

## Internalization of character education values in Arabic Language learning for Tsanawiyah Students Dayah Al Muslimun Lhoksukon North Aceh

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**Abstract:** *This study aims to describe implementing and internalising character education values in Arabic language learning for Tsanawiyah students at Dayah Al Muslimun Lhoksukon, North Aceh. Employing a qualitative descriptive approach, the data were collected through observations, interviews, and documentation. Data analysis followed the interactive analysis theory proposed by Miles and Huberman, involving data collection, presentation, reduction, and conclusion drawing. The findings reveal that character education values embedded in the Arabic learning materials from the Arabiyah Baina Yadaik textbook include religious values, ethical values, tolerance, discipline, hard work, independence, democracy, curiosity, national spirit, recognition of excellence, communicative competence, a love of reading, environmental awareness, and responsibility. These values are internalized into the stages of Arabic language learning through teaching materials, learning models, and authentic assessments.*

**Keywords:** *Character Values, Character Internalization, Learning and Teaching, Arabic Language*

### Introduction

Character education is a topic frequently emphasized in the field of education (Rezki et al., 2021). Muslich stated that national character is a crucial aspect of the quality of human resources, as the quality of a nation's character determines its progress (Daryanes et al., 2022). Similarly, Asmani emphasized that character is a fundamental element for human success in the future (Aw, 2016). Based on these perspectives, character is an essential component that warrants significant attention in the educational process.

Character education is defined as the integration of character building within the educational framework. Mulysa described character education as an effort to support the holistic development of a child's soul—both physically and spiritually—towards a better and more humane civilization (Rezki et al., 2021). Based on the understanding and objectives of character education, it aims to instill good values and morals in students, ultimately cultivating a generation with strong character and noble virtues.

Lickona (2022) proposed a design for character education consisting of moral knowing, moral feeling, and moral action. This approach suggests that character education should guide students



through stages of cognitive value recognition, affective value experience, and behavioral application of values. Consequently, all subjects in the school curriculum should be integrated with character education to produce students with strong moral character (Sari & Faizin, 2023).

In alignment with national policy, the Indonesian government has formulated character values based on the principles of Pancasila. These values include: (1) values stemming from the heart, such as faith, piety, honesty, trustworthiness, fairness, orderliness, adherence to rules, and responsibility; (2) values originating from the mind, including critical thinking, creativity, innovation, curiosity, productivity, scientific orientation, and reflection; (3) values from physical activities, such as cleanliness, health, sportsmanship, resilience, competitiveness, and persistence; and (4) values from emotions and intentions, such as mutual respect, cooperation, friendliness, politeness, tolerance, care, prioritization of public interests over personal interests, and love for the homeland (Kesuma et al., 2019).

Arabic holds a significant position in Indonesia, as the country has the largest Muslim population in the world (Ulin Nuha & Musyafa'ah, 2022). In many parts of Indonesia, Arabic has become deeply integrated into social and cultural life, as evidenced by the widespread use of Arabic names for individuals and institutions (Kosim, 2021). Most Islamic boarding schools also adopt Arabic names (Khasanah, 2016). Consequently, the Arabic language curriculum in Indonesia continues to evolve.

Arabic is closely linked to Islam. According to Al-Khuli, the objectives of learning Arabic include: (a) understanding the Qur'an, (b) comprehending Hadith, (c) performing prayers and other acts of worship in Islam, and (d) using Arabic as a global economic language (Kosim, 2021).

Character education can be imparted in various ways, including through Arabic language instruction. This is particularly relevant as Indonesia is home to the world's largest number of Islamic educational institutions, each with its curriculum for Arabic instruction (Kurniati et al., 2020 ; Zuliana, 2017). Several character education values can be integrated into Arabic learning materials, models, and authentic assessments. These include religious values, honesty, tolerance, independence, democracy, curiosity, patriotism, communicative skills, peace, social care, responsibility, discipline, environmental awareness, and appreciation of achievements (Kesuma et al., 2019).

Prior research by Kasiyan (2021), titled "Integrating Local Culture-Based Character Education in Woodcraft Learning for Mentally Disabled Students," demonstrates how local culture-based character education is integrated through woodcraft learning. The study covers stages such as needs analysis, planning, implementation, and evaluation.

This study aims to describe the values of character education and their internalization in Arabic language learning. Such research is significant because character education is one solution for improving students' moral character and nurturing virtuous generations through education.

## **Method**

This research is about the internalization of character education values in learning Arabic, namely a case study at Dayah Modren Al Muslimun Lhoksukon North Aceh; this research is built through theoretical concepts contained in the values of character education so that this research is directed and measurable, the researcher uses descriptive qualitative research method approach, the findings in later research can not only describe a situation in the field. However, they can also describe the process from the situation to the stages of its development. Qualitative methods are also used to obtain more in-depth and accurate data about the true meaning. As we know, qualitative research does not emphasize generalizations, but qualitative research places more emphasis on the true meaning.

