



INTERNALIZATION OF CHARACTER VALUES IN LEARNING 'ILM AL-AŞWĀT

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Abstract

This study aims to identify items of character values and methods of their internalization in learning 'ilm al-aşwāt in the Arabic Education Department of UNSIQ Wonosobo. It is a qualitative-descriptive study where data collection is done through observation, interviews, and documentation from the lecturer of 'ilm al-aşwāt, lecturer of character education, head of sub-section of academic and student affairs, and some students from semesters 3 and 5 who have taken the course. Participants of this research include the first semester students. Findings of this study show that there are some character values internalized in students when learning 'ilm al-aşwāt. The values are classified into two categories. The first is those that are implied in the learning method such as self-confidence, responsibility, reading interest, achievement-motivated quality, and curiosity. The second is those that are implied in the teaching material of 'ilm al-aşwāt such as honesty, self-discipline, communicative attitude, and religiosity. Meanwhile, the internalization itself is done by role-modeling, prioritizing, and reflection.

Keywords: *internalization, character values, character education, learning 'ilm al-aşwāt*

Abstrak

Penelitian ini bertujuan mengidentifikasi butir-butir nilai karakter dan metode internalisasinya dalam proses pembelajaran 'ilm al-aşwāt di prodi Pendidikan Bahasa Arab UNSIQ Wonosobo. Penelitian ini merupakan penelitian deskriptif-kualitatif. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Objek penelitian ini adalah mahasiswa semester 1. Adapun sumber data penelitian didapatkan dari dosen 'ilm al-aşwāt, dosen pendidikan karakter, kasubag akademik dan beberapa mahasiswa semester 3 dan 5 yang telah menempuh mata kuliah 'Ilm al-Aşwāt. Hasil penelitian ini menunjukkan bahwa dalam pembelajaran 'Ilm al-aşwāt terdapat beberapa nilai karakter yang ditanamkan kepada mahasiswa. Nilai-nilai karakter tersebut terbagi menjadi dua kategori: *Pertama*, nilai-nilai karakter yang tersirat dalam metode pembelajaran yang meliputi: percaya diri, tanggung jawab, gemar membaca, menghargai prestasi dan rasa ingin tahu. *Kedua*, nilai-nilai karakter yang tersirat dalam materi ajar 'ilm al-aşwāt yang meliputi : jujur, disiplin, komunikatif dan religius.

Sedangkan proses internalisasi dilakukan dengan metode keteladanan, menentukan prioritas dan refleksi.

Kata Kunci: *Internalisasi nilai karakter, pendidikan karakter, pembelajaran 'ilm al-aṣwāt*

INTRODUCTION

The majority of academics and language learning practitioners argue that the primary orientation of language learning is to improve language skills. Presumably, they, and even most of us, seem to forget that language is actually the most important element of a culture.¹ That is, when a language has morphed into a culture, the characteristics inherent in that culture will also influence the character of language users. This argument is corroborated by Ayuba Pantu and Buhari Luneto saying that character education is closely related to language learning, especially literature, because language is definitely used by all teachers in any course or subject.² It is here that higher education institutions should be able to form students who have a noble character because they are one of the key factors supporting the success of the nation. More importantly, the Indonesian National Qualification Framework (KKNI) for higher education strives for the achievement of affection aspects embodied through student's sensitivity to social reality, be their personal life, family, and community at large.³

Conducting this study, the researchers use constructivism theory of education inspired by Peter L. Berger and Luckmann's Theory of Social Construction. Some basic assumptions of Berger and Luckmann's Theory of Social Construction include: reality is the product of creative human through social construction;⁴ the relationship between human thoughts and the social context in which they arises is developed and institutionalized; social life is continuously constructed; and reality is not the same as knowledge. Social interaction of the three forms of reality makes the construction process possible, i.e. subjective reality, symbolic reality, and objective reality.⁵ Besides, three simultaneous moments also take place in the process, namely externalization, objectification, and internalization. Externalization is an adjustment to the socio-cultural world,

¹ I Dewa Putu Wijana, "Bahasa, Kekuasaan dan Resistansinya: Studi tentang Nama-nama Badan Usaha di Daerah Istimewa Yogyakarta," *Jurnal Humaniora* 26, no.1 (2014): 58, <https://doi.org/10.22146/jh.4700>.

