not yet lead to the character of the true nature of humans as humans who were created to serve their God, namely Allah SWT. Therefore, it is an important concern to prepare and equip prospective madrasa teachers to have Rabbani character as part of supporting the creation of knowledge that is integrated with character education, so that later they will be able to actualize themselves in the real world as teachers with character and be able to internalize character in MI students. or elementary school in learning mathematics so that it can produce a capable generation that is not eroded by very rapid globalization. As stated by Sa'diyah (2018) that, educators not only present knowledge but also instill spiritual values in it.

Even though the correlation coefficient obtained was only 0.397 or in the sufficient category, Rabbani's character remains one of the determining factors for the success of prospective MI teacher learning outcomes in mathematics learning courses. Before arriving at the actual role, prospective MI teachers must be trained as well as possible. Understanding Rabbani's character, and realizing the

implementation of Rabbani's character in classroom learning, becomes a role model that will be applied to students in the future. Instilling Rabbani character values for prospective MI teachers is a must. MI teacher candidates are forged under the ministry of religion, which means they have different characteristics from primary school teacher candidates in general under the education ministry. MI teacher candidates are actually able to apply the Rabbani values contained in the Koran. MI teachers will be the spearhead in developing character education for madrasah and elementary school students. Teachers who have mastery of knowledge and good character are human resources that determine success (Alfiani & Rusman, 2017).

The level of strength of the relationship between the variable Rabbani character values and learning outcomes is in the sufficient category, made possible by the cultivation of Rabbani character values which have not yet become a priority in mathematics learning. The realization of the cultivation of Rabbani character in mathematics learning at the Islamic institutions studied has not been emphasized enough. This can be seen from the implementation of scenarios in RPS with mathematics learning that occurs in class. There are those that are in accordance with the RPS, which have implemented the cultivation of Rabbani character values. There are also those whose RPS have included the cultivation of Rabbani character values, but the implementation is not yet appropriate. So it is natural that the strength of the resulting correlation is still in the sufficient category. In fact, if we examine it further, cultivating Rabbani character values is very important, not only having an impact on the growth of positive character in students but also on the effectiveness of learning.

The integration of Rabbani's character values is one of the approaches or methods in the classroom, because the implementation of Islamic education must choose the right method so that it is able to deliver education in accordance with the desired goals, besides that it is also a manifestation of transformation in anticipating the decline in students' character over time. and technology (Rizal & Munip, 2017; Syamsi, 2016). It is urgent to implement development and improvement of the quality of students' character now because the progress of this nation is determined by the good and bad character of teenagers (Alfiani & Rusman, 2017). Teenagers who have good character or have high emotional intelligence will avoid common problems faced by teenagers such as delinquency, brawls, drugs, alcohol, promiscuous sexual behavior, and so on.

Equipping prospective Madrasah Ibtidaiyah (MI) teachers with Rabbani character is urgent and immediate, as it ensures they are reliable in educating MI age children who are at a critical period in character formation (Nurhadi, Suhartinis, & Imam Tabroni, 2020). Instilling Rabbani character in these teachers can be achieved through various methods. One effective approach is the value clarification technique, which encourages teachers to enhance their skills and techniques related to social issues, and to interact with students in a friendly and democratic manner (Harto, n.d.). Additionally, mobile media has been shown to be an effective tool for character education (Fahyuni, Wasis, Bandono, & Arifin, 2020). However, the use of mobile media such as smartphones must be managed wisely, with awareness of its potential negative impacts being emphasized (Riski & Ain, 2022; Suriana, 2019b).

Other methods include the internalization of moral values in moral education (Utomo & Sa'i, 2017), the application of the wisdom method (Suriana, 2019a), and leveraging multiculturalism to incorporate religious values (Rifa'i, 2016; Sitorus, Siswandari, & Kristiani, 2019). These diverse strategies provide prospective MI teachers with a comprehensive toolkit for effectively instilling Rabbani character in their future classrooms. By employing these methods, prospective teachers will be better prepared to implement character education in real madrasah settings, ensuring the development of well-rounded, morally grounded students.

Some of the methods applied above based on the results of research that have been carried out can increase students' awareness of carrying out the five daily prayers for children right at the beginning of time, reading the Al-Quran, helping parents in carrying out daily tasks at home (Alfiani & Rusman, 2017). Other results apart from developing religious-spiritual potential also have an impact on a better personality, intelligence, noble morals and skills needed by oneself, society, nation and state (Fahyuni et al., 2020).

The urgency of strengthening positive character education for prospective MI teachers is: (1) human resource development is the foundation of nation development; (2) the 21st century skills needed by students consist of quality of character, basic literacy and competence in order to realize excellence and compete for the golden generation of 2045; and (3) the tendency for conditions of degradation of morality, ethics and character (Nurhayati, 2018; Permendikbud, 2015). The most appropriate character education to be implemented comprehensively is at the elementary education level, if character has been formed at that age then it will not be easy to shake it. The age of primary education is a golden age in the formation of a person's character, character and personality (Nurhadi et al., 2020).

