

Usrah Rabbani as a Model for Strengthening Muslim Identity and Morality

Usrah Rabbani sebagai Model Pemantapan Jati Diri dan Akhlak Muslim

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ABSTRACT

In the era of globalisation, Muslims encounter various negative cultural influences that affect the sustainability of Muslim identity and morals. To address this challenge, numerous approaches to strengthen Muslim identity and morality have been pursued. One renowned approach is the usrah method, as per the Sunnah of the Prophet Muhammad PBUH. Over time, various usrah methods have evolved worldwide. However, the development of usrah methods aligned with state or national education policies remains a significant challenge. On 25 February 2018, the Kelantan State Government initiated the Kelantan Rabbani Education Policy (DPRK), which aims to strengthen the community's identity based on the Rabbani concept in Islam. Following that, the Sultan Ismail Petra International Islamic University College (KIAS) was given the mandate to achieve DPRK's aspiration in Kelantan. Through this mandate, the Usrah Rabbani practice, comprising 91 verses of the Quran, 23 hadiths, 16 topics related to the History of the Prophet PBUH, and 11 topics of Islamic thought, was developed following the DPRK's aspirations. Therefore, this study discusses Usrah Rabbani as a model for strengthening Muslim identity and morals. Based on a combination of deductive and thematic content analysis methods, this study examined the level of parallelism between Usrah Rabbani practices and the aspirations of DPRK principles and found that the parallelism between the two constructs was very high at 76%. In conclusion, this study found that Usrah Rabbani's practices have high potential to be promoted as a model for strengthening Muslim identity and morals in the formal education system.

Keywords: Enhancement; Muslim Identity; Moral Values; Usrah Rabbani

ABSTRAK

Dalam era globalisasi, umat Islam terdedah kepada pelbagai pengaruh budaya negatif sehingga menjejaskan kelestarian identiti dan akhlak Muslim. Bagi menangani cabaran berkenaan, pelbagai orientasi pemantapan identiti dan akhlak Muslim telah diusahakan pelbagai pihak. Antara orientasi terkenal adalah melalui metode usrah sebagaimana sunnah Rasulullah SAW. Sehingga kini, pelbagai jenis metode usrah telah berkembang di seluruh dunia. Namun begitu, metode usrah yang dibangunkan dengan berorientasikan dasar pendidikan negeri atau negara adalah amat sukar untuk ditemui. Justeru, pada 25 februari 2018, Kerajaan Negeri Kelantan telah menggagaskan Dasar Pendidikan Rabbani Kelantan (DPRK) yang membawa aspirasi mengukuhkan jati diri masyarakat berpandukan konsep Rabbani dalam Islam. Susulan itu, Kolej Universiti Islam Antarabangsa Sultan Ismail Petra (KIAS) yang bernaung di bawah Kerajaan Negeri Kelantan, Malaysia telah diberikan mandat menjayakan aspirasi DPRK dalam konteks institusi pendidikan tinggi. Melalui mandat tersebut, praktik Usrah Rabbani yang terdiri daripada 91 Nas al-Quran, 23 hadith, 16 topik Sejarah Nabi SAW dan 11 topik pemikiran Islam telah dibangunkan berpandukan aspirasi DPRK. Oleh demikian, kajian ini dikemukakan bagi membincangkan model pemantapan identiti dan akhlak muslim melalui praktik Usrah Rabbani di (KIAS). Berdasarkan kombinasi metode analisis kandungan secara deduktif dan tematik, kajian ini meneliti tahap keselarian praktik Usrah Rabbani dengan aspirasi prinsip DPRK dan mendapati keselarian antara kedua-dua konstruk berkenaan adalah amat tinggi pada kadar 76%. Kesimpulannya, kajian ini mendapati praktik Usrah Rabbani berpotensi tinggi dimartabatkan sebagai model pemantapan identiti dan akhlak muslim dalam sistem pendidikan formal.

Kata Kunci: Pemantapan; Identiti; Akhlak; Muslim; Usrah Rabbani

INTRODUCTION

In the age of globalisation, Muslims encounter diverse detrimental cultural influences. The prevalence of open policies and the rapid advancements in communication systems during this era have the potential to disrupt the preservation of Muslim identity and moral values (Pauzi et al., 2023; Nor, 2011). Within this context, the younger generation faces the highest risk of experiencing the adverse consequences of globalisation (Ab Rashid et al., 2019; Mohamed, 2017). Moreover, it is concerning that the freedom to access cultural diversity facilitated by globalisation poses a threat to Islamic norms, thus undermining the faith of the Muslim community (Muhammad, 2017; Nor, 2011).

In response to this challenge, the most effective initiative to uphold the moral sustainability of the global community is to enhance the education system and mitigate the impact of globalisation (Tolchah & Mu'ammam, 2019; Burbules & Torres, 2013; Signatullin, 2006). Consequently, multiple efforts have been undertaken by various stakeholders to fortify Muslim identity and moral values, with a focus on educational development (Tolchah & Mu'ammam, 2019; Othma, 2017; Suhid, 2007).

Within the socio-cultural history of Islam, the practice of *usrah* has served as a platform for the development and reinforcement of Muslim identity since the early days of the Prophet Muhammad's (PBUH) mission (Ibrahim et al., 2015). *Usrah* can be defined as a gathering that encompasses various Islamic religious activities, facilitating the exchange of ideas on specific subjects. This term has its roots in the Arabic language, symbolising the concept of family (Zaman et al., 2022; Ibrahim et al., 2015). Hence, the practical purpose of the *usrah* method has long been recognised as a mechanism for empowering Muslim identity and moral values (Mahmud, 1990).