² Ayuba Pantu and Buhari Luneto, "Pendidikan Karakter dan Bahasa," *Jurnal al-Ulum: Jurnal Studi Islam* 14, no.1 (2014): 153-170.

³ Sutrisno and Suyadi, *Desain Kurikulum Perguruan Tinggi; Mengacu Kerangka Kualifikasi Nasional Indonesia* (Bandung: Remaja Rosdakarya, 2016), 28.

⁴ I.B. Putra Manuaba, "Memahami Teori Konstruksi Sosial," *Jurnal Masyarakat, Kebudayaan dan Politik* 21, no. 3 (2008): 221-222.

⁵ For further explanation, see Karman, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran; Sebuah Telaah Teoretis terhadap Konstruksi Sosial Peter L. Berger," *Jurnal Penelitian dan Pengembangan Komunikasi dan Informatika* 5, no. 3 (2015): 16-18.

which is a human product. Here, society is a human product. Objectification is social interaction in an institutionalized inter-subjective world. Here, society is an objective reality. Internalization occurs when an individual identifies himself in the midst of social institutions or social organizations of which the individual is a member. Man is a social product.⁶ In this sense, internalization, which is defined as a process of inserting values or ideal attitudes previously considered being outside in order to be incorporated in one's thoughts, skills, and ideology, becomes one of the manifestations of the constructivism approach in the world of education.

The character itself is identical with personality or morality.⁷ It has been inherent in human nature. With this nature, humans are able to distinguish good and bad, as well as useful and dangerous. The grand design of character education states that it is a process of civilizing and empowering noble values in the educational unit (school), family, and community.⁸ Madonna M. Murphy stated that "... character education will help young people understand such core ethical values as fairness, honesty, responsibility, respect, tolerance of others, fortitude, self-discipline, teamwork, and leadership."⁹ Meanwhile, the Ministry of National Education clearly mentions that the character values include:¹⁰ religiosity, honesty, tolerance, self-discipline, hard work, creativity, self-reliance, democrat, curiosity, achievement-motivated quality, communicative attitude, love in peace, reading interest, care about the society and environment, and responsibility. The internalization of character education in educational units, including in higher education, is an integral part of the school-based quality improvement management program that includes development, implementation, and evaluation.¹¹ It is done through habituation, role-modeling, prioritizing, and reflection. Those strategies will be accomplished with the following steps:¹² designing and formulating the values to be internalized into students; preparing the resources and environment that can support the internalization program through the courses; requesting a joint

⁶ Manuaba, "Memahami Teori," 227-229.

⁷ Samrin, "Pendidikan Karakter: Sebuah Pendekatan Nilai," *Jurnal Al-Ta'dib: Jurnal Ilmu Pendidikan* 9, no. 1 (2016): 123, <http://dx.doi.org/10.31332/atdb.v9i1.505>.

⁸ Oos M. Anwas, "Televisi Mendidik Karakter Bangsa; Harapan dan Tantangan," *Jurnal Pendidikan dan Kebudayaan* 16, no. 9 (2010): 258, <http://dx.doi.org/10.24832%2Fjpnk.v16i9.517>.

⁹ Nancy Murphy and Christopher C. Knight, *Human Identity at the Intersection of Science, Technology and Religion* (England: Ashgate, 2010), 10.

¹⁰ Kementerian Pendidikan Nasional, *Pengembangan Pendidikan Budaya dan Karakter Bangsa; Pedoman Sekolah* (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum Kemendiknas, 2010), 9-10.

¹¹ In reality, there are three aspects, namely integration in the course (subject), integration in local-based content, and self-development activities. For further information, see Abdul Latif Samal, "Implementasi Pendidikan Karakter di Sekolah dan Perguruan Tinggi Melalui Pembelajaran Aktif," *IQRA': Jurnal Pendidikan Islam* 11, no. 1 (2017): 14-15, <http://dx.doi.org/10.30984/jii.v11i1.576>.

¹² Agus Zaenul Fitri, *Reinventing Human Character: Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah* (Yogyakarta: Ar-Ruzz Media, 2012), 52.

commitment from the deans, lecturers, administrative staff, and parents to supervise the program; running the program consistently; and evaluating the existing and ongoing programs.