## **Results and Discussion**

Based on the understanding, goals and benefits of character education, character education can be internalized into all school subjects without changing the substance of the learning material set in the curriculum. So, in learning and teaching Arabic, the values of character education can be internalized through material that can change students' personalities for the better. In the view of experts, the internalization of character education material can be channeled through several items or devices in learning. this is also what Dayah Modern Al Muslimun Lhoksukon North Aceh does. The values of character education are internalized through;

Teaching Materials/Modules

The results of interviews with teachers, currently Dayah Modern Al Muslimun Lhoksukon North Aceh, design Arabic learning materials using Bayna Yadaik's Arabibiyah books. In the Baina Yadaik Arabic book, it includes four *maharah*, namely, *maharah kalam*, *maharah istima*, *maharah qira'ah* and *maharah kitabah*. In addition, in this learning module, some exercises can improve students' understanding of Arabic. As for the content in Baina Yadaik's Arabiyah book, the material is presented per chapter, where each chapter has sub-chapters that separate one theme from another. In addition, Baina Yadaik's Arabiyah book is designed by providing pictures that are under the content of the learning material; this greatly influences the attractiveness of students to learn Arabic.

The following is Baina Yadaik's Arabiyah material taught to Madrasah Tsanawiyah Dayah Modren Al Muslimun Lhoksukon Madrasah Students, North Aceh District:

الكتاب الأول	الكتاب الثاني	الكتاب الثالث
الوحدة الأولى : التحية و التعارف	الوحدة الأولى : العناية بالصحة	الوحدة التاسع : التسوق
الوحدة الثانية : الأسرة	الوحدة الثانية : الترويح عن النفس	الوحدة العاشرة : الجو
الوحدة الثالث : السكن	الوحدة الثالث : الحياة الزوجية	الوحدة الحادية عشرة : الناس و الأماكن
الوحدة الرابعة : الحياة اليومية	الوحدة الرابعة : الحياة في المدينة	الوحدة الثانية عشرة : الهوايات
الوحدة الخامسة : الطعام و الشراب	الوحدة الخامسة : العلم و التعلم	الوحدة الثالث عشرة : السفر
الوحدة السادسة : الصلاة	الوحدة السادسة : المهن	الوحدة الرابعة عشرة : الحج و العمرة
الوحدة السابعة : الدراسة	الوحدة السابعة : اللغة العربية	الوحدة الخامسة عشرة : الصحة
الوحدة الثامنة : العمل	الوحدة الثامنة : الجوائز	الوحدة السادسة عشرة : العطلة

من الثاني الإصدار) يدريك بين العربية اللغة (الأول الجزء) (الأول الطالب كتاب

من الثاني الإصدار) يدريك بين العربية اللغة (الأول الجزء) (الثاني الطالب كتاب

من الثاني الإصدار) يدريك بين العربية اللغة (الثاني الجزء) (الأول الطالب كتاب

At this stage, the teacher carries out internalization through material and learning modules in the form of Islamic fairy tales and biographies of figures that contain various elements that can be emulated and also through motivation that contains the values of character education.

The researcher also looked at the use of teaching materials containing character values which were carried out in accordance with the theory presented by Sari and Faizin, all subjects contained in the school curriculum should have integrated with character education which could then lead students to become students with character (Sari & Faizin, 2023). The results obtained were very encouraging, namely that teaching materials containing character content it is believed to be able to foster and change the characteristics of students.

The steps used by Arabic subject teachers are (1) Educators must be careful in choosing teaching materials/materials, (2) Educators use an appreciation approach to choose what activities are appropriate in learning Arabic, (3) Educators invite students to explore values that can be

internalized into learning Arabic, (4) Next, the teacher evaluates the results and these characters. Based work steps like this, it is what this nation expects through the Ministry of Education and Religion. This is in accordance with what was explained by Waizah, namely regarding the steps educators can take in internalizing the values of character education into the subject matter. Select materials/materials, use approaches appropriate to students' conditions, mingle with students, and evaluate student performance.

The teacher also thinks that the teaching materials that are most suitable for internalizing character education are teaching materials which have Indonesian religious and cultural nuances in them. Understandably, both types of material contain values and morals that can be used to shape students' character. Through religious and cultural material, students can find good characters to emulate and implement in everyday life.

Values of Character Education through learning Arabic at MTs Dayah Al Muslimun Lhoksukon North Aceh.

