

ARABIC LANGUAGE LEARNING BASED ON CHARACTER EDUCATION

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مستخلص البحث

تستكشف هذه المقالة دمج التربية الشخصية في تعليم اللغة العربية في التعليم بإندونيسيا. وقد اكتسبت التربية الشخصية، التي تعتبر أساسية في التعليم بإندونيسيا، اهتمامًا متجددًا بسبب الأزمات الأخلاقية المجتمعية، مما دفع إلى إجراء فحص دقيق لتطبيقها. واستخدمت في هذه المقالة منهجية البحث المكتبي، مع التركيز على الأدبيات المتعلقة بتعليم اللغة العربية والتربية الشخصية. وتحديد طرق وأساليب دمج التربية الشخصية في تعليم اللغة العربية، مع التركيز على أهمية اللغة العربية كلغة القرآن والحديث، وهي نصوص أساسية في الإسلام تحتوي على إرشادات حول تكوين الشخصية. وتناقش المقالة طبيعة تعليم اللغة العربية، وأهدافه، وأنظمة التعلم، ومفاهيم التربية الشخصية، مع إبراز السمات والقيم الشخصية الأساسية. ويتم استكشاف استراتيجيات التربية الشخصية وطرق تعزيز تنمية الشخصية لدى الطلاب. علاوة على ذلك، تعرض المقالة أنشطة تعليم اللغة العربية القائمة على التربية الشخصية، بدءًا من التخطيط وحتى مراحل التقييم، مع التركيز على دور المواد التعليمية والمعلمين كنماذج يحتذى بها. وفي النهاية، يستخلص إلى أن دمج التربية الشخصية في تعليم اللغة العربية يمكن أن يساهم بشكل كبير في التنمية الشاملة للمتعلمين، وغرس القيم الأخلاقية والمبادئ الأخلاقية المستمدة من التعاليم الإسلامية.

Abstract

This article explores the integration of character education into Arabic language learning in Indonesian education. Character education, foundational in Indonesian education, has gained renewed attention due to societal moral crises, prompting a closer examination of its implementation. The research employs library research methodology, focusing on literature related to Arabic language learning and character education. It identifies methods and approaches for integrating character education into Arabic language learning, emphasizing the significance of Arabic as the language of the Quran and Hadith, fundamental texts in Islam containing guidance on character formation. The article discusses the nature of Arabic language learning, goals, learning systems, and character education concepts, highlighting essential character traits and values. Strategies for character education and methods for fostering character development in students are explored. Moreover, the article outlines character-based Arabic language learning activities, from planning to evaluation stages, underscoring the role of teaching materials and educators as role models. Ultimately, it concludes that integrating character education into Arabic language learning can contribute significantly to the holistic development of learners, instilling moral values and ethical principles derived from Islamic teachings.

Keywords: *Arabic Language Learning, Character Education*

INTRODUCTION

Character education in Indonesia is not a new concept. Ki Hajar Dewantara, known as the Father of Indonesian Education, once stated that education is an effort to nurture children's character, mind, and body. These three aspects are crucial and cannot be separated to ensure the holistic growth of children. From this statement, it is clear that character education is an essential aspect of education in Indonesia. In the past, subjects like Religion and Civic Education (PPKn) were considered crucial for character development, to the extent that students who scored less than 6.0 in both subjects were not allowed to advance to the next grade. This illustrates that character education has a philosophical and normative foundation. Despite its existence, character education has not received sufficient attention and is now emphasized more due to the moral crisis affecting various layers of society, including school-age children.¹

Language is an appropriate tool for shaping the nation's character in the context of character education. Language can be used receptively, such as listening

and reading, or productively, such as speaking and writing.² Arabic, as the language of the Islamic holy book, holds significant importance for hundreds of millions of Muslims worldwide, regardless of their nationality. It is a crucial instrument for delving into the teachings of Islam derived from the Qur'an and Hadith, which include aspects of character formation. However, the reality in Indonesia shows that the Qur'an and Hadith are only recognized as religious teachings by some, and only a few people practice the teachings they contain. Regarding the urgency of character education needed for students, Arabic language learning is expected to direct students to proficiency in Arabic and understand Arabic as the language of the Qur'an and Hadith, which are sources of Islamic teachings that, when practiced, foster excellent and robust character.

