**Internalization of Character Education Values ​​in Arabic Language Learning for Tsanawiyah Students Dayah Al Muslimun Lhoksukon North Aceh**

**Syukran**\*

\*Institut Agama Islam Negeri Lhokseumawe, Indonesia

syukran@iainlhokseumawe.ac.id \*Jln Medan Banda Aceh Km 275 Kota Lhokseumawe, Aceh

 **Sutaman\***

\*Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

sutaman@uin\_malang.ac.id \* Gajayana No.50 Kec. Lowokwaru Malang, Jawa Timur

**Zakiyah Arifah**\*

\*Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

zakiyaharifah@uin\_malang.ac.id \* Gajayana No.50 Kec. Lowokwaru Malang, Jawa Timur

**Mia Nurmala\***

\*Universitas Pendidikan Indonesia

nurmalamia7@upi.edu\* Jl. Dr. Setiabudi. Kec. Sukasari Bandung, Jawa Barat

\**Corresponding Author*

**Abstract**

*This study aims to describe the implementation of character education values and their internalization in Arabic language learning for tsnawiyah students of Dayah Al Muslimun Lhoksukon North Aceh. This research uses descriptive qualitative methods, and the data collected are the results of observations, interviews and documentation. Data analysis in this study used Miles & Huberman's interactive analysis theory. The data analysis technique in this study begins with collecting data, presenting, reducing and concluding. The results of this study indicate that the value of character education values contained in Arabic learning materials in the book Arabiyah Baina Yadaik for Tsanawiyah students, namely: religious values, ethical values, tolerance values, disciplinary values, complex work values, independent values, democratic values, curiosity values, national spirit values, recognizing excellence, communicative values, reading values, environmental care values and responsibility values and the value of character education values are internalized into the process of Arabic learning stages through teaching materials, learning models and evaluation (authentic assessment).*

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

**Introduction**

Character education is something that the world of education often pays attention to it. (Rezki & Saleh, 2021) Muslich said national character is an essential aspect of the quality of human resources because the quality of a nation's character determines the nation's progress. (Daryanes et al., 2022) Asmani also stated the same thing; he revealed that character is an essential aspect of human success in the future. (Aw, 2016) Based on this opinion, the character is something important that needs attention through education.

 Character education is an expression in education to involve character building in the educational process. Mulysa said, "Character education is an effort to help the development of a child's soul both physically and spiritually; the natural nature leads to a better humane civilization". Prioritize. (Rezki & Saleh, 2021) Based on the understanding and purpose of education character, education will instil good values ​​and good morals in students to produce a nation with character and noble character.

 Thomas Lickona said that character education design is moral knowing, feeling, and action. (Alamsyah, 2023) So character education should bring students into the stages of recognizing values ​​cognitively, experiencing values ​​effectively, to experiencing absolute values. Therefore, all subjects in the school curriculum integrate with character education, which can lead students to become students with character. (Sari & Faizin, 2023)

In national policy, the Indonesian government emphasizes that it has formulated character values in accordance with Pancasila's values. The values in question are; (Kesuma et al., 2018) (1) Character values born from the heart include faith and piety, honesty, trustworthiness, fairness, orderliness, obedience to rules, and responsibility. (2) Character values that are born from the mind, namely, critical, creative, innovative, curious, productive and science-oriented and reflective. (3) Character values born from sports include clean, healthy, sporty, challenging, friendly, competitive and persistent. (4) Character values born of feeling and intention, among others, are mutual respect, cooperation, friendliness, politeness, tolerance, caring, prioritizing public interests over personal interests and love for the motherland.

 Arabic in Indonesia has a critical position because Indonesia is a country that has the largest Muslim population in the world. (Ulin Nuha & Musyafa'ah, 2022) Arabic in Indonesia is taught and studied in Islamic educational institutions, both formal and non-formal institutions. (د. نصر الدين إدريس جوهر·, ٢٠١٢) For the majority of Indonesian people, Arabic is used in everyday life; even in some areas of Indonesia, Arabic is already attached to social and cultural life. (د. نصر) الدين إدريس جوهر·, ٢٠١٢) This can be seen from the giving of names using Arabic. In addition, the educational institution's name is in Arabic. (Kosim, 2021) Like the names attached to Islamic boarding schools, almost all use Arabic. (Khasanah, 2016) That is why the Arabic language in Indonesia continuously developed through the stages of the Arabic language learning curriculum.

