

INTEGRATION OF CHARACTER EDUCATION VALUES IN LANGUAGE LEARNING AT AN ISLAMIC JUNIOR HIGH SCHOOL

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Abstract: This research is about the integration of character education values in learning by focusing on forms processes, and methods of integrating character education values in learning Arabic at State Madrasah Tsanawiyah 4 Palu City. This study used qualitative method, with data collection techniques through observation, in-depth interviews, and written material analysis. The study results show that the character education curriculum model is the hidden curriculum model, where character values are already integrated into all subjects. At the same time, the form of implementation is by internalizing character values in learning Arabic in class. Then, the model and its integration process were carried out by loading character values in learning Arabic, including these values in the syllabus and lesson plans, and internalizing them in learning Arabic in class. (3) The method of integration is by applying learning methods that involve the active participation of students, as well as creating a conducive learning environment so that students can learn effectively in a safe atmosphere and are full of enthusiasm and motivation.

Keywords: integration, character education, learning, and Arabic

Abstrak: Penelitian ini membahas integrasi nilai-nilai pendidikan karakter dalam pembelajaran dengan berfokus pada bentuk dan proses serta metode dalam mengintegrasikan nilai-nilai pendidikan karakter dalam pembelajaran bahasa Arab di Madrasah Tsanawiyah Negeri 4 Kota Palu. Metode pada penelitian ini adalah metode kualitatif dengan teknik pengumpulan data melalui observasi, Interview, dan dokumentasi. Hasil penelitian menunjukkan (1) model kurikulum pendidikan karakter adalah model *hidden curriculum*, dimana nilai-nilai karakter sudah terintegrasi dalam semua mata pelajaran. Sedangkan bentuk pengimplementasiannya dengan menginternalisasikan nilai-nilai karakter dalam pembelajaran bahasa Arab di kelas. (2) Model dan proses integrasinya dengan pemuatan nilai-nilai karakter dalam pembelajaran bahasa Arab dengan cara memasukan nilai-nilai tersebut dalam silabus dan RPP serta menginternalisaikannya dalam proses pembelajaran bahasa Arab dalam kelas. (3) Metode pengintegrasinya dengan menerapkan metode belajar yang melibatkan partisipasi aktif peserta didik, serta menciptakan lingkungan belajar yang kondusif sehingga peserta didik dapat belajar dengan efektif dalam suasana yang aman dan penuh semangat serta termotivasi.

Kata Kunci: integrasi, pendidikan karakter, pembelajaran, dan bahasa Arab

Introduction

Education has a significant role in improving the quality of human resources and is a vehicle in the process of internalizing values, culture, and character into a person or group of people to make them civilized. Therefore, education is not a means of transferring knowledge but, more broadly, a means of enculturation, acculturation, and distribution of values.

The purpose of education is to form a character manifested in the essential unity of the learner with his behavior and attitude to life. Article 3 of the National Education System Law states that national education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life, aiming to create the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹

The national education goals in the law formulate the quality of Indonesian human beings that each education unit must develop. Therefore, formulating national education goals is the basis for developing cultural education and national character. According to Foerster, as quoted by Nuraida,² character is something that qualifies a person. The character becomes an identity that overcomes ever-changing experiences. It is from the maturity of character that one's personal quality can be measured.

In essence, a child should be able to get an education that can touch the basic dimensions of his humanity, which education experts say includes at least three things, namely, affective, cognitive, and psychomotor dimensions³. In the Law on National Education System, there is an emphasis on the importance of student character building so that students are expected to have character values that become the basis for acting in the life of society, nation, and state.⁴ By looking at the objectives of national education above, moral decadence should be eliminated because one of the objectives of national education is to form human beings with noble character. However, the reality is that the

¹See Undang-undang Republik Indonesia No 20 Year 2003 Tentang Sistem Pendidikan Nasional. (Jakarta: Depdiknas RI, 2010). P. 5

²Nuraida dan Rihlah Nuraila, *Character Building untuk Teacher*, (Jakarta: Aulia Publisihing House, 2007) P. 28-29

³Mardatillah, M., Pettalongi, S. S., & Nurdin, N. (2023). *Islamic Religious Education Learning Model In Instruding The Values Of Religious Moderation At Bina Potential Vocational School, Palu*. Paper presented at the International Conference on Islamic and Interdisciplinary Studies ICIIS, Palu.