METHOD

The research method used in this article is library research. Library research utilizes relevant written sources related to

¹Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: PT. Remaja Rosdakarya, 2011), hal. vii

²Darmiyati Zuchdi, *Pendidikan Karakter dalam Perspektif Teori dan Praktik*, (Yogyakarta: UNY Press, 2011), h. 217

the topic under investigation.³ In this context, the research focuses on literature related to Arabic language learning and character education. Sources include books, scholarly journals, articles, and other documents discussing Arabic language learning, character education, as well as methods and approaches that can integrate these two aspects.

The first step in this research is to identify and collect relevant literature. Researchers search for literature through various academic databases, libraries, and other reliable sources. Selected literature encompasses various perspectives on Arabic language learning, character education theory, and previous studies related to integrating character education into language learning.

Next, researchers analyze the collected literature, involving in-depth reading, note-taking, and organizing information found in the literature. The aim is to understand key concepts, methods, and approaches that can be applied to Arabic language learning based on character education. Additionally, researchers identify character values that can be integrated into the curriculum and Arabic language learning strategies.

³Bagenda Evanirosa, dkk. *Metode Penelitian Kepustakaan (Library Research)*. (Media Sains Indonesia. 2022)

In the following stage, researchers synthesize the findings obtained. This synthesis involves developing arguments supported by analyzed literature and constructing a theoretical framework that integrates Arabic language learning with character education. Researchers also propose concrete strategies and methods that educators can use to integrate character values into Arabic language learning, such as value cultivation approaches and exemplary methods.

FINDINGS AND DISCUSSIONS

THE NATURE OF ARABIC LANGUAGE LEARNING

A. Definition of Arabic Language Learning

According to Bahaudin, as cited by Acep, "learning" is a process that assists students in learning well. Learning activities are not just about teaching but also about cultivating students' interest and motivation and polishing their activities to become dynamic. Essentially, learning is the teaching activities carried out by teachers maximally so that students who are taught specific materials can learn well.⁴

Language is a tool consisting of articulated sounds used in communication,

⁴Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab*, (Bandung: PT. Remaja Rosdakarya, 2011), h. 32

both in written and spoken form. Al-Khuly also asserts that language is an agreed-upon system of rules about sound formulas or statements used to convey thoughts/understanding and feelings among members of society.⁵

The definition of Arabic language is the language Arabs use to express their thoughts to others. This language originated, grew, and developed in Arab countries, with which the Islamic nation's book was revealed and through which the Prophet Muhammad conveyed his message. A Wahab Rasyadi also adds that Arabic is an invaluable cultural heritage that always symbolizes the greatness and civilization of the Islamic nation. Arabic was chosen by Allah to be the language of the Qur'an as His revelation to the Prophet Muhammad.⁶

Based on these definitions regarding word learning, language, and Arabic language, it can be concluded that Arabic language learning is the teaching activities carried out maximally by teachers so that students can learn Arabic well and achieve the intended goals of Arabic language learning. Arabic language learning is not only limited to mastering the language's structure and vocabulary but

also understanding its cultural and religious significance, especially as the language of the Qur'an and Hadith.

B. Goals of Arabic Language Learning

Learning Arabic in Indonesia arises from the necessity of studying Islam, which involves the desire to delve deeper into the understanding of Islamic teachings from Arabic-language books such as the Qur'an, Hadith, classical Islamic texts, and others. Besides this purpose, there are many other objectives for learning Arabic, depending on what is needed and desired by the community in specific situations, such as facilitating business dealings, diplomatic relations, performing Hajj, and so forth.⁷

C. Arabic Language Learning System

Arabic Language Learning Systems, according to Ahmad Fuad Effendy, are categorized into three types:

1. Separate System (*Nizām al-Furū'*)

In this system, Arabic is taught separately according to its branches. Each subject of the Arabic language branch has its syllabus, schedule, textbooks, evaluation methods, and grades. For example, *Muthala'ah* is taught separately from *Mahfuzhat*, *Nahwu*, *Sharaf*, *Imla'*, *Insyā'*, and other

⁵Mohammad Asrori, *Pengembangan Kurikulum Bahasa Arab di Pesantren*, (Malang: UIN-Maliki Press, 2013), h. 105-106

⁶*Ibid*, h. 106

⁷Bisri Mustofa dan Abdul Hamid, *Metode & Strategi Pembelajaran Bahasa Arab*, (Malang: UIN-Maliki Press, 2012), hal. 5

subjects related to Arabic language branches.