 Arabic has a very close relationship with Islam. As explained by Al-Khuli, he said that Arabic lays four objectives in it, including namely; (Kosim, 2021), (a) The purpose of Arabic as the language of the Qur'an, (b) The purpose of Arabic as the language of al-Hadith, (c) The purpose of Arabic as the language used in prayer services and other worship services in Islam. (d) The next goal is to make Arabic the language of the world economy.

Regarding this discussion, character education can be provided in various ways, one of which is through learning Arabic, considering that Indonesia is a country that has the most Islamic educational institutions in the world. (Kurniati & Rois, t.t.) Where the Islamic education institution has its curriculum format for developing Arabic learning. (Zuliana, 2017)

 Several values ​​of character education can be internalized in materials/modules, models and authentic assessments in learning Arabic, including; (Kesuma et al., 2018) (1) Religious Values, (2) Honest Values, (3) Values Tolerance, (4) the value of independence, (5) the value of democracy, (6) the value of curiosity, (7) the value of love for the motherland, (8), the value of communicative and friendly, (9) the value of peace, (10) the value Social Care, (11) Value of Responsibility, (12) Value of Discipline, (13) Value of Caring for the Environment, (14) Value of Appreciating Achievement.

 Previous research related to the values ​​of character education by Kasiyan in 2021, entitled Integrating Local Culture-Based Character Education in Woodcraft Learning for Mentally Disabled Students, this study explains that local culture-based character education is integrated through learning woodcraft skills for mental retardation, including the stages of needs analysis, planning, implementation and evaluation.

 This study aims to describe the values ​​of character education and their internalization in learning Arabic. This research is essential to do, considering the values ​​of character education are one of the solutions to change the character of students for the better to give birth to 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. As stated by Sukmadinata, he said that "descriptive research is a research method aimed at describing phenomena where these phenomena are either occurring at present or in the past (Ibrahim, 2019). So 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 channelled 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;

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

For grade 1 students of Madrasah Tsanawiyah the book used is اللغة العربية بين يديك (الإصدار الثاني من كتاب الطالب الأول) (الجزء الأول)

 For grade 2 students of Madrasah Tsanawiyah the book used is اللغة العربية بين يديك (الإصدار الثاني من كتاب الطالب الثاني) (الجزء الأول)

 For grade 3 students of Madrasah Tsanawiyah the book used is اللغة العربية بين يديك (الإصدار الثاني من كتاب الطالب الأول) (الجزء الثاني)

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.1. They are saying السلام عليكم when meeting other people.
2. Saying الحمدالله رب العالمين is a form of gratitude for the blessings that Allah has given.
3. Materials about الصلاة, الحج و العمرة.
 |
| 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, namely1. الحياة اليومية
2. الحياة في المدينة
3. الحياة الزوجية
 |
| 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:1. الناس و الأماكن
2. الحياة في المدينة
3. الحياة اليومية
 |
| 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.1. الحياة اليومية
2. العمل
3. السفر
 |
| 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:1. المهن
2. اللغة العربية
3. الناس و الأماكن
 |
| 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;1. العلم و التعلم
2. الدراسة
 |
| 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;1. الناس و الأماكن
2. الطعام و الشراب
3. 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;1. التحية و التعارف
2. الدراسة
3. العلم و التعلم
 |
| 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;1. الحياة الزوجية
2. الحياة في المدينة
3. الحياة اليومية
4. 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;1. العلم و التعلم
2. الحياة الزوجية
3. المهن
 |
| 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;1. الحياة اليومية
2. العلم و التعلم
3. 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;1. الأسرة
2. الناس و الأماكن
3. 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;1. الجوائز
2. الهوايات
 |

1. **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)

1. 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.
2. 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.
3. 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.
4. 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. This is in line with what Yunus Abidin said. (Yunus Abidin, t.t.)

 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. Yunus Abidin 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. (Yunus Abidin, t.t.)

1. **Through Authentic Assessment**

 From the results of the interviews, there were several assessments carried out by teachers at Islamic Dayah Al Muslimun in learning Arabic, including authentic assessments, portfolio-based self-assessments, daily tests, midterm tests, final semester tests, competency level tests, national exams and final exams. Paddle. However, Arabic teachers think that authentic assessment is very appropriate to do in internalizing the values of character education in learning Arabic where the board of teachers of Madrasah Tsanawiyah Dayah Al Muslimun Lhoksukon North Aceh designed assessments for students with authentic assessments, authentic assessments carried out by teachers on students, namely in the form of assessments that focus on students to be able to show activities that they have done in the real world based on the application of knowledge and skills possessed by students.

