

**Integration of Character Education Values from Imam Al-Ghazali's
Perspective in Arabic Language Learning at Madrasah Aliyah
Negeri 1 Samarinda**

***Edy Rizki Molyono¹, Edy Murdani Z²**

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda¹

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda²

***Correspondence Address : edyrizkimolyono@gmail.com**

Citation

Chicago Manual of Style 17th Edition

Edy Rizki Molyono and Edy Murdani Z., "Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda," *Al-Jawhar*, 2(1), 46-60.

Received: 28 Mei 2024 **Accepted:** 1 Juni 2024 **Published:** 2 Juni 2024

Abstract

The learning process in Arabic language subjects, especially in its implementation, has many children who have quite good morals amid rampant cases of intolerance and cases of juvenile delinquency due to the moral degradation of the nation's children. This study aims to determine whether Arabic Language Learning contains character values relevant to Imam Al-Ghazali's perspective in his book *Ayuhul Walad* and to find out the impact on Madrasah Aliyah Negeri 1 Samarinda students. This type of research is descriptive qualitative using a case study approach. The data collection techniques used are observation, interview, and documentation techniques. Data analysis techniques using Miles and Huberman interactive analysis. The results showed that the values of the Character Education Perspective of Imam Al-Ghazali Relevant to Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda. This can be seen in the learning process, such as planning. There are character values of Religion and Hard work, and in the implementation of learning as well, namely Religious, Honest, Hard Work, and Tolerance characters and in the Evaluation also has character values, namely responsibility. Applying these character values also has a good impact on the character and attitude of students after learning.

Keywords : integration, character education perspective of imam al-ghazali, arabic language learning

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

A. Introduction

The importance of Arabic in education is becoming increasingly apparent given the complex challenges Indonesian society faces,¹ especially in shaping students' character. Regarding character education, Arabic is not just a subject but also an important medium for forming a strong and dignified character.

Law No. 20 of 2003 on the National Education System states, "National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, steady personality, independent, physically and mentally healthy, and responsible in order to educate the nation's life."²

Based on the functions and objectives of national education, it is clear that education at every level must be organized systematically to achieve these goals. This is related to the character building of students so that they are able to compete with good ethics, morals, and manners and interact with the community.³ But the world of education ignores the aspect of character education of students. Education is more busy with academic matters so that students get high scores. The existence of learning moral values and character began to be questioned again.⁴

The impact of globalization has led Indonesian society to forget character education.⁵ Examples include the use of drugs, brawls between students and residents, theft, and other deviant actions. These things illustrate that shame has begun to be difficult to find in the nation's youth. Schools are the first to blame for the decline of good character in the nation's children.

Character education or moral education in Islam has existed since Islam existed in this world, with Allah sending the Prophets to broadcast good teachings that would help improve and perfect the people's character.⁶ The role model for Muslims is the Prophet Muhammad, the last Prophet sent by Allah swt to broadcast the teachings of Islam so that his followers can take an example of the good character inherent in him. He is the man with the best and noblest morals that ever existed in this world.

Character education is an education that has a continuous nature, starting from early childhood education to adulthood, with the aim that children can interact well. It is not only determined by the role of education in providing guidance, but the social environment is also very influential in forming good

¹ Diah Aulia Ulfah et al., "The Effect of Muhawarah Method on Speaking Skills of Arabic Language Education Students at UINSI Samarinda," *El-Syaker: Samarinda International Journal of Language Studies* 1, no. 1 (2024): 42-54.

² RI Undang-Undang, "No. 20 Tahun 2003," *Tentang Sistem Pendidikan Nasional* 9 (2003).

³ Ahmad Fadhel Syakir Hidayat et al., "The Integration of Character Education in Arabic Learning at Muhammadiyah Elementary School 4 Samarinda," *Borneo International Journal of Islamic Studies (BIJIS)*, 2022, 58-79.

⁴ Rega Armella, Adi Siswanto, and Ahmad Fadhel Syakir Hidayat, "The Influence of Social Media on Mazmumah Morals in Students of SMP Negeri 34 Samarinda," *Borneo Journal of Islamic Education* 3, no. 2 (2023): 195-209.

⁵ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Bumi Aksara, 2022).

⁶ Abdul Haris Haris, "Pendidikan Karakter Dalam Perspektif Islam," *Al-Munawwarah: Jurnal Pendidikan Islam* 9, no. 1 (2017): 64-82.

