

Intracurricular Learning of Arabic Language Education in Building Religious Values

Satrio

Pendidikan Bahasa Arab, STAIN Sultan Abdurrahman Kepulauan Riau

satrio@stainkepri.ac.id

Abstract

This research aims to explore the formation of religious values in intracurricular Arabic language education learning which are implemented in daily attitudes and behavior, both in the school environment and in the Arabic language education learning process. The research method used is the library research method. This method explores data from written materials, namely researching books or reading materials that are related to the problem being studied. To obtain the necessary data, researchers collected data using several primary data sources and secondary data sources and by means of documentary studies and literature studies. The research results found that intracurricular learning in Arabic language education in building religious values was carried out in a systematic way using a curriculum that had been determined by the leadership of the educational institution and was in accordance with the elements of learning. The implementation of religious values through intracurricular learning in Arabic language education must receive full support from various parties, because it has become a shared commitment and responsibility. Then what Arabic language education teachers do in building students' religious values is by getting into the habit of practicing what is the goal of learning Arabic. This is in accordance with the statement that learning must be oriented towards active, creative, effective and fun learning.

Keywords:

Pembelajaran Intrakurikuler
Pendidikan Bahasa Arab
Nilai Religius

Abstrak

Penelitian ini bertujuan untuk mendalami mengenai pembentukan nilai-nilai religius dalam pembelajaran intrakurikuler pendidikan bahasa arab tersebut yang terimplementasikan dalam sikap dan perilaku sehari-hari, baik dilingkungan sekolah maupun dalam proses pembelajaran pendidikan bahasa arab. Metode penelitian yang digunakan adalah metode penelitian kepustakaan. Metode ini menggali data dari bahan-bahan tertulis, yaitu meneliti buku-buku atau bahan bacaan yang ada hubungannya dengan permasalahan yang diteliti. Untuk memperoleh data-data yang diperlukan peneliti mengumpulkan data dengan menggunakan beberapa sumber data primer dan sumber data sekunder dan dengan cara studi dokumenter dan studi kepustakaan. Hasil penelitian ditemukan bahwa pembelajaran intrakurikuler pendidikan bahasa arab dalam membangun nilai-nilai religius dilakukan dengan cara sistematis dengan menggunakan kurikulum yang sudah ditetapkan oleh pimpinan lembaga pendidikan dan sesuai dengan unsur-unsur pembelajaran. Pelaksanaan nilai-nilai religius melalui pembelajaran intrakurikuler pendidikan bahasa arab harus mendapatkan dukungan penuh dari berbagai pihak, dikarenakan sudah menjadi komitmen dan tanggungjawab bersama. Kemudian yang dilakukan guru pendidikan bahasa arab dalam membangun nilai-nilai religius peserta didik yaitu dengan pembiasaan mengamalkan apa yang menjadi tujuan

pembelajaran bahasa arab. Hal tersebut sesuai dengan pernyataan bahwa pembelajaran harus berorientasi pada pembelajaran aktif, kreatif, efektif, dan menyenangkan.

Corresponding Author:

Satrio
Pendidikan Bahasa Arab
STAIN Sultan Abdurrahman Kepulauan Riau
satrio@stainkepri.ac.id

1. INTRODUCTION

In character education there are several values, one of which is religious values. From an etymological perspective, value is price and degree. Meanwhile, from a terminological perspective, value is an empirical quality that is sometimes difficult or cannot be defined. So, values are the basis that can influence humans in choosing and doing everything or actions that will be carried out in accordance with their beliefs and beliefs. Religion is a source of religious values and has a very close connection to enter a person's soul. In shaping a person's behavior or conduct, which is able to differentiate and determine whether something is good or bad, it is religious values that are used as a guide. Therefore, these religious values can shape a person to have good personal behavior (Irodati, 2022).

Apart from that, to form people who are religious and have religious values within themselves, targeted education is needed. Education is one of the platforms that influences the formation of religious values. Parents have trusted educational institutions to develop and educate their children. Therefore, as a school as an educational institution that has received and is deemed capable of carrying out its obligations as entrusted to it by parents, the school must be able to create a pleasant learning atmosphere or learning environment so that it can develop and shape students and the quality of education produced. also in accordance with social expectations and demands. In other words, when the environment around us is created well, it will produce good people, and vice versa (Resky & Suharyat, 2022).

