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Character Education Through Arabic Textbooks at Modern Pesantren in Cirebon (Case Study at Al-Muqoddas Modern Pesantren)

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Abstract

This study discusses implementing character education in the Al-Muqoddas Modern Islamic Boarding School in Cirebon in learning Arabic through the al-Qira'ah ar-Rasyidah textbook. This study uses a qualitative approach with data collection techniques such as observation, interview, and documentation. The collected data were analyzed qualitatively by being arranged comprehensively and systematically based on triangulation to obtain valid information. This study concludes that the values of character education embodied in Arabic learning through the al-Qirā' ah ar-Rashīdah textbook by Abdul Fatah Shabri and Ali Umar published by Dar al-Ma'arif Egypt exceed the values of character education set by the Ministry of National Education. Character education in the Al-Muqoddas Modern Islamic Boarding School is also carried out simultaneously and continuously by implementing expository learning strategies, inquiry learning strategies, contextual learning strategies, and problem-based learning strategies. In addition, at a practical level, the Al-Muqoddas Modern Islamic Boarding School also applies strategies such as knowing good character, habituation of good character, experiencing or loving good character, practicing good character, being a role model, advice, and punishment.

Keywords: Character Education, Al-Muqoddas Modern Islamic Boarding School, Textbooks, Arabic Language Learning, al-Qirā' ah ar-Rashīdah

INTRODUCTION

Character education is a necessity in educational institutions in Indonesia. Moreover, research results show that educational institutions have not provided an optimal impact on changing the behavior of Indonesian people.¹ As a result, the phenomenon of moral crisis has hit Indonesian society and the culture of incoherence between words and actions is considered common and ordinary. The practice of character education in educational institutions has drawn criticism. The moral crisis is suspected to have started from what was produced by educational institutions.¹

Character education is a constitutional mandate. Noble morals are one of the goals of national education as stated in Law No. 20 of 2003 concerning the National Education System where in principle the implementation of national education must be by noble norms. The implementation of this constitutional mandate is certainly not easy. Moreover, with the rapid development of sophisticated technology, producing moral children is much more difficult to do than just achieving cognitively.²

Pesantren is recognized as an original Indonesian educational institution that was established long before the colonial era.¹ Pesantren is also considered a pioneer of character education in Indonesia and is relevant to be a model of character education in Indonesia.³ This is because pesantren focuses on character development and character is the most important variable in the education pattern developed in pesantren. Even character education in pesantren is better than character education in other educational institutions where pesantren implements character education holistically, integrated, and sustainably.

Research related to character education in pesantren has been widely conducted by researchers such as Mohammad Muslih, Ahmad Saifulloh,⁴ Herdi Gunawan,¹ Abdul Muid,⁵ and Muchaddam Fahham. However, their research has not touched on how character education is

¹ Ahmad Saifulloh dan Jia Ying Neoh, "TQM Implementation in Character Education: Lessons Learned from Pesantren Gontor", dalam Jurnal At-Ta'dib Vol. 17. No 1, June 2022, hlm. 18.

² Amirulloh Syarbini, *Buku Pinter Pendidikan Karakter*, (Jakarta: Asa-Prima Pustaka, 2012), hlm. 18.

³ A. Muchaddam Fahham, "Pendidikan Karakter di Pesantren", dalam Aspirasi Vol. 4, No. 1, Juni 2013, hlm. 30.

⁴ Ahmad Saifulloh dan Jia Ying Neoh, "TQM Implementation in Character Education: Lessons Learned from Pesantren Gontor", dalam Jurnal At-Ta'dib Vol. 17. No 1, June 2022.

⁵ Abdul Muid¹, Muhammad Shohib, dan Anas Askarullah, "Character Development Strategy for Tolerance in Islamic Boarding Schools", dalam Tafkir: Interdisciplinary Journal of Islamic Education Vol 5, No. 2, June 2024.

implemented through Arabic-language textbooks, considering that pesantren use many yellow books in Arabic where Arabic is the mainstream language of pesantren and Islamic knowledge in pesantren.

This study presents a study of character education through Arabic language textbooks in modern pesantren in Cirebon with the locus at the Al-Muqoddas Modern Pesantren. Al-Muqoddas Modern Pesantren with the *Kulliyatul Mu'allimin al-Islamiyyah* (KMI) program where no less than 66% of the textbooks and language of instruction in KMI use Arabic.¹ Moreover, character education needs to start with knowing of good character presented in its textbooks. Then how is character education applied to students of the Al-Muqoddas Modern Pesantren through Arabic language textbooks?

METHOD

This research is qualitative research with the object of Al-Muqoddas Modern Pesantren Cirebon. As a case study, it is attempted for the researcher to be able to reveal completely, completely and comprehensively in the form of analytical description to answer several research questions,⁶ to be able to explain character education through the Arabic language textbook *al-Qira'ah ar-Rasyidah* at Al-Muqaddas Al-Muqoddas Modern Pesantren Cirebon. This study uses a qualitative approach with a data collection method using in-depth interviews. As for strengthening qualitative data, the Triangulation technique is used. Data analysis is carried out using the analysis developed by Miles and Huberman, namely data collection, data reduction, data display, and conclusion drawing/verification.¹

RESULTS AND DISCUSSION

The Relationship between Pesantren and Character Education

Pesantren are the oldest places of learning in Indonesia.⁷ Pesantren are educational institutions that are considered to have long-implemented character education for their students. The implementation of character education in pesantren is strengthened by a dormitory system where the existence of kiai and teachers become role models in the daily lives of students. Character education in pesantren is not just a narrative but has become a real application.