⁴Ubadah, Internalization of Multicultural Values in Arabic Learning, *Jurnal Hunafa: Studia Islamika* Volume 18 No. 1 Year 2021

rampant criminal acts and juvenile delinquency committed by the educated young generation still color the mass media, both print and electronic, such as brawls carried out by students between schools, immoral acts, consumption of narcotics and alcohol, and so on. Therefore, it becomes very urgent to instill character values in students.

Educators have the power to instill values and character in children in three ways; first, educators can be effective lovers, love and respect their students, help them achieve success and confidence, and make them understand what morals are by seeing how teachers treat them with good ethics. Second, educators can be ethical models by showing a high sense of responsibility inside and outside the classroom by being role models in the school and its environment. Third, educators can be ethical mentors by providing moral instruction and guidance through explanation and discussion in class, telling stories, and providing personal motivation.⁵

Language is the right vehicle for character building in the context of integrating character education into learning.⁶ Therefore, integrating character education values in learning, including in Arabic language learning, is essential and "dharuri". The integration of character values is not only the responsibility of religious education teachers, but all teachers, including Arabic language teachers, have the same responsibility in implementing character values in every learning activity.

⁵See Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, (New York: Bantam Books 2000) Bab 5 p. 99-100

⁶Darmiyati Zuchdi, *Pendidikan Karakter dalam Perspektif Teoridan Praktik* (Yogyakarta:UNYpress,2011),h.217.

Theoretical Framework

1. Educational Character Concept

In general, education is a conscious and systematic effort to develop the potential of students. In the Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System, Article 1 paragraph 1 states:

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential for religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.⁷

Thus, education can be interpreted as an effort of society and the nation to prepare its young generation for the continuity of a better life for society and the country in the future. This continuity can be marked by the inheritance of culture and character owned by the community and nation.⁸ Therefore, in this context, education can be interpreted as a process of inheriting the nation's culture and character for the younger generation and developing the nation's culture and character to improve the quality of life of the community and country in the future.

In language, character is defined as character, character, morals, psychological traits, or character traits that distinguish a person from others.⁹ Character is a distinctive way of thinking and behaving to live and work together, within the scope of family, community, nation, and state.¹⁰ Character is a person's character, character, morals, or personality formed from the internalization of various virtues believed and used as a basis for perspective,

⁷Undang-undang Republik Indonesia No 20 Year 2003 Tentang Sistem Pendidikan Nasional. (Jakarta: Depdiknas RI, 2010). P. 5

⁸Ubadah, Takamul Nataij al-Tarbawiyah Muta'addada a;-Tsaqafat fi dirasah al-Lughah al-'Arabiyah li al-Thullab, Jurnal Arabiyyatuna: Jurnal Bahasa Arab Volume 6 No. 2 Year 2022

⁹Depdiknas, *Kamus Besar Bahasa Indonesia*, (Jakarta: Gramedia 2010). P. 623

¹⁰Muchlis Samani dan Henriyanto, *Konsep dan Model Pendidikan*. (Bandung: Remaja Rosda Karya, 2011) P. 41. See Agung Setiawah, Pengintegrasian Pendidikan Karakter dalam Pembelajaran di Sekolah, Jurnal Pendidikan Karakter Volume 2 Nomor 1 Year 2012. P. 35

thinking, attitude, and action. Virtues consist of several values, morals, and norms, such as honesty, courage to act, trustworthiness, and respect for others.¹¹

According to Thomas Lickona,¹² Character is related to moral knowing, moral feeling, and moral behavior. Good character includes the knowledge of goodness that gives rise to intention and commitment to it and, finally, practicing it. Thus, a character refers to a series of cognitive attitudes, motivations, behaviors, and skills.

Therefore, the character is in an unfinished mental state. In this sense, character is seen as a psychological condition that can be changed and improved. Character can also be neglected so there is no quality improvement or deterioration.¹³ Thus, one's interaction with others will foster the character of the community and even the nation's character. Therefore, community character development can only be done through the development of one's character. However, because humans live in a particular social and cultural environment, individual character development can only be done in the social and cultural environment concerned. This means that the development of culture and character can only be done in an educational process that does not release students from their social environment.

