

## DESIGN OF ARABIC CURRICULUM DEVELOPMENT BASED ON CHARACTER EDUCATION

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### **Abstrak:**

Bahasa Arab memiliki posisi di antaranya sangat penting untuk orang Muslim, bukan hanya bahasa agama (Al-Qur`an) tetapi juga bahasa Arab sebagai sebuah ilmu yang sangat perlu untuk dikembangkan. Secara khusus dalam membangun kurikulum berbasis karakter, di mana menuruunya semangat anak-anak zaman sekarang terutama pada karakter agar terus berkembang. siswa harus memenuhi standar global. Tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana mengembangkan kurikulum pembelajaran bahasa Arab dengan membentuk kepribadian atau karakter siswa. Pengembangan kurikulum bahasa Arab di MTS Al-Ishlah Jenggawah. Di MTS Al-Ishlah, pengembangan kurikulum dilakukan melalui: (1) kegiatan rutin berbahasa Arab, (2) keteladanan pendidik dan tenaga kependidikan dalam mengajar dan menyiapkan perangkat pembelajaran, (3) penciptaan lingkungan berbahasa Arab yang baik. Hasil penelitian menunjukkan bahwa pengembangan kurikulum bahasa Arab berbasis karakter dapat dicapai melalui: integrasi nilai-nilai kepribadian ke dalam mata pelajaran bahasa Arab, program pengembangan-pengembangan diri, menciptakan sebuah sistem etika dan nilai di sekolah, mengimplementasikan nilai dan etika dalam pembelajaran bahasa Arab dengan menerapkan pendekatan dan metode serta strategi yang berbeda-beda.

**Kata Kunci:** Pengembangan Kurikulum, Bahasa Arab, Karakter

### **Abstract:**

Arabic has a position of great importance for Muslims, not only the language of religion (the Qur'an) but also Arabic as a science that needs to be developed. Especially in building a character-based curriculum, where the enthusiasm of today's children decreases, especially in character to continue to grow. Students must meet global standards. The purpose of this study is to describe how to develop an Arabic learning curriculum by shaping the personality or character of students. Development of Arabic curriculum at MTS Al-Ishlah Jenggawah. At MTS Al-Ishlah, curriculum development is carried out through: (1) routine activities in Arabic, (2) examples of educators and education staff in teaching and preparing learning tools, (3) creating a good Arabic language environment. The results showed that the development of a character-based Arabic curriculum can be achieved through: integration of personality values into Arabic subjects, self-development

programs, creating an ethical system and values in schools, implementing values and ethics in Arabic language learning by applying different approaches and methods and strategies.

**Keywords: Curriculum Development, Arabic, Character**

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### INTRODUCTION

The problem of the character of the younger generation, he said, is currently very sad by having achieved an advanced and modern civilization, especially in the field of technology. The progress of a civilization is not comparable to the improvement of a character possessed. Indeed, computer culture seems increasingly detached from the framework of ethical considerations. Marked by the damage to the character of the younger generation which is currently increasing due to the many videos circulating such as free sex videos from teenagers, school brawl videos, and drugs as well as rampant crime.

Youth is the future generation. So education plays a very important role in shaping the character of future youth. Cooperation between the triad of education (family, school, community environment) is mutually sustainable and therefore must be built synergistically, in order to create the next generation with character. Therefore, character education is very important to develop because character is the main basis that needs to be instilled from an early age sent to students. Character building in madrassas is the responsibility of all subject teachers, including Arabic teachers.

The development of a character-based Arabic curriculum in madrassas is a central part of curriculum development. Therefore, the Arabic language learning process (PBA) of all types and levels of study must be based on a program that is able to cope with and meet all the above requirements.

### METHOD

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The method used in this article is qualitative-descriptive, Lexy states that the so-called qualitative research is research that intends to understand phenomena about what the research subject experiences such as actions, thoughts, motivations, and others. Holistically, and with a special context that is natural and utilizes various natural methods.

While the researcher's approach uses a descriptive approach and library research, it is said that the descriptive approach is an approach to examine the status of a group of humans, objects, sets of conditions, or systems of thought, or classes of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, properties and relationships between the phenomena investigated.

