

The Integration of Character Education in Arabic Learning at Muhammadiyah Elementary School 4 Samarinda

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Abstract:

The majority of people in Indonesia have periodically attended elementary school, junior high school, high school, and university-level formal education programs. It should go without saying that those who have previously gotten an education do not generally have good moral character.

There are currently a growing number of offenses that transgress religious principles. As a result, character education for both students and teachers is required, and this can be done by including character traits in the formal curriculum. The implementation of learning processes, execution procedures, and assessment processes can accomplish this. The 2013 curriculum includes character education. The emphasis on learning includes affective and psychological learning in addition to cognitive learning. Due to this, character education is required. As a result, character education must be incorporated into every topic taught in formal schools, including the study of Arabic. The goal of this study is to ascertain the planning for integrating character education into the study of Arabic, the actual integrating of character education into the study of Arabic, the evaluation of that integration, as well as the effects of that integrating character education on the students at Muhammadiyah 4 Samarinda Elementary School. A descriptive qualitative approach is used in this study. Observation, interviewing, and documentation are the methods used to acquire data. Miles and Huberman's theory is employed in the data analysis. According to the study's findings, the planning process should have thirteen-character values, the implementation and evaluation processes should have thirteen-character values, and the implications should have eleven-character values.

Keywords: integration, character education, learning, Arabic language

A. Introduction

In Indonesia, juvenile delinquency is on the rise, and there are even some cases that result in death and injury. The trouble manifests itself in the form of student fights, assaults, bullying, etc. Furthermore, an elementary school brawl resulted in the death of a third-grade youngster who had been tormented by his peers. According to data, an elementary school student molested a younger sibling to cause the younger sibling trauma,¹ and the case of elementary school children fighting.² Eleven thousand one hundred sixteen children in Indonesia were caught up in criminal proceedings between 2011 and the end of 2018, according to the

¹ detikJatim, '7 Fakta Kasus Siswa SD Cabuli Adik Kelas Hingga Tinggalkan Trauma', *Www.Detik.Com*, 2022 <<https://www.detik.com/jatim/hukum-dan-kriminal/d-6322678/7-fakta-kasus-siswa-sd-cabuli-adik-kelas-hingga-tinggalkan-trauma/1>>.

² KompasTV Sukabumi, 'Viral Video Anak SD Tawuran', *KOMPAS.TV*, 2020 <<https://www.kompas.tv/article/68938/viral-video-anak-sd-tawuran>> [accessed 18 December 2022].

Indonesian Child Protection Commission.³ According to the Indonesian Child Protection Commission, there were 123 cases of minors being charged with crimes (ABH) in 2020, with physical violence accounting for the majority of these cases.⁴ Theft, fighting, and mobbing still make up the majority of child crime cases in Samarinda itself.⁵ Furthermore, there are many other cases that are not recorded legally or in other social institutions.

Based on the above points, it is necessary to develop a solution to overcome the low morale and moral degradation of Indonesian students. The word is character education. Character education is an important thing to give to today's young generation⁶ because character education is essential to complement education oriented towards cognitive intelligence. Without character, a student will be just an intelligent person without balance with morality.⁷ Cultivating character values is running and sustainable so that it can respond to the challenges of an increasingly complex era.⁸ Character education is very important to be instilled from an early age.⁹

Almost all Indonesians have formal education, such as primary, secondary high school, and university. However, criminal offenses and violations of religious and social norms have increased over time.

³ Koran Sindo, 'Tindak Kriminalitas Anak Sangat Memprihatinkan', *Sindonews.Com*, 2019 <<https://nasional.sindonews.com/berita/1386542/13/tindak-kriminalitas-anak-sangat-memprihatinkan>>.

⁴ Komisi Perlindungan Anak Indonesia, *Kasus Anak Berhadapan Hukum (ABH) Sebagai Pelaku*, 2020.

⁵ Rita Lavenia, 'Kasus Pidana Anak Turun, Perkara Narkoba Masih Mendominasi Bapas Samarinda', *Kaltim.Tribunnews.Com*, 2022 <<https://kaltim.tribunnews.com/2022/03/14/kasus-pidana-anak-turun-perkara-narkoba-masih-mendominasi-bapas-samarinda>>.

⁶ Umi Anugerah Izzati and others, 'Character Education: Gender Differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia', *Journal for the Education of Gifted Young Scientists*, 7.3 (2019), 547–56.