The existence of kiai in pesantren is not just a formality. There is a pattern of kiai-santri relations in pesantren that are not only established in the pesantren, but also established throughout life, even continued to

⁶ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarashin, 1996), hlm. 54-56

⁷ M. Yunus Abu Bakar, "Pembentukan Karakter Lulusan melalui Pembelajaran Bahasa Arab di Pondok Modern Gontor Ponorogo dan Pondok Pesantren Lirboyo Kediri", dalam *JOIES: Journal of Islamic Education Studies*, Volume 1, Nomor 1, Juni 2016, hlm. 42.

the next generation. Character education in pesantren is carried out by instilling religious character values, worship values, jihad spirit values, moral and discipline values, role models, and trustworthy and sincere values based on the books studied.

The character education of these values is not merely cognitive but also applied in everyday life in pesantren. The methods used in forming the character of students are habituation, role models, assignments, and rewards and punishments.

The presence and relationship between the kiai and the students in the pesantren have a positive impact on the character education of the students. Conditions like this cannot be found in other educational institutions except pesantren. This means that pesantren are institutions that can develop character education more optimally. This is reflected in the practice of theoretical values obtained from book studies in the form of daily actions simultaneously. These habits can shape character naturally without being felt.¹

In terms of the objectives of the pesantren education system, pesantren have a strong correlation with character education, where the objective of pesantren is to educate students to become Muslims who are pious to Allah, have noble morals, are intelligent, skilled, and physically and mentally healthy to become cadres of ulama and preachers who are sincere, steadfast, tough, and entrepreneurs who are useful for religion, society, and the country.⁸

Based on Thomas O'Dea's opinion, sociologically, pesantren have two roles. First, as a directive system; second, as a defensive system. A directive system means that religion is placed as the main reference in the process of change. Thus, religion will be able to function as the supremacy of morality that provides the foundation and strength of ethical-spiritual society when they are in dialectic in the process of change. While the defensive system, religion becomes a kind of life force that is increasingly complex in the midst of the rapid flow of change. A society that adheres to religious values will have the ability to defend itself and there will be no sense of worry and doubt in facing the challenges of life.¹

Historically, pesantren have responded to the challenges of Western colonialism that expanded into Indonesia. Pesantren continue to live and develop with the idealism of challenging colonialism. Islamic boarding schools have become reliable educational places for cadres of fighters against colonial practices. Based on this view, pesantren experienced very heavy pressure, even considered by Western colonialists as nests of rebels and threats to the comfort of colonial

⁸ Hamruni dan Ricky Satria W, "Eksistensi Pesantren dan Kontribusinya dalam Pendidikan Karakter", dalam Jurnal Pendidikan Agama Islam, Vol. XIII, No. 2, Desember 2016, hlm. 208.

power in Indonesia. This happened because pesantren always taught their students to love their homeland and educate a patriotic attitude.⁹

The view that pesantren are pioneers of character education in Indonesia is recognized by education experts such as Khairil Anwar Notodiputro, Head of the Central Research and Development Agency, Ministry of National Education, and Sofyan Sauri, Professor at the Indonesian Education University.

Khairil called pesantren a model of character education in Indonesia. Pesantren focus on character development because the character is the most important variable in the educational pattern developed in pesantren. The values taught by pesantren, according to him, are the culture of sincerity, simplicity, independence, Islamic brotherhood, national brotherhood or brotherhood, and maintaining traditional and local cultural heritage. Meanwhile, Sofyan stated that character education in Islamic boarding schools is better than character education in public schools. His view is based on the fact that character education in pesantren can be implemented well. The value of discipline in pesantren is higher than in regular schools. Students in pesantren are disciplined in various things and they greatly respect the advice of their teachers and kiais.¹

The values that shape the character of students are implemented by pesantren comprehensively in the learning process, the formation of pesantren culture, co-curricular activities, and extracurricular activities. It can be said that pesantren are Islamic educational institutions that implement character education in an integrated manner in the entire educational process starting from the learning process, pesantren management, and daily activities of students.

The Relationship between Character Education and Arabic Language

Pesantren play a very active role in producing young cadres who have potential and have skills and noble morals, although Islamic boarding schools are more identical to religious studies, it does not mean that the students are not taught general knowledge. In general, Islamic boarding schools often teach Arabic writing or Arabic books which are usually called yellow books. The students are presented with more Arabic writing than practice writing. Therefore, every student is obliged to be proficient in Arabic.

However, Arabic in pesantren is not only in yellow books. teaching and learning process in class, students also encounter Arabic. Moreover, in modern pesantren such as Pondok Modern Darussalam Gontor (PMDG) and its alumni pesantren, Arabic has become the

⁹ Hamruni dan Ricky Satria W, "Eksistensi Pesantren dan Kontribusinya dalam Pendidikan Karakter", dalam Jurnal Pendidikan Agama Islam, Vol. XIII, No. 2, Desember 2016, hlm. 203.

everyday language. Arabic becomes the character of students and forms the character of students. Moreover, the Qur'an emphasizes learning Arabic.¹⁰

Arabic is able to sharpen the mind of someone who studies it and add to his honor.¹¹ In fact, understanding the Qur'an must be in accordance with Arabic.¹¹ History proves that the Arab nation when focusing all its power and efforts on the richness of the Arabic language was able to excel and surpass other nations in the world that had already advanced.¹