Thus, character education is a deliberate effort to develop good character based on core virtues that are objectively good for individuals and society.¹⁴ Mulyasa argues that character education is the cultivation of habits about good things in life so that a person has a high awareness and understanding, as well as concern and commitment to applying goodness in everyday life.¹⁵ According to Lickona, character education is the deliberate effort to cultivate virtue -

¹¹ Saptono, *Dimensi-dimensi Pendidikan Karakter: Wawasan, Strategi, dan Langkah Praktis*. (Jakarta: Penerbit Erlangga, 2011) p. 8

¹² Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, (New York: Bantam Books 2000) p. 51

¹³ *Ibid* p. 43

¹⁴ Saptono, *Dimensi-dimensi Pendidikan Karakter...P*. 23

¹⁵ E. Mulyasa, *Manajemen Pendidikan Karakter*. (Jakarta: Bumi Aksara, 2011) hm 3

that is, objectively, good human qualities- that are good for the individual person and good for the whole society. Character education is a conscious effort to realize virtue, an objectively good quality of humanity, which is good for an individual and society.¹⁶

In another view, some distinguish between character and moral education. According to Koesoema, moral and character education are different; the difference lies in the scope and environment that helps individuals make decisions. In moral education, the scope is the condition of one's soul. In character education, the scope is not only within the individual but also has institutional consequences, whose decisions appear in the performance and policies of educational institutions.¹⁷

2. *Integration of Character Education to Teaching and Learning Process*

The problem of moral decadence faced by students lately is increasingly troubling. This indicates that the existing character education policy has not been realized as expected. Dealing with various problems that occur in students, the integration of character education in learning, including in language learning, especially Arabic, becomes increasingly urgent and *dharuri*.

All events that occur in the school can be integrated through character education. Therefore, character education is a joint effort of all school members to create a new culture, namely the culture of character education. Directly, educational institutions can create a character education approach through the curriculum, discipline enforcement, classroom management, and educational programs designed by them.¹⁸

¹⁶ Thomas Lickona, *Character Matters: Personal Character*. Terj. Uyu Wahyuddin dan Suryani, (Jakarta: Bumi Aksara 2012) p. 5

¹⁷ Koesoema, Doni A. 2010. *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global*. Jakarta: Grasindo. P. 198

¹² See <https://amilafi226.wordpress.com/2012/01/09/pengintegrasian-pendidikan-karakter-dalam-pembelajaran/>, Disadur 17 Januari 2019 jam 07.3

¹⁸ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara, 2011)

Thus, character education can be integrated in learning in every subject, including Arabic. In this case, the teacher is not only in charge of delivering learning materials but also must play an active role in instilling character values in the learning process. The strategy of implementing character education in education units should be carried out integratively and is an integral part of the school-based quality improvement management program implemented in the development, implementation, and evaluation of the curriculum by each education unit. The strategy is realized through active learning with class-based assessment accompanied by remediation and enrichment programs.¹⁹ Thus, integrating character values into learning activities means integrating, incorporating, and applying values that are believed to be good and true to shape, develop, and foster the character or personality of students according to the nation's identity when learning activities occur.²⁰

3. *Values of Character Education*

The value of character education is education oriented towards the formation of a whole human being who can develop his or her potential spiritually and physically, and foster a harmonious relationship between each person and God, humans, and the universe²¹. Value education is a vehicle for instilling moral values and religious teachings. Its presence is expected to bring meaningful changes and new contributions to the improvement of human morals, both at the theoretical and practical intellectual levels.²²

There are several character values that have been formulated and instilled by the government, in this case, the Ministry of Education and Culture (Kemendikbud), whose sources are extracted from religious values, national culture, and the objectives of national education. These values are religious

²⁰ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. (Jakarta: Pranamedia Group, 2015)

²¹ Jumahir, J., Nurdin, N., Pettalongi, A., Fitri, A., & Aftori, R. (2023). Religious Culture Implementation in State Islamic Senior High School in Indonesia. *Research and Analysis Journal*, 6(2), 19-26.

²² Qiqi Yuliati Zakiyah dan H.A. Rusdiana, *Pendidikan Nilai, Kajian Teori dan Praktek di Sekolah*. (Bandung: Pustaka Setia, 2014)

attitude, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, friendliness, communication, peace-loving, fondness of reading, environmental care, social care, and responsibility.²³

The implementation of these values in the curriculum can be added or reduced according to the conditions and environment as well as the needs of each school and, of course, adjusts to the vision and mission of the school as well as the school curriculum, which is integrated into the syllabus and lesson plans.

Research Method

This research uses a qualitative method, which is research conducted in a natural setting.²⁴The reason for using this method is that the researcher intends to gain an in-depth understanding²⁵ of the integration of character education values in Arabic language learning at State Madrasah Tsanawiyah 4 Palu City. The approach emphasizing paedagogic, sociological, and psychological aspects. These three aspects are considered relevant considering that what is studied is the integration of character education in the Arabic language learning process.