One of the mandatory subjects that students must take is Arabic language education. The hope of learning Arabic language education itself is that students can practice or implement it in real life. Therefore, Arabic language education material is not only studied, but more than that so that students can form individuals with noble character in social life. However, it is not easy to achieve this, apart from the efforts made by educators, of course support from various parties involved in the educational institution is also very much needed. (Amadi & Sholikha, 2023).

The problem that is happening now is that Arabic language education is only limited to intracurricular learning, so that there are no values that students get to apply in everyday life. It can be said that this problem is the reason why students are unable to understand and practice the Arabic language they have learned. So, an educator is required to have good knowledge and knowledge and teach or practice well too. Then educators must introduce and instill monotheism or faith in students as an initial foundation before students become familiar with many other scientific disciplines. And educators are also expected to be able to be good role models for their students (Lubis & Nasution, 2022).

Apart from that, the responsibility of the school is not just for students to get good grades and pass, but the school must be able to direct and shape thought patterns, attitudes and have noble morals through systematic programs and habits in its teaching so that students can develop optimally and be able to behave in accordance with the values of Islamic teachings contained in Arabic language education. Arabic language education itself is taught in schools with the aim of forming children to understand and be able to speak Arabic well, so that they master books in Arabic. So an educator, especially an Arabic language education teacher, should realize that learning Arabic language education is not just limited to memorizing and being able to speak Arabic, but is much broader than that, namely the development of attitudes, mentality and morals that need to be emphasized in this learning (Susiawati et al., 2022).

The habits carried out in schools are related to the religious values contained in Arabic language education itself, one of which is optimizing the improvement in the quality of students' education and the development of students' personalities both in the way they think, act and behave. Apart from that, it is also equipped with rules and regulations created for all school members with sanctions for violators to increase discipline (Zulfida, 2021).

Based on the background above, researchers can dig deeper into the formation of religious values in intracurricular Arabic language education learning which are implemented in daily attitudes and behavior, both in the school environment and in the Arabic language education learning process.

2. RESEARCH METHODS

The type of research the author uses is library research. This method explores data from written materials, namely researching books or reading materials that are related to the problem being studied. The form of this research is descriptive qualitative, which is rooted in the scientific background as a whole, relies on humans as a research tool, utilizes qualitative methods of inductive analysis, directs research targets towards finding theory, prioritizes process rather than results, chooses a set of criteria to write down the validity of the data, the research design is temporary and the research results are agreed upon by the research subjects (Moleong, 2011).

Based on the definition above, the research is related to intracurricular learning in Arabic language education and building religious values, where the data obtained is based on real events in the form of facts which will later be presented in the form of descriptive narratives. The aim of qualitative descriptive research is to adapt to the problem formulation and research questions or identify research problems. To obtain the necessary data, researchers collected data using several primary data sources and secondary data sources. Researchers carry out research studies, namely by conducting research directly and carefully regarding previous research from data from books, journals and previous research (Sumanto, 2006).

This research uses data collection procedures in 2 ways: a) documentary study, namely the process of collecting data obtained through documents, notes, archives, letters, magazines, newspapers, journals, research reports, and so on (Azwar, 1999). In this process, the researcher will look for data in documents, notes, archives, newspapers, related journals, or related books; b) literature study, namely a series of activities aimed at collecting library data, reading, taking notes and processing research materials (Muhadjir, 1996). In this process, researchers will dig up literature in the library, read books, take notes, and process materials that are appropriate to the research focus.

3. DISCUSSION

a. Understanding of Intracurricular Learning

Intracurricular learning is a learning activity that is often carried out in the classroom with an orientation towards improving academic abilities (Mulyana, 2004). In the implementation of this intracurricular learning, it is felt that it is still lacking in its realization of developing students' potential, for example in the issue of providing subject hours, in one week one subject is only given one, two, and at most only three subject hours every week (Muslim, 2021). Therefore, there is a need for accompanying activities that can help maximize the potential of students. And at the same time as a response to the demands of each student, helping when something is still lacking, enriching the learning environment so that it is not just the same, and providing a platform for them to practice so that they are more creative.