### RESULTS AND DISCUSSION

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#### Curriculum Development

Curriculum development means the follow-up of growth. In the Big Dictionary Indonesian the word development means "The process, way, act of developing". Development of terminology can be quantitative and qualitative, which can be: 1) Enrichment of ideas from

existing theories; 2) Improve and perfect an existing idea and theory; 3) Replacing an old idea and theory with a new idea and theory; 4) Generate ideas and theories that did not exist before.

So, the above concepts related to the development of the Arabic curriculum in Madrasas, allow us to: 1) Increase knowledge of the Arabic curriculum based on the self-symbols present in Madrasas; 2) Improve the existing character-based Arabic curriculum in Madrasas; 3) Change the existing character-based Arabic curriculum in madrasas; 4) Create a character-based Arabic curriculum in madrasas that did not exist before. Meanwhile, the main purpose of the 2013 curriculum is to develop behavior or character. Thus, the concept of curriculum development in this article is the activity of preparing (designing), implementing, evaluating and perfecting the curriculum.

In formulating a curriculum, especially in character education, it is certainly necessary to pay attention to the values that will be instilled in students. The value depends on the character that will be formed later. There are several basics of program development, as follows:

#### **a. Juridical Foundation**

In Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education in Article 3, it is stated that Strengthening Character Education is carried out by applying the values of Pancasila in character education, including specifically including:

##### **1. Religious**

Religious, which is following in understanding and applying the teachings of religion (school of belief) adopted by a person, including in this case an attitude of tolerance towards the practice of worship of other religions (schools of belief), and living in harmony. and side by side.

##### **2. Be honest**

Honesty is an attitude and action that reflects the unity of knowledge, word and action (knowing what is right, saying what is right and doing what is right) to make the person trustworthy.

##### **3. Tolerance**

Tolerance in particular is an attitude and behavior that reflects an attitude of respecting differences, religion, beliefs, ethnicity, language, customs, race, opinions and other things that differ consciously and openly, and are able to live peacefully in the midst of these differences.

##### **4. Discipline**

that is, habits and actions that are consistent with all forms of applicable rules or orders.

##### **5. Hard Work**

Namely behavior that shows earnest effort (striving to the last drop of blood) in completing various tasks, problems, jobs, and others as well as possible.

##### **6. Creative**

Namely attitudes and behaviors that reflect innovation in various ways of solving problems, so that they can find new ways, even new results that are better than before.

##### **7. Independent**

That is, attitudes and behaviors that do not depend on others in completing various tasks and problems. But this does not mean that you cannot work collaboratively, but you cannot give tasks and responsibilities to others.

##### **8. Democratic**

namely attitudes and ways of thinking that reflect equal rights and obligations fairly and equitably between themselves and others.

**9. Curiosity**

namely ways of thinking, attitudes, and behaviors that reflect curiosity and curiosity about everything that is seen, heard, and studied more deeply.

**10. National Spirit or Nationalism**

namely attitudes and actions that place the interests of the nation and state above personal or individual interests and groups.

**11. Love the Motherland**

namely attitudes and behaviors that reflect a sense of pride, loyalty, care, and high appreciation for language, culture, economy, politics, and so on, so that it is not easy to accept the offers of other nations that can harm their own nation.

**12. Rewarding Achievements**

That is an open attitude towards the achievements of others and acknowledging one's own shortcomings without reducing the spirit of higher achievement.

**13. Communicative, Happy or Proactive**

namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.

**14. Peace loving**

namely attitudes and behaviors that reflect an atmosphere of peace, safety, calm, and comfort for their presence in a particular community or society.

**15. Loves to Read**

That is the habit without coercion to devote time specifically to reading various information, both books, journals, magazines, newspapers, and so on, so as to cause policies for himself.

**16. Care for the Environment**

Namely attitudes and actions that always strive to protect and preserve the surrounding environment.

**17. Social Care**

namely attitudes and actions that reflect concern for others and society that need it.

**18. Responsibility**

namely the attitude and behavior of a person in carrying out his duties and obligations, both related to himself, social, community, nation, state, and religion.