Thus, diverse forms of *usrah* methods have been employed within educational institutions worldwide, serving as a practical means of augmenting Muslim identity (Yahya & Abdullah, 2021; Ahmad, 2019; Hidayat, 2019; Rozak, 2018; Ulfah, 2016; Ibrahim et al., 2015). In Malaysia, the *usrah* method is frequently integrated as an additional platform within the teaching and learning system (PdP) at schools and higher education institutions, with a primary focus on fostering comprehensive Muslim moral development (Hodzori et al., 2020; Marusin et al., 2018; Ismail et al., 2013; Ahmad, 2013; Kadir et al., 2011).

Considering the diverse array of *usrah* practices highlighted, it is evident that the Islamic world has yet to establish a formal *usrah* practice model specifically aligned with the educational policies implemented by state or national government administrations (Zaman et al., 2022; Tamuri, 2021). Therefore, this study aims to address this gap by examining the *Usrah Rabbani* method, which has been employed as a platform for enhancing Muslim identity and moral values at Sultan Ismail Petra International Islamic University College (KIAS). In this regard, the primary objective of this study is to review the development results and implementation strategies of *Usrah Rabbani* in the state of Kelantan, where KIAS is an institution mandated by the Kelantan State Government to achieve the DPRK aspirations within the context of higher education institutions.

Concerning its foundation, KIAS operates as a private Islamic higher education institution under the supervision of the Kelantan State Government in Malaysia. Therefore, the mandate for the implementation of DPRK, which was initiated by the Kelantan State Government on 25 February 2018, to KIAS is a significant initiative. In this regard, the *Usrah Rabbani* practice has been developed following the aspirations outlined in the Kelantan Rabbani Education Policy (DPRK).

In practical terms, this study has discovered that the *Usrah Rabbani* curriculum exhibits immense potential as a robust platform for preserving the continuity of Muslim identity and moral values. The curriculum structure of the *Usrah Rabbani* module comprises 91 Quranic verses, 23 hadiths, 16 Islamic History, and 11 Islamic thought topics. Consequently, the integration of the *Usrah Rabbani* module with the concept of the nine principles of the DPRK has successfully crafted a comprehensive model that nurtures the Muslim identity essential for the younger generation in the era of globalisation (Jaafar & Zaman, 2023; Tamuri, 2021; Masitah, 2020; Ismail et al., 2020).

In its entirety, the implementation of *Usrah Rabbani* at KIAS exemplifies a comprehensive model of Islamic education and human capital development essential for Muslims worldwide (Zaman et al., 2022; Umar et al., 2020). In conclusion, the practice of *Usrah Rabbani* deserves recognition among other prominent models that empower Muslim identity and moral values, with a precise mechanism for enhancing the formal education system.

KELANTAN RABBANI EDUCATION POLICY AND HUMAN DEVELOPMENT ASPIRATIONS

The DPRK has been formulated based on nine principles of *Rabbani* education, supplemented by 46 exemplary practices that serve as the fundamental benchmarks for its achievements (Umar et al., 2020). These aspirations are diligently pursued to facilitate the cohesive planning of the Kelantan state administration in promoting an Islamic-oriented way of life for its people (Umar et al., 2020; Mohamad et al., 2016).

Grounded in its philosophy, the DPRK emphasises the integration of Islamic education within the fabric of community life. Its primary objective is to formally implement the *Rabbani* philosophy throughout the entire educational framework of the Kelantan State (Zaman et al., 2022; Umar et al., 2020). A comprehensive understanding of the DPRK can be obtained by referring to Table 1.

TABLE 1. Main List of DPRK Principles

Principles DPRK			
Principles (P)	Description	Best Practices	
P1 Knowledge Purposeful of Allah	The knowledge demanded is based on and directed to God.	1.1 Knowledge belongs to Allah SWT 1.2 Knowledge Sourced from al-Quran and al-Sunna 1.3 Sincerely Knowledgeable For God's sake 1.4 Purposeful for the Hereafter	
P2 Priority of Knowledge & Jurisprudence	Education is aimed at producing individuals who understand the priority level of knowledge and achieve a level of expertise in their field.	2.1 The Priority of <i>Fardhu 'Ain</i> Knowledge 2.2 Studies According to the Sequence of Knowledge 2.3 Faqih Individual Development 2.4 Integration of <i>Aqli</i> and <i>Naqli</i> Knowledge	
P3 Becoming a Noble Person	Educate individuals to form a civilised and virtuous personality.	3.1 Love of Knowledge 3.2 Practising Religious Orders 3.3 Noble Personality 3.4 Social Life 3.5 Environmental Concerns	
P4 Practice & Spread of Knowledge	Translating knowledge into daily life and spreading it to others.	4.1 Cultivation of Knowledge 4.2 Appreciation of Knowledge 4.3 Knowledge Sharing 4.4 Wide Spread of Knowledge	

			4.5 The Dignity of Malay Language as a Language of Knowledge and the Improvement of Mastery of Other Languages
P5	Continuous Learning & Study	Improve knowledge, skills and cultivate study continuously	5.1 Improvement of Potential and Skills 5.2 Application of Science and Technology 5.3 Educator's Human Soul Development 5.4 Cultivation of Teaching Practice 5.5 Implementation of Continuous Research
P6	Development & Community Reformation	Educating individuals to develop a society and promote reform.	6.1 Holistic and Balanced Development 6.2 Discretion Wisely 6.3 Obligation to Implement ' <i>Amar Ma'aruf Nahi Mungkar</i> 6.4 Learning the Local Language 6.5 Skilled in Problem-Solving 6.6. Continuous Scientific Measurement
P7	Shared Responsibility	Individuals who are aware of the nature of responsibility in developing themselves and society together	7.1 Parental role priority 7.2 Cooperation between government, private and community institutions 7.3 leadership and competence of educational leaders 7.4 Administration enlivens education 7.5 sustainability of fund management 7.6 Strengthening of federal practices
P8	Corresponding to Current Reality	Education that produces individuals who are sensitive to the latest developments that move in line with Islamic patterns	8.1 Sufficiency of <i>Fardhu Kifayah</i> Needs in Life 8.2 Use of the Latest Technology 8.3 Strengthening Current Teaching and Learning Practices 8.4 Understanding the Reality of Life
P9	Sustainability of Knowledge	The quality of education that emphasises the validity of sources, integration and continuous change of disciplines	9.1 Integration of Reason with Revelation 9.2 Integration of Knowledge Disciplines 9.3 The Need to Fulfill Universal Human Nature 9.4 Recognition of Past Scientific Contributions 9.5 Knowledge Documentation 9.6 Quality Control of Educational Institutions 9.7 Guarantee of Source Validity