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

character. These values must be applied in everyday life, not just conveyed and conceptualized, so the role of parents is also very important here. That is to supervise and guide their children so that children can have good character as expected.⁷

Character education in Arabic language learning has become a major concern in various educational studies. Earlier studies provide a strong basis for research on integrating character education values from Imam Al-Ghazali's perspective in Arabic language learning at Madrasah Aliyah Negeri 1 Samarinda. Nurawaddah identified character values such as religion, honesty, discipline, responsibility, care, and courtesy in special education for Special Smart Learners (PDCI) at MTSN Pare. This research shows the importance of environmental support in implementing character education.⁸ Miswari et al. emphasized the habituation of language skills and the role of teachers in developing linkages between classroom community members to support character education.⁹ Huda et al. compared the concept of character learning from the perspectives of Al-Ghazali and Thomas Lickona, highlighting the focus on developing noble character. This research is highly relevant as it provides in-depth insight into Al-Ghazali's concept, which will form the basis of this research in integrating these values into Arabic language learning.¹⁰ Aflisia et al. developed a character education model that includes stories of prophets, moral values, and respect in Arabic language learning at Madrasah Aliyah.¹¹

Al-Bahlal used Arabic poetry to teach character, emphasizing the importance of virtuous morals and opposing negative traits.¹² Amin and Baroroh examined the integration of character education in Arabic language learning in Muhammadiyah schools, emphasizing the integration of character values in the syllabus and lesson plans.¹³ Salaeh et al. discussed the concept of character education based on Al-Ghazali's perspective in *Ihya' Ulumuddin*, emphasizing the importance of good morals and deepening knowledge. This study provides a strong theoretical basis for this research in understanding and applying Al-Ghazali's concept.¹⁴ Hidayat et al. examined the integration of character education in Arabic language learning at Muhammadiyah Elementary School 4 Samarinda with a descriptive qualitative approach. The results showed the

⁷ Abdul Kholiq, "Pendidikan Karakter Dalam Perspektif Kitab Ayyuha> Al-Walad" (Al-Ibrah, 2017).

⁸ Andi Nurawaddah, "Implementasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Bagi Peserta Didik Cerdas Istimewa (PDCI) Di MTSN Pare," *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* 14, no. 1 (2022): 51–64.

⁹ Titi Prihatin, "Character-Based Analysis of Arabic Learning Planning," in *6th International Conference on Science, Education and Technology (ISET 2020)* (Atlantis Press, 2021), 637–41.

¹⁰ Syamsul Huda et al., "The Concept of Character Learning: A Comparative Study of Al-Ghazali and Thomas Lickona's Perspectives," *DAYAH: Journal of Islamic Education* 5, no. 1 (2022): 35–52.

¹¹ Noza Aflisia and Aan Hasanah, "Character Education Model in Arabic Learning at Madrasah Aliyah/Model Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Madrasah Aliyah," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2020): 241–56.

¹² Khalid Fahad Al-Bahlal, "Arabic Poetry-Based Character Teaching: Pride In Blameworthy Morals In Abbasid Poetry," *Ijaz Arabi Journal of Arabic Learning* 5, no. 2 (2022).

¹³ Muhammad Amin Qodri Syahnaidi and R. Umi Baroroh, "Integrasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Sekolah Muhammadiyah," *Arabi: Journal of Arabic Studies* 3, no. 2 (2018): 181, <https://doi.org/10.24865/ajas.v3i2.97>.

¹⁴ Arri Salaeh et al., "Character Education Concepts Based on Al-Ghazali's Perspective in *Ihya'Ulumuddin*," *Southeast Asian Journal of Islamic Education* 5, no. 2 (2023): 231–41.

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

importance of planning, implementation, and evaluation in character education, which will be part of the methodology of this study.¹⁵

Islam is a religion that is very concerned about the attitude of human affairs, one of which is the procedure for learning this life. Many Islamic figures have concerns and contributed their thoughts about learning activities and learning, including Imam Al-Ghazali. This figure has colored the education of the Indonesian Islamic community.

The purpose of creating humans is only to serve Allah SWT. Therefore, the purpose of Islamic education is to form a people based on the laws and values of Islam. Then, the basis of this main personality formation effort is the Qur'an and al-Hadith. Dying in a state of surrender to Allah as a Muslim, which is the end of piety as the end of the life process, clearly contains educational activities. This is the end of the educational process that can be considered the ultimate goal of Islamic education. Islam contains ukhrawi value because, with good deeds, humans can achieve happiness in the hereafter. At the same time, ukhrawi is the ultimate goal of a Muslim's life.¹⁶ This ultimate goal is what animates or colors his behavior in the world, inseparable from Ukrainian values guidance.

So, Islamic education is in charge, in addition to internalizing or instilling Islamic values in the person. It also develops students to practice these values dynamically and flexibly within the limits of the idealistic configuration of Allah's revelation.¹⁷ This means that Islamic education must be able to educate students optimally so that they have maturity in faith and piety and practice the results of Islamic education that have been obtained.

Imam Al-Ghazali is a prominent and historic scholar in the field of religion. Imam Al-Ghazali is one of the most important people in the history of religious thought. His full name is Abu Hamid Muhammad bin Muhammad Al-Tusi Al-Ghazali, and he has the title Syaikh Al-Ajal Al-Imam Al-Zahid, Al-Said Al-Muwafaq Hujjatul Islami.¹⁸ Imam Al-Ghazali was a prolific scholar in writing.¹⁹ Imam Al-Ghazali's writings are divided into four fields: Kalam, Philosophy, Batiniyah, and Tassawuf. Some of Imam Al-Ghazali's most famous books include Muqizdul Falasifah, Tahafutul Falasifah, Al Munqidh Minandh Dalal, and Ihya Ulumuddin.²⁰

One of the books by Imam Al-Ghazali that is no less phenomenal in the world of education is the book of Ayyuha al-Walad. The book discusses several subjects about religion. One of the interesting things in the discussion of this book is the concept of moral education to make humans with character. Kitab Ayyuha al-Walad is our title full of Imam Ghazali's advice to his students. Not only the advice given but also moral messages and character values are very good when

¹⁵ Hidayat et al., "The Integration of Character Education in Arabic Learning at Muhammadiyah Elementary School 4 Samarinda."