2. Integrated System (*Nizām al-Wahdah*)

This system is the opposite of the first one. In this system, the language is considered a whole interconnected and related unit. There is no separation between its components. In this system, the branches of the Arabic language are taught as a single subject with unified schedules, textbooks, evaluations, and grades.

3. Combined System (*Nizām al-Jam'i*)

This system, known as *Nizām al-Jam'i*, combines elements of the previous two systems. Arabic language learning is conducted by combining separate and integrated systems. The integrated system is used at the beginner level, while the separate system is used at the advanced level.⁸

Each of these Arabic language learning systems has its advantages and disadvantages. The selection and utilization of one of these learning systems depend on the objectives and situations in which the system will be implemented.

CONCEPT AND VALUES OF CHARACTER EDUCATION

A. Definition of Character Education

In the Indonesian language, education, derived from the root word 'didik', is interpreted as a process of changing the mind, feelings, and behaviors as a whole, both towards individuals and groups. Ki Hajar Dewantara in Nyoman Kutha Ratna explains the meaning of education as follows:

'Generally means the effort to advance the growth of character (inner strength, character), intellect, and body of children; in the understanding of Taman Siswa (Student Garden), these parts should not be separated so that we can advance the perfection of life, namely the life and livelihood of the children we educate in harmony with their world'.⁹

Education is always associated with teaching. They cannot be separated; each has a dependence on the other. The difference is that education is always categorized as having a primary position, which is more important than teaching. Education encompasses the entire transformation process, both individually and collectively, encompassing intellectual and emotional aspects; while teaching is solely associated with technical issues,

⁸Acep Hermawan, *Metodologi....*, hal. 127

⁹Nyoman Kutha Ratna, *Peranan Karya Sastra, Seni, dan Budaya dalam Pendidikan Karakter*, (Yogyakarta: Pustaka Pelajar, 2014), hal. 75

factual interactions occur between educators and learners, such as the teaching-learning process that occurs in the classroom. Education causes continuous change processes in individuals, whereas teaching involves change processes only at certain times.¹⁰

Here are some etymological definitions of character:

1. In English, the word "character" means (a) *one of the attributes or features that make up and distinguish an individual*, (b) *the complex of mental and ethical traits marking and often individualizing a person, group, or nation*, (c) *moral excellence and firmness*.¹¹
2. In the Indonesian Dictionary, "karakter" is defined as the nature, disposition, psychological traits, morals, or character that distinguishes one person from another.¹²
3. In the Psychology Glossary, "character" is the integration of habits, sentiments, and aspirations that make a person relatively stable

and predictable. This integration has specific signs called character traits and can be measured with character tests or personality tests.¹³

From these definitions, it can be seen that a person's character is a distinct attribute or characteristic that sets them apart from others.

In terminological context, Kurtus defines character as a set of behaviors that reflect a person's personality. Kilpatrick and Lickona, two leading figures in global character education, explain that within the basic character of human individuals, there are absolute morals, also known as the golden rule, sourced from the teachings of any religion worldwide. These morals must be instilled in the younger generation so they understand what is good and right. Lickona also explains that character is closely related to the concepts of moral knowing, moral feeling, and moral behavior.¹⁴

¹³Fuad Hasan dkk, *Kamus Istilah Psikologi*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1981), h.37

¹⁴Konsep moral mencakup komponen kesadaran moral, pengetahuan nilai moral, pandangan ke depan, penalaran moral, pengambilan keputusan, dan pengetahuan diri. Sikap moral mencakup komponen kata hati, rasa percaya diri, empati, cinta kebaikan, pengendalian diri, dan kerendahan hati. Sedangkan perilaku moral mencakup komponen kemampuan, kemauan, dan kebiasaan. Karakter yang baik akan terbentuk jika memiliki ketiga komponen moral ini. Karakter yang baik perlu didukung oleh pengetahuan tentang

¹⁰*Ibid*

¹¹Merriem-Webster, *Dictionary by Merriem-Webster*, <https://www.merriam-webster.com/dictionary/character>, (diakses pada 26 Oktober 2019, pukul: 20.45)

¹²Tim Penyusun Kamus Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hal. 639

The term character in an individual is closely related to their personality. It can be concluded that someone who behaves according to moral principles can be called a person of character.