⁷ Muhammad Amin Qodri Syahnaidi and R. Umi Baroroh, 'Integrasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Sekolah Muhammadiyah', *Arabi: Journal of Arabic Studies*, 3.2 (2018), 181 <<https://doi.org/10.24865/ajas.v3i2.97>>.

⁸ M S Zulela and others, 'How Is the Education Character Implemented? The Case Study in Indonesian Elementary School', *Journal of Educational and Social Research*, 12.1 (2022), 371.

⁹ Aci Pratiwi, Darmiany Darmiany, and Heri Setiawan, 'Character Education Values: Is Learning Process in Elementary School Implement It?', *Prisma Sains: Jurnal Pengkajian Ilmu Dan Pembelajaran Matematika Dan IPA IKIP Mataram*, 9.2 (2021), 267–79.

It is, therefore, necessary to promote character education for pupils and students by integrating character education in all forms of learning at the formal education level. Especially in learning Arabic, where many students find it difficult.¹⁰

Efforts to develop character building in education are to integrate character values into all subjects. The integration of character values is the responsibility of all teachers, including teachers of Arabic, not just teachers of religion. All teachers must be able to integrate character education into any learning activity conducted.¹¹

Integral character education into Arabic language learning has been widely researched, resulting in many valuable character education events. One of them is the study of Dudung Hamdun, which teaches in the primary schools of the Arabic language based on the alphabet, which leads to the fact that the teaching of the alphabet is very useful in the field of education because it is the main foundation that must be established early. Among the disciples, In this case, the school teacher has an important role. The role of the teacher in the development of character education in schools is located as a catalyst or role model of a motivator and evaluator. Arabic is closely associated with Islam and has a literal value because the Arabic language is used in the Holy Book and in the hadith of the Prophet.¹²

Miftakhul Munif, in his research on character education Arabic language teaching materials in third-grade primary education 2013 curriculum, strives to strengthen the character of the country and strengthen the moral failure of the new generation. There must be a common understanding between the government educational institutions and teachers by doing positive and constructive things filled with compassionate and caring values. This personality develops along with education along with language skills and abilities, among which is the ability of the Arabic language, which has become a global language.¹³

¹⁰ Ahmad Fadhel Syakir Hidayat and Faradilla Zulvanni Anggraini, 'العلاقة بين القدرة على قراءة القرآن، مهارة القراءة بالقدرة على مهارة القراءة', *Shaut Al Arabiyyah*, 9.1 (2021), 78 <<https://doi.org/10.24252/saa.v9i1.20830>>.

¹¹ Thoyib Panji Pambudi, 'Pengintegrasian Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di MTs Negeri Seyegan Tahun Ajaran 2013/2014' (UIN Sunan Kalijaga, 2014).

¹² Dudung Hamdun, 'Pembelajaran Bahasa Arab Berbasis Kompetensi', *Fenomena*, 8.1 (2016), 39–54 <<https://doi.org/10.32678/alqalam.v23i1.1453>>.

¹³ Miftakhul Munif, 'Pendidikan Karakter Dalam Bahan Ajar Bahasa Arab Kelas 3 Madrasah Ibtida'iyah Kurikulum 2013', *Islamic Review : Jurnal Riset Dan Kajian Keislaman*, 7.2 (2018), 137–57 <<https://doi.org/10.35878/islamicreview.v7i2.142>>.

Muhammad Amin, in his research on the integration of Arabic language learning at SMP Muhammadiyah 10 Yogyakarta, led to the integration of Arabic language learning for teachers covering the desired character in curriculum development and teaching implementation. Plans as guides and guidelines for implementing learning in the classroom. The implementation of the integration of character education in Arabic language learning involves the integration of character values into the learning process in the main pre-action and closing activities and evaluation by the teacher.¹⁴

These studies are conducted in primary and secondary schools, so the researchers made a notebook to achieve this research, and analytical tools are used with different research situations that are prepared by the Ministry of National Education. 2010. Therefore this study discusses three major problems in Muhammadiyah primary schools 4, namely; 1) To plan the integration of literacy education in Arabic language learning, 2) To implement and evaluate the integration of literacy education in Arabic language learning, 3) To know the effects of literacy education on students.