This intracurricular learning is carried out to achieve the minimum objectives of each subject which is classified as core or not. So intracurricular learning is the core learning in learning that is usually carried out by teachers and students every day or it could also be said that teaching and learning activities between teachers and students in the school in each subject are intracurricular learning. This learning is very important learning because students receive more material during the learning process, so the implementation process of this intracurricular learning must run well so that the objectives of each learning can be achieved, so the active role of school institutions in its implementation is also needed. can be said to be a face-to-face learning activity (Afif et al., 2023).

This intracurricular learning cannot be separated from the teaching and learning process which is the core process that occurs in schools as formal educational institutions. Based on this, learning is defined as a form of growth or change in a person which is expressed in new ways of behaving thanks to experience and practice. This is as stated by Oemar Hamalik who stated that learning is a change in behavior through interaction between the individual and the environment (Purnawanto, 2022).

There are various elements contained in intracurricular learning, including the motive for learning, the goals to be achieved and the influencing situations. So, the factor that supports the efficiency of learning outcomes is readiness which starts from the teacher's readiness. Therefore, absolute readiness exists because it is the physical and mental potential ability to learn accompanied by the expected skills and background to do something (Afif et al., 2023).

The interest of students that can be increased outside the classroom (extra), concentration in learning, in this case the discipline instilled by the teacher in class or outside the classroom, which greatly influences the regularity of time in learning. Interest and concentration in learning are two interrelated factors. Concentration is concentrating one's mind on one thing while dealing with all other unrelated things. Interest is showing sincerity in doing something seriously. Time regularity; Studying regularly and following the time settings that have been set in a disciplined manner can actually bring benefits to yourself. Both

academically and physically and mentally. Academically, regularity can increase the repertoire of knowledge (Muliani & Arusman, 2022).

As an interaction activity, the teacher's position as an educator and instructor needs to be aware that what is being faced are the nation's children who have different characters and backgrounds, and need to pay attention to student development both individually and classically. Because teaching is the teacher's activity in providing extracurricular lessons to students which are based on the teacher's predetermined teaching abilities/competence. So that in the process of extracurricular learning activities in the classroom, teachers need to create harmonious relationships so that teachers can manage the teaching and learning process and manage the class effectively and efficiently. The important role of teachers in creating effective teaching and learning conditions is because teachers determine much of the quantity and quality of teaching carried out. This requires changes in classroom organization, use of teaching methods, teaching and learning strategies, as well as teacher attitudes and characteristics in managing the teaching and learning process (Umar & Hendra, 2020).

In this regard, there are several basic abilities that teachers must have in intracurricular learning activities in the classroom. Teachers as guides and educators must have various abilities, through the following activities: a) Observing students in various situations, both in class and outside the classroom; b) Provide time to hold meetings with students, before, during and after school; c) Record and check all student work, and provide constructive comments; d) Study students' notes closely; e) Create assignments and exercises for groups; f) Provide special opportunities for students who have different abilities (Muliani & Arusman, 2022).

In relation to motivation, teachers must be able to arouse students' learning motivation, including by paying attention to the principles: students can work hard if they have interest and attention to their work, provide clear and understandable tasks, give appreciation for work results and student achievement, using rewards and punishments effectively and appropriately. Apart from the duties and roles of teaching and educating, a teacher also leads his class. Leading the class is not only limited to inside the classroom, but also outside the classroom. Teacher activities in the classroom involve students' personal, material (equipment) and operations (actions). In other words, the teacher's managerial role in the classroom is to foster discipline and carry out classroom administration. Class discipline is class rules. This means that teachers and students in one class are subject to the rules that have been established (Afif et al., 2023).