Source: Umar et al. 2020

According to the information presented in Table 1, the convergence of P1, P3, P4, P6, P7, and P8 holds immense importance in promoting and enriching Muslim identity and morals. In the realm of human development, the compilation of best practices, which serves as the foundational criteria for each DPRK principle, aligns harmoniously with the concept of human development within the Islamic tradition (al-Ghazali, 1999; Hawwa, 1994).

To summarise, the DPRK concept embodies a comprehensive mechanism aimed at safeguarding Muslim identity and morals in the current age of globalisation. Furthermore, the implementation of the DPRK highlights the state of Kelantan's unwavering dedication as a vibrant centre for Islamic education (Zaman et al., 2022; Umar et al., 2020; Mohamad et al., 2016).

USRAH RABBANI PRACTICE

After the introduction of the DPRK at the state level in Kelantan, KIAS has been entrusted with the responsibility of fulfilling the DPRK's mission by producing graduates who embody the ideals of "*Rabbani*." These graduates are equipped with competence, competitiveness, and an unwavering commitment to upholding the Muslim identity (Zaman et al., 2022; Idris Awang et al., 2018).

To fulfill this objective, KIAS has established the *usrah* mechanism as the primary platform to realise the goals of the DPRK, a practice that has been officially in place since 2011

(Zaman et al., 2022; Idris Awang et al., 2018). Consequently, the *Usrah* module has been revamped by incorporating the principles of the DPRK, leading to the formal implementation of Usrah Rabbani in 2019 (Zaman et al., 2022).

The Usrah Rabbani Module derives its name from the Rabbani term used in the DPRK, which signifies a shared objective between Usrah Rabbani and the DPRK. Following the Usrah Rabbani curriculum, students at KIAS will undertake four module components for four semesters. Each component provides a comprehensive curriculum encompassing tafsir (Quranic exegesis), hadith, the biography of the Prophet, and Islamic thought. The structure of the module is presented in Table 2.

TABLE 2. Composition Statistics of Usrah Rabbani KIAS Module

No	Module	Sem	Usrah Rabbani Composition Statistics			
			Tafsir (No. of Verses)	Hadith (No. of hadiths)	Prophetic Biography (No. of topics)	Islamic Thought (No. of topics)
1	Module 1	1	50	6	4	0
2	Module 2	2	12	6	3	6
3	Module 3	3	15	5	5	5
4	Module 4	4	14	6	4	0
	TOTAL		91	23	16	11

Source: KIAS 2019; Zaman et al., 2022

Table 2 illustrates the comprehensive structure of the Usrah Rabbani curriculum, which has been meticulously designed to align with the principles of holistic human development. Furthermore, the objectives and discussions of each topic have been updated to reflect the nine principles and 46 best practices outlined in the DPRK. As a result, the discussion topics within Usrah Rabbani incorporate adapted discourses derived from exemplary sources found in the foundational documents of the DPRK.

In terms of practical implementation, Usrah Rabbani has been structured around the concept of student mobilisation, where selected students serve as *nuqaba'* (facilitators) responsible for leading each usrah group. This approach exemplifies the aspirations outlined in P3 and P6 of the DPRK. By mobilising students, the implementation of the DPRK's objectives becomes more feasible and practical. This is because student interactions are deemed more impactful in fostering exemplary applications (Jaafar & Zaman, 2023).

To ensure the smooth functioning of students in handling Usrah Rabbani, each selected *nuqaba'* (facilitator) will be intensively trained through the *Nuqaba* Empowerment Camp (KPN) before the start of Usrah Rabbani at the beginning of each semester. In addition, each *nuqaba'* is also continuously monitored by the administration of the Student Affairs Division (HEPA) of KIAS throughout the 10-week Usrah Rabbani implementation period in each semester.

Overall, the practice of Usrah Rabbani has been developed and implemented in an integrated manner, aligning with the aspirations of the DPRK and its agenda to strengthen Muslim identity and morals.

CURRICULUM STRUCTURE OF THE USRAH RABBANI MODULE AND ITS MAPPING TO DPRK

The Usrah Rabbani module curriculum has been developed to meet the need of strengthening Muslim identity and morals today. Thus, the selection of reference sources for each Usrah Rabbani discussion consists of contemporary works that focus on the discourse of human development and Muslim personality.

Accordingly, the primary reference for the tafsir module is the work *Şafwah al-Tafāsīr* by Ali al-Sabuni, a renowned contemporary book of tafsir. The work of *Şafwah al-Tafāsīr* is notable for its approach to summarising the interpretations of earlier books of tafsir, such as Tafsir Ibn Kathir, al-Qurtubi, al-Tabari, and al-Alusi, among others (Bahar, 2017). The selection of this work is also due to its discourse method, which extensively explores the sociocultural aspects of contemporary society (Bahar, 2017; 2021, سيدي). A total of 91 selected verses of the Qur'an were discussed in the Usrah Rabbani module based on the interpretation of the work of *Şafwah al-Tafāsīr*.