B. Literature Review

1. Integration

Integration in a large Indonesian dictionary means unification until it becomes a complete unity.¹⁵ Integration, which in English is called Integrate with the meaning of unifying, blending, and merging.¹⁶ In this modern era, the discourse on integration is increasingly interesting. Integration is a feature of the current new century, where there is a lot of integration of a concept in a process.¹⁷ So a scientific approach or epistemology tends to shift from a dichotomous-atomistic approach towards an inter and multi-disciplinary approach.¹⁸ In other words, the process of integrating a concept into learning is the process of integrating and combining one element into another.

2. Character Education

Education is a process, method, or act of educating, while the character is a psychological, moral, or ethical trait that distinguishes a person from others,

¹⁴ Syahnaidi and Baroroh.

¹⁵ Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Departemen Pendidikan Nasional, 2008).

¹⁶ Syahnaidi and Baroroh.

¹⁷ Rosita Baiti and Abdur Razzaq, 'Esensi Wahyu Dan Ilmu Pengetahuan', *Wardah*, 18.2 (2017), 163–80.

¹⁸ Abdur Razzaq, 'Islamic Civilization Of Malay: Historical Polemic and Modern Challenges (The Thought Of Syed Naquib Al-Attas)', *Journal of Malay Islamic Studies*, 2.2 (2018), 125–32.

related to character or disposition.¹⁹ Wynne posits that character comes from the Greek word meaning "to mark" and focuses on how to apply the values of kindness in real actions or everyday behaviors. Therefore, a person who behaves dishonestly, cheats, cruelly, and greedily are said to be a person of ugly character. On the contrary, the person who perceives these traits is said to have a good and noble character.²⁰

Lickona said that character education is an effort to help a person understand, care for, and act on the core foundation of ethical values. In simple terms, Lickona provides a definition of character education as an effort designed to improve the character of the students. Meanwhile, Alfie Kohn stated that the essence of character education could be defined broadly and narrowly. In a broad sense, character education covers almost the entire effort of the school outside the academic field especially aimed at helping students grow into someone who has good character. In the narrow sense, character education is interpreted as a kind of moral training that reflects certain values.²¹

Nasih A. Ulwan when defining "Character Education" as an effort deliberately made so that the object of education obtains a set of ethical principles, noble character, and the virtues of behavior and feelings, then get used to it from an early age until he grows up and struggles with real life.²²

3. The Values of Character Education

Based on the grand design developed by the Ministry of National Education in 2010 as a school guideline that is a reference for the development of national character education in schools, there are character values derived from religious teachings, Pancasila, culture, and national education goals. Based on these four sources, 18-character values are expected to be possessed by all generations of the nation, including:²³

¹⁹ Pusat Bahasa.

²⁰ H E Mulyasa, *Manajemen Pendidikan Karakter* (Bumi Aksara, 2022).

²¹ Muchlas Samani and M S Hariyanto, 'Konsep Dan Model Pendidikan Karakter', *Bandung: Remaja Rosdakarya*, 2011.

²² Abdullah Nashih Ulwan, *Tarbiyatul Anlaad Fi Al-Islam*, XXI (Jeddah: Daarussalaam, 1992).

²³ Kementerian Pendidikan Nasional, 'Pengembangan Pendidikan Budaya Dan Karakter Bangsa', *Badan Penelitian Dan Pengembangan Pusat Kurikulum*, 2010.

No.	The Values of Education	Description
1.	Religious	Attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.
2.	Honest	Behavior is based on trying to establish himself as a person who can always be trusted in words, actions, and work.
3.	Tolerance	Attitudes and actions that value differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from himself.
4.	Discipline	Actions that demonstrate orderly behavior and comply with various provisions and regulations.
5.	Strive	Behaviors that show earnest effort in overcoming various learning barriers and tasks, as well as completing tasks as well as possible.
6.	Creative	Thinking and doing something to produce a new way or result of something that has already been possessed.
7.	Self-sufficient	Attitudes and behaviors that are not easy depend on others in solving tasks.
8.	Democratic	A way of thinking, behaving and acting that equally assesses the rights and obligations of himself and others.
9.	Inquiry	Attitudes and actions that always seek to know more deeply and widely than something he learns, sees, and hears.
10.	Spirit of Nationality	A way of thinking, acting, and insight that puts the interests of the nation and the state above the interests of oneself and its group.
11.	Love the Motherland	A way of thinking, behaving, and doing that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation.
12.	Appreciating Achievements	Attitudes and actions encourage him to produce something useful for society to recognize and respect the successes of others.
13.	Friendly or Communicative	Actions that show a sense of enjoyment in talking, hanging out, and working with others.
14.	Peace Loving	Attitudes, words, and actions that cause others to feel happy and secure for their presence.
15.	Love to Read	The habit of making time to read various readings that give virtue to him.
16.	Environmental Whistles	Attitudes and actions always seek to prevent damage to the surrounding natural environment and develop efforts to repair the damage to nature that has already occurred.
17.	Social Care	Attitudes and actions that always want to give help to others and communities in need.
18.	Responsibility	Attitudes and behaviors of a person to carry out his duties and obligations, which he is supposed to do, towards oneself, society, the environment (natural, social and cultural), the state, and God Almighty.