Imam Syafi'i (150-204 H/767-820 M)¹² and Ibn Taimiyyah (661-728 H/1263-1328 M)¹ ruled that it is obligatory for every Muslim to learn Arabic. By learning the Arabic, one can develop the character of faith in Allah and His Messenger with full understanding and awareness, so that what is said in *mahdhah* worship can be experienced and reach the level of *khusyu'*. 'Umar ibn Khaṭṭāb said, that Arabic is part of the Islamic religion, so learning it is a necessity because it is the door to understanding Islam and being Muslim.¹³ Without understanding Arabic, a person's Islam tends to be lame and lacking in appreciation.¹

A similar statement also came from Roger Trigg who emphasized that language is closely related to a person's thinking activity where different language systems can create different thought patterns.¹⁴ It is natural that the influence of Arabic on various languages in non-Arab communities greatly influences the way of thinking and behaving of Muslim communities throughout the world. Someone cannot become and be called a scholar if they do not master Arabic well. Whereas scholars are people who have the best character in both vertical and horizontal relationships.¹

Character education and Arabic have a close relationship. Arabic is part of the Islamic religion, while Islam exists to improve the character of mankind. The relationship between character education and Arabic allows access to character education references from Arabic sources without worrying about distortion of meaning or misunderstanding. Moreover, Arabic references related to character education are very

¹⁰ Brig. (R) Zahoor Ahmed, *Essentials of Arabic Grammar Essentials of Arabic Grammar for Learning Quranic Language*. (Islamabad: Darussalam Publisher & Distributors, 2008), hlm. 1-2.

¹¹ Achmad Satori Ismail, "Hubungan antara Rumpun Bahasa Semit, Bahasa Arab, dan Al-Qur'an", dalam *Al-Qalam*, Vol. 19, No. 93, April-Juni 2002, hlm. 62.

¹² Abū Ḥāmid Muḥammad bin Muḥammad al-Gazālī, *Al-Wajīz fī Maḏhab al-Imām as-Syāfi'ī*. (Kairo: Dar al-Hadits, 2015), hlm. 62.

¹³ Aḥmad bin 'Abdul Ḥalīm bin 'Abd as-Salām bin Taimiyyah, *Iqtiḏā' aṣ-Ṣiraṭ al-Mustaqīm li Mukhālafah Aṣḥāb al-Jahīm*, Juz 1. (Riyadh: Dar Isybiliya, 1998), hlm. 527-528.

¹⁴ Roger Trigg, *Understanding Social Science*. (Oxford: Basic Blackwell, 1985), hlm. 188.

numerous considering the richness and resilience of the Arabic language across the time and geographical boundaries of mankind.

The Concept of Character Education in Pesantren

The term character comes from the Latin word "character" which means nature, disposition, mental traits, disposition, personality, or morals. Character is the mental, moral, or ethical traits that characterize a person. In terminology, character means nature, disposition, mental, moral, or manners that distinguish one person from another.¹⁵

Character education is an educational effort so that students can make wise decisions and practice them in everyday life. Because character education is a process of educating noble values in students both cognitively, psychomotorically, and affectively,¹ it involves the entire dynamics of interpersonal relations with various dimensions, both from within and from outside themselves, in order to provide a positive contribution to the life of society.¹⁶

Based on Presidential Regulation of the Republic of Indonesia Number 87 of 2017 Article 3, the values of character education include religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, care for the environment, care for society, and responsibility. Character education aims to develop the potential of students to become kind-hearted people, have a noble character, and behave well; build a nation characterized by Pancasila; and develop the potential of citizens to have an attitude of self-confidence, pride in the nation and state, and love of humanity. Where character formation in learning encourages student creativity, critical thinking, and analytical skills.¹

There are 18 character values released by the Curriculum Center of the Ministry of National Education based on religion, Pancasila, culture, and national education goals such as religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curious, national spirit, love of the homeland, appreciate achievement, communicative, love peace, like to read, care for the environment, care for society, and responsibility.¹⁷

¹⁵ Dini Yanti Sakinah dan Dewi Suriyani Djamdjuri, "The Concept of Character Education From The Perspective Of Al-Qur'an And Hadith", dalam *Tarbawi : Jurnal Pendidikan Islam* Vol. 19. No. 1. Januari-Juni 2022, hlm. 29.

¹⁶ Muhammad Misbah, "Relasi Patronase Kiai-Santri dalam Pendidikan Karakter di Pondok Pesantren Ma'hadutholabah Babakan Tegal", dalam *Jurnal SMaRT Studi Masyarakat, Religi dan Tradisi* Volume 05 No. 02 Desember 2019, hlm. 216.

¹⁷ Kementerian Pendidikan Nasional, *Pedoman Pelaksanaan Pendidikan Karakter: Berdasarkan Pengalaman di Satuan Pendidikan Rintisan*, (Jakarta:

Regarding ideal character education, Kiai Hasyim Asy'ari thinks that ideal character education is to foster a correct and comprehensive understanding of Islamic teachings and to be able to actualize them in everyday life consistently.¹ Character education has the same essence and meaning as moral education and ethical education. The goal is to shape human beings to become good individuals and good citizens.¹⁸

In line with the above view, Mulyasa defines character education as a system of character value education for students which includes elements of awareness, understanding, concern, and integrity to implement these values, both towards God Almighty, oneself, others, the environment, and society and the nation as a whole, so that they become perfect human beings according to their nature.¹

Pesantren play a very important role in shaping the character of their students. In the contemporary era, pesantren are at the forefront of instilling Islamic moral and ethical values. The Islamic values taught to students are not only understanding religious teachings but also absorbing Islamic values in every aspect of life. Through teaching about the Quran and Hadith, pesantren guide students to integrate Islamic moral and ethical principles into their daily behavior. One of the principles of character education at pesantren is that it is not taught by way of teaching, it is inculcated by way of practice.¹⁹

Pesantren also play a role in forming noble morals in their students, such as forming students to have Islamic characters and are committed to producing a generation that not only masters religious knowledge, but also has good attitudes and morals, is disciplined, honest, and has patience. These are all values that must be practiced intensively, to create students who have Islamic characters and are useful for society in the future.¹

Pesantren also play a central role in creating a disciplined educational atmosphere. Starting from daily activity schedules to communication ethics, pesantren teach students to become responsible individuals and obey the norms that apply in society. Character education in pesantren is not limited to moral and ethical aspects alone, but also involves the development of religious and spiritual dimensions. Pesantren teach students to deepen their

Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011), hlm. 9-10.