Meanwhile, the primary reference of the hadith module is *al-Wāfi fi Sharḥ al-Arbaʿīn al-Nawawiyyah*, written by Mustafa al-Bugha and Muhyi al-Din Mistu. This book also features contemporary socio-cultural discourse in addition to its emphasis on the values of moral education. (Fakhrudin 2022; Juaini 2019) From this work, a total of 23 hadiths have been selected as discussion topics in the Usrah Rabbani hadith module.

The reference to the history module of the Prophet PBUH in Usrah Rabbani was developed based on the work of *al-Sirah al-Nabawiyyah: Durūs wa 'Ibār* (Biography of The Prophet Muhammad Highlights and Lessons) by Mustafa al-Siba'i, which focuses on the teaching of history in the form of developing the identity and morals of Muslims (2020, حلمي & نازري). Additionally, the work of *al-Raḥīq al-Makhtūm* (The Sealed Nectar) by Safiy al-Rahman al-Mubarakfuri is also referred to as a complement. This work is also renowned as a contemporary prophetic biography that explores the importance of moral education in its discourse (Shalash & Moh'd, 2020). Overall, the component aims to discuss the best examples that can be adapted from the history of the Prophet PBUH.

Lastly, the Islamic thought module, which constitutes the fourth component of the Usrah Rabbani module, is derived from the works *Ḥattā Ya'lam al-Shabāb* (Until the Youth Understand) by Abdullah Nasih Ulwan and *Jīl al-Naṣr al-Manshūd* (The Dreamed Victory Generation) by Yusuf al-Qaradawi. Ultimately, the work of these two Muslim figures presents the development discourse of the young generation who are committed and consistent in defending Islamic identity (Yatim & Sa'ari, 2020). Thus, the discourse on the identity development of the young generation, from the perspective of the two figures concerned, is very significant in addressing the need to strengthen the identity and morality of Muslims today. Overall, to ensure the level of parallelism between Usrah Rabbani and the nine principles of DPRK, this study places the discourse of each component of Usrah Rabbani at the core of the mapping, followed by the nine principles of DPRK as an indicator of parallelism between the two.

MAPPING *TAFSIR* MODULE TO DPRK PRINCIPLES

Based on the introduction of the Usrah Rabbani Module structure, the compilation of 91 verses from the Qur'an that comprise the curriculum of the tafsir module involves 65 passages from the *Makkiyyah* Surahs and 26 passages from the *Madaniyyah* Surahs. The focus of the nas selection is

focused on the theme of strengthening faith, purifying morals and encouraging the struggle to defend Islam. Therefore, the compilation of the text is loaded with the best values in line with the aspirations of the best practice standards listed in the DPRK.

To gain an understanding of the parallelism between this module and the principles of DPRK, Table 3 provides a comprehensive overview of the mapping details.

TABLE 3. Mapping *Tafsir* Module to DPRK Principles

No	Usrah Rabbani		DPRK Principles								
	Module / Topic	Quranic Verses	P1	P2	P3	P4	P5	P6	P7	P8	P9
Module 1			Best Practices – DPRK Principles								
1	Surah al-Fatihah	1-7	1,3, 4		2,3		1	1,2, 3			
2	Surah al-Ikhlâs	1-4	1,3								
3	Surah al-Nas	1-6			2,3			2			
4	Surah al-Kafirun	1-6	1,2, 3,4	1	2,3			1,2, 3			
5	Surah al-Baqarah	177			2,3, 4	2	1		1	4	3
6	Surah al-Mulk	6-12	2,3, 4		2,3	1,2		2,3		4	
7	Surah al-Mukminun	1-11	4	1	2,3	1,2	1		5	4	3
8	Surah al-Ghashiyah	1-8	4		2			3		4	
Module 2			Best Practices – DPRK Principles								
1	The Concept of <i>Ihsan</i>	al-Nahl:90 al-Nisa':36 al-Tawbah:100		1,4	2,3, 4			3	5	4	3
2	The Concept of <i>Taqwa</i>	al-Baqarah:103 Ali-Imran:102 al-Ahzab:70	3,4		2,3		1	3			
3	The Concept of <i>Inabah</i>	al-Rum:31 Luqman:15 al-Zumar:54			2		1	2,3, 5		4	
4	The Concept of <i>Istiqamah</i>	Hud:112 Fussilat:6 al-Ahqaf:13		1	2		1	1,2, 3,5			3
Module 3			Best Practices – DPRK Principles								
1	Humility	al-Isra':37 al-Furqan:63 Luqman:18			3,4					4	3
2	Reconciling Disputes	al-Baqarah:224 al-Hujurat:9-10			2,3, 4			2,3, 5		4	
3	<i>Ithar</i> (Altruism)	Ali-Imran:92 al-Hashr:9 al-Baqarah:177		1,4	3,4				1,5	1,4	
4	Devotion to Parents	al-An'am:151 al-Isra':23 Luqman:14-15	4	1	2,3				1,5	4	3
5	Encouragement to Charity	al-Baqarah:254 Ali-Imran:180			2,3, 4				5	4	3
Module 4			Best Practices – DPRK Principles								
1	The Order of Jihad	al-Hajj:78 al-Ankabut:69 al-Saff:10-11	4	1,3	2,3, 4	3,4	1	2,3		1,4	3
2	The priority of <i>Jihad</i>	al-Nisa':95 al-Anfal:65	4	1,3	2,3, 4	3,4	1	2,3	5	1,4	3
3	Jihad and Seeking Knowledge	al-Baqarah:190, 216 al-Tawbah:122	3,4	1,3	1,2, 3	3,4	1,3	1,2,3	5	4	3,4, 5,6