4. Purpose and Function of Character Education

Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System (UU Sisdiknas) formulates the functions and objectives of national education that must be used in developing educational efforts in Indonesia. Rule 3 of the National Education Law states, "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." The purpose of national education is a formulation of the quality of Indonesian people that must be developed by each education unit. Therefore, the formulation of national education goals becomes the basis for the development of cultural education and national character.²⁴

The educational functions of the culture and character of the nation are:²⁵

- a. Development: development of the potential of learners to become well-behaved individuals; this is for learners who already have attitudes and behaviors that reflect the culture and character of the nation;
- b. Improvement: strengthening the work of national education to be responsible for the development of the potential of more dignified learners; and
- c. Filter: to filter out the culture of one's own nation and the culture of another nation that does not conform to the cultural values and character of a dignified nation.

The objectives of cultural education and the character of the nation are:²⁶

- a. Develop the potential of the heart/conscience / affective of students as human beings and citizens who have cultural values and national character;
- b. Develop commendable habits and behaviors of learners in line with the universal values and cultural traditions of a religious nation;

²⁴ Kementerian Pendidikan Nasional.

²⁵ Kementerian Pendidikan Nasional.

²⁶ Kementerian Pendidikan Nasional.

- c. Instilling the spirit of leadership and responsibility of students as the next generation of the nation;
- d. Develop the ability of students to become independent, creative, and national-minded human beings; and
- e. Develop the school life environment as a learning environment that is safe, honest, full of creativity and friendship, with a high sense of nationality, and full of strength (dignity).

5. Character Education in Schools

According to Muhammad Walid, character education is a system of instillation of character values in school residents, which includes components of knowledge, awareness or willpower, and actions to carry out these values. Character education can be interpreted as "*The deliberate use of all dimensions of school life to foster optimal character development.*" In character education, especially in schools, all components must be involved and included, including the components of education itself, such as curriculum content, learning process, assessment, handling or managing subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethos of all school residents.

In addition, character education is interpreted as the behavior of school residents who, in organizing education, must have character. It is further explained that character education is everything that the teacher does, which is able to influence the character of the learners. The teacher helps to shape the disposition of the learners. This includes exemplary how the teacher behaves, how the teacher speaks or delivers the material, how the teacher tolerates it, and various other related matters.²⁷ Therefore, what needs to be involved in the cultivation of national character values in an educational institution is all components, ranging from students, teachers, and employees to the leadership of the educational institution.

6. Character Education Integration

Integration can be carried out in the substance of the material, learning approaches and methods, as well as the developed evaluation model. Not all

²⁷ Muhammad Walid, 'Model Pendidikan Karakter Di Perguruan Tinggi Agama Islam (Studi Tentang Pendidikan Karakter Berbasis Ulul Albab Di Universitas Islam Negeri Maulana Malik Ibrahim Malang)', *El-Qudwah*, 2011.

the substance of the subject matter is suitable for all the characters to be developed. It is necessary to select the material and synchronize it with the characters to be developed.²⁸

Integrating character education in Arabic language learning through the planning and implementation stages. The planning stage is in the form of integrating the character values into the curriculum, syllabus, and lesson plan. And the stage in the implementation goes through the stages in the learning process; introduction, core, and conclusion, as well as in the implementation of learning evaluation.²⁹

The steps for integrating character values into learning can be done with the following stages:³⁰

- a. Describe the basic competencies of each subject
- b. Identify character values to be integrated into subjects
- c. Integrating character values into basic competencies deemed relevant or relatable
- d. Carry out learning
- e. Determining learning methods
- f. Conducting learning evaluations
- g. Determining learning resources