The location of this research is State Madrasah Tsanawiyah 2 Palu. The reason for choosing this research location is because State Madrasah Tsanawiyah 2 Palu is a madrasah that has quite a lot of students who come from different family backgrounds, which, of course, also have different cultures and characters. In addition, Madrasah is located in the middle of Palu City, so many families try to send their children to school there.

²³ Kemendiknas, Pengembangan Pendidikan Budaya dan Karakter Bangsa: Pedoman Sekolah. (Jakarta: Badan Penelitian dan Pengembangan. 2010)

²⁴See Sugiyono, 2011. P. 14

²⁵ Nurdin, N., Stockdale, R., & Scheepers, H. (2013). *The Use of Social Media to Gather Qualitative Data: A Case of Government E-Procurement Implementation and Use*. Paper presented at the 24th Australasian Conference on Information Systems (ACIS)

The data source of this research is primary data from informants who are directly related to and know the research problems²⁶, namely Arabic language teachers in State Madrasah Tsanawiyah 4 Palu and the head of the Madrasah, including the Madrasah. Secondary data is sourced from documents in the form of records, reports, and other documents needed in the research, namely learning tools in the Madrasah, such as syllabi Madrasahs on plans, textbooks, and other relevant tools.

The data collection techniques used in this research are qualitative data collection techniques, namely using observation or observation of the implementation of learning in the classroom and outside the classroom (curricular and extracurricular activities); interviews with the head of the madrasa, Arabic language teachers, and students in the madrasa; and documentation techniques, namely by reviewing documents related to the research topic. The data analysis is done by reducing the data that has been collected, analyzing the data, verifying it, and presenting it. The validity of the data in this study is checked by triangulating data, checking members, and fitting with peers through informal and formal seminars.

Research Findings and Discussion

1. *Brief Profile of State Madrasah Tsanawiyah 4 Palu*

State Madrasah Tsanawiyah 4 Kota Palu is a school located in North Palu District, which is a madrasah within the Ministry of Religious Affairs of Palu City. MTsN 4 Kota Palu is the pride of the people of Taipa Village and its surroundings because it is the only public Madrasah in the North PMadrasah, so the existence of the Madrasah is felt to be Madrasahful for parents in educating their sons and daughters.

²⁶ Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

The forerunner of State Madrasah Tsanawiyah 4 Kota Palu is from SMP (Junior High School), which was formed in 1973. The teaching and learning took place in facilities and infrastructure that belong to State Elementary of Taipa, with afternoon learning time, namely 13.00 to 17.30 Wita.

In 1996, Swadya Taipa Junior High School changed its status to MTs ICMI, characterized by religion. Thus, the interest of the community to send their children to this school changed again, so the initiative arose to change the color of MTs ICMI, which had a private status to become a state madrasa; so at that time, the head of the madrasa along with Taipa community leaders requested to be state-owned school to the Head of the Donggala Regency Office of the Ministry of Religion which is currently the Ministry of Religion of Palu City, for good intentions and the spirit of dedication. The long struggle was finally realized, and at the end of 2003, by Decree of the Minister of Religion of the Republic of Indonesia, Number 558 of 2003, MTs ICMI changed its status to State Madrasah Tsanawiyah Taipa. In November 2016, MTs. North Palu changed its name to MTs. Negeri 4 Palu city based on the decision of the Minister of Religion of the Republic of Indonesia Number: 680 year 2016 concerning the Change of Name of²⁷

Improvements in the environment of State Madrasah Tsanawiyah 4 Palu continue to be carried out by all personnel, both teachers, administrative and students, to make this Madrasah advanced in Madrasah both the teaching and learning process, achievements, etc., by the Madrasah Vision "The realization of quality students, personality, sympathy, anti-corruption, one heart, excellence in achievement based on Faith and Piety, national character and care for the environment²⁸

Every work program scheduled at this madrasa is undoubtedly based on a goal to be achieved so that there is a common perception, which makes it

²⁷the school.

²⁸(a teacher participant)

easier to implement the program. In connection with this, the Vision, Mission, and Goals of MTs Negeri 4 Palu City are as follows.

The vision of State Madrasah Tsanawiyah 4 Palu is: "the formation of students with quality, personality, SIMPATIQ, anti-corruption, SEHATI, excellence in achievement based on faith and piety, national character and environmental care."

