



Internalization of Islamic Character Values in Arabic Speaking Media

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Abstract. The nonprofit industry, such as Islamic education in Indonesia, faces challenges in various aspects. Some of these include the weak Islamic character of teenage students and the lack of oral communication skills in using Arabic. Although these students attend Islamic boarding schools, their Islamic character still needs to be strengthened to be applied in everyday life. Additionally, Arabic has long been perceived merely as a religious language used for worship. In fact, Arabic is one of the official languages of the United Nations, which can provide students with broader opportunities for international experiences and collaborations. The aim of this research is to describe how Islamic values are internalized in Arabic dialogue lessons at Al Fahd Islamic Educational Institute in Jakabaring, Indonesia. The first character is honesty in both speech and action. The second is responsibility, which includes commitment, competence, hard work, and consistency. The third is intelligence, which encompasses intellectual, emotional, and spiritual aspects. The fourth is the dissemination of Islamic messages. These Islamic characteristics are internalized in the dialogue sentences found in the supplementary book designed to strengthen Arabic communication skills. Arabic language learners can enhance knowledge of expressions used in Arabic conversations and practice them. In this way, the cognitive, psychomotor, and affective aspects can be fulfilled in the learning process. The internalization of character values reflected in each dialogue material provides insight into Islamic character values, and the portrayal of characters in the dialogues can offer examples of how to apply Islamic values in everyday life.

Keywords. Islamic Education, Character Values, Arabic Language

1. Introduction

The year 2023 has been a concerning time for the education sector in Indonesia. According to data, there have been 19,593 cases of youth violence. The highest number of victims falls in the 13-17 age group, with 7,451 reported cases. [1]. This situation starkly contrasts with the Islamic values of *rahmatan lil alamin* (mercy for all). Islamic-based education advocates for the instillation and application of peaceful Islamic character values for every learner. If deviations continue in real life, especially among students, it suggests that education has not been sufficiently successful in shaping youth character. Education still focuses mainly on cognitive

(knowledge) and psychomotor (skills) aspects without fully integrating affective (character values) aspects.

The rise of deviant behaviors among Indonesian students, such as brawls, harassment, drug abuse, and alcohol consumption, is caused by the lack and weakness of moral and character education. Therefore, the management of Islamic character education in institutions is crucial and must be implemented comprehensively [2]. One-way educational institutions can address this issue is by integrating Islamic character values into curriculum elements such as goals, content, and assessments. Thus, it is necessary to internalize Islamic character values in educational materials.

Islamic character can be understood as an effort to instill intelligence in students in their thinking, behavior, and actions in accordance with noble values that form their identity. This character is manifested in their interactions with God, themselves, others, and the environment [3]. Some examples of Islamic character include mutual respect, a willingness to help others, and showing tolerance towards others [4]. Additionally, Islamic characters exemplified by the Prophet include honesty in words and deeds, wisdom in speaking and acting, trustworthiness, and diligently fulfilling responsibilities, as well as sharing valid knowledge and information.

Some methods of Islamic character education that can be implemented include the Qur'an and Hadith dialogue method, the stories of the prophet method, and the use of wise sayings and moral storytelling [5]. Initially, students are familiarized with Islamic character through moral messages embedded in every lesson, allowing them to identify ways to apply these values in daily life. The implication for educational institutions is that character education should be emphasized from an early age, so that students can develop strong Islamic character [6].

Islamic-based educational institutions have a strong connection with Arabic, as it functions both as a religious language and as a communication language. The Arabic language is closely connected to Indonesian society because it is the language used in religious practices [7]. However, it turns out that the function of Arabic is not only as a religious language but also as a means of communication. There are 274 million Arabic speakers worldwide [8]. This provides an opportunity for students in Indonesia to master Arabic, thus opening up more chances for communication and collaboration internationally, particularly for students in Islamic schools.