¹⁶ Abdul Wahid, "Konsep Dan Tujuan Pendidikan Islam," *Istiqra: Jurnal Pendidikan Dan Pemikiran Islam* 3, no. 1 (2015).

¹⁷ Muhammad Yusuf et al., "Hakikat Dan Tujuan Pendidikan Islam," *Bacaka: Jurnal Pendidikan Agama Islam* 2, no. 2 (2022): 204–13.

¹⁸ Abuddin Nata, *Perspektif Islam Tentang Pola Hubungan Guru-Murid: Studi Pemikiran Tasawuf Al-Ghazali* (Rajagrafindo Persada (Rajawali Pers), 2001).

¹⁹ Ahmad Zaini, "Pemikiran Tasawuf Imam Al-Ghazali," *Esoterik: Jurnal Akhlak Dan Tasawuf* 2, no. 1 (2016): 146–59.

²⁰ Mulham Abdul Munir, *Mencari Tahun Dan Tujuh Jalan Kebenaran* (Jakarta: Bumi Aksara, 1991).

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

applied to children or students, both at home and in the educational environment.²¹ It is even better if Imam Al-Ghazali's work becomes a source of reference in reorganizing character education both formally and non-formally. Regardless of these pros and cons as an educational methodology, Ayyuha al-Walad has provided a nuance about ideal education that boils down to character building.²²

The development of science, technology, and communication in the global era has rapidly changed and is difficult to predict. The PAI and Arabic curriculum in madrasahs must be able to anticipate these rapid changes and carry out the mandate of passing on the nation's culture and moral values to students. Thus, the younger generation will have a personality and strong character and not be uprooted from the roots of the nation's culture but still be able to become actors in their time.²³

Arabic curriculum development aims to prepare students who can use Arabic as a global communication tool and explore religion from authentic sources that generally use Arabic and through the process of the scientific chain (isnad), which continues to connect to its source, namely the Qur'an and Hadith. So this goal as a means of communication and a tool to explore religious teachings is the ultimate goal of developing the Arabic language curriculum.²⁴ In addition to looking at the objectives of Arabic language learning, researchers see that on the philosophical basis of the Arabic language learning curriculum, as stated in KMA 185 of 2019 Arabi,c has two functions, first as a means of communication and second as a means of studying Islamic religious teachings contained in the Qur'an and Hadith and other books.²⁵ According to this view, Arabic language learning is directed to encourage, guide, develop, and foster abilities and develop a positive attitude towards receptive and productive Arabic. This ability is very important in helping students understand Islam's teachings from its original sources, namely the Qur'an and Hadith, through authentic Arabic classical books. Thus, it is expected that students can understand Islam precisely, correctly, and deeply and be able to communicate this understanding in Arabic orally and in writing.

The Arabic curriculum is designed with the following characteristics:²⁶

1. The Arabic curriculum is developed to improve language skills (al Maharah al-Lughawiyah) for students for various situations both in the madrasah environment and the community environment;
2. Arabic is not only taught for the language itself but also as a medium for developing thinking and personality;
3. Arabic is presented not focusing on theoretical grammar (qawaid/nahwu-sharaf) but functional or applicative grammar and

²¹ Yaspi Mu'anasah, "Nilai-Nilai Pendidikan Karakter Dalam Kitab Ayyuha Al-Walad Karya Imam Al-Ghazali Dan Relevansinya Dengan Tujuan Pendidikan Islam" (IAIN Ponorogo, 2021).

²² Siti Halimah, "Pendidikan Karakter Menurut Al-Ghazali (Analisis Kitab Ayyuhal Walad Karya Al-Ghazali)," *Al-Makrifat: Jurnal Kajian Islam* 3, no. 01 (2018): 112–29.

²³ Siti Nurrahmah, "Penggunaan Metode Cerdas Cermat Untuk Meningkatkan Hasil Belajar Siswa Pada Materi Hutang Piutang, Gadai, Dan Hiwaalah Di Kelas IX-6 MTs Negeri 2 Kota Bima," *LITERASI: Jurnal Pendidikan Guru Indonesia* 1, no. 2 (2022): 70–83.

²⁴ Keputusan Menteri Agama Nomor, "183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah," *Jakarta: Kementarian Agama Republik Indonesia*, 2019.

²⁵ Husniyatus Salamah Zainiyati et al., "Pembelajaran Dan Pemerolehan Bahasa Arab: Bagi Pemula Di Era Masyarakat 5.0" (UINSA Press, 2023).

²⁶ Nomor, "183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah."

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

4. The implementation of the Arabic curriculum relies on teacher-student interaction not only in the classroom but also outside the classroom or in the madrasah environment (bi'ah lughawiyah).