2. Teaching and Learning Process in Madrasah

The learning process at State Madrasah Tsanawiyah 4 Kota Palu starts at 7.00 am and continues until 14.20 in the afternoon, from 07.00 to 07.59 pm.

The curriculum used is the 2020 Curriculum (K13), with several modifications according to the needs of students and the environment. The learning method uses PAKEM (Active, Creative, and Fun Learning). Curriculum development and learning methods continue to be carried out thanks to the collaboration of the Subject Teacher Conference (MGMP), the Madrasah Head Working Group (K3M), and various other parties.

Entering 2020, Indonesia was affected by COVID-19, so the government issued the COVID-19 Emergency Curriculum. Madrasah Tsanawiyah. Negeri 4 Palu City also uses the learning process with the Virtual system method. The teaching and learning process also uses E-Learning applications for teachers and students. Meanwhile, the Education Calendar still follows PMA 184.²⁹

State Madrasah Tsanawiyah 4 Palu City also has additional lesson activities. This program is an extra hour of intracurricular lessons prepared for students to face the National Examination for class IX and preparation for Semester Examinations for classes VII & VIII. KBTT is held after regular hours, which is at 14.30 - 16.00.

In addition, this Madrasah also has a remMadrasahogram. This program is specifically for students who still need to complete according to each subject's Minimum Completeness Criteria (KKM). This program aims to ensure students

²⁹Taufik, Principal State Madrasah Tsanawiyah 4 Kota Palu, "Interview" 21 March 2022 Principal.

who are late in achieving completeness can be terminated immediately and only sometimes lag behind other students in their class. This program is provided for students to develop interests and talents outside of regular material.

Another program found in this Madrasah is extracurricular activities. This program is expected to optimize all intelligence (multiple intelligence) possessed by students so that after graduating from Madrasah, they see Madrasah's strengths. The extracurricular programs developed include Scouts, religious-extra, sports, and Students Association activities.³⁰

There are 379 students, 26 teachers, and 12 administration staff in the school based on the data was obtained from observations and interviews with the principal, and madrasah profile documents were published at the end of 2021.³¹

3. Character Education Curriculum Model and Its Implementation

As explained in the profile of State Madrasah Tsanawiyah 4 Palu City, the curriculum used is the 2020 Curriculum (K13) with many modifications according to the needs of students and the madrasah environment. The learning method is to use PAKEM (Active, Creative, and Fun Learning). Thus, the curriculum model related to character education implemented in State Madrasah Tsanawiyah 4 Palu City is hidden. This is also in accordance with the explanation of the madrasah head that the curriculum model is the hidden curriculum in terms of character education. This character education is the values integrated into learning, there is no separate curriculum like other subjects.³²

The implementation of character education values in State Madrasah Tsanawiyah 4 Palu is carried out with various extracurricular and extracurricular programs. In extracurricular activities, the implementation of character education values is carried out with various kinds of religious coaching

³⁰Taufik, Principal State Madrasah Tsanawiyah 4 Kota Palu, "Interview" 21 March 2022 Principal.

³¹administration staff.

³²Taufik, Principal State Madrasah Tsanawiyah 4 Kota Palu, "Interview" 21 March 2022 Principal.

activities such as dhuha and zuhur prayer activities in congregation and joint prayers every Monday carried out by all students and teachers. In addition, from Tuesdays to Thursdays, religious and mental coaching is also held in the form of reciting the Quran together. Especially on Fridays, there is also a reading of the Barzanji book, which contains exemplary stories of the Prophet, and the reading of Surah Yasin. There are also activities to memorize juz 30 or juz 'amma.³³

The implementation of character education values in extracurricular activities is by integrating character education values in the learning process in the classroom in all subjects, including Arabic lessons. This is also by the statements of several students interviewed regarding the integration of character values in Arabic language learning, which is implemented in giving advice or from teachers to students. According to one of the learners, the Arabic teacher who teaches in his class often provides advice and motivation to students when they are in class.³⁴

According to the Head of State Madrasah Tsanawiyah 4 Palu City, the purpose of integrating character values in every lesson is to shape the character of students in learning activities, foster mutual respect and tolerance, form a religious, honest, disciplined, democratic, intelligent, resilient, independent, confident, responsible, and logical, critical, and innovative thinking.³⁵

In addition, this Madrasah also has spare time related to character education values integrated into learning, namely that these values must be based on religious values and Pancasila values, and all teachers in the Madrasah are "characterMadrasahrs."