A focus of this study, *‘ilm al-aṣwāt* is a field of linguistics that explains the pronunciations of words and requires practice more than theory.¹³ It is the study of the formation, transfer, and reception of sounds.¹⁴ The sound itself involves three aspects, namely breathing (as a source of energy), speech organs (which cause vibrations), and vibrating cavities (vocal cords). The choice of the phonological concept in this study uses the theory of American school placing phonology as a sub-discipline of linguistics that studies sound of a given language in general, with or without regard to the meaning.¹⁵

‘Ilm al-aṣwāt has several branches that have stood alone, such as the study of sound based on its scope, based on its nature, based on its meaning, based on its methodology, and based on events that produce sounds.¹⁶ In Arabic, it has several components, one of which is used by the researchers to analyze this research named *ṣawamit* (Arabic consonant sounds). In addition to knowing the concept, a language learner must also understand how to pronounce letters, their *makhraj*, their *hams* and *jahr*,¹⁷ *ṣawait* (Arabic vowel sounds), and their suprasegmentals¹⁸ which includes syllables, stresses, pauses, and intonations or tones.

Considering the two components of Arabic sounds, the researchers assume that Arabic sounds in *‘ilm al-aṣwāt* have special characteristics that is caused by special places of the sound production called *makhraj*. This notion indicates that Arabic language when viewed from a phonological perspective is a straightforward, honest, thorough, and consistent language. Based on the background of the problem above, the researchers try to explore approaches and methods in internalizing character values to students when they learn *‘ilm al-aṣwāt* at the Arabic Language Department (PBA) of UNSIQ Wonosobo. Not only are the character values internalized through learning strategies and methods in the Arabic Language Department, but they are also inherent in the teaching materials giving indirect effect on the students.

¹³ Ibrahim Anis, *Al Aṣwāt Al Luġawiyah* (Mesir: Maktabah Anglo al-Miṣriyyah, 1999), 3.

¹⁴ Ahmad Sayuti AN, *Bunyi Bahasa; ‘Ilm Al-Aṣwāt Al-‘Arabiyah* (Jakarta : Amzah Bumi Aksara, 2010), 1

¹⁵ Nuril Mufidah and Imam Zainudin, “Metode Pembelajaran *Al-Aṣwāt*,” *Al-Mahara: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2018): 204, <https://doi.org/10.14421/almahara.2018.042-03>.

¹⁶ Mufidah, “Metode Pembelajaran,” 204-207

¹⁷ *Jahr* linguistically means loud. It is the nature of letters where air cannot flow freely when spoken. The letters are such as *ba* and *mim*. Siti Rohmatul Ummah, “Relevansi Perintah Iqra’ pada Wahyu Pertama Bagi Masyarakat Modern,” *Pancawahana: Jurnal Studi Islam* 12, no.1 (2017): 27.

¹⁸ Kamal Muhammad Bisyr, *‘Ilm Luġah al-‘Ām al-Aṣwāt* (Kairo: Dār al-Maārif, 1988), 512

Studies on the character education in Arabic language learning have been carried out by some writers, such as Erni Zuliana¹⁹, Agung Setyawan²⁰, Muhammad Jafar Shodiq²¹, Ayuba Pantu dan Buhari Luneto²², Dudung Hamdun²³, Ismail Suardi Wekke.²⁴ Their studies have almost the same focus, i.e. to describe the character education and the character values in Arabic language learning in general and to analyze their integration and internalization in learning activities. It is here that the researchers will propose a more specific focus on learning *'ilm al-aṣwāt* in order to internalize the character values through learning methods or strategies, as well as teaching materials.

METHOD

This study is a descriptive-qualitative research which aims to describe phenomena and contexts in internalizing the character values. The approach uses a case study because the focus deals with what values are to be internalized in students and how the process is carried out. The study is conducted to students of the Arabic Language Department (PBA) of UNSIQ Wonosobo who take the course *'Ilm al-Aṣwāt*. The data are obtained from:

1. Teaching Materials in *'Ilm al-Aṣwāt*

Data of the teaching materials are related to the Arabic language sounds and their characteristics obtained through documentation. The materials are taken from a book entitled *Language Sounds; 'Ilm al-Aṣwāt al-Arabiyyah*²⁵ by Ahmad Sayuti Anshari Nasution and *'Ilm al-Aṣwāt an-Nuṭqi*²⁶ by Abdul Wahab Rosyidi.

2. Students of the Arabic Language Department (PBA)

¹⁹ Erni Zuliana, "Nilai-nilai Karakter dalam Pembelajaran Bahasa Arab; Studi pada MAN I Sragen Jateng," *Jurnal An-Nabighoh: Jurnal Pendidikan dan Pembelajaran Bahasa Arab* 19, no.1 (2017): 154, <http://dx.doi.org/10.32332/an-nabighoh.v19i1.761>.