By reviewing some of the explanations above, which are taken from the 2019 Minister of Religion Decree number 183, the researchers see that the curriculum has been determined to contain religious and spiritual values and attitudinal aspects, which also include character values, which are certainly implemented in the Arabic language learning process at MAN 1 Samarinda.

MAN 1 Samarinda plus Skills, is a state madrasa aliyah that equips its graduates with life skills because it has excellence in the field of skills / vocational. MAN 1 Samarinda was established in 1978 and was designated as a madrasah aliyah plus skills by the Director General of Islamic Education in 2016. In 2020, Director General of Islamic Education Decree No. 2851 was also issued regarding establishing MA Plus Skills. There are five skills programs that are run: Catering, Fashion Management, Automotive Light Vehicle Engineering, Welding Engineering, Computer and Network Engineering. This vocational education is expected to be able to produce a young generation that is independent, accomplished and competitive.

MAN 1 Samarinda is designated as a Research Madrasah according to the Decree of the Director General of Islamic Education No. 6757 of 2020. MAN 1 Samarinda Plus Skills achieved the title of national-level adiwiyata in 2019 and will be heading towards independent-level adiwiyata. In addition, MAN 1 Samarinda is also a model or pilot of the population alert madrasah, which was launched and inaugurated by the head of the East Kalimantan BKKBN representative and the Head of the Regional Office of the Ministry of Religion of East Kalimantan Province on February 4, 2020. The priorities of the madrasah program are infrastructure development and improving the quality of human resources through superior programs. Combining religious education with skills by the times and trying to provide the best service to the community. MAN 1 Samarinda Plus Skills continues to improve to be ready to produce a generation that excels in achievement and is skilled while upholding akhlakul karimah towards a great madrasa with dignity, independence, and world-class achievement.²⁷ Therefore, this study explores integrating Imam Ghazali's perspective on character education values in Arabic language learning at MAN 1 Samarinda".

B. Method

This research is a descriptive field research with a descriptive qualitative approach to the type of case study.²⁸ The research focuses on integrating character education from Imam Al-Ghazali's perspective on Arabic language learning at Madrasah Aliyah Negeri 1 Samarinda. Primary data was obtained directly from Arabic language teachers at Madrasah Aliyah Negeri 1 Samarinda through observation and interviews, while secondary data came from documentation and reports on the learning process. Data collection techniques were conducted by observing school conditions and learning processes, semi-

²⁷ MAN 1 Samarinda, "Selayang Pandang Madrasah Aliyah Negeri 1 Samarinda," n.d., <https://man1samarinda.sch.id/page-profil-madrasah.html>.

²⁸ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

structured interviews with students, Arabic language teachers, and the Deputy Head of Curriculum and documentation. Qualitative data analysis involved data reduction, data presentation, and conclusion drawing courtesy of Miles and Huberman.²⁹

C. Findings and Discussion

Integrating character education in Arabic language learning through planning and implementation stages. The planning stage involves integrating character values into the curriculum, syllabus, and lesson plans. The stage in the implementation is through the stages in the learning process: introduction, core, and closing, as well as in the implementation of learning evaluation.³⁰

Planning

Planning for learning is very important to pay attention to because it will affect how the learning process will be carried out. Seeing the child's need for character education is very important to instill in the student; Mrs. Husnul also emphasizes this saying:

" I am a person like this. In my opinion, these children must be formed from now on. Because they will be. We have to start from now so that later they will have a society"³¹

By his statement that according to him, character education is very necessary to be instilled in order to support the future life of these students. However, in reality, the planning of character values in learning at MAN 1 Samarinda in the process of instilling character values is not in writing or attached to modules or lesson plans; he also explained this:

"If the module means it is not written. And not written, but later when practicing. It will be there when practicing"³²

At Madrasah Aliyah Negeri 1 Samarinda, during Arabic language learning, there are two references used in learning itself, namely using the syllabus from the government and adjusting to the needs of children in the classroom. As explained by Mrs. Husnul during the interview, as follows

"The syllabus, if I started from the beginning, deliberately never made a syllabus as good as that it had come from the government. So from the government it has come so on, then we will adjust it to our own needs."³³

So, from this explanation, the researcher analyzes two things: the syllabus and the conditions of students in the classroom during learning, which will later be contained in the Teaching Module, and also the teaching material that will be taught to students.

²⁹ Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

³⁰ Syahnaidi and Baroroh, "Integrasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Sekolah Muhammadiyah."

³¹ Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

³² Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

³³ Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

- Syllabus

The syllabus used in Arabic language learning at MAN 1 Samarinda is from the Ministry of Religious Affairs, compiled based on KMA 183 of 2019. In this study, researchers focused on class X. The Arabic language syllabus includes 2) Core Competencies, 3) Basic Competencies, 4) Minimum Indicators, 5) Learning Materials, 8) Time Allocation, and 9) Learning Resources. In the syllabus, researchers see that there are character values that are by the views of Imam Ghazali in the value of character education, namely: 1) Religious, 2) Tolerance, 3) Honest, 4) Hard Work, and 5) Responsibility.