Teachers must organize intracurricular learning in the classroom, student personal (organizing, placement, assignments, student guidance and grade promotion), as well as physical classroom facilities (seating arrangements, classroom maintenance, arrangement of teaching tools, maintenance of cleanliness, ventilation light, and room acoustics).

b. The Importance of Arabic Language Education in the Contemporary Era

Arabic is one of the major languages in the world spoken by more than 200,000,000 people. This language is officially used by more than 20 countries in the world. Arabic is also the language of the holy book Al-Qur'an and religious guidance for Muslims around the world, so of course Arabic is a language that has enormous significance for Muslims in the world, both those of Arab nationality and those of non-Arab nationality (*ajami*). Arabic comes from the Semitic language family and has the largest number of speakers. The development of Arabic in Indonesia shows that Arabic has become known since the arrival of Islam to the Indonesian archipelago (Sauri, 2020).

For the Indonesian people, especially Muslims, Arabic is not a foreign language because its content is integrated with the needs of Muslims. Unfortunately, the attitudes and views of the majority of Indonesian Muslims still assume that Arabic is only a religious language, so that the development of this language is limited to Muslims who wish to deepen their religious knowledge. Only a small number realize how Arabic, apart from being a religious language, is also a language of knowledge and science which has succeeded in producing great works by scholars in various fields of science, philosophy, history and literature. Therefore, it is not an exaggeration to say that Arabic is the foundation for the rapid growth of modern science in the contemporary era (Sakdiah & Sihombing, 2023).

Arabic has attracted millions of people around the world to learn it, because some Islamic terms derived from Arabic have also been taught in Indonesian Islamic boarding schools. Many international universities and some international high schools teach Arabic. Arabic is growing increasingly widespread with the emergence of software, Arabic TV broadcasts, and online learning and is then associated with several problems related to it, namely language, learning, and Arabic. (Sholeha & Baqi, 2022).

Thus, the function of learning Arabic can be interpreted as a process of using Arabic for students or learners of Arabic in the linguistic, educational, social, religious and state spheres. Meanwhile, for students the goal is to be able to master Arabic. On another occasion they said that in general the motivation and

encouragement to study Arabic in Indonesia was for religious purposes, namely to study and deepen Islamic teachings and Arabic sources.

Arabic language learning in the Islamic world and including in Indonesia has always experienced significant development, although it is always less fast than the development of English language learning. This delay was influenced by our delay in developing an Arabic language learning methodology. This is understandable because we are still learning and becoming consumers of the findings, theories and knowledge developed by western academics. In fact, the majority of academics and thinkers in the field of Arabic language learning methodology still refer to and adapt various ideas in the field of Arabic language learning that had previously developed in the western world. Therefore, to be able to develop and advance Arabic language learning in the future (Choiroh, 2021).

This is the duty and responsibility of all of us in this contemporary era. Human resource factors (teachers, students and education staff) play a key role in the development of Arabic language learning. Teachers or lecturers no longer depend and are dependent on certain methods in teaching Arabic, even with the discovery of the theory of multiple intelligences by Gardner, teachers/lecturers must be able to mix and combine various strategies, teaching materials and technology-based Arabic language learning media, with the hope that it can run efficiently and effectively (Jamil & Agung, 2022).

Arabic language development also needs to be carried out, so that learning Arabic does not stop at the level of introducing Arabic structure and grammar but also improves four language skills and makes students able to analyze discourse and have strategic competence in communicating in Arabic. Arabic language lessons are a subject that is directed at encouraging, guiding, developing and developing students' abilities and fostering a positive attitude towards Arabic, both receptive and productive abilities. This ability is very important in helping students to understand and deepen Islamic teachings from the original sources, namely the Qur'an and al-Hadith, as well as to understand the *qaul ulama'* in classical books (Wahyudi et al., 2020).

In this way, it is hoped that students will be able to understand Islamic teachings accurately, correctly and deeply and be able to communicate this understanding in Arabic orally and in writing so that they are not influenced by ideas that conflict with Islamic teachings.

c. Building Religious Values

Religious values are very important values for humans in character formation. There are many opinions that say religion and religion are the same. However, on the other hand, public opinion states that religion and religion are not the same. Judging from the reality of today's life, it is true that these two things are not equated. Because many people are religious but do not carry out their religious obligations well, in this category they can be called religious but not religious. However, according to Muhaimin, the word religious does not have to be the same as the word religion. Religiousness is a more appropriate meaning for the word religious itself. The aspect contained in religion is that it enters a person's soul or sense of taste which includes the human person or the context of character building which is a manifestation of religion itself in everyday life (Pridayanti et al., 2022).