Furthermore, the positive correlation coefficient indicates that the relationship between the two variables, Rabbani character values and learning outcomes, is unidirectional (unidirectional type of relationship). This data is also supported by the linear functions and graphs shown. With a slope coefficient of 0.159, the graph moves from left to right and rises slowly. This data is also supported by the results of regression tests which show that Rabbani character values only influence learning outcomes by 12.8%. Regression equations can be used to predict student learning outcomes. This means that prospective MI teachers with a tendency to have high Rabbani character values also have an impact on high learning outcomes. Although the changes are not sharp, as shown in the graph, the movement is continuous. Instilling character values gives rise to many positive attitudes such as independence, hard work and curiosity. This positive attitude that emerges without realizing it has an important role in increasing students' knowledge and leads to better learning outcomes. As stated by Sa'diyah (Sa'diyah, 2018), character education is an effort to grow students' intelligence and thinking.

Based on the research data obtained, it shows that efforts to internalize Rabbani character values in prospective MI teachers need to be increased because they are based on two reasons, namely first, the PGMI Department is under the auspices of an Islamic educational institution, namely IAIN, under the Ministry of Religion, so it is appropriate to develop scientific knowledge. and instilling Islamic character in producing graduate profiles. Secondly, the Department of MI teacher candidates is forged as the spearhead in educating at the age level of children who are in the golden age period, at this stage children are still easy to accept and take examples from what is taught by their teachers, so that they become a determining period in forming the ideal character of students according to the Koran and Sunnah.

The internalization of Rabbani character values in institutions under Islamic educational institutions should continue to be pursued, not just limited to writing them down on paper but also implementing them in the classroom. It has become an obligation for the PGMI Department, as stated above, as a form of responsibility in carrying out the vision and mission and being part of an Islamic educational institution under the auspices of the Ministry of Religion. Not only in mathematics learning courses but also in other subjects. Through this effort, it is hoped that it will inspire educational practitioners in Islamic educational institutions to design learning processes that include Rabbani character values in it (Sa'diyah, 2018). This becomes one's identity and a manifestation of the servant and caliph of Allah on earth, no less important as part of efforts to increase students' intelligence in the process of thinking and behaving. Through the efforts made, it is hoped that this will become an alternative form of anticipation in overcoming the moral crisis so that it can prepare a generation with Islamic character. Intelligence must be accompanied by noble character or morals. In fact, if you can choose between being smart and having noble character, it is better to choose the one with noble character (Rizal & Munip, 2017).

This study examines the cultivation of rabbani character values in mathematics learning, and students from Islamic universities. Future researchers can look at it from different sides and other subjects. The findings are expected to be constructive input for prospective teachers, teachers, education agencies, government both in curriculum content and preparation and provision of prospective teachers, so that they have an understanding that rabbani character values need to be instilled in general learning.

4. CONCLUSION

The process of instilling Rabbani character values in mathematics learning at the IAIN Lhokseumawe PGMI Department involves integrating these values throughout the entire learning process, from the beginning of the sessions, through core activities, to the conclusion. Lecturers start classes by familiarizing students with relevant Quranic verses and their meanings related to mathematics or moral behavior. During core activities, students are encouraged to think critically, systematically, logically, and innovatively, with an emphasis on connecting the material to real-life experiences and practical applications. In concluding lessons, lecturers reinforce the material, assign tasks, and mandate that students embody Rabbani behavior. However, lecturers in mathematics courses at IAIN Cot Kala Langsa do not clearly integrate Rabbani character values into their teaching methods. Data analysis indicates a moderate, positive correlation between Rabbani character values and learning outcomes, suggesting that while there is a significant relationship, the impact of these character values on students' math learning outcomes is not substantial. The overall implementation of Rabbani character values in mathematics learning at both IAIN Lhokseumawe and IAIN Langsa is considered good, though there are areas needing improvement. Lecturers are encouraged to deepen their understanding of Islamic mathematics literacy to effectively integrate Rabbani character values into their teaching, making mathematics learning more aligned with Islamic teachings and providing a holistic educational experience. Future research should explore innovative methods for integrating Rabbani character values into various subjects, assess long-term impacts on student behavior and learning outcomes, and develop comprehensive training programs for lecturers. By doing so, educators can further enhance the integration of Islamic principles into general education, promoting well-rounded and spiritually grounded graduates.

Acknowledgments: We would like to thank the Research and Community Service Institute (LPPM) Lhokseumawe State Islamic Institute (IAIN) for providing the opportunity and funding this research.

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