Thomas Lickona defines character education as a deliberate effort to help humans understand, care about, and implement core ethical values. He also adds that character education is a deliberate effort to realize virtues, which are objectively good qualities of humanity, not only for individuals but also for society.¹⁵

The above definition indicates that character education is a deliberate, planned, and earnest effort to help learners understand, shape, and cultivate ethical values within themselves.

B. Purpose of Character Education

Character education aims to enhance the quality of education delivery and outcomes that lead to the formation of students' character and noble morals in a holistic, integrated, and balanced manner. By providing a conducive environment, it

is hoped that children's characters will grow and develop optimally. This is where the vital role of family, school, and community comes into play, determining the formation of children's character for a better life in the future. And the goal of character education can be achieved as expected.¹⁶

C. Essential Character and Values in Character Education

Essential character refers to the primary and foundational character traits that every individual should possess because these traits will positively influence the formation of other characters. In Islam, an essential character refers to the qualities of Prophet Muhammad (peace be upon him), which include sincerity, trustworthiness, decisiveness, and propagation of the faith. From these essential character traits, it is hoped that individuals will be formed who not only think of themselves but also consider how they can contribute to those around them.¹⁷

The characteristics of individuals who possess these essential character traits are as follows:

kebaikan, keinginan untuk berbuat baik, dan melakukan perbuatan baik. Tuhana Taufiq Andrianto, *Mengembangkan Karakter Sukses Anak di Era Cyber*, (Yogyakarta: Ar-Ruzz Media, 2011), hal. 18-19.

¹⁵Dalmeri, *Pendidikan Untuk Pengembangan Karakter; Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character*, Jurnal Al-Ulum, Vol. 14 No. 1, 2014, <https://www.researchgate.net/publication/290920065>, (diakses pada 26 Oktober 2019, pukul: 20.00).

¹⁶Imas Kurniasih dan Berlin Sani, *Pendidikan Karakter; Internalisasi dan Metode Pembelajaran di Sekolah*, (PT. Kata Pena, 2017), hal. 25-26

¹⁷M. Abdullah Charis, *Untaian Mutiara Hikmah Bahasa Arab; Inspirasi Pendidikan Karakter Islami*, (Malang: Lisan Arabi, 2017), hal. 40-41

1. Awareness as a creation of God. Recognizing that one's existence, along with other creatures and the environment they inhabit, is a creation of God, and therefore, everything is done with the intention of worshiping Him.
2. Love for God. This feeling arises when one realizes that they can do nothing except by the will of God. Therefore, they strive to obey His commands and avoid His prohibitions.
3. Morality. Individuals with morals should possess traits such as honesty, mutual respect, humility, willingness to help others, and more.
4. Wisdom. Broad insight allows one to see the many ways in which benefits can be derived.
5. True learner. Someone who is always learning and intending to gain broad insight.
6. Independence. This character emerges by instilling humanization values (fostering a sense of humanity) and liberation efforts (endeavors to free others from what enslaves them).
7. Contributive. Someone who continuously strives to ensure that

their existence benefits those around them.¹⁸

Cultural and national character education has formulated and developed some values: Religiousness, Honesty, Tolerance, Discipline, Hard Work, Creativity, Independence, democratic, Curiosity, Nationalism, Love of the Homeland, Appreciation of Achievement, Friendly/Communicative, Love for Peace, Love of Reading, Environmental Concern, Social Concern, and Responsibility.¹⁹

These character values need to be instilled and nurtured holistically in students so that they can act and behave based on them.

D. Character Education Strategies

The character education strategies mentioned here are approaches and methods that educators can use to help students develop their good character. The character education strategies that can be used are as follows:

Thomas Lickona explains five types of approaches that can be used in character education:

1. Inculcation Approach

This approach emphasizes cultivating social values in students. Methods that can be used

¹⁸*Ibid*, hal. 42

¹⁹Imas Kurniasih dan Berlin Sani, *Pendidikan Karakter....*, hal. 138-139

in this approach's learning process include exemplary methods, positive and negative reinforcement methods, simulation methods, role-playing methods, and others.

2. Cognitive Development Approach

This approach emphasizes the cognitive aspect and its development. This approach encourages students to actively think about moral issues and make moral decisions. The methods that can be used in the learning process in this approach include group discussion methods, where students are trained to develop their thinking skills on moral issues and how to solve moral problems individually.

3. Values Analysis Approach

This approach emphasizes the development of students' abilities to think logically, namely by analyzing moral dilemmas in social life. This approach emphasizes moral values that can be applied in social life.