¹⁸ M. Yunus Abu Bakar, "Pembentukan Karakter Lulusan melalui Pembelajaran Bahasa Arab di Pondok Modern Gontor Ponorogo dan Pondok Pesantren Lirboyo Kediri", dalam JOIES: *Journal of Islamic Education Studies*, Volume 1, Nomor 1, Juni 2016, hlm. 41.

¹⁹ Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)", dalam QIJIS: Qudus International Journal of Islamic Studies, Vol. 8, No. 1, 2020: 185.

relationship with Allah *ta'ala*, making religiosity and spirituality a source of strength in facing life.

In addition to forming Islamic characters such as personalities who believe and fear Allah *ta'ala*, have noble morals, are useful, and serve the community,²⁰ pesantren also educate students to appreciate diversity. Tolerance becomes a value that is applied in daily interactions and creates an inclusive environment where differences are appreciated and used as a source of strength. Pesantren not only instill character values in students but also encourage them to actively contribute to society. By involving students in social activities and forming individuals who have a sense of responsibility for the welfare of humanity.

The role of pesantren in character education can be said to be unique and comprehensive considering its function is in line with character education as an educational institution that provides religious knowledge (*tafaqquh fi ad-din*) and Islamic values; a religious institution that carries out social control; and a religious institution that carries out social engineering or community development.¹ This means that pesantren in the context of character education are epistemologically more relevant and actual, and sociologically and anthropologically have a wider scope.

Implementation of Character Education Through Arabic Learning

In this section, there are several relevant discussion sub-headings to be presented, such as the curriculum design of the Al-Muqoddas Modern Pesantren based on *Kulliyatul Mu'allimin al-Islamiyyah* (KMI), character values in the book *al-Qira'ah ar-Rasyidah*, character education strategies and methods based on the book *al-Qira'ah ar-Rasyidah*, and the character education environment.

KMI Curriculum

Arabic is the mainstream language of education at the Al-Muqoddas Modern Pesantren. This is because the curriculum of the Al-Muqoddas Modern Pesantren is *Kulliyatul Mu'allimin al-Islamiyyah* (KMI).²¹ The curriculum adapts the curriculum of the Darussalam Gontor Modern Pesantren as a pioneer of the *KMI* system in the contemporary era, considering that the *KMI* system was once popular in the pre-independence era and early independence of the Republic of Indonesia. The curriculum of KMI Gontor is adapted from two modern madrasahs: Madrasah Arabiyah Adabiyyah, Surakarta and Islam Normaal (*Kulliyatul Mu'allimīn al-Islamiyyah*), West Sumatra.¹

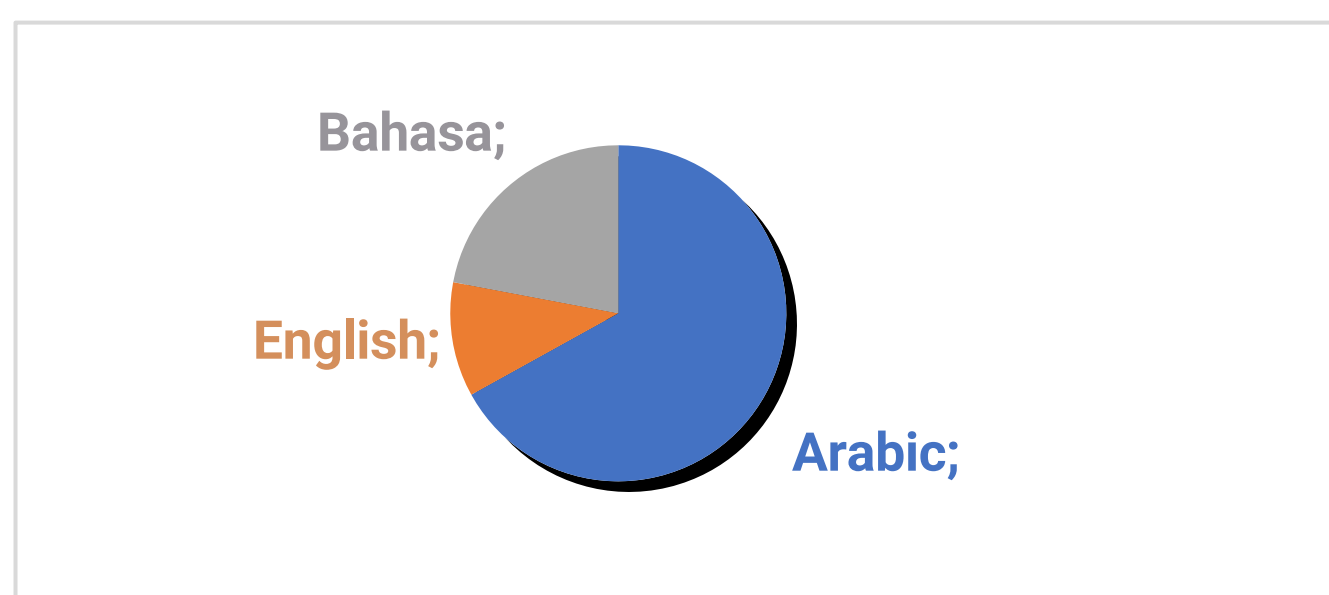
²⁰ Tatang Hidayat, Ahmad Syamsu Rizal, dan Fahrudin, "Peran Pondok Pesantren sebagai Lembaga Pendidikan Islam di Indonesia", dalam *Ta'dib: Jurnal Pendidikan Islam*, Vol. 7 No. 2, 2018, hlm. 470.