C. Research Method

The type of research used in this study is field research at Muhammadiyah Elementary School 4 Samarinda in the fourth grade, the researcher chose the school because Muhammadiyah Elementary School is one of the Private Elementary Schools that apply two curricula in their learning, namely the K13 curriculum and the Ismuba Curriculum, so there is a need for analysis related to the integration of character education in the learning process, namely the K13 curriculum and the Ismuba Curriculum, so there is a need for analysis related to the integration of character education in the learning process, and also Muhammadiyah Elementary School 4 compared to other Muhammadiyah Elementary Schools has a superior program of 3 languages (Indonesian, English, and Arabic) in improving the linguistic competence of students. Research is a type of qualitative research that is descriptive. Data collection is carried out by interviews, observations, and documentation. Meanwhile, the data analysis

²⁸ M Ag Zubaedi, *Desain Pendidikan Karakter* (Prenada Media, 2015).

²⁹ Syahnaidi and Baroroh.

³⁰ Pambudi.

method uses qualitative data analysis in the form of data reduction, data presentation, and drawing conclusions.

D. Findings and Discussion

There are 6 Muhammadiyah Elementary Schools under the Ministry of Education and Culture located in Samarinda city, where the six schools are spread across various sub-districts and sub-districts with almost the same accreditation value.

No.	School Name	Districts	Accreditation ³¹
1.	Muhammadiyah Elementary School 1	Samarinda Kota	A
2.	Muhammadiyah Elementary School 2	Samarinda Ulu	A
3.	Muhammadiyah Elementary School 3	Samarinda Seberang	A
4.	Muhammadiyah Elementary School 4	Samarinda Utara	A
5.	Muhammadiyah Elementary School 5	Sungai Kunjang	A
6.	Muhammadiyah Elementary School 6	Samarinda Utara	B

The following researchers display data on the difference between Muhammadiyah elementary school four and elementary schools other than Muhammadiyah and other Muhammadiyah elementary schools, which in the end made the researchers choose Muhammadiyah elementary school four as the research location:

	Other than Muhammadiyah Elementary Schools	Another Muhammadiyah Elementary Schools Samarinda	Muhammadiyah Elementary School 4 Samarinda
Using the Ministry of Education and Culture Curriculum	√	√	√
Using the ISMUBA Curriculum		√	√
Memorization Program in 3 languages in the form of vocabulary and daily sentences (Indonesian, Arabic, and English)			√

The Muhammadiyah Organization, through the Muhammadiyah Central Leadership Primary and Secondary Education Council, implemented a special curriculum for religious subjects, namely al-Islam, Kemuhammadiyah, and Arabic Language Education or abbreviated as ISMUBA in all elementary schools under Muhammadiyah in 2017, through the decree of the Muhammadiyah

³¹ <https://bansm.kemdikbud.go.id/akreditasi>

Central Leadership Primary and Secondary Education Council Number 98/KEP/I.4/F/2017 concerning the implementation of the al-Islam, Kemuhammadiyah, and Arabic (ISMUBA) curriculum. Al-Islam education is taught from the first grade, Kemuhammadiyah Education is taught from the third grade, and Arabic Language Education is taught from the fourth grade.³²

1. Integration of Character Education in Arabic Language Learning Planning

a. Syllabus

The syllabus applied is derived from the ISMUBA Curriculum of the Muhammadiyah central leadership primary and secondary education assembly so that teachers do not recreate the syllabus. In this study, researchers focused on grade 4. The syllabus of Arabic learning subjects includes: 1) Subject identity, 2) Core Competencies, 3) Basic Competencies, 4) Minimum Indicators, 5) Subject Matter, 6) Learning, 7) Assessment, 8) Time Allocation, and 9) Learning Resources.

In the syllabus of Arabic subjects, it contains several character values developed by the Ministry of National Education, including 1) Honest, 2) Discipline, 3) Responsibility, 4) Tolerance, 5) Environmental Care, 6) Social Care, 7) Polite (Friendly / Communicative).

However, in the learning process, although the teacher focuses on the character values contained in the syllabus, it is possible to apply other character values, which are relevant according to the circumstances, as the result of an interview with the Arabic teacher (Mr. Junairi).

b. Learning Implementation Plan

At Muhammadiyah Elementary School 4 Samarinda, the teacher makes a lesson implementation plan in accordance with what is the one-semester design on the syllabus in the ISMUBA curriculum. In the learning implementation Plan owned by Mr. Junairi as a teacher of Arabic subjects, there is a subject identity, learning objectives, steps for learning activities, and assessment.