**b. Operational Foundation**

The values of strengthening character education as outlined in Presidential Decree No. 87 of 2017 concerning improving character education in article 3 can be adjusted to local wisdom and schools. This selection is adjusted to the situation and conditions of the school. With these adjustments, of course, the values instilled in students can have a positive impact on daily behavior.

**Study of Character Building**

**a. Definition of Character**

Character according to the Big Dictionary Indonesian, the term character means psychological, moral or ethical traits that distinguish a person from others; character and character. Character can be interpreted as habits carried out by someone, and someone will be said to have good character if in his daily life the person has three habits, namely: thinking good things (habits of heart), wanting good things (habits of heart), and doing good things (habits of action).

According to Megawangi, quoted by E Mulyasa, stated that the originator of character education in Indonesia has compiled nine pillars of noble character that should be used as a reference and developed by students both in classroom and outside learning activities. They are love of God and truth, responsibility, discipline and independence, trust, respect and courtesy, compassion, care, and cooperation, confident, creative and unyielding, just and leadership, kind and calm, tolerant and peace-loving.

Theoretically, a person's character can be observed from three aspects, namely: knowing the good, loving the good, and doing the good. Character education is actually not just educating right and wrong, but includes the process of habituation to good behavior so that students can understand, feel, and want to behave well so that good habits are formed. According to Islamic teachings, character education is synonymous with moral education.

Character is the anthropological structure of man, where human curiosity about something and learning about it is infinite. Characters can also

Retno Listyarti, *Character Education in Active, Innovative, and Creative Methods* (Erlangga, 2012), 3-4 is referred to as a place where humans live their freedom and overcome their limitations. In this case, it can be known that the character is not just the result of an action, but occurs simultaneously from the results and processes carried out.

Character can be said to be the innate nature or the most basic trait possessed by humans, and these innate traits can appear at any time under any conditions. Unlike the nature that can be formed due to the influence of internal and external factors that exist in humans, and the trait can be made but different from the character, character is an innate trait. A person's character is formed due to habits that he often does in his life, and in the end this character becomes something inherent in a person but the person cannot judge and realize the character he has. Because those who can judge that character are other people.

From some of the definitions above, it can be concluded that character is the original state possessed by every human being who can distinguish between humans themselves and others. Character is a character, trait or basic things that exist in a person. And this character can be formed through the habits that a person does in his daily life.

#### b. Character Building Values

Character gives a picture of a nation, as a marker, characterizer as well as differentiating a nation from other nations. Prophet Muhammad SAW as a perfect man who was sent to perfect morals. Morality is a high value and behavioral action based on the noble values of religion and revelation that can lead man to the highest degree of humanity both on the side of man and the Creator. So that the Prophet Muhammad SAW really focused on the process of formation, refinement, and strengthening morals as capital to make a big change.

Character theoretically in an Islamic perspective, actually has existed since Islam was revealed to the world, along with the sending of the Prophet Muhammad SAW to improve or perfect human morals (character). The teachings of Islam itself not only emphasize aspects of faith and worship, but also about morals or ethics.

According to Musfiroh quoted by Sigit, character is developed through three stages, namely, the stage of knowledge, acting, and habit. These three stages are embedded in each organism and realized in the form of daily behavior. This means that when speaking of character, it cannot be separated from aspects of knowledge, actions and habits of a person.

A person's character can be formed because of habits carried out, attitudes taken in response to various kinds of problems and circumstances. This character will be something that sticks to a person and will become a habit that he does in everyday life.

Character building can be done with various approaches including through intra-curricular activities integrated through subjects, and extra-curricular activities integrated through activities programs outside school hours. This character building is an effort made to internalize character values in subjects in order to develop morals, ethics, or morals of students through the application of activities carried out in the classroom and outside the classroom. The character values in question such as honesty, discipline, responsibility, independence, religion and others. The following will explain some concepts of character values including:

**1. Religious** : attitudes and behaviors that are obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of worship of other religions. Religion is the process of rebinding the system that governs belief in the One True God and the rules related to humans and their environment.

**2. Honest** : Behavior based on making himself a person who can be trusted by others, both in terms of words, actions, and work. Honest is a character that can be said to be able to bring someone free from corruption, the word honest is often interpreted as saying what it is, not exaggerating or even reducing. Honest behavior can be said to be a value that is a person's decision to express (in the form of feelings, words or deeds) that reality is not manipulated by lying or deceiving others to benefit himself.