- Children's conditions in the classroom

Implementing Arabic language learning in the classroom can run well if the material presented meets the conditions of the children in the class. Students in class X have different educational backgrounds; some graduated from Islamic boarding schools and MTs, and some are junior high school graduates who have never previously carried out Arabic language learning. The condition of these students must also be understood so that a teacher can provide knowledge in the learning process later that can be understood and make children more enthusiastic about learning Arabic. Moreover, the material provided is flexible and not coercive so that children are not increasingly pressured in the learning process; Mrs. Husnul confirms this:

“It can't be forced, we only have a minimum of 5 sentences. We also limit the sentence, it says how many words, let's say 10 words, 10 words are already extraordinary for our children today, right?”³⁴

- Teaching material

Teaching material, according to Dick et al., is a set of material/subject matter (teaching material) that is arranged systematically, showing a complete figure of the competencies to be mastered by students in learning activities.³⁵

1. Religious: In many Arabic conversations, starting with greetings showing pictures of women using headscarves and men using songkok, there are images of calligraphy that read Allah, and there are verses of the Qur'an in each chapter.
2. Tolerance: There is material about sentences to apologize; the apology symbolizes respect for fellow humans.
3. Honest: As seen in the material asking for permission, students are taught to ask for permission according to their needs and are forbidden to lie.
4. Hard Work: There are many individualized tasks, and students must have a strong spirit to complete them.
5. Responsibility: There are many exercises in the form of questions, both daily, UTS and UAS, to train students' sense of responsibility in working on these questions.

- Teaching module

At MAN 1 Samarinda, teachers make modules by what is designed for one semester in the syllabus in the Ministry of Religion's curriculum; in the module owned by Mrs. Khusnul as an Arabic language teacher, there are subject identities, learning objectives, steps of learning activities and assessments. The

³⁴ Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

³⁵ Walter Dick, Lou Carey, and James O Carey, “The Systematic Design of Instruction,” 2005.

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

module illustrates that there is attention to the attitudinal aspects with assessment (observation during the activity) which is closely related to the integration of character values in Arabic language learning.

In the planning stage, the teacher has several preparations, such as teaching materials, teaching methods, lesson plans, and learning materials. As for the opinion of Imam Ghazali related to planning, although not in detail, Imam Ghazali explained that some of these preparations are relevant to what Imam al-Ghazali explained in his book *Ayyuhal walad*, which quotes from a prophetic hadith, which means "The wise person is the one who always counts himself and does charity for life after death. Moreover, the foolish person is the one who always obeys the will of his lusts and only hopes a lot to get the favor of Allah taala".³⁶

This explanation, which quotes from the hadith of the prophet, means that in preparing provisions for life after death, of course, we must be ready to face it. So, this explanation has a religious character and is in line with how an educator should prepare and possible learning tools so that he can convey knowledge perfectly later during class learning. In addition, learning is an activity that is mandatory for every Muslim and Muslimah to be a charity generally to live life in the world and especially in the hereafter.

Learning Process

- Introduction Activity

1. The teacher gives greetings, greets students (asks how they are, checks the attendance and readiness of students, etc.).
2. The teacher asks the students to pray together led by the religious section.
3. The teacher asks the students to read the verses of the Qur'an first and is followed by the roll call.
4. The teacher asks the students about their condition this morning.
5. The teacher conveys the objectives of this learning activity and explains what activities will be carried out and what things will be assessed from students during the learning process.

- Core Activities

1. The learning begins with questions about the qiro'ah material that has been learned in the previous meeting.
2. The teacher asks students to look first at the qiro'ah text that will be read.
3. The teacher asks the students to read the qiro'ah text silently.
4. The teacher models the recitation of qiroah on the text and interprets the qiroah text.
5. The teacher reinforces the students by reading the qiroah text again and followed by all students.
6. The teacher asks first if there are still readings that are difficult to read.
7. The teacher instructs the learners to read one sentence in turn and translate it.
8. The teacher asks the students to do the qiroah questions in the package book to be done individually.
9. The teacher asks random learners about their understanding of the text.

- Closing Activity

³⁶ Imam Ghazali, "Ayyuhal Walad: Nasehat-Nasehat Al-Imam Al-Ghazali Kepada Para Muridnya," *Surabaya: Mutiara Ilmu*, 2014.

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

1. The teacher summarizes the learning material.
2. The teacher conveys the material that will be learned at the next meeting.
3. The teacher apologizes if there are wrong words and thanks, then pray together before ending the lesson.
4. The teacher closes the lesson and greetings.

From the preliminary activities, there are similarities between Arabic learning activities and the character taught by Imam Al-Ghazali, namely Religious Character. In the first to third activities, the teacher starts the learning with greetings and then prepares the things needed during the learning process. This is relevant to what Imam Ghazali taught his students to prepare something for life after death. He explained this by quoting from the words of the prophet Muhammad SAW, which means: "Count yourself before you are counted, and weigh your deeds before you are weighed".³⁷

So from this explanation, the word count before counting is a form of our preparation to face Allah SWT. Likewise, with learning, a teacher should ask and organize his students to prepare themselves first to be ready when carrying out learning.