Based on the above, it is feasible to develop a supplementary textbook to enhance Arabic speaking skills integrated with Islamic character values. This would allow students in Islamic schools to practice communicating in Arabic while understanding and applying Islamic character values in daily life. The goal of this literature study is to describe how Islamic character values can be internalized into Arabic dialogue materials.

2. Literature Review

The section is a description about literature review and theory that used by writers to analyze a concept of Arabic media and the Islamic characters.

2.1. Literature Review

This literature study draws on previous research as a basis for building the framework. This foundation is used by the author in critical analysis related to Arabic dialogue materials and Islamic character values that can be internalized. Additionally, previous research serves as a basis for exploring how Islamic character values can be embedded into Arabic dialogue materials.

This research uses several previous studies to examine the correlation and gaps. The first study focuses on the internalization of Islamic character values in learning. Several methods of Islamic character education that can be implemented include the dialogue method of the Qur'an and Hadith, the method of prophetic stories, and the method of wise sayings and moral tales [9]. This study aligns with the research to be conducted by the team, as it involves the internalization of Islamic character values in educational materials. However, the difference is that the research team will internalize these values in the form of practical dialogues in Arabic.

The second study is in the field of Arabic language education, which states that some schools strengthen Arabic through cooperative learning models that include morning vocabulary learning activities and Arabic conversations, as well as problem-based learning models in Arabic discussions [10]. This aligns with the team's planned research, which involves creating an environment for communicating in Arabic at Islamic schools. The difference lies in the addition of a supplementary book that contains thematic dialogues infused with Islamic character values.

The above studies provide insights into how Islamic character values can be embedded into Arabic dialogue materials, aiming to improve speaking skills and reflect Islamic character in each dialogue. This aligns with the goal of this literature study to encourage educational institutions to integrate character-building with competency enhancement materials. This integration aims to achieve cognitive, psychomotor, and affective aspects for learners.

2.2. Theory

Education still focuses mainly on cognitive (knowledge) and psychomotor (skills) aspects without fully integrating affective (character values) aspects. Islamic education is not only about transferring knowledge but also about strengthening aspects of personality or character [11]. This means not only conveying materials for competency enhancement but also integrating the introduction and reinforcement of Islamic character values. The management of Islamic character education in an institution is crucial and must be carried out comprehensively [12]. This requires that these values not be introduced separately but integrated into learning activities. Thus,

there is a need to internalize Islamic character values in educational materials. Islamic character can be understood as an effort to instill intelligence in students' thinking, behavior, and actions in accordance with noble values that shape their identity, manifested in their interactions with God, themselves, others, and the environment [13]. These characters are not merely limited to conceptual understanding; they can also be implemented in the everyday lives of learners.

Islamic character values can be embedded into Arabic dialogue materials, aiming to improve speaking skills and reflect Islamic character in each dialogue. Some examples of Islamic character traits are mutual respect, a willingness to help, and tolerance toward others [14]. The implication for educational institutions is a stronger emphasis on character education starting from a young age so that students can develop Islamic character [15]. Additionally, some Islamic characters exemplified by the Prophet include honesty, wisdom in speech and actions, trustworthiness, diligence in fulfilling responsibilities, and sharing valid knowledge and information.

The function of the Arabic language is not only as a religious language but also as a means of communication. There are 274 million Arabic speakers worldwide [16]. This allows students in Indonesia to master Arabic, thereby opening more opportunities for communication and collaboration internationally, particularly for students in Islamic schools. Arabic is used for international communication and is one of the official languages of the United Nations. Therefore, Arabic has become a subject in formal schools, especially Islamic-based schools in Indonesia, making it a key competency for Indonesian students.

Students learning Arabic must master four skills: listening, speaking, reading, and writing. One skill taught is speaking, as it is a primary goal of verbal communication. Speaking is the ability to articulate sounds and words to express, convey, and communicate thoughts, ideas, and feelings [17]. When conducted with an interlocutor, the main goal is mutual understanding of the spoken sentences. Speaking is a productive skill that requires regular practice and good material support to master.

