

Implementation of Prophetic Education in Arabic Learning *Strengthening Character Education during Distance Learning at a Senior High School*

Asep Sopian*, Mia Nurmala

Indonesia University of Education, Bandung, Indonesia

*Corresponding author. Email: asepsopian.arabupi@upi.edu

ABSTRACT

During the pandemic, distance learning was implemented in all schools, levels of education, and various learning activities in Indonesia, including learning Arabic at senior high school level. However, character strengthening cannot be separated from learning. This study aims to strengthen character education in Arabic learning during distance learning. This study used a qualitative study, and data were collected through observation, interviews, questionnaires, and documentation. This study found character strengthening was carried out by implementing prophetic education in Arabic learning. This was supported by appropriate textbooks, media, and methods. Parents were also directly involved in supervising and facilitating the strengthening of character education.

Keywords: Arabic language, character education, distance learning, prophetic education

1. INTRODUCTION

In the last two years, the pandemic has presented challenges in many fields, including learning activities. Learning activities occurring now follow modernization without the limitations of space and time (Tahir & Salih, 2019). Distance learning has been implemented using many platforms like social networking applications and learning management systems due to the school closure. These platforms can be used for support to give the knowledge that is supported by discussion techniques and others in many schools and educational levels, (Herliandry et al., 2020). However, the undeniable fact is that the lack of attention to learning achievement strengthening student's character. Parents are more concerned with the good grades in class but may care less about their morals. Mahanangingtyas (2017) mentions that the result and learning achievement is not only about the development of knowledge but also the development of behavior and attitudes that lead to better things than before.

The high school period is the time to find the students' interest, talents, determine future goals. Psychologists were looking at high school-age students as individuals who are unclear in a personal development process. This ambiguity is because they are in a transition

period from childhood or childhood to the adult period. In general, they do not want to be called a child, and however, if they are called adults, they are not ready to bear a title as an adult (Samiudin, 2007). There might be deviant behaviors carried out by high school students, especially during distance learning periods that which is a lack of control. The usage of the various platform can be used as their chance to watching or download porn videos or non-educational content. It describes a moral crisis and behavior in society (Carrabine, 2009; Ministry of Youth and Sports of the Republic of Indonesia, 2009). Seeing the problems above, it's necessary to give a formula that can solve the demoralization and moral decadence that happened in high school students. The procedure is character education. Character education is essential for balancing education related to cognitive intelligence because without character education, and students are only intelligent people who are immoral. An effort to develop character education in an education environment is by integrating character values in all subjects (Syahnaidi & Baroroh, 2018). Some schools teach Arabic which helps develop and strengthen character education during this distance learning.

In strengthening character education, boarding school or in the classic term we know as *pesantren* has been

trusted by the public. That point of view is reflected by values of local wisdom in Islamic boarding schools, including the character building of students independently and responsibly, especially in the learning and education process, which is directly handled by the ulema continuously. Another fact explains that many boarding school graduates who spread in Indonesia can lead society through learning and education. As a role model in daily life, the charismatic value of ulema as a reference for ordinary people, middle class, and even the upper class in society. Character is the system that supports nation for realizing independent society (Sauri, 2010)

Regarding character education, Kamarudin, (2012) asserts that character education is not merely teaching what is right and what is wrong to the child. Still, more than that character education inculcates the habit (habituation) of the good that students understand, able to feel, and want to do good. Character education is a mission similar to moral education or moral education.

Research on character education in Arabic learning has been done, among others by Syahnaidi and Baroroh (2018). Their study shows the planning for integrating character education in Arabic learning is poured into the syllabus and lesson plans. The integration of character education is carried out in the realm of philosophy, material, and strategy. In addition, the integration of character education in learning Arabic is carried out through learning activities, giving advice, and exemplary teachers in teaching Arabic. The integration of character education at the implementation stage of learning has been carried out in philosophy, material, and strategy. The implication of character education on students' character is the growth and development of religious, obedient, disciplined, communicative, and responsible characters.