²⁰ Agung Setiawan, "Pengintegrasian Nilai Pendidikan Karakter dalam Pembelajaran Bahasa Arab di Pusat Pengembangan Bahasa UIN Sunan Kalijaga Yogyakarta," *Jurnal Nadwa: Jurnal Pendidikan Islam* 9, no. 2 (2015): 138-141, <http://dx.doi.org/10.21580/nw.2015.9.2.519>.

²¹ Muhammad Jafar Shodiq, "Internalisasi Nilai-nilai Karakter dalam Pembelajaran Bahasa Arab," *Jurnal Al-Bidayah: Jurnal Pendidikan Dasar Islam* 6, no.2 (2014): 215, <https://doi.org/10.14421/al-bidayah.v6i2.142>. also Muhammad Jafar Shodiq, "al-Qiyām al-Syakhṣiyyah wa Tanfīzuha fī Ta'lim al-Lughah al-Arabiyyah," *Alsinatuna* 3, no. 2 (2018): 133-149, <https://doi.org/10.28918/alsinatuna.v3i2.1024>.

²² Pantu and Luneto, "Pendidikan Karakter dan Bahasa," 153-170.

²³ Dudung Hamdun, "Pembelajaran Bahasa Arab Berbasis Karakter di Sekolah Dasar," *Fenomena* 8, no. 1 (2016): 39-54, <https://doi.org/10.21093/fj.v8i1.304>.

²⁴ Ismail Suardi Wekke, "Lingkungan Belajar Bahasa Arab Dan Konstruksi Karakter Santri: Tinjauan Pesantren Minoritas Muslim," *Al-Lisan: Jurnal Bahasa* 2, no. 2 (2018): 49-76.

²⁵ Ahmad Sayuti AN, *Bunyi Bahasa; 'Ilm al-Aṣwāt al-Arabiyyah* (Jakarta: Amzah Bumi Aksara, 2015), 5.

²⁶ Abdul Wahab Rosyidi, *'Ilm al-Aṣwāt an-Nuṭqy; Naẓariyyah wa Muqāranah ma'a Taṭbīq fī al-Qur'an al-Karīm* (Malang: UIN Maliki Press, 2010), 6.

Participants of this research are five students of the 3rd and 5th semester who have taken the course of *'ilm al-aṣwāt*. Data are extracted from their academic experience when taking the course and from the learning impact on their respective characters through interviews.

3. Lecturers of *'Ilm al-Aṣwāt*

Data from the lecturers are related to methods and strategies applied in *'ilm al-aṣwāt*, materials taught in the course, and ways to internalize the character values to students. Data are collected through observation and interviews.

4. Lecturers of Character Education in FITK

The lecturers explore what characters to be internalized during the learning activities both theoretically and practically and how they are internalized.

5. Head of Student Affairs in FTIK

Head of student affairs is responsible for information related to curriculum planning, regulations, procedures, and evaluation about the character internalization.

Some main activities related to data analysis include data collection, data reduction, data presentation, and drawing conclusion.

RESULT AND DISCUSSION

Character values in Learning *'Ilm al-Aṣwāt*

In learning *'ilm al-aṣwāt*, some character values are internalized in students. The character values are then divided into two main categories:

1. Character values from the learning method

Details^{of} the character values in the learning method are as follows:²⁷

- a. Confidence (*al-ṣiqah bi al-naḥs*) is one important character to be instilled in students, especially those in the first semester. Frequently, they are asked to do activities that require confidence, such as expressing ideas, answering questions, doing presentations, and so on. This confidence is instilled in students through two methods, i.e. modeling (*ṭarīqah miṣaliyyah*) and discussion. Both methods encourage students to be confident in expressing their ideas. The methods are believed to be able to make students more active and participative. Furthermore, confidence is also closely related to self-dependence. Here, students who believe in their own abilities will do school assignments independently.

²⁷ Observation Learning activities of *'ilm al-aṣwāt*, Wonosobo, 11 October 2018.