4. Values Clarification Approach

This approach emphasizes efforts to help students analyze their feelings and actions and to help them increase their awareness of the values they already possess.

5. Action Learning Approach

This approach emphasizes efforts to allow students to behave according to the expected morals individually and in groups.²⁰

The inculcation approach, described by Thomas Lickona above, is the most commonly used approach in Arabic language learning.

Akh. Muwafik Saleh also suggests several methods that can be used to develop students' characters:

1. Exemplary behavior. Students can develop their character by emulating someone around them. Through exemplary behavior, students can see directly how someone should act based on the expected character. The role model must be ready and willing to model proper behavior.
2. Practical simulation. As Confucius once said, "What I hear, I forget. What I see, I remember. What I do, I understand." This statement explains the influence of practical simulation on the character development process. Direct action or practice is more effective and better than just seeing and hearing. This can be done by demonstrating good attitudes or characters through a role-play.

²⁰Dalmeri, *Pendidikan Untuk...*

3. Use positive icons or affirmation writings by strategically placing them so that students can see them directly. This way, students are introduced to positive values through sight, ultimately stimulating their brains to behave according to these positive icons and affirmations.
4. Repeat Power method. This method provokes students' brains by asking them to repeatedly pronounce positive values, which will influence them to act positively as well.
5. Method of 99 Main Attributes (*Asmā'ul Husna*). Through this method, positive values and attitudes are based on the 99 Main Attributes of Allah. This can be done by asking each student to choose one of Allah's attributes in turn and then write down the attitudes or behaviors they have done based on the attribute they chose earlier. Even if the attitude or behavior is the most minor or most trivial thing.
6. Use of metaphors. Through this method, teachers utilize stories taken from real stories or other

inspirational stories regularly conveyed in every lesson.²¹

The methods proposed by Akh. Muwafik Saleh above have been applied in Arabic language learning, except perhaps the Method of 99 Main Attributes, which to the writer's knowledge, is still rarely used by Arabic language instructors.

Arabic Language Learning Based on Character Education

A. Character-Based Arabic Language Learning Activities

To understand the overview of character-based Arabic language learning, several stages of learning implementation can be observed:

1. Planning Stage.

At this stage, the initial step is to analyze the educational competencies (KI/KD) to identify character values that can be integrated into the relevant educational competencies. This includes developing character-based syllabi, preparing character-based lesson plans, and creating character-based teaching materials. Existing lesson plans also need revision, starting from revising learning objectives to not only developing cognitive and psychomotor skills but also affective (character) skills. The approach, methods,

²¹Akh. Muwafik Saleh, *Membangun Karakter dengan Hati Nurani; Pendidikan Karakter untuk Generasi Bangsa*, (Jakarta: Penerbit Erlangga, 2012), hal. 12-17

and learning steps need to be adjusted to facilitate students in achieving character development. Selection of assessment techniques that measure students' competencies and character achievement.²²

2. Learning Implementation Stage.

This stage includes three learning activities:

a. Introduction Activities. Several steps can be taken in this activity to instill values, cultivate concern for values, and help internalize values or characters. Examples include:

- 1) Discipline: Teachers strive to always arrive on time, ensure every student arrives on time, and check attendance through roll call.
- 2) Courtesy and Concern: When entering the classroom, the teacher greets and welcomes students warmly. The teacher can also politely and gently reprimand latecomers.
- 3) Religiousness and Concern: The teacher invites students to pray for absent classmates due to illness or

other obstacles. The teacher also always begins the lesson with a prayer.

4) Conveying other character traits to be instilled in students by referring to the syllabus, lesson plans, and teaching materials.²³

b. Core Activities. In these activities, characters that can be built include:

- 1) Independence, logical thinking, creativity, and cooperation: Teachers involve students in actively seeking broad and in-depth information about the topic to be learned.
- 2) Cooperation, mutual respect, and environmental care: by maintaining interaction between teachers and students, among students, and between students and the environment and other learning resources.
- 3) Self-confidence and independence: Teachers always strive to encourage students to be active and

²²Imas Kurniasih dan Berlin Sani, *Pendidikan Karakter.....*, hal. 126

²³*Ibid*, h. 129

involve them in every learning activity.

4) Love of knowledge, creativity, and logical thinking: Teachers encourage students to read and write through specific and meaningful assignments.