³² Majelis Pendidikan Dasar dan Menengah, *Pendidikan Al-Islam, Kemuhammadiyah Dan Bahasa Arab (ISMUBA)* (Jakarta, 2017).

c. Teaching Materials

The teaching materials used in Arabic subjects come from the Arabic Language Education book of Muhammadiyah Elementary Schools, which was formulated by the Muhammadiyah Central Leadership Primary and Secondary Education Council. And also, as a companion supplement used the Arabic Student Worksheet (LKS) for Madrasah Ibtidaiyyah / Muhammadiyah Elementary Schools. The character values found by researchers in the teaching material are as follows:

1) Religious

It can be seen in many Arabic conversations starting with greetings, displaying pictures of women wearing headscarves and men using songkok. There are calligraphic images with the words of Allah. There are aphorisms in each chapter, and some are taken from the hadith of the Prophet SAW. In each chapter, there are narratives that contain Islamic values that students should have.

2) Be Honest

There are aphorisms that narrate, "Get along with people who are honest and keep promises," and there are exercises that students do individually.

3) Tolerance

There are values of tolerance such as the narrative "Allah Almighty created human beings of the male and female sex, tribes and nations, all of which have their own advantages and disadvantages, all of which are intended so that all human beings know each other (*ta'aruf*)" and this illustrates the content of the chapter *al-Ta'aruf*.

4) Discipline

There are chapters *al-Hujrah* (rooms) and chapters *al-Gurfah* (rooms) that show a sense of discipline by always cleaning rooms and rooms and looking beautiful and neat to look at.

5) Hard Work

There is an aphorism that narrates, "Whoever plants, he will reap."

6) Curiosity

An aphorism that narrates, "try and pay attention, you will undoubtedly come to know."

7) Rewarding Achievements

There is a conversation that appreciates someone's flowers with beauty. And there is a *qiraah* text that describes the praiseworthy qualities of some objects belonging to others.

- 8) Friendly/Communicative
It is illustrated in the content of the chapter entitled *al-Ta'aruf* (Introduction), which contains communicative elements. And there are conversations in each chapter that involve other people (two-way communication) with polite language.
- 9) Peace-loving
There is a chapter *al-Usrah* (family) that contains peace-loving values, which can give a sense of joy to others, not just the family but the surrounding environment.
- 10) Love to Read
Each chapter contains *Qira'ah* (Reading) material to train students' reading skills.
- 11) Care for the Environment
Displays beautiful pictures related to the surrounding environment, such as manicured trees, clear rivers, clean school environments, clean rooms, and clean houses. As well as the aphorism "Cleanliness is part of the Faith."
- 12) Social Care
There are social values contained, such as good communication between friends, neighbors, and family. And there is a hadith quote that reads, "Whoever has faith in Allah and the last day should glorify his guest." And the aphorism "The best of man is that which is beneficial to (fellow) man.
- 13) Responsibility
There are many exercises in the form of questions, both daily, UTS and UAS, to train students' sense of responsibility in doing these questions.

2. Integration of Character Education in the Learning Process

a. Preliminary Activities

- 1) Before the students enter the classroom, they are asked to line up in front of the mosque, read morning prayers, student appointments, and Muhammadiyah student appointments, followed by *muroja'ah* (repeating) juz amma, and attendance
Character values: religious (memorizing the koran and prayers), disciplined (in marching), and fond of reading (reading the koran and prayers).

- 2) Students are taught to mention vocabulary or sentences in 3 languages (Indonesian – English – Arabic)
Character value: curiosity (creating an atmosphere of curiosity in vocabulary or expressions in foreign languages)
- 3) Perform *dhuha* prayers inside the mosque in the congregation.
Character value: religious (in carrying out prayers)
- 4) The students are directed by the teacher to enter the classroom.
Character value: discipline (following the direction of the teacher toward class)
- 5) The teacher enters the classroom on time, starts with greetings and answers all students, and opens with hamdalah and a short prayer by the teacher.
Character values: religious (starting with greetings and prayers) and discipline (teachers set the disciplinary example in terms of teaching hours)
- 6) The teacher reviews last week's material that has been taught.
Character value: curiosity (creating a classroom atmosphere by inviting curiosity towards the materials that have passed)
- 7) The teacher explains the theme to be learned on the day.
Character value: curiosity (creating a classroom atmosphere by inviting curiosity toward the materials to be studied)

b. Core Activities

- 1) The teacher starts by reading a new vocabulary of 8 vocabularies, and the students listen well.
Character value: love to read
- 2) The teacher reads the vocabulary and is followed by all students.
Character value: love to read
- 3) Students read these vocabularies with the teacher's guide with translations.
Character value: love to read
- 4) Then enter the conversation with the same technique. The teacher reads first, the second one is followed by the students, and then they read by themselves with the teacher's guidance.
Character values: love to read and friendly/communicative