- b. Responsibility (*mišaliyyah*) meant here include responsibility towards oneself and others. One indicator of this character is seen from the result of the group assignments given to them. The lecturer may use group assignment and group presentation to bring up this character. In this case, each student is responsible for the learning strategy of their own as well as their group. Group management in carrying out the assignments is then an important quality. It is manifested in the way they position the members' roles. Some are responsible for finding sources and references, while other prepare the draft.
 - c. Reading habit (*hub al-qirāh*) is an important character as it enables students to provide time to read books or other references. It is realized by discussion in the classroom, so that it requires every student to express arguments based on valid theories. Likewise, the students are also trained to uphold scientific writing procedures and appreciate the authors by including their names when quoting their ideas.
 - d. Appreciating achievement (*taqdīr al-injaz*) is also a character always manifested during instructional activities. In this sense, the lecturer always reminds the students to appreciate arguments delivered by others. Whatever the quality of the ideas, the students should appreciate them by observing them again from different perspectives. Meanwhile, the lecturer also does the same thing. He always appreciates students' works as he starts his response and comments with praise. This praise is aimed at increasing students' enthusiasm for learning.
 - e. Curiosity (*hub al-istiqla'*) is an important character as it encourages students to try to know more deeply and broadly from something that has been learned, seen, felt and heard. Meanwhile, the lecturer always tries to improve this character by choosing methods that trigger curiosity, challenge, and follow-up. A student named AM²⁸ said, "Such a method encourages us to work together with friends in class, continues to raise curiosity, and finds innovative solutions to problems."
2. Character values from the learning materials

The character values that can be implicitly extracted from the literature review are:

- a. Honesty (*al-Ṣidq*)

The value of honesty can be found implicitly in the learning materials of *'Ilm al-Aṣwāt*. Some themes or sub themes in the course that can be used as a means to instill honesty are such as the language sound of *makhārij al-hurūf*. Here, all vowels, consonants,

²⁸ Interview with Student Khayyu AM, Wonosobo, 10 October 2018.

and semi vowels (like *waw* and *ya*) follow the rules of *'ilm al-aṣwāt*. Every consonant that bears a particular vowel will always be sounded consistently, be in the form of letters (phonemes), words (morphemes), or sentences (syntax). For example, consonant *ṭa'* with vowel *kasroh* (i) will be sounded with strong *ṭi* (*Mufakhamah*).

Likewise, the process of language sound formation which includes initiation, phonation, oro-nasal, and articulation is also a material that requires students to apply honestly. For example, the process of forming a phoneme requires the spasm or emphasis on certain body organs that cannot be replaced by other organs. For example, the process of nasalization in *nun* and *mim* requires the students to exhales air from the lungs that is blocked by the mouth but is released through the nasal organs.

b. Self-discipline (*al-indlibaṭ*)

Self-discipline is created not only to maintain order in the learning process but also to build a strong character in students. This character is implicit in the teaching materials, such as in the division of consonants (*ṣawamit*) from the view of how they are articulated. The basic consideration in consonant sounds is the resistance level that occurs to the air flow, either total or partial resistance, so that the air is forced to find a way out through the nasal cavity or through the gaps cleft at the edge of the mouth. For example, when oral consonants (*al-aṣwāt al-fammiyyah*) of *ba* and *fa* are articulated, the nasal cavity no longer functions as an air outlet due to the retreatment of the soft palate and the rise of the tongue closing the airway door from the oral cavity to nasal cavity. Accordingly, all air is forced out of the oral cavity. From this explanation, it is implied that the learning of the Arabic phonemes requires accuracy and discipline, and it will affect the students' character when implemented in every learning activity.

c. Communicative attitude (*al-itṭiṣaly*)

Friendly or communicative character is an attitude that shows a sense of pleasure in talking, making friends, and cooperating with others. Teaching materials that are assumed to be a factor in the internalization of character values are such as intonation, stressing, pauses, long and short sounds, and so on. Intonation (*at-tangīm*) helps a person express something hidden in his heart with the ups and downs of the sound. It helps distinguish the linguistic meaning, grammatical patterns, and psychological condition. For example, *masya Allah* will give different implication when uttered with flat intonation and high intonation. Uttering it with high intonation (stressing/ *al-nabr*), a person will feel that all speech organs such as the

lungs and esophagus become active simultaneously until the sounds come out of the mouth or nose. Another example is the imperative expression of *isyrah!* that consists of two syllables (*isy* and *rah*). Here, one will feel that the stressing falls on the first syllable (*isy*).