5) Creativity, confidence, critical thinking, mutual respect, and courtesy: Teachers try to stimulate students to express new ideas orally and in writing by giving them assignments, discussions, and others.

6) Mutual respect, self-confidence, courtesy, critical thinking, logical thinking: Teachers make efforts to always provide positive feedback, whether verbally, in writing, through gestures, or through rewards for their students' success.

7) Care and self-confidence: Teachers do not forget to show their concern for students who have not been able to actively

participate in learning by motivating them to keep trying and improving their self-confidence.

c. Closing Activities. In these activities, characters that can be instilled include:

1) Independence, cooperation, critical thinking, logical thinking: Teachers invite students to summarize and conclude the material learned on that day together.

2) Honesty and awareness of each student's strengths and weaknesses: This can be achieved by consistently and programmatically assessing and/or reflecting on the learning activities that have been carried out.

There are several other things that teachers need to pay attention to instill character values, including (a) teachers strive to be exemplary in their character, (b) teachers remember to reward students who have successfully demonstrated the desired character and provide punishment to students who show undesirable character,

(c) teachers also need to try to stop teasing among students if there are students who come late, unable to answer questions correctly and provide opinions that are less accurate or relevant when asked.

3. Evaluation and Assessment Stage.

This stage is a crucial part of the education process. At this stage, students' achievements in affective and psychomotor aspects are prioritized over cognitive aspects in character assessment.²⁴

From the description of the stages of implementing character-based Arabic language learning above, it is clear that the process of shaping students' character values can be done by planting character values in every learning activity, directly or indirectly. This practice will become their habit in daily life, and ultimately, the desired character will be ingrained in them.

B. Character-Based Arabic Language Learning Materials

The role of teaching materials also determines the success of a learning process. Every educator has the same right to compile and develop teaching materials in accordance with the curriculum set by the central government. Teaching materials should contain character values so that they can efficiently shape the character of students. For example: (1) by selecting

teaching materials such as *istimā'*, *hiwār*, *qirā'ah*, and *kitābah* from texts that contain strong character values. (2) maximally utilizing teaching materials containing aphorisms (*mahfūzāt*) in Arabic. Even though Arabic language textbooks have been compiled by the Indonesian Ministry of Religious Affairs, teachers still have the freedom to develop these materials, such as by adding expressions from aphorisms containing character values to students during teaching. Providing these aphorisms is considered appropriate for instilling character values in students.²⁵

Teachers can also utilize the content of materials in animated videos such as *Aḥkām l-Qur'ān*, which features daily life stories rich in advice about good and evil characters with explanations of verses from the Qur'an and Hadith. The themes in these animated videos also directly stem from the qualities or characters they want to teach in each story. Of course, teachers need to explain the lessons in Indonesia first if students cannot yet understand the Arabic conversations in the animated videos.

Character values can be instilled in students through every stage of Arabic

²⁴*Ibid*, h. 135

²⁵Sahkholid Nasution, *Pengembangan Kurikulum Bahasa Arab di Madrasah Berbasis Karakter*, Jurnal BAHASA DAN SENI, Tahun 44, Nomor 2, Agustus 2016, hal. 145

language learning activities and appropriate selected materials. Besides these two aspects, what is most needed is the readiness of Arabic language educators to set an example for their students. Full support from the family and educational institutions where students receive their education is also crucial for the goal of shaping students' character to be achieved.

CONCLUSION

Arabic language learning serves as a tool for delving into the teachings of Islam derived from the Quran and Hadith, which contain guidance on character building. It is hoped that Arabic language education can play a crucial role in developing the character of learners. Character aligned with recognized morals comprises moral knowing, feeling, and behavior. In other words, through character education, learners are expected to cultivate awareness of goodness, experience goodness, and enact goodness. This can be achieved by developing essential character traits that individuals possess, thereby positively influencing the development of other character aspects.

Five types of approaches can be utilized in character education: value inculcation approach, cognitive-developmental approach, values analysis approach, values clarification approach, and action learning approach. Several

methods can be employed to foster the character of learners, including modeling, practical simulation, utilizing icons and affirmations, employing the repeat power method, the method of 99 Main Attributes, and using metaphors.

The implementation of values in Arabic language learning to develop the character of learners can be observed through the stages of learning, starting from the planning stage, execution stage (beginning, core, and conclusion activities), and evaluation stage. Similarly, using Arabic language learning materials rich in character education aligns with what is taught in the Quran and Hadith.

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