Then, in the second stage, the teacher also ordered students to pray before starting learning. In this case, it is also relevant because Imam Al-Ghazali also gave various kinds of prayers that he wrote down for his students as he said: "Indeed I have written in this warqah (sheet of paper) whatever you want so you should practice with its contents and do not forget than remember me in your good prayer. As for the supplication that you have asked for, look for its words in the authentic books and recite the supplication that I have written at all times, especially after the obligatory prayers."³⁸

So, from the explanation above, Imam Ghazali gave notes to his students in the form of prayers, Of course, he indirectly taught them to continue reading prayers and practicing them. Of course, this is relevant to the learning, which always reads prayers before and after learning. Then, the teacher asks students to read the Qur'an first with a few verses. This is religious because reading the Qur'an is a sunnah from the prophet Muhammad SAW. Imam Ghazali also conveyed this to his students by quoting the words of the prophet Muhammad SAW. This means: "There are three sounds that are very loved by Allah taala, the sound of a rooster crowing, the sound of a person reading the Qur'an and the sound of a person repenting at dawn."³⁹

Then, from the looks, some values researchers get include hard work and tolerance. In this activity, the teacher teaches students repeatedly. This aims to train students to continue trying so they can read the qiroah text taught by the teacher. So that a child can read the text perfectly. This is in line with the advice of Imam Al-Ghazali when reminding his students to be serious about pursuing the afterlife and multiplying practice. As he said: "Because the path of the hereafter is only traveled by mujahadah (striving) against lust and cutting with the sword of riyadhah (training), not by strange words and words that are made up."⁴⁰

So, his explanation tells his students that to get good in the hereafter, it must be through practice and strong earnestness in doing deeds in the world.

³⁷ Ghazali.

³⁸ Ghazali.

³⁹ Ghazali.

⁴⁰ Ghazali.

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

This view is also relevant to what the teacher has taught to his students by increasing practice so that the students can comprehensively master their understanding of what the teacher has taught. The relevant character value is none other than hard work.

In addition, the teacher also provides an opportunity to ask questions when the teacher has finished his explanation of the qiroah material. Moreover, students also ask according to the teacher's direction at the end of the lesson so that the teacher teaches the character of tolerance by respecting the teacher's explanation and asking questions at the time provided. This is also in line with Imam Al-Ghazali's advice to his students. This quote is from the words of the prophet Khidir. He said: "So do not ask me about something immediately, so that until the time comes I will tell you about it." (Surah Al-Kahfi, ayat 70)

Therefore, ask questions before the time comes. Moreover, when the time has come, then everything will appear to you.⁴¹ His statement also means that during the learning process, students should listen well so that all students can receive everything conveyed by the teacher then students ask questions after the teacher explains. This is also relevant because Imam Ghazali explained that Prophet Khidir ordered not to ask until Prophet Musa witnessed what Prophet Khidir had done. So that the character that appears is the value of tolerance.

Evaluation

Evaluation is an important element in learning because it is a benchmark for knowing and seeing how far students understand the material that has been taught. In the evaluation, students are taught to work hard because the results they get are the result of their hard work and enthusiasm, as emphasized by Mrs. Husnul:

"I don't want to just give just. We have to. Duh you want what is it that you have to do? Do you want a good life? Let's work hard from now on"⁴²

From this statement, the assessment carried out in Arabic language learning is objective, aiming to train students' hard work.

The evaluation of Arabic learning at MAN 1 Samarinda uses the 2013 curriculum model evaluation, which measures students' cognition, affection, and psychomotor skills.

- Cognitive Assessment

Cognitive assessment is an assessment carried out to measure the extent of students' understanding of the subject matter learned in the form of multiple choice and essay, written and oral, in the form of assignments, midterm exams, and end-of-semester exams. The character values developed in cognitive assessment are honest and religious.

- Affective Assessment

Affective aspect assessment is carried out by referring to the lesson plan that has been prepared. The object assessed in this assessment is students' attitude in participating in a series of learning activities in the classroom.

As for this attitude assessment, the Arabic teacher assesses it indirectly and not in writing but sees directly from the learning activities carried out, as Mrs. Husnul said;

⁴¹ Ghazali.

⁴² Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

“That is why my assessment is not written in the sense of doing this work directly collected. This is not just a little like that”⁴³

So, from this statement, he directly assessed students' attitudes in the learning process. Some of the attitudes that are assessed include:

1. Not cheating
2. Doing assignments well and independently
3. Respect classmates who still need to finish their assignments or have answered the teacher's verbal questions incorrectly
4. Being polite when talking to friends and teachers

The character values developed in the affective assessment are honesty, responsibility, and tolerance.

- Psychomotor Assessment

The psychomotor aspect of Arabic language learning is the skill of using Arabic language materials. Forms of assessment with written test descriptions and oral tests.

1. Reading Skills
2. Communication skills using Arabic

The character values developed in the psychomotor assessment are hard work and responsibility. The teachers carry out these assessments as objectively as possible, especially in aspects that are closely related to cultivating students' character values so that there is openness in the assessment of students' work. The follow-up to the assessment is to hold remedies for students who do not meet the criteria for completeness by repeating the UAS questions with an open book and not working together.