²¹ Interview with Director of KMI Modern Pesantren Abu Nashar Bukhori MA on Friday December 20th 2024.

However, now there are very few junior and senior high school educational institutions that still apply the *KMI* system or *mu'allimin* schools. Only Darussalam Gontor Modern Pesantren and its alumni Islamic boarding schools and Muhammadiyah still apply this education system.²²

At least 66.95% of subjects use Arabic and Arabic textbooks. While the rest, 22.03% of learning uses Indonesian and 11.02% uses English. Arabic language learning that is full of character education is very explicit in the Muthala'ah subject where the textbook used is *al-Qiraah ar-Rasyidah*.

Graph 1. Percentage of Language of Instruction for Subjects at the Al-Muqoddas Modern Pesantren



Character Values in *al-Qirā'ah ar-Rashīdah*

Values are everything meaningful to a person's life that is considered based on the quality of right or wrong, good or bad, beautiful or not beautiful, whose orientation is both anthropocentric and theocentric.¹ The book *al-Qirā'ah ar-Rashīdah* is full of character education values. Naturally, this book by Abdul Fatah Shabri and Ali Umar is used in the Al-Muqoddas Modern Pesantren. This book contains a collection of *fusha* Arabic texts and is more than a hundred years old. This book was first published in Dar al-Ma'arif Egypt, and then distributed to several countries in the world as teaching materials, especially to several Islamic boarding schools in Indonesia.

Naturally, the book *al-Qirā'ah ar-Rashīdah* has become a legendary book among students. This is because it contains educational stories delivered in a beautiful, unique Arabic style, and contains deep meaning. *Al-Qirā'ah ar-Rashīdah* is divided into several chapters studied at all levels in the muthala'ah subject where students read, understand, memorize, and take wisdom from the stories.

The book *al-Qirā'ah ar-Rashīdah* chapter one consists of 60 titles of inspiring and educational stories. It's just that in learning Arabic using this book, not all titles are studied. Not discussing all of these titles is

²² <https://muallimin.sch.id/tentang/sejarah/> accessed on Monday 23rd December 2024.

based on proportionality, relevance of character values, and limited learning time. Only a few titles are Arabic language teaching materials that are considered relevant to the development of the language and character of students. Moreover, students must be able to understand and memorize each text taught and submit their memorization one by one in front of the teacher.²³

Table 1. Character Education Values in the Book *al-Qirā'ah ar-Rashīdah* Chapter One¹

No	Title	Character Values
1	<i>Al-Ḥarīq</i>	Social care, environmental care, and solidarity.
2	<i>As-Sā'at</i>	Discipline and curiosity.
3	<i>Aṣ-Ṣabiy wa al-Fīl</i>	Compassion and animal care.
4	<i>Al-Āsad wa al-Fa'r</i>	Helping each other, humble, and reciprocating.
5	<i>Ṣaid as-Samak</i>	Independent, grateful, hard-working, and environmental care.
6	<i>Ar-Rā'i wa adh-Dhi'b</i>	Honest, social care, and responsible.
7	<i>Ath-Tha'lab wa al-'Anzu</i>	Self-reliance, curious, and intelligent.
8	<i>Itlāq aṭ-Ṭhuyūr</i>	Compassion, gratitude, willingness to sacrifice, and independence.
9	<i>'Abdullāh wa al-'Uṣfūr</i> 1 & 2	Compassion, chivalry, responsibility, and sacrifice.
10	<i>Walad Najīb</i>	Intelligent, appreciative achievement, and honest.
11	<i>Ḥalāwat al-Kasb</i>	Independent, hard-working, disciplined, and responsible.
12	<i>Ash-Sharr</i> <i>bi</i> <i>ash-Sharr</i>	Social care and responsible.
13	<i>Al-'Ain</i>	Grateful and hygienic.

Likewise, the book *al-Qirā'ah ar-Rashīdah* juz two, consists of 60 titles of inspiring and educational stories but has different stories from chapter 1. In chapter 2, not all titles are studied. Only a few titles, according to considerations of proportionality, relevance, and learning time.²⁴

Table 2. Character Education Values in the Book *al-Qirā'ah ar-Rashīdah* Chapter Two¹

No	Title	Character Values
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²³ Interview with Deputy Director of KMI Modern Pesantren Faisal Kamal, S.Sy on Friday December 20th 2024.

²⁴ Interview with Deputy Director of KMI Modern Pesantren Faisal Kamal, S.Sy on Friday December 20th 2024.