Next, regarding long and short sounds (*al-ṭūl*), Arabic is a language with long natural sounds²⁹, such as *mad* which distinguishes the meaning of *maṭar* (short/ rain) and *matār* (long/ airport). Dealing with pause (*al-waqf*), Arabic functions it as a phoneme. However, we do not use a pause to indicate sentences except in the Qur'an since Arabic books today have begun to use dots, commas, question marks, and so on. By knowing the theory and application of the supra-segmental aspects of the Arabic phonetics, namely intonation (التنغيم), stressing (التبر), long and short length sounds (الطول), and pause (الوقف), students are expected to be able to communicate ideas and arguments in Arabic well.

d. Religiosity (متديين)

Some experts argue that *'ilm al-aṣwāt* is similar to *tajwīd*, while some others take different argument. In this study, the researchers will accommodate both parties equally because both *'ilm al-aṣwāt* and *tajwīd* highlight the most important element of language formation, i.e. phonetics. Phonetics has an influence on the building of words and sentences, as well as their meanings. That is, the more students understand the theory and application of *'Ilm al-Aṣwāt* (also *tajwīd*), the better they worship to Allah SWT as their worship requires Arabic as its *rukun qouli*. In this sense, religiosity is represented through obedience in carrying out religious teachings.

In addition, according to a conservative point of view, students who study *'ilm al-aṣwāt* have a tendency to protect the treasures of Arabic letters from the distorting of the pronunciation due to absorption between languages increasingly globalized. For example, PBA students born in Wonosobo and in the southern regions of Central Java Province are accustomed to pronouncing letter *'ain* with *gain*, but *'ilm al-aṣwāt* tries to fix the pronunciation both theoretically and practically.³⁰

²⁹Unlike the length intentionally made for certain purposes as in other languages, especially those that are used by the teenagers (the alay language).

³⁰ Observation Learning activities of *'ilm al-aṣwāt*, Wonosobo, 18 October 2018.

Methods of Internalizing the Character Values

Some of the methods that help internalize character values in students are role-modeling, priority taking, and reflection. However, from the interviews and observation, it turns out that not all of these methods are used by the lecturer in the classroom.

1. Role-modeling

Students learn more from things they experience. Therefore, a lecturer has an important role to transfer the character values to students. Attitudes shown by the lecturer and all staffs will be able to bring positive values in students' personalities. The attitudes, including the teaching style, will be difficult to eradicate in the students' minds even though they may have different opinions during classroom discussions. This notion has been recorded in an interview with the Head of Academic and Student Affairs,³¹ as follows:

"Everyone has their own perspective on values. Sometimes, some lecturers try to internalize the value of self-discipline and curiosity in their students, while some others choose not to apply. Internalization of character values in instructional activities is mandated by the education world and becomes a guideline in academic regulations."

In role-modeling method, the lecturer of *'ilm al-aṣwāt* shows behavior and attitudes based on materials that are latently presented in learning. He should display the correct way of pronouncing Arabic phonemes in accordance with the *makhraj*. With such a method, students will pay attention to the things done by the lecturer, so that they understand the materials and practice them in their daily lives.

2. Prioritizing

Each educational institution has a priority of certain character values to be instilled. The values are designed by considering various things in the planning phase. Fasichul Lisan stated:

"Like a lecturer in any subject, learning strategies and methods must be planned in such a way that the setting of values can be implemented, especially in 'ilm al-aṣwāt. Although the lecturer does not directly explain certain character values to be the hidden curriculum, he should make a priority scale of what character values will be internalized in students".

Without prioritizing certain characters, character education will become ineffective and, thus, cannot be evaluated. The internalization also brings values important for the realization of an institution's mission, and PBA of UNSIQ Wonosobo is no exception. This university

³¹ Interview with Head of the Sub-Section of Academic and Students Affairs FITK UNSIQ Fasichul Lisan, Wonosobo, 2 October 2018.

promotes a *transformative* spirit that formulates the character values as the learning outcome. This priority taking can be seen from the instructional steps of the course.³²

a. Apperception with motivation

By allocating a few minutes to open the class with a simple motivation, students will feel enthusiastic and gradually have a hard-working spirit and curiosity. For example, the lecturer shares his experiences at the time he studied the same course. In doing so, he reminds the students that the course *'ilm al-aṣwāt* is important to equip them as professional teachers in the future.

b. Giving in-group assignment

Ideally, a group assignment must be done by all members of the group. Therefore, coordination to strengthen cooperation and solidarity among the members is necessary. One of the members is directed to be a coordinator who will share the job description for the members according to their abilities. This way, the members will learn responsibility and self-dependence.