From the evaluation section, researchers see that one character value makes a reference in assessing their learning. Indeed, it needs to be explained in detail by Imam Ghazali regarding how to assess and what aspects are assessed as the curriculum above. However, as explained by Mrs. Khusnul, the assessment is objective, measured by their ability and seriousness in learning. Because the results are by the hard work of students, said Mrs. Khusnul.

In this regard, it is in line with the advice given by Imam Ghazali to his students. He said: "O my beloved son, as long as you do not do charity, that's how long you don't get the reward."⁴⁴ So his words are relevant to how the teacher evaluates these students during learning because when students are lazy and do not want to learn and are serious about learning, they will get results according to their hard work as well as the explanation of Imam Ghazali whoever does not do charity will not get a reward from Allah in the form of rewards according to what they do.

The Impact of Character Education on Learning at MAN 1 Samarinda

Integrating character education into all subjects, especially Arabic lessons, should have implications or impacts on student character. However, it cannot be fully claimed that the character found in students comes purely from integrating character education into Arabic language learning. Students' character cannot simply be formed but through a long process, such as through advice and other

⁴³ Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

⁴⁴ Ghazali, "Ayyuhal Walad: Nasehat-Nasehat Al-Imam Al-Ghazali Kepada Para Muridnya."

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

habituation. It is not only the teacher who has a role but also works together with parents and the community in the formation of student character.⁴⁵

In addition, the cultivation of character values carried out by students will provide output or benefits from the cultivation of these character values. Mrs. Husnul also explains this:

“I change their attitude more. It's good to convey the material because they can focus, there is no other distraction and so on. Then and they also mean more. Ready to learn ready to receive learning according to and in my opinion they are also easier to understand compared to distractions and so on”⁴⁶

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

1. Religious behavior is a habit at school; when they want to start something, they are accustomed to reading prayers first and always show good manners when meeting teachers, one of which is saying greetings.
2. Tolerance: when the teacher asks a question verbally, and some students answer with the wrong answer, other students appreciate and do not mock.
3. Honesty, not cooperating in doing the assigned tasks.
4. Responsibility: they feel always to practice what has been taught by a teacher when finished learning.
5. Hard Work: Students try to complete the assigned tasks quickly, and there is a sense of competition among them.

D. Conclusion

Based on the results of research and data analysis that the author conducted, the author can conclude that the Relevance of Character Values Perspective of Imam Al-Ghazali with Arabic Learning Process at Madrasah Aliyah Negeri 1 Samarinda with the Impact of the application of character values are as follows; 1) The Relevance of Character Values Perspective of Imam Ghazali with Arabic Language Learning is: a) In Planning the relevant characters are Religious and Hard Work, b) In the Learning Process the relevant characters are Hard Work, Tolerance and Honesty, c) In Evaluation the relevant character is Responsibility. 2) The Impact of the application of character values is that students can implement Religious Character Values, Tolerance, Honesty, Hard Work, and Responsibility when doing activities at school.

References

- Aflisia, Noza, and Aan Hasanah. “Character Education Model in Arabic Learning at Madrasah Aliyah/Model Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Madrasah Aliyah.” *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 6, no. 2 (2020): 241–56.
- Al-Bahlal, Khalid Fahad. “Arabic Poetry-Based Character Teaching: Pride In

⁴⁵ Hidayat et al., “The Integration of Character Education in Arabic Learning at Muhammadiyah Elementary School 4 Samarinda.”

⁴⁶ Ibu Husnul Hatimah Guru Madrasah Aliyah Negeri 1 Samarinda, Wawancara, Samarinda , 12 Desember 2023