4	The Wisdom of the Provisions of Jihad	al-Baqarah:193	3	2			1,2,3,5		1,4	
5	Characteristics of <i>Mujahid</i> (Fighter)	Ali-Imran:200		2		1	5		1,4	
6	Characteristics of Activists	al-Nisa':59	2		1,2	2	5	3,4	1,4	6,7
7	Characteristics of Leaders	Ali-Imran:159	4	3	1,2,3		3,4,5	2,5,6	3,4	3
8	Preparation for <i>Jihad</i>	al-Anfal:60	4	3,4	2		1,5	5,6	5,6	2,4
TOTAL			4	3	4	4	4	5	5	4
			Total parallelism for best practices: 37							

Source: (KIAS 2019; Researcher Analysis)

According to the data presented in Table 3, the *Tafsir* Usrah Rabbani Module demonstrates a parallelism rate of 80.4% with the nine principles of the DPRK. This significant degree of parallelism can be attributed to the comprehensive nature of the Qur'anic text, which serves as a solid foundation for identifying the best practices corresponding to the nine principles of the DPRK. Overall, this module exhibits the highest level of parallelism for DPRK P6, P7, and P9. Specifically, topics that encompass discussions on the concept of jihad (the struggle to defend Islam) play a crucial role in establishing parallelism between this module and the principles of the DPRK.

MAPPING HADITH MODULE TO DPRK PRINCIPLES

Based on the introduction of the Usrah Rabbani module structure, a total of 23 selected hadiths from the work *al-Wāfī fī Sharḥ al-Arbaʿīn al-Nawawīyyah* have been included in the Usrah Rabbani Hadith curriculum. The focus of hadith selection for this component is on aspects that strengthen faith, worship, moral purification, da'wah, and the value of perfecting Islam for individual Muslims.

To understand the parallelism between this module and the principles of DPRK, Table 4 provides a comprehensive overview of the mapping details.

TABLE 4. Mapping Hadith Module to DPRK Principles

Usrah Rabbani			DPRK Principles								
No	Module / Topic	No. of Selected Hadiths	P1	P2	P3	P4	P5	P6	P7	P8	P9
Module 1			Best Practices – DPRK Principles								
1	Actions are by intentions	1	3,4	3,4				1,2			
2	Islam, Iman and <i>Ihsan</i>	2	1,2	1,2	1,2,3	1,2	3,4,	1,2	3,4	3,4	1,2,5
			3,4	3,4	4,5	3,4	5	5,6			6,7
3	Islam is Built Upon the Five	3		1	2			1			3,7
4	Deeds are by Their Final Actions	4	2,4	4	2,3			3,6			1,3
5	Rejection of Evil Deeds and Innovations	5	2		2						7
6	Protecting the Heart	6		3,4	2			1,2		3,4	1,6,7
								3			
Module 2			Best Practices – DPRK Principles								
1	Love for Your Brother What You Love for Yourself	13	4		3,4					4	3
2	Islamic Manners	15	4		3,4				2	4	3
3	Follow Up a Bad Deed with a Good Deed	18	4		2,3,4			3	2	4	3
4	Be Mindful of Allah, and Allah will Protect You	19	2,3	3,4	2	1,2	3,4	1,2	1	4	1,7
						3,4		3			

5	Modesty is from Faith	20	4	2,3	3				
6	No Harming nor Reciprocating Harm	32		2,3 4,5	3		4		
Module 3			Best Practices – DPRK Principles						
1	Say 'I believe in Allah' and then be Steadfast	21	1,2 3,4	2	3				
2	Entering Paradise	22	4	1	2	1,2	4	1,2	
3	Righteousness is in Good Character	27	2		2,3			2,3	4
4	The Obligation of Following the Sunnah	28	3,4		2		4	3	4
5	Brotherhood in Islam	35			2,3 4			1,2 3,5	
Module 4			Best Practices – DPRK Principles						
1	The Religion is <i>Naseehah</i> (Sincere Advice)	7	1,2 3		1,2	3,4	3,4	2,3	1,3 7
2	The Sanctity of a Muslim	8	2	1	2			1,2 3	3
3	Obligations are According to Ability	9	2	4	2,3			1,2 3,5	4 1,2 3
4	Restricting Oneself to the Permissible	10			2,3	1,2		1,3	4 3
5	Being Cautious of the Doubtful	11		3,4	2			3	4 1,7
6	Leaving that Which Does Not Concern You	12		3,4	2,3	1,2		1,2 3	4 1,3 7
TOTAL			4	4	5	4	3	5	4
			Total parallelism for best practices: 37						

Source: (KIAS 2019; Researcher Analysis)

According to the findings in Table 4, the Hadith Usrah Rabbani Module exhibits a parallelism level of 80.4% in terms of its discussion focus with the nine principles of DPRK, which is equivalent to the parallelism percentage of the *Tafsir* Module. The similarity stems from the modules sharing the same objective and focus of discussion, resulting in almost identical mappings. However, in contrast to the interpretation module, the Hadith Usrah Rabbani Module achieved the highest level of parallelism for P3, P6, and P9 of the DPRK. Notably, topics related to hadiths about Islam, Faith, and the concept of Ihsan significantly contribute to the parallelism observed in this module with the principles of DPRK.