- 5) Then a conversation is conducted between the teacher and the students. The teacher becomes A, and the students become B.
Character values: friendly/communicative (student interaction and in communicating, the teacher does not keep a distance but prays).
- 6) Then a conversation is conducted between the student, for example, the male student becomes A, and the female student becomes B, and vice versa.
Character values: friendly/communicative (interaction between learners).
- 7) Then the teacher appoints two people – two people to come forward and read the conversation.
Character values: tolerance (respect for students who read and others pay attention), friendly/communicative (interaction between learners).
- 8) The teacher gives praise if the reading is good or if the students can answer the teacher's questions. And sometimes give sweets as a gift.
Character value: values achievements (the teacher gives praise or rewards) to what the students have done.
- 9) The teacher provides an opportunity for the students to ask questions.
Character value: curiosity (giving students answers to what they want to know)
- 10) The teacher answers the questions.
Character value: curiosity (facilitates students' curiosity about the material)
- 11) The teacher gives exercises in the form of tasks (*tadribat* and *tamrinat*) to the students to do individually and not cheat.
Character values: hard work (creating a healthy competitive atmosphere), creativity (challenging tasks), independence (with self-study, search for answers), honesty (prohibition of cheating), discipline (timely completion), tolerance (respect for unfinished friends), responsibility (completing what is already the student's obligation).

c. Concluding Activities

- 1) The teacher briefly discusses the materials that have been taught and gives some questions related to the material on the day.

Character value: curiosity (summing up things that students already know and do not know)

- 2) The students read the aphorisms contained in the final learning material.

Character value: fond of reading (routine every learning ends)

- 3) The teacher closes the lesson with *hamdalah*.

Character value: religious (closing with praise to Allah SWT)

- 4) The teacher says hello and is answered by all students.

Character values: religious (Closing with greetings, friendly/communicative (mutual respect with the final interaction)

- 5) Students shake hands with the teacher.

Character value: friendly/communicative (polite attitude to the elders)

3. Integration of Character Education in the Learning Evaluation Process

Evaluation of Arabic language learning at Muhammadiyah Elementary School 4 Samarinda uses the evaluation of the 2013 curriculum model, which was carried out to measure students' cognition, affection, and psychomotor.

a. Cognitive Assessment

Cognitive assessment is an assessment that is carried out to measure the extent of students' understanding of the subject matter that has been studied. In the form of multiple choice and essays, written and oral in the form of assignments, midterm exams, and final semester exams. The character values developed in the cognitive assessment are honesty and discipline.

b. Affective Assessment

Assessment of affective aspects is carried out with reference to the RPP that has been prepared. The object assessed in this assessment is the attitude of students in participating in a series of learning activities in the classroom.

- 1) No cheating
- 2) Do tasks well and independently
- 3) Respect for classmates who have not finished their assignments or are wrong in answering the teacher's oral questions

- 4) Be polite when talking to friends and teachers

The character values developed in the affective assessment are honesty, discipline, responsibility, tolerance, social care, and courtesy (friendly/communicative).

c. Psychomotor Assessment

The psychomotor aspect of Arabic language learning is the skill of using Arabic material. Form of assessment with a written test of description and an oral test.

- 1) Reading Skills.
- 2) Communication Skills using Arabic.

The character values developed in the psychomotor assessment are love to read and being friendly/communicative.

These assessments are carried out as objectively as possible by teachers, especially in aspects that are closely related to the cultivation of student character values, so that there is openness in the assessment of student work results. The follow-up to the assessment is to hold a remedial for students who do not meet the completion criteria by repeating themselves to do UAS questions with an open book and not cooperating.