According to Islam, being religious means carrying out everything that has been ordered and taught in Islamic law, both in terms of behavior, speech and attitude. Apart from that, this is only done to worship Allah SWT. This order requires every Muslim to always practice Islam wherever and under all circumstances without exception. So religious values are a foundation or guideline for a person (*aqidah*, worship and morals) to be able to behave well and develop a soul and sense of religion in accordance with Islamic law which of course will make his life prosperous and happy both in this world and in the hereafter (Huda et al., 2021).

The manifestation of a person's religiosity can be seen in several sides or dimensions in their life. Worship is one of the activities of religiosity and other activities, both visible and invisible. Even activities in a person's heart are a form of religiosity. Religious values show how a Muslim can behave, interact with other humans or relate to the world in accordance with the teachings of his religion. In Islam, this moral dimension includes helping each other, prosperity, generosity, good manners, even being able to develop other people and so on (Oktafia & Adiyono, 2023).

There are three dimensions of religion or religious values, namely the first is the dimension of a person's faith or belief in Allah SWT, the second is carrying out his commandments or the practice of the religion itself and the last is morals, which is a form of a person's piety in carrying out Islamic law. . These three dimensions are mutually sustainable and cannot be separated, because when a person in his heart has believed in something then he will clearly carry out whatever commands of what he has believed (religious shari'ah and worship), and also another form of perfecting his faith, namely by having morals *karimah*. Another opinion states that there are two forms of religion in the context of education or religious values, namely vertical and horizontal. The vertical form is the relationship between humans and God, including in

the form of prayer, fasting, praying and so on. Meanwhile, the horizontal form is the relationship between humans and humans or the surrounding environment (Nurdiyanto et al., 2024).

The educational environment really needs to be instilled with religious values, not only in students, even educational staff and management within an institution must also be instilled with religious values so that the entire population in the educational environment can carry out their duties and responsibilities well. and can be considered as worship. Some forms of religious values include: first, the value of worship. Worship means devotion or serving, humans are commanded to devote themselves to Allah SWT, not deifying anything other than Allah SWT, and this is a concept that explains the core values of Islamic teachings. The aim of the school itself is to form individuals who are skilled and have obedience to God Almighty. Therefore, building religious values in the school environment is very important so that apart from making students who are good at academics, they also have good personalities in worship and morals (Sundawa & Wadu, 2021).

Second, the value of trust. The value of trust is very necessary for every individual to have. Likewise, the educational environment does not escape the value of trust from institutional managers and educators. Where in the educational environment there are many things that need to be accounted for. For this reason, it is mandatory for educators to cultivate the character of trust in themselves in order to become professional individuals (Sundawa & Wadu, 2021). *Third*, moral values. One of the implementations of a devout Muslim in carrying out the teachings of the Islamic religion in everyday life is by having good behavior. When a person has a sense of trust and awareness of the importance of the teachings of Islam in life, then indirectly that person will act religiously and behave in accordance with what is commanded in the teachings of his religion (Sundawa & Wadu, 2021).

Fourth, exemplary values. Exemplary is something that should be applied in the educational environment. The value of exemplary behavior in an educational institution is universal and includes clothing, behavior and so on. Like the very well-known education system that was designed by Ki Hajar Dewantara, he said that in an educational institution it is necessary to uphold role models. This exemplary value is also a general factor related to the history of Islamic education. In the world of education there is also the value of example, starting with educators who must be able to be role models for their students as exemplified by the Prophet Muhammad who was also a role model for his people. The example that educators have will be very influential in implementing and fostering religious values in students, because students will feel and think that they should follow what their educators do, not just order them. (Sundawa & Wadu, 2021).