MAPPING PROPHETIC BIOGRAPHY MODULE TO DPRK PRINCIPLES

The objective of the third component within the Usrah Rabbani module is to explore exemplary instances drawn from the Prophet's (PBUH) biography. Its purpose is to effectively incorporate teachings from the prophetic biography to facilitate the development of Muslim identity and moral education. The curriculum of this component encompasses 16 topics that are sequentially explored, aligning with the chronological timeline of the Prophet's (PBUH) life. Hereafter, the mapping of this module to the DPRK is presented as follows:

TABLE 5. Mapping Prophetic Biography Module to DPRK Principles

No	Usrah Rabbani Module / Topic	DPRK Principles								
		P1	P2	P3	P4	P5	P6	P7	P8	P9
Module 1		Best Practices – DPRK Principles								
1	Characteristics of Prophethood	2	3	3		3	1	3		
2	The descent of Divine revelation	1,2		2,3	3,4	1,3 4				7
3	Proofs of the Truth of Revelation	1,2		3					4	3,7
4	Apostolic Purpose	3,4	3		1,2 3,4		1,2 3			3
Module 2		Best Practices – DPRK Principles								
1	Treaty of Aqaba 1 and 2	4		2,3 4	3,4	3,4	1,2 3,5	2,3 4,5	4	3,5 7
2	The events of migration (<i>Hijrah</i>)	4	3	2,4		1,2	2,3 5	2,6	4	3
3	The Basis of Islamic State Formation	4		2,4		1,2	1,2 3,5	2,3 4,6	4	3,6
Module 3		Best Practices – DPRK Principles								
1	Battle of Badr al-Kubra									
2	Battle of Uhud									
3	The Invasion of Banu Nadir	4	4	2,3 4	2	1,2	2,3 5	2,3	1,2 4	1,3 6
4	Battle of Ahzab									
5	Treaty of Hudaibiyah									
Module 4		Best Practices – DPRK Principles								
1	Silent and open propagation (<i>Da'wah</i>)	3,4	3	1,2 3,4	1,2	4	1,2 3,5	2,3	3,4	3,6
2	Prioritising <i>da'wah</i> to family and relatives	4	3	3,4				3,4		3
3	Factors influencing the acceptance and rejection of <i>Da'wah</i>	3,4	3	1,2 3,4	1,2 3,4	4	1,2 3,5	2,3	3,4	3,6
4	Prerequisites for the Success of <i>Da'wah</i>	2,4	3,4	1,2 3,4	1,2 3,4	4	1,2 3,5	2,3	3,4	3,6
TOTAL		4	2	4	4	4	4	5	4	5
		Total parallelism for best practices: 36								

Source: (KIAS 2019; Researcher Analysis)

According to the findings presented in Table 5, the components of the Prophetic Biography Module demonstrate a parallelism rate of 78% with the nine principles of the DPRK. While this percentage is slightly lower than that of the tafsir and hadith components, it remains sufficient in achieving the intended objective. Notably, this component exhibits the highest degree of parallelism for DPRK P7 and P9. More specifically, discussions on the prerequisites for successful *da'wah* (Islamic outreach) and the factors influencing its acceptance or rejection serve as major contributors to the parallelism observed between this component and the DPRK.

MAPPING ISLAMIC THOUGHT MODULE TO DPRK PRINCIPLES

The fourth component in the Usrah Rabbani module serves as a complementary discourse to the preceding three modules. It incorporates two notable works on contemporary initiatives for human development as discussion references. The first work, *Hattā Ya'lam al-Shabāb*, was composed by Abdullah Nasih Ulwan. Meanwhile, the second work is titled *Jīl al-Naṣr al-Manshūd* by Yusuf al-Qaradawi. The work of these two Muslim figures presents the development discourse of the young generation who are committed and consistent in defending Islamic identity. Ultimately, the alignment of this module with the principles of the DPRK is detailed in the following mapping.

TABLE 6. Mapping Islamic Thought Module to DPRK Principles

No	Usrah Rabbani Module / Topic	DPRK Principles								
		P1	P2	P3	P4	P5	P6	P7	P8	P9
	Module 1	Best Practices – DPRK Principles								
	No Curriculum	N/A								
	Module 2 Works: Until the Youth Understand [<i>Hattā Ya'lam al-Shabāb</i>]	Best Practices – DPRK Principles								
1	1st Symbol of Greatness: Allah is our purpose	2,3 4	3,4	2,3	4	1	1,2 3		4	1,3 7
2	2nd Symbol of Greatness: The Messenger is our example	2		2,3		3,4	1,2 3	3		7
3	3rd Symbol of Greatness: The Qur'an is our constitution	2	1,3	1,2	2	4	3		4	
4	4th Symbol of Greatness: Jihad is our way	4		2			1,2 3,5		4	
5	5th Symbol of Greatness: The martyr is our highest wish	4	3	2	2		1,2 3		4	4,7
6	The Character of Muslim Youth & the Strategy of the Enemy of Islam		3,4	2,3		5	2,5 6		4	1,3 7
	Module 3 Karya: The Dreamed Victory Generation [<i>Jīl al-Nasr al-Manshūd</i>]	Best Practices – DPRK Principles								
1	Chapter 1-3: - The situation of Muslims nowadays - Causes of Weakness of Muslims - The Biggest Problem of Muslims	2	4	2,3 4		1	2,3 5		4	1,3
2	Chapter 4-6: Victory Conditions	1,4		2		1	1,2 3	3	1,4	1,3
3	Chapter 7-9: - The generation promised victory - Generation of Reality and Knowledge - The sincere Rabbani generation	2,4	1,3	1,2 3,4		1,2	1,2 3,5	3	4	1,3 7
4	Chapter 10-13: - Generation with Islamic Identity - The Generation of <i>Da'wah</i> and <i>Jihad</i> - <i>Ghuraba'</i> (Outsiders) - A strong and Noble generation	2,4	1,4	1,2 3	1,2	1	1,2 3	3	4	1,3
5	Chapter 14-16: - The generation that considers Islam - A generation that is not extreme or simplistic in religious matters - A generation that always reflects and repents	2,4	3	2,3	1,2	1	1,2 3		4	3
	Module 4 No Curriculum	Best Practices – DPRK Principles N/A								
	TOTAL	4	3	4	3	4	5	1	2	4
		Total parallelism for best practices: 30								

Note: N/A = Not Applicable

Source: (KIAS 2019; Researcher Analysis)

Referring to Table 6, the component exhibits a 65.2% parallelism with the nine principles of the DPRK. This percentage is considered moderate when compared to all 46 best practices of the DPRK. However, in terms of parallelism with the discourse of P6 DPRK, the component demonstrates a significantly high level. This is primarily due to its emphasis on cultivating a generation of Muslims dedicated to addressing the shortcomings prevalent among Muslims today. Thus, the contributors to the parallelism of this component with the DPRK are almost equivalent to the entire topic.