1	<i>Jazā' aṣ-Ṣidq</i>	Honest, grateful, thrifty.
2	<i>Al-Adab</i> <i>Asās an-Najāh</i>	Hygienic, intelligent, polite, humble.
3	<i>Hadiyyat al-Firān</i>	Environmentally conscious, patient, peace-loving.
4	<i>Sā'at al-Ḥā'iṭ wa al-Mizwalah</i>	Confident, independent.
5	<i>Al-Asad wa ath-Thalab</i>	Creative, self-reliance, trustworthy.
6	<i>Al-Mudda'i</i>	Brave, creative, and confident.
7	<i>Ḥīlat al-'Ankabut</i>	Hard-working, creative, faith, and self-reliance.
8	<i>Al-Fallāh wa al-Lift</i>	Hard-working, generous, sincere.
9	<i>Jamā'at al-Firān</i>	Solidarity, social awareness, compassion, helping each other.
10	<i>Ash-Shajā'at wa al-Jubnu</i>	Brave, patient, social awareness, helping each other.
11	<i>Aṣ-ṣayyād wa al-Asad</i>	Creative, intelligent, and self-reliance.

Meanwhile, the book *al-Qirā'ah ar-Rashīdah* chapter three also consists of 60 titles of inspiring and educational stories. This book is taught in the fourth grade of KMI Pesantren Modern Al-Muqoddas. Not all titles are studied. Only a few titles, according to considerations of proportionality, relevance, and learning time.

Table 3. Character Education Values in the Book *al-Qirā'ah ar-Rashīdah* Chapter Three²⁵

No	Title	Character Values
1	<i>Kisrā wa al-Fallāh ash-Shaikh</i>	Social care, environmental care, patriotic, creativity, and independence.
2	<i>At-Tahāwun</i>	Discipline, responsibility, thoroughness.
3	<i>Hal Tu'āhiduni 'alā Tark al-Kadhib</i>	Honest, pious, faithful, disciplined.
4	<i>Sur'atul Khāṭir</i>	Intelligent, social care, responsible, creative, and communicative.
5	<i>Ta'affuf 'Umar bin 'Abd al-'Azīz</i>	Honest, trustworthy, accountable, and simplicity.
6	<i>At-Taqlīd al-A'mā</i>	Self-reliance, sincere, and responsibility.
7	<i>Al-Amīr wa as-Sujanā'</i>	Know shame, be honest, responsible, and appreciate honesty.
8	<i>Christopher Columbus</i>	Love to learn, intelligent, hard work,

²⁵ Abdul Fattah Shabri dan 'Ali 'Umar, *al-Qira'ah ar-Rasyidah*, juz 3, (Mesir: Dar al-Ma'arif, 1953).

		and self-reliance.
9	<i>Kadhab al-Munajjimūn walaw Ṣadaqū</i>	Self-confident, honorable guests, honest.
10	<i>Jazā' al-Khiyānah</i>	Honest, responsible, disciplined, social care.
11	<i>Al-Qāḍī wa al-Amīr</i>	Integrity, piety, love for the homeland, responsibility, and appreciation of achievement.
12	<i>ʿIẓat Luqmān li Ibnih</i>	Faith, piety, devotion to both parents, appreciate achievement, love of knowledge, hard-work, independent.

Unlike the 3 chapters above, the book *al-Qirā'ah ar-Rashīdah* chapter 4 consists of 15 titles of inspiring and educational stories. This book is taught in the fifth grade of KMI Pesantren Modern Al-Muqoddas. Not all titles are studied. Only a few titles, according to considerations of proportionality, relevance, and learning time.

Table 4. Character Education Values in the Book *al-Qirā'ah ar-Rashīdah* Chapter Four¹

No	Title	Character Values
1	<i>Nukrān al-Jamīl</i>	Social care, grateful, and humble.
2	<i>Al-I'tirāf bi al-Jamīl</i>	Patriotic, honest, and generous.
3	<i>Khutbat Ṭāriq Qabl Futūḥ al-Andalus</i>	Faith, piety, resignation, and patriotic.
4	<i>Āyāt al-Wafā</i>	Trustworthy, honest, willing to sacrifice, love peace.
5	<i>Mā Jazā' al-Wālid min Waladih</i>	Sincere, reciprocal, and generous.
6	<i>Tanāzu' al-Baqā</i>	National spirit, patriotic, and love peace.
7	<i>Dhkā' al-Qāḍī</i>	Intelligent, integrity, and creative.
8	<i>Fī Sabīl al-Waṭan</i>	Patriotic, sincere, and willing to sacrifice.

Character Education Strategy

Educational strategy is interpreted as a step that is systematically and planned and will be practiced in the process of educational activities to achieve a set goal. Educational strategy has an important role in achieving the success of educational goals because the educational process involves all aspects of cognition experienced by students. Several studies have concluded that the process of implementing educational strategies does not only involve cognition and metacognition but also the influence of motivation, emotion, and

behavior. Therefore, educational strategy is a very important part of the success of the character education process.²⁶

Character education through Arabic language learning with the *al-Qirā'ah ar-Rashīdah* textbook at the Al-Muqoddas Modern Pesantren applies several strategies such as expository education strategies, inquiry learning strategies, contextual learning strategies, and problem-based learning strategies.¹ The use of expository learning strategies is because teachers play a very dominant role in character education. Teachers must be role models and good examples. This strategy is a manifestation of a teacher-oriented learning approach. To involve the participation of students, the inquiry learning strategy is not left out of the implementation of character education. The inquiry strategy is expected to be able to develop critical thinking to find answers to a problem through the active involvement of the students themselves.

Contextual learning strategy is no less important to use in character education based on the *al-Qirā'ah ar-Rashīdah* textbook. Because the textbook needs to present meaning and meaningfulness, the involvement of this strategy is inevitable. Moreover, the contextual learning strategy is considered capable of stimulating the brains of students to create patterns that produce meaning by connecting academic content with the context of their daily lives.