Furthermore, Aflisia and Hasanah (2020) in their research found out that model of character education in the material of Arabic learning there are many skills, including material *kalam* the story about companions of Prophet SAW, the character who influences the development of Islam, science, heroes; *Kitabah* material by asking students to write texts related to morals towards parents, morals in society, respect to teachers; *Isti'ma* material the story of prophets and clerical figure, poem, Arabic song. Model of character education in Arabic learning in elementary school is the inculcation of Islamic value, role model, facility, and skill development.

The two studies above describe a strengthening of character education on Arabic learning by integrating various values and character in the realm of philosophy, material, and strategy in every skill lesson. This research aims to reveal phenomena of strengthening character education on Arabic learning online at a boarding school with concept prophetic education. Specifically, this study examines the teaching learning process by teachers and

students during this distance learning in Arabic learning. Additionally, it looks at how the character education were strengthened during distance learning in Arabic learning.

2. LITERATURE REVIEW

According to Kosim et al. (2020), in the Covid-19 situation, schools cannot hold face to face in class. This condition demands the educational institution to do innovation for online learning is one of the alternatives that can be implemented on Arabic learning. Besides it, the learning process plays an important role in improving the quality of education. From the learning process, students can explore their potential maximally in aspects cognitive, affective, and psychometry and lead them to a good thing. Therefore, distance learning in Arabic is supposed to contain strengthening character education (Mahananingtyas, 2017; Aflisia & Aan, 2020; Rosyadi & Munaya, 2021).

Agboola and Tsai (2012), in their article, describes character education as character education is a growing discipline with the deliberate attempt to optimize students' ethical behavior. The outcome of character education has always been encouraging, solid, and continue to prepare the leaders of tomorrow. The promotion of character education should not just be a lips service but has an action plan for practice. In order words, education policy should take the lead to actualize moral education. Taken together, parents, teachers, and administrators as stakeholders should join this camp to encourage students to manifest those good values in their lives.

Nurrohim (2011), in his thesis concludes that in transforming civilization of prophetic education consist of three stages, namely *tilawah ayat*, *tazkiyah nafs*, *ta'lim Kitab wal hikmah*. With these stages, predictive education builds civilized individuals and can behave proportionally to the various problems from spiritual and individual. After that, the individuals formed by prophetic education gather in the ummah community, which is built above the values. Therefore, character education can be carried out through these three stages of prophetic education.

Prophetic education is an educational model that is inspired by the educational model exemplified by Muhammad saw. The purpose of the learning model by the Prophet is to make a productive human and can contribute to scientific progress that does not stop at the level of knowledge but can be realized in daily life (Arifuddin, 2019)

Tahir and Salih (2019) also add that the Prophet Muhammad (PBUH) taught more through his actions than words. His action always proceeds to his words. It can be said that he conveyed 90% of Islam through genuine practice and 10% in terms. It is easier to learn when an individual sees a live example.

3. METHOD

This research uses a qualitative study because the researcher focused on the experiences or processes of the students during Arabic learning and the achievements obtained from activities in strengthening character education. This design aims to understand the meaning and essence of distance learning Arabic. Sources of data were acquired from students, parents, and Arabic teachers at senior high school. The technique of data collection is collected through interviews, observations, and documentation studies. Data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization.

4. FINDINGS AND DISCUSSION

Distance learning keeps going during the pandemic. The implementation of distance learning in Arabic gives various phenomena because all students of a boarding school learning from their houses. To reach the desired result of learning in Arabic in teaching character education during distance learning with education prophetic concept.

4.1. Implementation Distance Learning in Arabic learning

The implementation of learning is inseparable from the significant interactions between teachers and students. Besides that, also inseparable from the main component, including material learning, media, and learning method.

Firstly, the teachers in learning are involved from the planning, implementation, and evaluation stages. This is based on the results of interviews with respondents who stated:

“Before learning begins, we have determined the goals and achievements in learning Arabic. Furthermore, these goals are applied in teaching and learning activities. To find out the level of success, it is necessary to evaluate the Arabic language learning itself”.