4. Processes of Integrating Character Education Values in Arabic Language Learning

Integration Forms of Education Character Values

³³Taufik, Principal State Madrasah Tsanawiyah 4 Kota Palu, "Interview" 21 March 2022 Principal.

³⁴Novianti Syakinah Putri, Students class VIII C, State Madrasah Tsanawiyah 4 Palu, "Interview" 18 May 2022

³⁵ Taufik, "Interview"

It has been explained in the theoretical study that the form of integrating character education values in learning activities means integrating, incorporating, or applying values that are believed to be good and true in order to form, develop, and foster the character and personality of students who are of course in accordance and in line with religious norms and national identity. In the integration theory, it is said that the integration of character values can be done in the substance of the material as well as in the learning approaches and methods, even in the evaluation model developed.

However, it must still pay attention to the selection of material and synchronization with the characters to be developed because not all subject matter suits the characters to be developed. What is clear, according to Zubaidi,³⁶Not only can character education integration be done in all subjects, but teaching techniques and methods can also be used as character education tools. In addition, another form of integration that can be applied is with subject matter mode or in the form of a separate subject where character education is used as a separate subject. However, this form will have an impact on the syllabus and lesson plans, which must be made separately as well. This form is also considered difficult for students and burdens them with additional subjects. Thus, this form of subject matter is considered less relevant.

The integration of character education values in learning can be done by loading or internalizing character values in the substance of Arabic language subjects and implementing learning activities. In this context, character education values are loaded in Arabic learning by including character education values in the syllabus and lesson plans. This is in accordance with the results of an interview with one of the Arabic teachers at State Madrasah Tsanawiyah 4 Palu City:

We do this by incorporating character education values into the syllabus, lesson plans, and the learning process. I focus on specific vital values

³⁶ Zubaidi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya pada Lembaga Pendidikan*. Jakarta: Prananda Media. 2015.

closest to the characteristics of the subjects I teach. At the beginning of each semester at the Madrasah, we have prepared Madrasah labus to include lesson plans so that we teachers make it easier to carry out the learning process by inserting character values³⁷

In addition to the above forms of "loading", the integration of character values in Arabic language learning is also carried out by being integrated into learner development activities, usually carried out in classroom activities and outside the classroom. According to information from one of the Arabic teachers in this Madrasah who is also Madrasah Madrasah:

The integration of character education values in our Madrasah, especially in the development of students, is carried out in extracurricular activities, such as spiritual development activities and intracurricular activities. Specifically for in-class activities, every time we start the Arabic language subject in class, all students pray together in class, provide motivation, and give advice that strengthens students' character³⁸

The information of the two language teachers above was also emphasized by other language teachers who said that the form of integration of character education values in Arabic language learning is by loading character education values in the syllabus and lesson plans designed by Arabic language teachers in this³⁹

Based on the explanation of the Arabic language teachers above, it can be said that the form of integrating character education values in State Madrasah Tsanawiyah 4 Palu City is by loading character education values in Arabic language learning, which is done by including these values in the syllabus and lesson plans and internalizing them in the Arabic language learning process in class. Another form used is carrying out student coaching activities, which are

³⁷ (a teacher participant).

³⁸ (a teacher participant).

³⁹ Madrasah (a teacher participant)

usually carried out in or outside the classroom. However, these coaching activities are mostly carried out outside the classroom in the form of extracurricular activities.

In general, the form of integrating character education values in this Madrasah is by integrating Madrasah all subjects, including Arabic. In addition, another form of integration is coaching students in every activity they carry out both in and outside the classroom.

The Process of Integration of Character Education Values

The process of integrating character education values in learning at State Madrasah Tsanawiyah 4 Palu City, especially in Arabic language subjects, is carried out by Arabic language teachers in several stages. According to the explanation of the Head of the Madrasah, who is also an Arabic teacher in this Madrasah, the form of Madrasah integrating character education values in this Madrasah is that these Madrasah are integrated into all subjects, including Arabic. This is also in line with the vision of State Madrasah Tsanawiyah 4 Palu City.⁴⁰

The process of integrating these character education values, especially in Arabic language learning, is as follows:

a. Instilling Character Education Values in Learning Tools

The character education curriculum at State Madrasah Tsanawiyah 4 Palu City is the hidden curriculum.⁴¹ This is in line with the Ministry of Education's policy, which stipulates that the development of character education curricula is, in principle, not included as a subject matter but is integrated into all subjects, self-development, and school culture (Madrasah). Therefore, the Madrasah taken by Arabic teachers in integrating character education values is to include these values in the learning tools. According to the explanation of one of the Arabic teachers in this Madrasah:

⁴⁰Taufik, Principal State Madrasah Tsanawiyah 4 Kota Palu, "Interview" 21 March 2022 Principal.