RESEARCH METHODOLOGY

This study presents a discourse on the model of strengthening Muslim identity and morals through the practice of Usrah Rabbani at the Sultan Ismail Petra International Islamic University College (KIAS), which has been developed in an integrated manner based on the nine principles of the Kelantan Rabbani Education Policy (DPRK). In a deeper context, this study presents a mapping of the content of each Usrah Rabbani module to the 46 best practices listed in the nine DPRK principles. The mapping aims to display the percentage of the level of parallelism of the Usrah Rabbani module in relation to the DPRK aspirations.

In general, this qualitative study employs the deductive content analysis method to comprehensively examine the content of the Usrah Rabbani Module in KIAS, as well as the nine principles of DPRK. Through the same method, this study has identified the parallelism of themes, motifs and discourses contained in the Usrah Rabbani Module and DPRK. This method is crucial for use as an initial step in building a theoretical framework for mapping parallelism between two related study subjects (McKibben et al., 2020; Imenda, 2014). This method is significant to be used as an initial step in this study because both the Usrah Rabbani Module and DPRK constructs have been completed. Therefore, the deductive content analysis process can identify the strength of each theme and discourse in both constructs.

After completing the first step, this study used the thematic content analysis method as the second step to analyse the level of content parallelism between the Usrah Rabbani Module and the DPRK. This method is suitable for systematically analysing and interpreting themes from structured data (Lochmiller, 2021; Lester et al., 2020). Through this method, this study can assess the extent of content parallelism between the two constructs, focusing on the theme of strengthening Muslim identity and morality, which is the study's agenda.

As a starting point for the second step, this study presents the content of all four Usrah Rabbani Modules in a table that can be matched side by side with the nine DPRK principles. This is to facilitate the mapping between the two constructs in question, carried out in the order of 46 best practices, starting from the first principle to the ninth principle. In this regard, mapping is only carried out if the study confirms the accuracy of the theme and discourse in the content of each Usrah Rabbani Module component, as outlined in the best practices listed in the DPRK. The accuracy of the parallelism in the intended discourse is assessed based on the theme of each Usrah Rabbani component, including the objectives, explanatory verses, and targeted learning outcomes for each Usrah Rabbani Module topic. In addition to examining the content of the Usrah Rabbani Module, this study also examines the concept of student mobilisation that is applied and the ancillary approaches used as initiatives to strengthen Muslim identity and morals in the entire Usrah Rabbani implementation process at KIAS.

The results of the mapping are formulated to demonstrate the integrity of the Usrah Rabbani model within the context of the agenda for strengthening Muslim identity and morals, aligning with the aspirations of human development in the DPRK. Overall, the results of this study aim to elevate the practice of Usrah Rabbani based on the DPRK, establishing a systematic model that strengthens the sustainability of Muslim identity and morals in the era of globalisation. However, it should be noted that the limitations of this study are only a review of the development and implementation of Usrah Rabbani. However, a review of the effectiveness and feedback from students on the implementation of Usrah Rabbani requires further studies that function as a data transcription of the success and achievement of the aspirations of the DPRK in the human development agenda in the state of Kelantan.

Finally, the justification for using the term 'model' in reference to the Usrah Rabbani approach is due to the differences in operational concepts and applications of usrah that have been systematically developed based on state-level education policies. Therefore, the study of the relevant model entails a review of the development results and implementation strategies of Usrah Rabbani in the state of Kelantan, where KIAS has been given the mandate to ensure its success.

FINDINGS

The findings found that the practice of *usrah*, developed holistically and integrated into the formal education system, can drive the process of strengthening the sustainability of Muslim identity and morals. Thus, the practice of Usrah Rabbani is a significant human development model with that agenda. The practice of Usrah Rabbani, developed in response to the aspirations of the Kelantan Rabbani Education Policy (DPRK), has successfully formed an integrated model. This is because a clear human development policy under government administration supports the framework and structure of the Usrah Rabbani curriculum.

After conducting a comprehensive mapping and evaluation of each component of Usrah Rabbani, this study determined that its parallelism and integration with the nine principles of the DPRK stand at a percentage of 76%. Specifically, the overall percentage breakdown is derived from the different levels of parallelism between each component. The Tafsir and Hadith modules, which constitute the first and second components, respectively, exhibit a significant degree of correspondence, with a parallelism rate of 80.4%. Similarly, the module dedicated to the history of Rasulullah PBUH, comprising the third component, demonstrates a parallelism level of 78%. On the other hand, the Islamic Thought Module, which represents the final component, showcases a parallelism rate of 65.2%.

As explained in the methodology section, this percentage was obtained through the parallel mapping method between the Usrah Rabbani and DPRK constructs. Research and assessment of the accuracy of the themes and discourses in both constructs became the basis for measuring the percentage of parallelism.

DISCUSSION

Based on the Usrah Rabbani curriculum discourse and its mapping to the DPRK, Usrah Rabbani's function as a platform for strengthening Muslim identity and morals in the education system at Sultan Ismail Petra International Islamic University College (KIAS) is significant to the aspirations of the DPRK (Zaman et al., 2022). The combination and parallelism between the two display the holistic dimension and its prospects in preserving the sustainability of Muslim identity and morals today.