c. Creating groups of discussion

The completed in-group assignment must be presented in front of the class as a form of responsibility. The group members present their paper assignment in front of the lecturer and other groups. During the presentation, other groups should listen to it, regardless the quality of what is being presented. This discussion session between groups train the students to share ideas democratically and creatively. In this context, honest arguments and responsibility for what has been said to the public becomes important. Gradually, the students can learn that the public space they use for discussion is a testing place for maturity and tolerance. From the discussion, the lecturer may know which group is egoistic and which group prioritizes academic honesty and harmony.

d. Clarification from the lecturer

Before closing the class, the lecturer gave some clarification related to the materials, assignments, and discussion. He should also appreciate every task done by the students because appreciation for every achievement is needed to raise students' motivation to learn. However, appreciation is also incomplete if without correction. Here, the lecturer gives several notes of problem to be clarified by the students, so that a solution may be found. He does not fix the problems directly, but rather take all students into account regarding the

³² Observation Learning activities of *'ilm al-aṣwāt*, Wonosobo, 18 October 2018.

follow-up of several red notes in the assignments and discussions. This is the way the lecturer becomes communicative and friendly with his students.

3. Reflection

Reflection is a conscious ability with which humans are able to overcome their problems and improve their quality of life to become better. When character values have been implemented into action, it is necessary to conduct a reflection to see whether an educational institution has been successful in realizing the character education. In a reference, this condition is called trans-internalization,³³ that is, a stage of internalizing values carried out not only through verbal communication but also by mental attitude and personality that is, at the same time, an elaboration of the UNSIQ's spirit, namely the Qur'anic, humanist, and transformative. At UNSIQ, in addition to classroom activities, character values are also internalized through outside activities, by regularly making pilgrimages to the founders and the elders of UNSIQ. The university also routinely holds *mujāhadah* together with students before organizing big events in the university.

This reflection, according to Ashief El-Qorny, is divided into two categories: teacher's reflection together with students and internal reflection among teachers. The first, according to him, is held in the final stages of learning. Ulin Najihah in an interview said,³⁴ "... as a correction to the discussion, he (the lecturer) does not give the answer (solution) directly, but asks all students to find solutions together." This first category is a kind of self and group evaluation related to the progress of intellectual level and academic insight. The teacher intentionally interacts with the student's nature to enjoy every action and activity undertaken by the students during learning activities since any material will not be useful unless it immerses in each student. The second category is conducted among fellow lecturers to evaluate the internalization of character values in learning. It is done with brainstorming and sharing ideas dealing with how each student gets different treatments depending on their interests and motivation.

CONCLUSION

Education, including Arabic education, is not a mere process of transferring knowledge from an educator to students. More than that, it is also a process of transferring values and, thus, is a

³³Claudia Cici Nindhika dkk, "Internalisasi Nilai-nilai Sosial Budaya Melalui Pembelajaran Sejarah pada Kelas X SMA Semesta Semarang Tahun Ajaran 2017/2018," *Indonesian Journal of History Education* 6, no. 1 (2018): 19.

³⁴ Interview with Student Ashief El-Qorny, Wonosobo, 2 October 2018.

cultural work to help students become true human beings. Concerning those values, the Arabic Education Department (PBA) of UNSIQ Wonosobo internalizes some character values in students through a course named *'ilm al-aṣwāt*. The values in the given course are classified into two categories. The first is those that are implied in the learning method such as self-confidence, responsibility, reading interest, achievement-motivated quality, and curiosity. The second is those that are implied in the teaching materials, such as honesty, self-discipline, communicative attitude, and religiosity. The internalization itself is done by role-modeling, prioritizing (apperception with motivation, giving in-group assignments, creating groups of discussion, and clarification from the lecturer), and reflection.

Overall, the internalization of character values in students of Arabic language department of UNSIQ Wonosobo through the course of *'ilm al-aṣwāt* is said to run quite successful. However, since this study does not cover comprehensive data related to the learning planning and curriculum review, the next researchers who want to continue the similar topic are suggested to involve those two aspects in order to reveal other possible perspectives and solve the research issues more thoroughly. As a matter of fact, the learning planning and curriculum review should be the way with which the university adapts to higher education curriculum that refers to KKNi. The two should serve as the front door to internalize the character values in many aspects of learning.

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