Character Value	Description
Religious	Religious values are the values of attitudes contained in religious norms, attitudes, and behaviour that reflect the teachings adhered to. They are saying <i>السَّلَامُ عَلَيْكُمْ</i> when meeting other people. Saying <i>الحمد لله رب العالمين</i> is a form of gratitude for the blessings that Allah has given. Materials about <i>الحج والعمرة, الصلاة</i> .
Honest	Moral value is an attitude value based on the behaviour of someone who can always trust in words and deeds. The value of this education contained in the learning material, namely <i>الحياة اليومية</i> <i>الحياة في المدينة</i> <i>الحياة الزوجية</i>
Tolerance	The value tolerance is a vital attitude value for students in social activities, where students have an understanding of intelligence or social status in the community. The value of character education contained in the learning material is: <i>الناس والأماكن</i> <i>الحياة في المدينة</i> <i>الحياة اليومية</i>
Independence	The value of independence is an attitude value that does not depend on other people. This attitude teaches participants to face and solve their problems. <i>الحياة اليومية</i> <i>العمل</i> <i>السفر</i>
Democratic	Democratic value is an attitude value that can provide understanding to students regarding giving or issuing opinions in discussion groups. As for the learning process, this value often appears in the discussion of the lessons delivered, such as in the material: <i>المهن</i> <i>اللغة العربية</i> <i>الناس والأماكن</i>
Curiosity	Curiosity is an attitude value that seeks to develop widespread curiosity in students. Usually, this value is combined into technology-based learning. The value of character education in learning contained in the material; <i>العلم والتعلم</i> <i>الدراسة</i>
Love the Motherland	The value of loving the motherland is an attitude value that is able to make a positive contribution to developing a sense of love for the Indonesian nation.

	The value of character education contained in learning materials, namely; الناس والأماكن الطعام والشراب الترويح عن النفس
Communicative and Friendly	Communicative and friendly values are attitude values that pay attention to pleasure when talking, associating and working with other people. The value of character education contained in learning materials, namely; التحية والتعارف الدراسة العلم والتعلم
Social care	Social care is the value of attitudes and actions that always want to assist other people and people in need. The value of character education contained in learning materials, namely; الحياة الزوجية الحياة في المدينة الحياة اليومية السكن
Responsibility	Responsibility is the value of a commendable attitude that is fundamental in human beings, in line with their nature. The value of character education contained in learning materials, namely; العلم والتعلم الحياة الزوجية المهنة
Discipline	Value discipline is an attitude value that shows orderly behaviour and obeys rules and regulations. This value is significant for students, as students must comply with all the rules implemented in schools. The value of character education contained in learning materials, namely; الحياة اليومية العلم والتعلم العمل
Environmental care	The value of caring for the Environment is an attitude value shown by maintaining cleanliness and tidiness, both at school and in the community. The value of character education contained in learning materials, namely; الأسرة الناس والأماكن الترويح عن النفس
Appreciate Achievements	The value of appreciating Achievement is an attitude value that appears in the learning environment to always respect the struggles of others. The value of character education contained in learning materials, namely; الجوائز الهوايات

### Through Learning Models

The teacher board of Madrasah Tsanawiyah Dayah Al Muslimun Lhoksukon North Aceh designed a learning model with several learning methods; this was done to make it easier for teachers to convey teaching material and make students more enthusiastic about receiving the material. The learning methods used are: (Teacher et al., personal communication, March 29, 2023)

Lecture method: The teacher uses the lecture method when explaining new mufradats (Arabic vocabulary) contained in the material, where these mufradas have yet to be understood by students.

Demonstration method: This method is used when the teacher presents Arabic learning material, where the material presented follows the objectives of learning Arabic. Usually, this material is used in Maharah Kalam.

Question and answer method: This method is used by teachers in learning Arabic when students need help understanding the material that has been presented. The teacher provides an opportunity for students to ask questions before continuing the teaching material.

Discussion method: This method is used in implementing learning and outside of learning in the classroom. This method can help students solve problems that occur in the learning process; usually, this method is used by students to discuss with teachers and colleagues about maharah Qira'ah material to analyze the nahwu and Sharaf rules. It can be seen from the above explanation of the learning model used by the teacher that the learning model and method used by the teacher can increase motivation and help students in achieving character education values. In this second stage, the teacher internalizes character education in learning Arabic through the models and methods used in the teaching and learning process of Arabic. In integrating the values of educational character in the learning model/method, the Dayah Modern Al Muslimun Lhoksukon teacher is not required to develop a model but can use an existing model.

Teachers at modern-day Al Muslimun Lhoksukon, North Aceh, echo the use and development of a particular model of character-based learning. Several development models are in their development stage, such as the contextual learning development model, PAKEM, constructivist, and cooperative, and several other development models have been produced through the results of research on the development of learning models. According to the author, the learning model is very relevant to the internalization of character education, namely the problem-solving model. Abidin (2012) said that through the problem-solving model, many character values would be fostered, such as honesty, hard work, discipline, and curiosity, and this model makes students more creative.

## Conclusion

Education is an effort that is pursued by humans, namely in order to acquire knowledge, where knowledge is used as a guide to be able to behave and behave appropriately. Therefore, education is articulated with a process of forming human character; all humans do daily will produce attitudes and behaviours that eventually become a behaviour or human character. So in an educational process, both nation and culture, students can actively develop their potential, namely by internalizing and appreciating values, where these values can be made into associations among the community. In the process of internalizing character education in learning Arabic, an educator can do it through three channels, namely modules/teaching materials, learning models and authentic assessment.

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