4. Implications of Character Education on the Character of Learners

Integrating character education into all subjects, especially Arabic language lessons, should have implications or impacts on the character of students. However, it cannot be fully claimed that the character found in the students comes purely from the integration of character education into Arabic language learning. The character of the student cannot necessarily be formed out of thin air, but through a long process, such as through advice and other habituations. It is not only teachers who have a role but also work together with parents and the community in building student character.

Based on the research conducted, the integration of character education carried out by teachers into Arabic language learning has implications for the character of students. The following are the characters that appear to the learners:

- a. Religious, which is customary in schools, when the call to prayer is held, the students and teachers will be quiet and listen to the call to prayer

- first, then the students, without being ordered, go to the mosque to perform prayers in congregation.
- b. To be honest, not working on doing the assigned tasks.
 - c. Tolerance is when the teacher gives a question verbally, and there are students who answer, but with the wrong answer, then other students appreciate and do not mock.
 - d. Discipline, when the teacher is checking assignments, sometimes some students wander around the classroom. When the teacher says, "sit neatly," then at that time the whole student returns to his place.
 - e. Hard Work, the students, try to complete the assigned tasks quickly, and there is a sense of competition among the students in completing the tasks.
 - f. Be independent, do assignments yourself, and do learning activities independently.
 - g. Curiosity, Students are active in learning, to the point that vocabulary or material that has not been learned is also asked by students, with a high curiosity about its meaning.
 - h. Friendly/Communicative, students use polite language towards teachers and fellow students and communicate actively with subject teachers.
 - i. Love to Read, each class has a "reading corner" when they finish doing the assignment, most students read other things in the reading corner.
 - j. Caring for the environment, some students are allowed to throw garbage at their teachers to keep their desks and classes clean.
 - k. Responsibilities, students try to complete the task well, some students, when not finished in class, are asked to do it at home and are given time to collect, and they collect directly from the teacher.

The character values possessed by the students are not only in the form of eleven-character values seen by researchers when conducting research at Muhammadiyah Elementary School 4 Samarinda. Of course, there are still character values possessed by the students of Muhammadiyah Elementary School 4 Samarinda in daily life, both when they are at school and in the community.

In this study, researchers tried to elaborate on the theory of integration-interconnection, which includes four domains,³³ 1) philosophical, 2) material domain, 3) methodological realm, and 4) strategy realm.

³³ M Amin Abdullah, 'Kerangka Dasar Keilmuan Dan Pengembangan Kurikulum', *Yogyakarta: Pokja Akademik UIN Sunan Kalijaga Yogyakarta*, 2004.

- a. The philosophical realm is the integration of interconnections in the philosophical realm which means that a discipline is integrated with other disciplines. In the *Ismuba* curriculum applied by Muhammadiyah Elementary School 4, it is explained that the curriculum as a whole is a form of disagreement about the dichotomy between religious science and general science. Therefore, moral values in Islam must be found in learning, one of which is the learning of Arabic.
- b. The realm of matter is the integration and interconnection of the realm of matter, which is a process of how integrating a value into the subject matter in a scientific discipline. At Muhammadiyah Elementary School 4, it has used textbooks set by the Muhammadiyah central education council with character values that are expected to be found in students have been inserted.
- c. The realm of methodology is defined as the approach used in integrating a value into a discipline. In Arabic language learning at Muhammadiyah Elementary School 4, many teachers collaborate on lecture methods and student-based learning in their teaching.
- d. While the realm of strategy is defined as the realm of implementation or practicality of the learning process from the lecture method, teachers often insert religious advice that can shape the character of learners who are good and active in everything, both learning and their behavior outside the classroom.

E. Conclusion

Based on the results of the research above, it can be concluded that there is an integration of character values in the process of planning, implementing, and evaluating Arabic language learning. Of the 18 characters set by the Ministry of National Education, there are seven-character values that are the focus of Arabic learning at Muhammadiyah Elementary School 4 Samarinda, which are included in the syllabus and learning implementation plan. And in the teaching material, there are thirteen-character values contained in various chapters in the Arabic learning textbook. In the learning and evaluation process of Arabic language learning at Muhammadiyah Elementary School 4 Samarinda, there are thirteen-character values integrated into it through the preliminary, core, and closing processes, as well as assessment based on curriculum thirteen based on cognitive, affective, and psychomotor. In addition, the implications of the integration of character education on the character of students that are seen when learning takes place are that students have eleven-character values by applying interconnection integration in 4 domains (philosophical, material, methodology, and strategy).

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