 The principle of this authentic assessment is that students can demonstrate what they have learned in class. Authentic assessment is also carried out to determine the knowledge and skills possessed by students, both in the learning process in class and outside the classroom. Authentic assessment is more concerned with the stages of the process and the results obtained.

 **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.

**Thank-you note**

 Alhamdulillah, we pray to Allah SWT, with His grace and guidance, the writer can finish writing this article; thanks to the editorial board of the Journal of Character Education, Yogyakarta State University, for giving the opportunity and trust the author in completing this paper.

**References**

Alamsyah. (2023, Maret 23). Pendidikan Karakter: Pengertian fungsi dan Urgensinya. https://smkwidyanusantara.sch.id/read/5/pendidikan-karakter-pengertian-fungsi-tujuan-dan-urgensinya#:~:text=Menurut%20Thomas%20Lickona%2C%20pengertian%20pendidikan,nilai%2Dnilai%20etika%20yang%20inti.

Aw, S. (2016). NILAI-NILAI PENDIDIKAN KARAKTER YANG TERKANDUNG DALAM TAYANGAN ”MARIO TEGUH GOLDEN WAYS”. Jurnal Pendidikan Karakter, 7(2). https://doi.org/10.21831/jpk.v6i2.12048

Daryanes, F., Zulaini, E., Putri, I. M., Syamsurizal, M., Widiyawati, S., & Amalina, S. (2022). ANALISIS PENDIDIKAN KARAKTER BERBASIS PENDIDIKAN AGAMA PADA ERA MODERN DI DESA LANGGAM KABUPATEN PELALAWAN RIAU. Jurnal Pendidikan Karakter.

Guru Intan Ayuningsa. (2023, Maret 29). Profil, Kurikulum dan Pengembangan Dayah AL Muslimun Lhoksukon [Komunikasi pribadi].

Kesuma, D., Cepi Triatna, & Johar Permana. (2018). Pendidikan Karakter Kajian Teori dan Praktik di Sekolah (Kelima). PT. Remaja Rosdakarya.

Khasanah, N. (2016). PEMBELAJARAN BAHASA ARAB SEBAGAI BAHASA KEDUA (UREGENSI BAHASA ARAB DAN PEMBELAJARANNYA DI INDONESIA). An-Nidzam : Jurnal Manajemen Pendidikan dan Studi Islam, 3(2), 39–54. https://doi.org/10.33507/an-nidzam.v3i2.16

Kosim, A. (2021). NAMA-NAMA PESANTREN DI BANDUNG RAYA. Kalamuna: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban, 2(1), 1–23. https://doi.org/10.52593/klm.02.1.01

Kurniati, D., & Rois, I. N. (t.t.). PENDIDIKAN KARAKTER DALAM PEMBELAJARAN BAHASA ARAB PADA ERA REVOLUSI INDUSTRI 4.0.

Rezki, N., & Saleh, M. (2021). Integrasi Pendidikan Karakter Pada Pembelajaran Bahasa Indonesia. SOCIETIES: Journal of Social Sciences and Humanities, 1(2), 144–150.

Sari, W. N., & Faizin, A. (2023). Pendidikan Karakter dalam Pembelajaran IPS di Sekolah Dasar pada Kurikulum Merdeka.

Tajuddin, S. (2017). PENGEMBANGAN MODEL PEMBELAJARAN BAHASA ARAB TINGKAT SEKOLAH DASAR UNTUK MENINGKATKAN KEMAMPUAN BERBAHASA ARAB SISWA. PARAMETER: Jurnal Pendidikan Universitas Negeri Jakarta, 29(2), 200–215. https://doi.org/10.21009/parameter.292.08

Ulin Nuha, M. A., & Musyafa’ah, N. (2022). Implementation of Quality Management Curriculum in Arabic Learning. Arabiyatuna : Jurnal Bahasa Arab, 6(2), 417. https://doi.org/10.29240/jba.v6i2.5137

Yunus Abidin. (t.t.). Pembelajaran Bahasa Berbasis Pendidikan Karakter (Ketiga). PT Refika Aditama.

Zuliana, E. (2017). NILAI-NILAI KARAKTER DALAM PEMBELAJARAN BAHASA ARAB. An Nabighoh Jurnal Pendidikan dan Pembelajaran Bahasa Arab, 19(1), 127. https://doi.org/10.32332/an-nabighoh.v19i1.761

د. نصر الدين إدريس جوهر·. (٢٠١٢). تعليم اللغة العربية في إندونيسيا بين التطورات الواعدة والمشكلات القائمة.