⁴¹Taufik, "Interview"

In the process of Arabic learning to integrate character education values, we are Arabic teachers who prepare syllabi and lesson plans as guidelines for implementing learning in the classroom. In addition, teachers also prepare their mastery of the material to be delivered, as well as knowing and understanding where to insert character values to be conveyed to students⁴²

At this stage, the first step Arabic language teachers take in this madrasa is planning by drafting syllabi and lesson plans based on the curriculum that applies and is applied in this Madrasah. The Arabic curriculum in this Madrasah uses the 2013 Madrasahum, in which the core competencies (KI) and basic competencies (KD) already have "inserts" of character education values. At this planning stage, where the teacher prepares the syllabus and then lesson plans, character education values can be developed in the lesson plan.

Integrating Character Education Values in the Learning Process with Relevant Methods and Strategies

The integration of character education values in the Arabic learning process in the classroom refers to the syllabus and lesson plans that have been designed and developed by Arabic teachers in Madrasah. In the classroom Madrasah, Arabic teachers have designed learning steps to make students active in the learning process. In this context, teachers are required to master relevant methods and strategies so that learning steps are easily arranged and practiced properly and correctly. With this process, observations and evaluations can be made. This is in accordance with the statement of one of the Arabic language teachers:

The implementation of character education values in the process of implementing Arabic learning needs to be designed in such a way, starting from planning, implementation, and evaluation of learning. In making lesson plans, we as teachers must pay attention to the character values to be achieved. To be

⁴² (a teacher participant)

able to integrate character values into the learning process, we use relevant methods, strategies, and media. Furthermore, in the learning evaluation process, we as teachers also assess the achievement of character education.⁴³

Becoming Students' Role Model

Exemplary behavior from an educator to their students is critical and must be shown by educators or teachers to their students. The role of teachers as facilitators or role models is mandatory in the development of effective learner character education because of their position as "public figures" in the context of the school community, in this case, the learners. Through the example set by the teacher, students are expected to imitate their "public figures" in socializing, acting, and speaking. In integrating character education values in the learning process at State Madrasah Tsanawiyah 4 Palu, Arabic teachers always provide examples to their students. According to one of the Arabic teachers in this Madrasah, one form of Madrasah that we always show students is the teacher's appearance, speech, attitude, and behavior. Another Arabic teacher also said:

One way to instill character values in students in learning is by providing examples of good attitudes or role models to students both in the classroom and outside the classroom. When in class, we as teachers accustom students to pray directly before and after learning activities both during the first lesson hour and until the ninth lesson hour, led by the class leader. Of course, this prayer activity is an example of students' daily life, and prayer is essential for the safety and blessing of their activities or activities. With this exemplary habituation, students can implement religious values, respect teachers, and be responsible⁴⁴

One of the Aqidah Akhlak subject teachers also said that teachers in the madrasa are always required to provide good examples to students. Based on the information from the teachers in this madrasa, one of the processes of

⁴³Rahma Diani, Arabic Teacher State Madrasah Tsanawiyah 4 Palu, "Interview"

⁴⁴ (participant teachers).

integrating character education values in Arabic language learning is by providing exemplary or exemplary examples to students. In addition, the teachers also accustom students to practicing character values in the learning process in class.

5. Methods of Integration and Values to be Integrated

The method applied by Arabic language teachers in integrating character education values in Arabic language learning at State Senior High School 4 Palu is by using learning methods that involve the active participation of students. These methods can increase students' motivation by providing them with subject matter that is concrete, meaningful, and in the context of their lives. The learning methods used include student active learning, contextual learning, inquiry-based learning, and integrated learning.

In addition, another method is to create a conducive learning environment so that students can learn effectively in a safe, enthusiastic, and motivated atmosphere. The most important thing is to provide character education explicitly, systematically, and continuously by involving all aspects of character education, knowing God, loving to good, and acting to good.⁴⁵ Thus, the learning methods used by Arabic language teachers in integrating character education values are learning methods that make students active in the learning process, such as the CTL learning model, which is considered a learning model that can integrate values in the learning process in the classroom.