3. Methodology

This research is a literature study with a descriptive qualitative approach. The main data comes from book references and publications related to Islamic character education published in the last ten years. The data was collected through documentation techniques, such as gathering library data, reading, taking notes, and processing research data. The literature study was conducted from June 1-30, 2024. The primary data source consists of recent research journals related to Arabic dialogue and the internalization of Islamic character values, limited to publications from the past five years for relevance to current Arabic language development.

The data analysis technique consists of five stages. The first stage is data collection, derived from research journals published in the past five years. Data collection is conducted to determine the connection between the internalization of

Islamic character values within Arabic dialogue materials. The second stage is data identification, carried out by mapping and exploring research journal sources related to Islamic character values and Arabic dialogue. This aims to yield data sources that are truly credible and aligned with the objectives of this literature study. The third stage is data description, achieved by elaborating on the findings from identified research journals. This description aims to confirm that, indeed, Islamic character values can be internalized within Arabic language learning, particularly in dialogues. The fourth stage is critical analysis, in which the author examines which Islamic character values can be integrated within Arabic dialogue materials. The author also presents a critical argument regarding prior research findings. The fifth stage is drawing conclusions, aimed at providing readers with a new perspective that Islamic character values can be integrated into Arabic dialogue materials, thereby achieving the cognitive, psychomotor, and affective aspects.

4. Result and Discussion

Communication is one of the ultimate goals of learning a language. Speaking is one of the most fundamental language skills that must be mastered well by foreign language learners [18]. When conducted with an interlocutor, the main goal is mutual understanding of the spoken sentences. In reality, education still focuses mainly on cognitive (knowledge) and psychomotor (skills) aspects without fully integrating affective (character values) aspects. Therefore, selecting materials for learning to speak Arabic becomes crucial. Especially for students with an Islamic boarding school background, it is essential that these materials are internalized with Islamic character education. This ensures that learners not only acquire cognitive knowledge from the provided materials but also strengthen their Islamic character.

Islamic character values can be embedded into Arabic dialogue materials, aiming to improve speaking skills and reflect Islamic character in each dialogue. Islamic character can be understood as an effort to enhance intelligence in learners for thinking, behaving, and acting in accordance with the noble values that define their identity, reflected in their interactions with God, themselves, others, and their environment. Examples of Islamic character include respecting others, helping, and tolerance. Additionally, there are values exemplified by the Prophet, such as honesty in speech and actions, eloquence, trustworthiness, and sharing valid knowledge and information.

Islamic-based educational institutions have a strong connection with Arabic, as it functions both as a religious language and as a communication language. The Arabic language is closely connected to Indonesian society because it is the language used in religious practices and as a communication language. Arabic is used internationally for communication and is one of the official languages of the United Nations. Thus, Arabic has become a subject in formal schools, especially in Islamic schools in Indonesia. Consequently, Arabic is one of the competencies that

Indonesian learners should possess. One skill that is taught is speaking, as it is the main goal of oral communication. Speaking is the ability to produce articulate sounds and words to express, convey, and communicate thoughts, ideas, and feelings. When this activity is performed with a conversational partner, its primary goal is to achieve mutual understanding of the sentences being spoken.

The most common issues Indonesian students face when learning Arabic include differences in language style, vocabulary [19], and linguistic aspects such as phonetics and syntax [20]. However, creating a language-rich environment can enhance students' habits and ability to learn oral communication in Arabic [21]. It becomes the teacher's responsibility as an educational facilitator to provide and design a suitable language environment to achieve learning goals.

One approach that educational institutions can take is to internalize Islamic character values within the curriculum components, including goals, materials, and evaluation. Initially, learners are encouraged to recognize the Islamic character values they should embody through moral messages embedded in each lesson. This way, learners can identify how to apply these values in daily life.