Problem-based learning strategy is also applied in learning *al-Qirā'ah ar-Rashīdah* for the development of students' character. This strategy is a learning that is centered on students by presenting various problems faced by students and their solutions by students.

Character education through the Arabic language textbook *al-Qirā'ah ar-Rashīdah* also presents strategies that in the process run simultaneously and continuously, these strategies include: knowing of good character, habituation of good character, experiencing or loving good character, practicing good character, role model, advice, and punishment.²⁷ Learning Arabic with the *al-Qirā'ah ar-Rashīdah* textbook applies the strategy of knowing good values and bad values and understanding their positive and negative effects. The goal is for students to have more self-awareness in doing and acting. In addition, the habituation strategy of good character is also applied in this learning. The habituation strategy begins with instilling a positive mindset towards the values of goodness and the benefits of good behavior.

²⁶ Pradi Khusufi Syamsu, *Pembelajaran Bahasa Arab Integratif di Perguruan Tinggi Pesantren*, (Ciputat: Young Progressive Muslim, 2022), hlm. 162-163.

²⁷ Interview with Director of Student Care at Al-Muqoddas Modern Pesantren Dimas Sawbil Haqqi, S.Th.I., M.Pd on Thursday 19th Desember 2024.

Because, if students have felt the benefits of doing good things, they will internalize and love those actions. Even willing to sacrifice to do good things. So the strategy of internalizing or loving good character is applied by using the action approach which gives students the opportunity to carry out actions that they consider good.

The strategy of practicing good character is applied in learning Arabic with the *al-Qirā'ah ar-Rashīdah* textbook. This strategy is through direct action after students have knowledge and can feel the meaning of a value so that students act according to their knowledge and experience of the values they have. However, acts of kindness must also be based on awareness and love, so that they will provide a good experience in themselves.

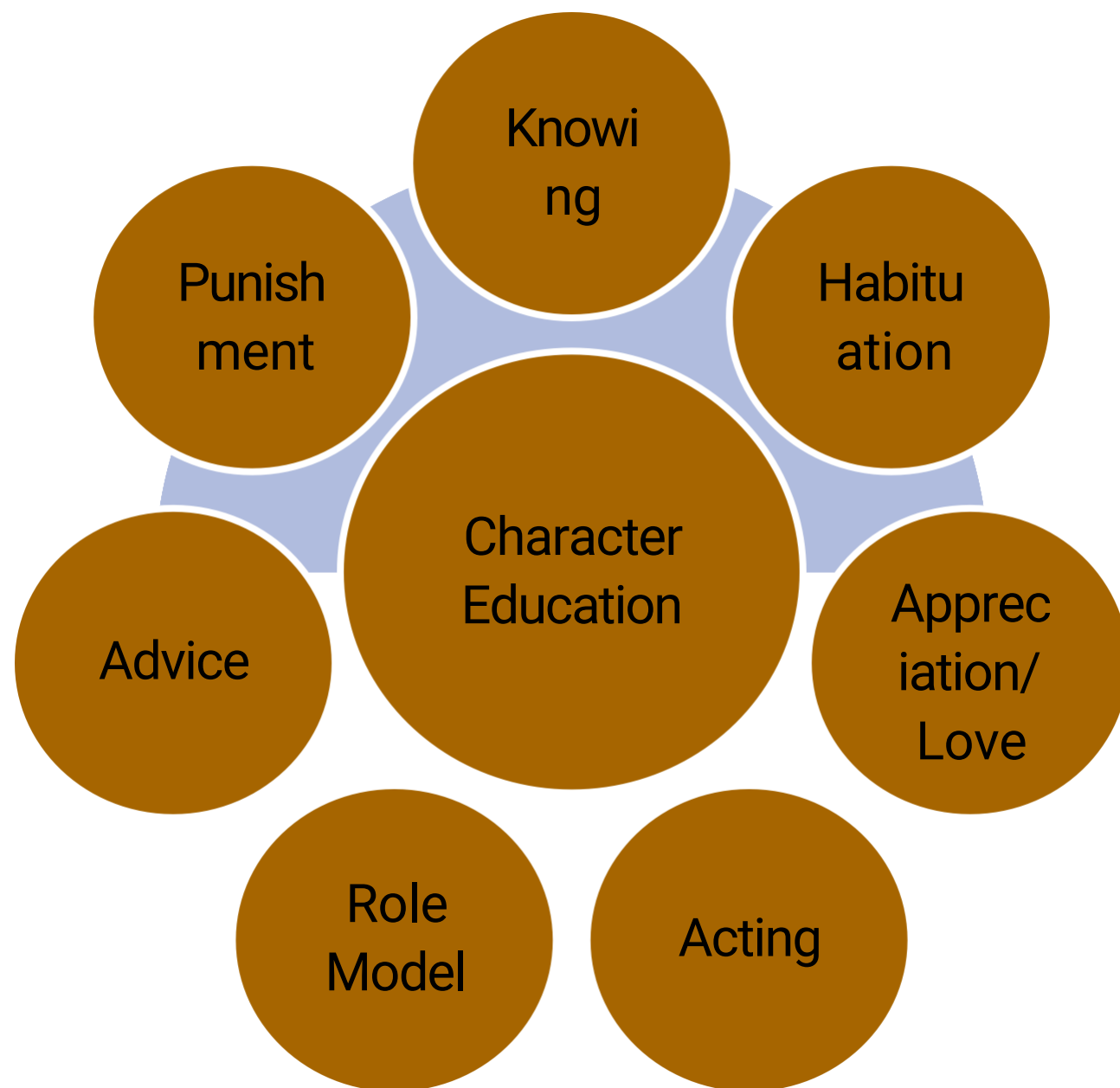
The exemplary strategy is no less important in shaping the character of students through learning Arabic with the *al-Qirā'ah ar-Rashīdah* textbook. Exemplary behavior must start from the teacher as the central figure in education. Without the teacher's exemplary behavior, the character of students will not grow and develop as expected. Therefore, teachers are emphasized to be good in thought, speech, and deed.