The character education values integrated into Arabic language learning are the character values that have been included in the syllabus and lesson plans that teachers in this Madrasah have designed. According to Madrasahhe Arabic teachers in this Madrasah, the character values that are integrated among others are:

1. Religious.

⁴⁵Taufik, Arabic Teacher State Madrasah Tsanawiyah 4 Palu, "Interview" 18 May 2022
Kamad

This religious value is an attitude or behavior that is always expected to be the character of students who are part of religious teachings. Among the religious attitudes that are always integrated in learning are greetings when entering or leaving class, praying before and after lessons, and performing zhuhur prayers in congregation.

2. Honesty

The honest attitude of students can be seen from their attitude, which does not include cheating and completing assignments given by the teacher. The teacher also shows this genuine attitude in providing participants the value of assignments or evaluations by not showing favoritism.

3. Tolerance

Tolerance is not only always related to differences in beliefs, but tolerance can also be interpreted as an attitude of mutual respect regardless of ethnic background, language, or social status even in terms of differences in ability to understand lessons. In this case, teachers must show their tolerance towards students by treating them similarly. Teachers should keep the ability of participants in terms of understanding Arabic. Those who could be more capable are usually specially guided by the teacher.

4. Creative

Creative attitude is also one of the attitudes that Arabic teachers constantly instill in their students, especially in their creative attitude in understanding Arabic class.

5. Independent

An independent attitude in the context of Arabic language learning in this madrasa can be seen from the teacher's ability to implement the attitude of independence of students in doing individual assignments

and always motivating them to be able to learn to do problems independently.

6. Democratic

Democratic values in Arabic language learning can be in the form of giving equal rights to students in asking questions or answering questions without any discrimination in learning or in classroom discussions.

7. Curiosity

To foster curiosity from learners, teachers usually convey new things related to Arabic learning, for example digital Arabic books that can be accessed at any time, such as digital Arabic-Indonesian dictionaries and other digital books that can be stored in smartphones.

8. Nationalism

Of course, the attitude of patriotism is one of the character values that must be instilled in students through Arabic language learning by displaying expressions or jargon related to the attitude of nationalism, for example, the jargon *hubbul wathan minal iman* (love for the country is part of faith), or the introduction of Pancasila and the song *Indonesia Raya* in the Arabic version.

9. Appreciative

Every achievement made by learners must be responded to positively by the teacher. In the context of Arabic language learning, appreciating learners' achievements can be done in a simple way, such as responding to questions from learners with *ahsanta* or *thayyib* sentences.

10. Love to Read

The attitude of fond of reading must always be instilled in students. In the context of Arabic language learning, being fond of reading is a prerequisite for being able to understand Arabic language learning well.

11. Responsible

The attitude of responsibility in relation to Arabic language learning can be shown by Arabic language teachers by showing an attitude of discipline towards students in the Arabic language learning process, for example, starting and ending learning on time according to the schedule. In addition, it also familiarizes learners with completing their assignments on time.

The eleven character values have been listed in the syllabus and lesson plans that language teachers have designed in this madrasa. With the integration of these values in the learning process, students are expected to have a good attitude and character.

Conclusion

Based on the research results that have been presented, it can be concluded that the character education curriculum model in State Madrasah Tsanawiyah 1 Palu is a hidden curriculum, where character education values have been integrated into all subjects in the Madrasah. The form of internalizing or embedding character education values in the Arabic language learning process in the classroom was conducted in the introductory activities, delivery of material, and closing activities.

The form of integrating character education values in State Madrasah Tsanawiyah 4 Palu City is in the form of loading character education values in Arabic language learning, which is done by including these values in the syllabus and lesson plans and internalizing them in the Arabic language learning process in class. Another form used is student coaching activities, usually carried out in or outside the classroom. However, this coaching activity is mainly carried out outside the classroom through extracurricular activities.

The process of integrating character education values in Arabic learning materials at State Madrasah Tsanawiyah 1 Palu includes character education

values in learning tools, internalizing character education values in the learning process with relevant learning methods and strategies, and being a role model for students. The method applied by Arabic language teachers in integrating character education values in Arabic language learning at the State Senior High School 4 Palu is by using learning methods that involve the active participation of students. These methods can increase students' motivation by providing them with subject matter that is concrete, meaningful, and in the context of their lives. Another approach is to create a conducive learning environment so students can learn independently.

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