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

- Blameworthy Morals In Abbasid Poetry." *Ijaz Arabi Journal of Arabic Learning* 5, no. 2 (2022).
- Armella, Rega, Adi Siswanto, and Ahmad Fadhel Syakir Hidayat. "The Influence of Social Media on Mazmumah Morals in Students of SMP Negeri 34 Samarinda." *Borneo Journal of Islamic Education* 3, no. 2 (2023): 195–209.
- Creswell, John W, and J David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage publications, 2017.
- Dick, Walter, Lou Carey, and James O Carey. "The Systematic Design of Instruction," 2005.
- Ghazali, Imam. "Ayyuhal Walad: Nasehat-Nasehat Al-Imam Al-Ghazali Kepada Para Muridnya." *Surabaya: Mutiara Ilmu*, 2014.
- Halimah, Siti. "Pendidikan Karakter Menurut Al-Ghazali (Analisis Kitab Ayyuhal Walad Karya Al-Ghazali)." *Al-Makrifat: Jurnal Kajian Islam* 3, no. 01 (2018): 112–29.
- Haris, Abdul Haris. "Pendidikan Karakter Dalam Perspektif Islam." *Al-Munawwarah: Jurnal Pendidikan Islam* 9, no. 1 (2017): 64–82.
- Hidayat, Ahmad Fadhel Syakir, Miftahul Huda, Dian Risky Amalia, Aidillah Suja, and Siti Sulaikho. "The Integration of Character Education in Arabic Learning at Muhammadiyah Elementary School 4 Samarinda." *Borneo International Journal of Islamic Studies (BIJIS)*, 2022, 58–79.
- Huda, Syamsul, Muhamim Sarifudin, Munifah Munifah, Anis Humaidi, Saifullah Idris, and Mawardi Mawardi. "The Concept of Character Learning: A Comparative Study of Al-Ghazali and Thomas Lickona's Perspectives." *DAYAH: Journal of Islamic Education* 5, no. 1 (2022): 35–52.
- Kholiq, Abdul. "Pendidikan Karakter Dalam Perspektif Kitab Ayyuha> Al-Walad." Al-Ibrah, 2017.
- Miles, Matthew B, and A Michael Huberman. *Qualitative Data Analysis: An Expanded Sourcebook*. sage, 1994.
- Mu'anasah, Yaspi. "Nilai-Nilai Pendidikan Karakter Dalam Kitab Ayyuha Al-Walad Karya Imam Al-Ghazali Dan Relevansinya Dengan Tujuan Pendidikan Islam." IAIN Ponorogo, 2021.
- Munir, Mulham Abdul. *Mencari Tahun Dan Tujuh Jalan Kebenaran*. Jakarta: Bumi Aksara, 1991.
- Muslich, Masnur. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Bumi Aksara, 2022.
- Nata, Abuddin. *Perspektif Islam Tentang Pola Hubungan Guru-Murid: Studi Pemikiran Tasawuf Al-Ghazali*. Rajagrafindo Persada (Rajawali Pers), 2001.
- Nomor, Keputusan Menteri Agama. "183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah." *Jakarta: Kementerian Agama Republik Indonesia*, 2019.
- Nurmawaddah, Andi. "Implementasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Bagi Peserta Didik Cerdas Istimewa (PDCI) Di MTSN Pare."

Integration of Character Education Values from Imam Al-Ghazali's Perspective in Arabic Language Learning at Madrasah Aliyah Negeri 1 Samarinda

- Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* 14, no. 1 (2022): 51–64.
- Nurrahmah, Siti. "Penggunaan Metode Cerdas Cermat Untuk Meningkatkan Hasil Belajar Siswa Pada Materi Hutang Piutang, Gadai, Dan Hiwaalah Di Kelas IX-6 MTs Negeri 2 Kota Bima." *LITERASI: Jurnal Pendidikan Guru Indonesia* 1, no. 2 (2022): 70–83.
- Prihatin, Titi. "Character-Based Analysis of Arabic Learning Planning." In *6th International Conference on Science, Education and Technology (ISET 2020)*, 637–41. Atlantis Press, 2021.
- Salaeh, Arri, Nawawee Saha, Nurul Khair, Djabir Abdoulaye Djabir, and Popoola Kareem Hamed. "Character Education Concepts Based on Al-Ghazali's Perspective in Ihya'Ulumuddin." *Southeast Asian Journal of Islamic Education* 5, no. 2 (2023): 231–41.
- Samarinda, MAN 1. "Selayang Pandang Madrasah Aliyah Negeri 1 Samarinda," n.d. <https://man1samarinda.sch.id/page-profil-madrasah.html>.
- Syahnaidi, Muhammad Amin Qodri, and R. Umi Baroroh. "Integrasi Pendidikan Karakter Dalam Pembelajaran Bahasa Arab Di Sekolah Muhammadiyah." *Arabi : Journal of Arabic Studies* 3, no. 2 (2018): 181. <https://doi.org/10.24865/ajas.v3i2.97>.
- Ulfah, Diah Aulia, Ahmad Fadhel Syakir Hidayat, Miftahul Khair, and Badrun Nisyam. "The Effect of Muhawarah Method on Speaking Skills of Arabic Language Education Students at UINSI Samarinda." *El-Syaker: Samarinda International Journal of Language Studies* 1, no. 1 (2024): 42–54.
- Undang-Undang, R I. "No. 20 Tahun 2003." *Tentang Sistem Pendidikan Nasional* 9 (2003).
- Wahid, Abdul. "Konsep Dan Tujuan Pendidikan Islam." *Istiqra: Jurnal Pendidikan Dan Pemikiran Islam* 3, no. 1 (2015).
- Yusuf, Muhammad, Laela Lindi Sestia, Hasanuddin Hasanuddin, and Mawaddah Mawaddah. "Hakikat Dan Tujuan Pendidikan Islam." *Bacaka: Jurnal Pendidikan Agama Islam* 2, no. 2 (2022): 204–13.
- Zaini, Ahmad. "Pemikiran Tasawuf Imam Al-Ghazali." *Esoterik: Jurnal Akhlak Dan Tasawuf* 2, no. 1 (2016): 146–59.
- Zainiyati, Husniyatus Salamah, Taufik Taufik, Achmad Teguh Wibowo, and Arif Bramantoro. "Pembelajaran Dan Pemerolehan Bahasa Arab: Bagi Pemula Di Era Masyarakat 5.0." UINSA Press, 2023.