The values described above are elements of religion, in other words, religious people are obliged to have these values in their daily lives, because this is proof of their piety in carrying out the commands of Allah SWT. Likewise, in the context of education, an institution needs to create a religious environment and build religious values in each individual so as to create a religious school culture.

d. Religious Values in Intracurricular Learning in Arabic Language Education

Arabic language education teachers in schools basically carry out Islamic education activities, namely as a normative effort to help a person or group of people (students) in developing an Islamic outlook on life (how to live and utilize life and lives in accordance with Islamic teachings and values), Islamic attitude to life, which is manifested in daily living skills (Muhaimin, 2012).

Religious teachers as the trustees of Arabic language learning must be people who have pious personalities. This is a logical consequence because he is the one who will mold his students into pious children. Religious teachers as transmitters of knowledge, should be able to bring the souls or hearts of their students closer to Allah SWT, and fulfill their duties as caliphs on this earth (Mukhtar, 2003).

According to Kunandar, intracurricular learning is a self-development activity that is carried out mostly in the classroom. This intracurricular learning cannot be separated from the teaching and learning process which is the core process that occurs in schools as formal educational institutions. Based on this, learning is defined as a form of growth or change in a person which is expressed in new ways of behaving thanks to experience and training (Afif et al., 2023).

Improving the quality of learning must be carried out systemically where learning elements including objectives, materials, strategies and evaluation must be integrated and interrelated. In accordance with the new paradigm, learning must be student-centered, learning is an effort to discover and explore new knowledge (in-demand), therefore learning must be carried out interactively, inspiring, fun, challenging and motivating or oriented towards active, creative, effective learning, and fun.

Efforts to maximize learning in Arabic language education are carried out systemically and systematically starting from the planning stage, as reflected in the syllabus and lesson plans as well as forms of scheduled religious activities to support activities in the classroom. Judging from the planning, both as stated in the syllabus and lesson plans and based on informants' confessions, there must be a systemic and

structured effort from Arabic language education teachers to make learning more effective and increase the attractiveness of learning to students (Pratama et al., 2022).

Learning Arabic language education which is part of Islamic education basically also aims to deliver students to have: (1) stability of faith and spiritual depth, (2) moral excellence, (3) insight into the development and breadth of science and technology and (4) professional maturity. Improving the quality of intracurricular learning in Arabic language education in conducting evaluations must be complete and comprehensive, namely in the form of an integrated assessment of students' cognitive, affective and psychomotor aspects. The assessment of Arabic language education subjects is indeed different from the assessment of other subjects, because the characteristics of Islamic religious education are full of religious values and practices that must be put into practice in everyday life. Therefore, the assessment is not only in the form of cognitive tests, but must also assess the dimensions of attitudes and practices of religious education (Tungkagi et al., 2022).

4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that intracurricular learning in Arabic language education in building religious values is carried out in a systematic way using a curriculum that has been determined by the leadership of the educational institution and is in accordance with the elements of learning. And intracurricular learning in Arabic language education is also carried out centered on students and maximizes aspects of conceptual and illustrative material as well as providing contextual examples. Then the practice is carried out by assessing attitudes and controlling the development of attitudes and religious practices.

Basically, the role of the school itself is as an educational institution that helps the family environment. Apart from that, to achieve this goal, all school members, including school principals, educators and even employees, must work together and make every effort to create a school environment that is religious, conducive, harmonious and can also be role models for students. The implementation of religious values through intracurricular learning in Arabic language education must receive full support from various parties, because it has become a shared commitment and responsibility. Therefore, the school community (principal, school committee, teachers, students and staff) tries to work together as much as possible to jointly build religious values in the school environment.

Then what Arabic language education teachers do in building students' religious values is by getting into the habit of practicing what is the goal of learning Arabic. Arabic language education teachers in their learning make every effort as much as possible and systematically from the planning stage, as reflected in the syllabus and lesson plans that have been made previously as well as forms of scheduled religious activities to support activities in the class. This is in accordance with the statement that learning must be carried out in an interactive, fun, inspiring, challenging and motivating manner or oriented towards active, creative, effective and enjoyable learning. With a pleasant atmosphere, students will be enthusiastic in participating in extracurricular Arabic language education learning and of course will understand the material that has been presented.

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