Learning Arabic with the *al-Qirā'ah ar-Rashīdah* textbook is full of advice strategies. Moreover, the contents of the book are full of educational values and good character that need to be passed on to students as the next generation of the nation. Teachers apply advice strategies by directly informing students about which values are good and which are bad. In addition, in this strategy, teachers provide guidance, input, and direction, and invite students to move towards noble values that can be accepted by all groups.

The punishment strategy is not absent in character education through learning Arabic with the *al-Qirā'ah ar-Rashīdah* textbook. This is because good character discipline will not run without punishment for violators. After all, punishment or discipline is part of education. However, the purpose of the punishment is to uphold good character values in students seriously and consistently.

The working diagram of the seven character education strategies above runs simultaneously and continuously as in the following diagram:

Diagram 1. Character Education Strategy



Thus, knowledge about good character or morals is not enough in character education. Moral values must be accompanied by moral character. Because, the benchmark of character education is knowledge about morals, feelings about morals, and moral actions. These three things are needed so that students can understand, feel, and carry out good values in their lives.

Character Education Environment

One of the factors that greatly determines and influences the success of the character education process is the environment.¹ The educational environment is a form of habituation for students to apply good character values. The goal is that there will be a process of forming the character of students consistently.²⁸ The educational environment for students is everything around the students that has meaning and influence on the development of the student's character. The creation of an educational environment is based on the fact that character education requires habituation where knowledge of good character can be obtained from the environment through habituation conditioned by the environment.

Al-Muqoddas Modern Pesantren applies an educational environment to all its students both in class and in daily activities in the pesantren environment so that the character of students can be controlled from the process to its evaluation. The role model and place of residence of

²⁸ Interview with Director of KMI Modern Pesantren Abu Nashar Bukhori MA on Friday December 20th 2024.

teachers in the pesantren provide a positive contribution to creating a good educational environment for students.¹

Pavlov as a pioneer of the behaviorist school, which was then followed by Edward L. Thorndike with the theory of the law of effect, and continued by B. F. Skinner with the theory of reinforcement, considered that engineering the educational environment is an effective way to develop the character of students. Although the opinion above is refuted by the cognitive school which states the importance of active learning, students are the ones who regulate and determine the educational process, the environment is not the determinant of the beginning and end of positive or negative educational outcomes. According to the view of this school, when a student receives stimulus from his environment, the student makes a choice according to his interests and needs, interprets it, and connects it with his previous experiences.

To implement a character education environment, Al-Muqoddas Modern Pesantren creates daily, weekly, semester, and annual activity programs. These activities aim to make students have good character in thoughts, words, and actions. To achieve these goals, Al-Muqoddas Modern Pesantren adds supporting factors such as the existence of student organizations in disciplining students; the need for teachers, mentors, and directors as role models for character education; and regulations that support the implementation of character education.²⁹ The creation of an environment is believed to be able to help students in forming their character better. Because, what is seen, heard, and felt by students must have educational value.¹

Creating a character education environment is important to create a conducive learning situation. This environmental approach is a learning approach that seeks to increase the involvement of students through the utilization of the environment as a learning resource. This approach assumes that learning activities will attract the attention of students if what is learned is taken from the environment so that what is learned is related to life and is beneficial to the environment.

CONCLUSION

Al-Muqoddas Modern Pesantren in Cirebon is an pesantren that has a strong commitment to the character education of its students, so that character education is embodied in Arabic language learning through the *al-Qirā'ah ar-Rashīdah* textbook. This book by Abdul Fatah Shabri and Ali Umar published by *Dar al-Ma'arif* Egypt is full of character education values so that it exceed the character education values set by the Ministry of National Education. The character education values

²⁹ Interview with Director of Student Care at Al-Muqoddas Modern Pesantren Dimas Sawbil Haqqi, S.Th.I., M.Pd on Thursday 19th Desember 2024.

taught in the book *al-Qirā'ah ar-Rashīdah* include: faith, piety, religious, respect to the parents, honesty, patriotic, integrity, trustworthiness, intelligence, sincerity, patience, affection, creativity, mutual assistance, national spirit, humility, reciprocity, independence or self-reliance, gratitude, integrity or consistency, hard work, care for the environment, discipline, love of reading, love of knowledge, curiosity, social concern, responsibility, alertness, thoroughness, willingness to sacrifice, love of peace, chivalry, communicative, tolerance, deliberation, have a sense of shame, and appreciation of achievement.

Character education at the Al-Muqoddas Modern Islamic Boarding School is carried out simultaneously and continuously. In addition to implementing expository education strategies, inquiry education strategies, contextual education strategies, and problem-based education strategies in Arabic language learning through the *al-Qirā'ah ar-Rashīdah* textbook for understanding the values of character education, the Al-Muqoddas Modern Islamic Boarding School also implements reinforcement strategies including knowing of good character, habituation of good character, appreciation or love of good character, practice of good character, role models, advice, and punishment.

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