**3. Tolerance** : An attitude or action taken in order to respect and respect differences in religion, ethnicity, race, culture and the actions of others who are different from themselves.

**4. Discipline** : An attitude or action that shows orderly behavior and complies with various rules and regulations applied. A person can be said to be disciplined if he does a job in an orderly manner according to his time and place, and does the work with diligence, awareness, and without coercion from other parties.

**5. Hard work** : An attitude or action that shows earnest efforts in overcoming various learning and task obstacles, and striving to carry out the task as well as possible.

**6. Creative** : An attitude or action with a way of thinking in doing something to produce something new from something that has been owned before.

**7. Planning**, implementing, and evaluating mahfuzhat learning in shaping the character of students in class VII Madrasah Tsanawiyah Al-Ishlah Jenggawah Mandiri: An attitude and behavior that is done with itself and does not easily depend on others in completing the tasks done.

**8. Democratic** : A way of thinking, behaving, and acting that values equally the rights and duties of oneself and others.

**9. Curiosity** : An attitude or action that always tries and strives to know more deeply and broadly about something that is learned, seen, and heard.

**10. National Spirit** : A way of thinking, acting, and insightful that puts the interests of the nation and state above the interests of individuals and groups.

**11. Love of the motherland** : How to think, to behave to show loyalty, concern for the Indonesian nation.

**12. Reward achievements** : An attitude and action that drives oneself to produce something useful for others, and respects the successes achieved by others.

**13. Friendly/Communicative** : A behavior or action that shows pleasure in talking, associating, and cooperating with others.

**14. Peace loving** : Attitudes, words, and actions that make others feel happy and secure in their presence. Self, society, and the environment.

**15. Love to read** : An attitude or action that always accustom him to taking the time to read various knowledge that can provide good for himself.

**16. Planning**, implementing, and evaluating the Arabic curriculum in shaping the character of students in grade VII Madrasah Tsanawiyah Al-Ishlah Jenggawah Environmental care: An attitude or action that always seeks to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that occurs.

**17. Social care** : An attitude or action that always wants to give help to others and communities in need.

**18. Planning**, implementing, and evaluating the development of the Arabic curriculum in shaping the character of students in grade VII Madrasah Tsanawiyah Al-Ishlah Jenggawah, Responsibility: An attitude or action of a person to carry out his duties and obligations, which he should do, towards himself and others and the environment around him. An attitude of responsibility is an attitude that is always ready to bear all possibilities that will occur for the behavior that has been done. A person can be said to be responsible if the person is ready to bear all the risks that will occur for his behavior.

#### Research Results

In its implementation at MTs Al-Ishlah Jenggawah is a school that prioritizes religious education aimed at realizing students who have faith, noble character and piety and can develop knowledge in the fields of language, science and technology, sports and cultural arts. With this, the goal is that graduate skills can be in the form of soft skills, not just hard skills. Soft skills can help students adapt to the environment, where the soft skills needed by MTs Al-Ishlah Jenggawah to practice religion are applied according to the stage of child development, recognize the strengths and weaknesses of children, respect themselves, respect religion, culture, ethnicity and religion. racial diversity, communicate clearly and politely. Therefore, at MTs Al-Ishlah Jenggawah, character-based Arabic learning is used to emphasize religious values, honesty, tolerance, discipline, independence, and communication skills so as to get quality graduates in accordance with the objectives of MTs Al-Ishlah Jenggawah.

The design of the Arabic curriculum in shaping the character of students in grade VII Madrasah Tsanawiyah Al-Ishlah Jenggawah, namely an educator chooses more material that causes character and in accordance with the level of students then continued by making i'dad or RPP which is carried out before the implementation of learning, preparing components of learning planning which include: (learning objectives, content of learning materials, learning methods, and media) prepared by educators to achieve pre-planned goals.

The design of the Arabic curriculum in shaping the character of students in grade VII Madrasah Tsanawiyah Al-Ishlah Jenggawah is in accordance with the steps that have been set in the i'dad or (RPP) that has been made.

#### CONCLUSION

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