In addition, one of the students describe the teacher’s teaching:

“The teacher also acts as a source of knowledge, demonstrator, motivator, and learning manager. In addition, respondents mentioned that teachers always teach and instill character during teaching and learning activities.”

Arabic teachers at the senior high school have qualified competence in learning implementation. The teacher can deliver the purpose of learning at the first meeting, and the material can be understood by students. Teacher role can also be well executed by distance learning; teacher as a source of knowledge delivers teaching material through virtual face-to-face; teacher as

a demonstrator, in this distance learning where the teacher provides facilities such as media, for example with video to help students in the learning process; teacher as a motivator, teachers give motivation to students, teachers can give various motivation. For example, the teacher can relate a motivation with values in daily life. Teachers can teach and provide an example from the five values of mental revolution; teacher as managers, during distance learning teacher, have a role as learning manager in the order learning process is directed according to basic competence and reach the learning objectives that must be achieved (Sabaniah et al., 2021)

Second, during the process of distance learning, students attend it well, and they like to learn Arabic consisting of several skills and involved in Arabic language activities. This is based on the interview of respondents who stated:

“We like Arabic lessons, which consist of various skills. After the lesson is over, we always repeat it outside the classroom. Not only that but we also participate in linguistic activities.”

Other respondents said that students followed the whole series of learning well according to the instructions. They are also active in discussions and answer questions.

Learning Arabic is a subject liked by students. Arabic consists of several skills. They are also involved in Arabic activities. In this case, internal motivation supports the learning process (Subagia & Wiratma, 2021). As knowledge seekers, students actively participate in the learning process. They follow the instruction from the teacher even the interaction only by virtual. When discussing the session, the students are active in answering the question and solving the material problem with various concepts.

Third, learning materials. Teaching materials. The learning using book *Arabiya baina yadaik*, the students get this book in an e-book. This book provides all skills, language and audio materials for support *istima'* learning, or we know as listening skills (See Figure 1).



Figure 1 Listening learning skill in book *Arabiya baina yadaik*.

For students, this book is easy to understand and learn even when students at outside class. In this book contains listening skill learning. Therefore, distance learning in Arabic has been supported by suitable materials (Magdalena et al., 2020).

Fourth, learning media, distance learning in Arabic gives a new challenge in using learning media. Before the pandemic, all activities doing by face to face, but now we should use media with various platforms (Yuangga & Sunarsi, 2020). Distance learning in Arabic at senior high school utilizes WhatsApp, Telegram, Edmodo, Moodle, Google Classroom, Quizzes, and Zoom Meeting. The application was chosen because it can be used as the user needed. WhatsApp can send a text message, audio message, video, document of learning material, etc. Google Classroom has the same function as WhatsApp, but this application usually uses for discussion and send the task easier and neat. While zoom meeting for the online conference, the teacher can see the students who pay attention while explaining the learning material.

Fifth, learning method. Another phenomenon on distance learning in Arabic is the learning method.

The Arabic online learning methods include *tikrar* (repetition), *tadribat* (exercise), *tarjamah* (translation), and question and answer (See Figure 2). In the repetition method, students repeat new vocabulary in the material. Then, work on various exercises and questions that are available. To get an optimal understanding, the teacher asks students to translate the material. It is not uncommon for teachers to also ask questions and be answered directly by students.

Using online learning methods and the need for the internet must always be fulfilled during the learning process. This makes it easier for teachers and students to do learning in various options, either in the morning, afternoon, or evening according to mutual agreement (Asdar, 2020). The parents also fulfill the learning needs and oversee their children directly because they learn from their homes.

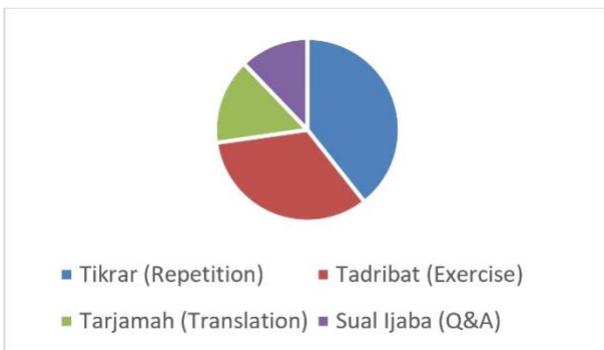


Figure 2 The Arabic online learning methods.