Internalizing Islamic character values in educational materials is essential. Islamic character can be understood as an effort to enhance intelligence in learners in thinking, behaving, and acting according to the noble values that form their identity, reflected in interactions with God, themselves, others, and their environment. These values extend beyond conceptual understanding and can be implemented in learners' daily lives.

Several schools, such as the Islamic educational institution Al Fahd Jakabaring in Indonesia, implement Arabic language strengthening through cooperative learning models, including morning vocabulary learning activities, Arabic conversation, and problem-based learning models in Arabic discussions [22]. Other methods include using the direct method in teaching religious schools and formal institutions, providing vocabulary, and holding daily conversation exercises after the evening and dawn prayers, weekly Arabic speech practices, and creating an Arabic-speaking environment to provide students with opportunities to practice and communicate in Arabic [23].

The Arabic language functions not only as a religious language but also as a communication tool. With 274 million Arabic speakers worldwide, mastering Arabic opens up opportunities for Indonesian students to communicate and collaborate internationally, especially for students in Islamic schools. Developing a supplementary book for optimizing Arabic-speaking skills with integrated Islamic character values could allow students in Islamic schools to practice communicating in Arabic while understanding and implementing Islamic characters in daily life.

The stages of internalizing Islamic values in strengthening communication skills in Arabic are as follows:

The first is preparation stage. This includes identifying problems and needs in the educational institution, identifying the values to be internalized, and selecting materials to enhance Arabic language skills.

The second is implementation stage. In this stage, the educational institution must develop contextual themes that will serve as the core materials in activities, internalize Islamic values in the materials, conduct practical exercises to measure the improvement in Arabic communication skills, and enhance regular habits in practicing Islamic values learned during educational activities.

The third is evaluation stage. This involves observing and evaluating the Arabic learners' skills in practicing dialogues. This stage also includes a comprehensive analysis of obstacles encountered during the planning and implementation processes.

Developing Islamic character often refers to the characteristics of Prophet Muhammad. The first character is honesty in both words and actions. The second is responsibility, characterized by commitment, competence, hard work, and consistency. The third is intelligence, covering intellectual, emotional, and spiritual aspects. The fourth is spreading the messages of Islam through both online and offline media. Therefore, in implementing Islamic character strengthening within an educational institution, these four characteristics must be considered.

These Islamic characteristics are internalized in the dialogue sentences found in the supplementary book designed to strengthen Arabic communication skills. Arabic language learners can enhance knowledge of expressions used in Arabic conversations and practice them. In this way, the cognitive, psychomotor, and affective aspects can be fulfilled in the learning process.

The Islamic character values mentioned above are explicitly internalized in Arabic dialogues in the materials and implicitly through character portrayals in dialogues used in Arabic speaking skills enhancement programs. Arabic language learners gain knowledge of expressions used in Arabic dialogue and practice them. In this way, the cognitive, psychomotor, and affective aspects are fulfilled in learning. The internalization of character values reflected in each dialogue provides knowledge about Islamic character values, and the character depictions in the dialogues offer examples of how to apply Islamic values in daily life.

5. Conclusion

Arabic communication strengthening materials can be internalized with Islamic values. Islamic character traits are embedded in the dialogues presented in the supplementary book that strengthens communication competencies in Arabic. The first character is honesty in words and actions. The second is responsibility, marked by commitment, competence, hard work, and consistency. The third is intelligence in intellectual, emotional, and spiritual aspects. The fourth is spreading Islamic messages through online and offline media. These Islamic characteristics are internalized in the dialogue sentences found in the supplementary book designed to strengthen Arabic

communication skills. Arabic language learners can enhance knowledge of expressions used in Arabic conversations and practice them. In this way, the cognitive, psychomotor, and affective aspects can be fulfilled in the learning process. The internalization of character values reflected in each dialogue material provides insight into Islamic character values, and the portrayal of characters in the dialogues can offer examples of how to apply Islamic values in everyday life.

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