In practical terms, the strength and effectiveness of the Usrah Rabbani module originate from three fundamental aspects. Firstly, the educational policies implemented by the state administration prioritise the nurturing of a rabbinic generation (Zaman et al., 2024). Secondly, the Usrah Rabbani module has been integrated into the formal education system. Thirdly, there is a mobilisation of proficient facilitators from the target groups, accompanied by ongoing supervision and support from the relevant authorities. The interplay and synergy among these three aspects are illustrated in Figure 1.

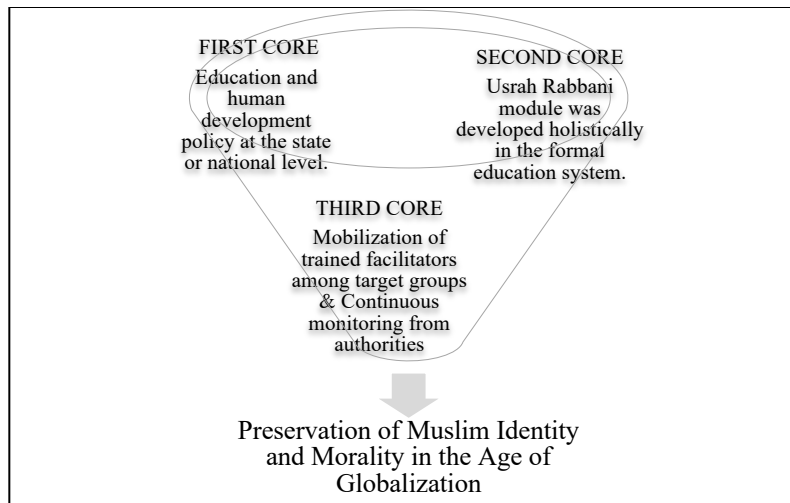


FIGURE 1. The Foundational Elements of The Usrah Rabbani Module

Regarding Figure 1, the combination of these three foundational elements has effectively established an interconnected mechanism designed to fortify Muslim identity and morals. Rooted in the concept of human capital development, all activities are to be carried out within the framework of *Rabbani* (Zaman et al., 2022). In essence, obedience to Allah SWT serves as a guiding principle for every deliberation or action in life (Baba, 2006). Moreover, the modelling of Usrah Rabbani as a mechanism for empowering Muslim identity is relevant because its spectrum, centred on the concept of divinity, is comprehensive. It encompasses various dimensions, such as knowledge development, faith reinforcement, worship empowerment, the call to defend Islam, and the development of an outstanding generation (Zaman et al., 2022; Ismail et al., 2020; Duruzah, 1964; al-Qawsi, 2006).

Accordingly, the Usrah Rabbani model was found to meet the criteria of holistic human development, which encompassed three main approaches. Firstly, the consolidation of knowledge. Secondly, the implementation of education builds self-identity and strengthens faith. Thirdly, preaching activities to spread the understanding of Islam and form organisational skills (Hawwa, 1994). Through this approach, a responsible, trustworthy and consistent attitude will be born in every Muslim individual's life (Tamuri, 2021; al-Ghazali, 1999; Hawwa, 1994).

Thus, the practice of Usrah Rabbani at KIAS proves its high commitment to achieving the aspirations of strengthening Muslim identity and morals (Umar et al., 2020; Idris Awang et. al., 2018; Yusoff, 2017). The entire agenda above also coincides with the hadith narrated by al-Bukhari from Ibn 'Umar RA, that the Prophet PBUH said:

All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e., ruler) is the guardian of his subjects and is responsible for them; similarly, a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.

(al-Bukhari, no. hadith: 893)

This hadith asserts that every leader must protect the people under his responsibility from the punishment of hell based on the words of Allah SWT in Surah al-Tahrim, 66:6 (Manap, 2023; Ibn Battal, 2003). Therefore, every core value, principle and best practice conceived in the DPRK

should be given serious attention by every level of leadership to fulfil the duty of preserving religion and the Muslim community. The DPRK also highlights the significance of the government's administrative policies in shaping the quality of human development at all levels of society.

The importance of human development policies such as the DPRK also coincides with the hadith narrated by Aishah RA that the Prophet PBUH said:

Verily Allah, most High, loves for you to perfect a good deed when you perform it.

(al-Bayhaqi, no. hadith: 4929)

Derived from the hadith, the principle of itqan necessitates that every believer consistently endeavours to enhance and refine their work following the desires of Allah SWT (al-Munawi 1988). The greater the excellence and perfection in one's conduct, the greater the reward of goodness bestowed upon them by Allah SWT (Ismail et al., 2020; Ibn Kathir, 1998). Ultimately, the most effective measure to ensure the quality of human development is the empowerment of Muslim identity and morals through the formal education system.

In summary, the introduction of *Usrah Rabbani* at KIAS serves as an initial pilot project for fostering human development aligned with the *Rabbani* concept at the higher education level in Malaysia. However, this study remains optimistic that the *Usrah Rabbani* model, as developed, is adaptable for implementation across all levels of the Islamic education community, especially higher education institutions (Zaman et al., 2022; Tamuri, 2021). Consequently, the *Usrah Rabbani* KIAS model should be recognised as an integral part of the endeavour to fortify Muslim identity and morals, addressing the challenges posed by the contemporary era of globalisation.

CONCLUSION

Efforts to preserve the sustainability of Muslim identity and morals in the era of globalisation are an important agenda that requires high commitment from all parties. It must be acknowledged that the efforts are more robust and compelling when supported by holistic human development policies. Accordingly, the *Usrah Rabbani* implementation model at KIAS should be evaluated as part of an important initiative in preserving Muslim identity and morals. This is because the *Usrah Rabbani* model has been developed based on the DPRK to develop the *Rabbani* generation. Overall, the orientation of the *usrah* application within the formal education system, such as the *Usrah Rabbani* model, was found to be suitable for application at all levels of the Muslim community. The manifestation is also capable of contributing to the strengthening of Muslim identity and morals in the era of globalisation.

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