4.2. The Implementation of Prophetic Education in Distance Learning in Arabic learning

The implementation of prophetic education is conducting in learning Arabic. The following are the results of interviews with teachers.

“Arabic learning includes prophetic education. The textbooks we use are quite good. The book contains verses of the Koran that contain the values of theology and morals.”

The implementation of prophetic education values carried out by teachers are religiosity, independence, cooperativeness, integrity, and hard work which all are led by example and modeling the behaviors.

Based on the data of interview, the implementation of prophetic education learning and teacher is giving an example during distance learning. As already mentioned on the phenomenon learning materials that Arabic book has contained the strengthening character education of *aqidah* and morality with Al-Quran verse and the example in it, such as manners in seeking knowledge and values in daily life. Ismail (2013) that with prophetic education, the process of knowledge transfer in the form of Arabic language proficiency and values can be done at once that aims to build morals, morals and get closer to God and nature while understanding them to construct an ideal social community (*khairul ummah*). As well as the achievement of intellectual, emotional, moral and moral students who can develop as a whole.

Teachers do the strengthening character education in Arabic learning very helpful by the textbook that contained character values. Sopian (2018) said that every teacher has more strategic positions than other people for teaching the character in the learning process. Character values teach with systematic and formal by some activities. The stages of prophetic education are done with the available textbooks. At the beginning of the lesson, the students first read Al-Quran verses in Arabic textbooks. By reading Al-Qur'an means encouraging students to pronounce Arabic vocabulary and positively affects the learning process. Second, *tazkiyah nafs* (cleanse the soul) after reading Al-Quran, the students focusing on receiving the lessons sourced from Al-Quran. At this stage, after reading Al-Quran, there is a change in the way students thinking who can focus during Arabic learning and can balance themselves. Third, *ta'lim Kitab wa hikmah* means to teach the verses of Al-Quran then take wisdom and moral values from it. The teacher teaches and gives examples of character and morals values based on Al-Quran according to the textbook (Nurrohim, 2011).

The implementation of prophetic education in Arabic learning is reflected in the textbooks that simultaneously provide language skills and Al-Qur'an verse (See Figure 3).



Figure 3 Material teaching contains verses of Al Quran.

The learning process can achieve success determined by cognitive and strengthening the student's character. It does not stop there; the teacher always provides the materials teaching contains value and examples in daily life.

Another phenomenon was found, distance learning in Arabic learning at senior high school has involved the parents in implementing prophetic education. From 165 respondents from teachers, 78% (128 parents) claimed that they send their children to senior high school because it was gaining and strengthening the character education. The parents are often doing the communicating with the Arabic teacher about distance learning since the student's school from home, they actively involved in learning and control the character cultivation. The parents know that teachers are often to teaching and cultivating character education. During distance learning in Arabic learning, parents always ensure the activities of students like they are at boarding school. Wardhani and Krisnani (2020) stated, the role of parents in control and caring for their children in this distance learning process is very important to realize the outcome of optimal learning. Before starting the class, during the course, until the end of class, parents should control and give attention to their children.

5. CONCLUSION

This pandemic period presented distance learning at the boarding school, including in Arabic learning. However, the strengthening of character education can't be separated from learning itself. During distance learning in Arabic, learning interaction between teacher and students is well established; this was supported by the ability qualified of the teacher, suitable textbooks, using media, and the thrive method. Strengthening of character education in distance learning in Arabic was carried out with prophetic education stages, *tilawah ayat, tazkiyah nafs*, and *ta'lim Kitab wa hikmah*. These stages including give examples of character values that related to daily life. Another phenomenon, in this situation, the parents are directly involved in distance learning because all students are learning from their own house. The parents ensure and facilitate this distance learning well done they also engaged in strengthening the character education by communication with the teacher.

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