

THE CHARACTER OF PROPHET MUHAMMAD SAW IN QS AL-AHZAB AND ITS RELEVANCE TO CHARACTER-BASED ARABIC LANGUAGE EDUCATION

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ABSTRAK

Penelitian ini bertujuan menganalisis interpretasi pedagogis konsep uswah hasanah dalam QS. Al-Ahzab:21 serta relevansinya terhadap pengembangan pembelajaran bahasa Arab berbasis karakter. Studi ini dilatarbelakangi oleh kecenderungan penelitian terdahulu yang memisahkan kajian pendidikan karakter dan pembelajaran bahasa Arab, sehingga integrasi nilai profetik belum dikonstruksi secara konseptual dalam desain pembelajaran. Penelitian ini menggunakan pendekatan kualitatif dengan metode library research. Sumber utama adalah QS. Al-Ahzab dan Tafsir Al-Misbah karya Quraish Shihab, didukung literatur tentang pendidikan karakter dan pedagogi bahasa Arab. Data dianalisis melalui metode deskriptif-analitis dengan tahapan reduksi, klasifikasi tematik, interpretasi, dan analisis konstruktif-relevan. Hasil penelitian menunjukkan bahwa nilai-nilai kenabian seperti kejujuran, amanah, kecerdasan, dan etika komunikasi dapat direkonstruksi ke dalam tujuan, strategi, dan etika komunikatif pembelajaran bahasa Arab. Integrasi nilai profetik tidak hanya memperkuat kompetensi linguistik, tetapi juga membentuk kesadaran moral dan integritas komunikatif peserta didik di era globalisasi. Penelitian ini menegaskan bahwa pembelajaran bahasa Arab berbasis karakter profetik berkontribusi dalam membangun generasi yang berakhlak, berintegritas, dan kompetitif secara global.

Kata kunci: *Pendidikan karakter, Pembelajaran bahasa Arab, Uswah hasanah, QS. Al-Ahzab; Nilai profetik, Identitas moral.*

ABSTRACT

This study aims to analyze the pedagogical interpretation of the concept of uswah hasanah in QS. Al-Ahzab:21 and its relevance to character-based Arabic language education. Previous studies tend to separate character education from Arabic language learning, resulting in a lack of explicit integration of prophetic values into instructional design. This research employs a qualitative approach using library research. The primary sources are QS. Al-Ahzab and Tafsir Al-Misbah by Quraish Shihab, supported by literature on character education and Arabic language pedagogy. Data were analyzed using a descriptive-analytical

method involving data reduction, thematic classification, interpretative analysis, and constructive-relevance analysis. The findings reveal that prophetic values such as honesty, trustworthiness, intelligence, and communicative ethics can be reconstructed into learning objectives, pedagogical strategies, and communicative practices in Arabic instruction. The integration of prophetic values not only enhances linguistic competence but also strengthens students' moral awareness and communicative integrity in the era of globalization. This study affirms that character-based Arabic language learning grounded in prophetic values contributes to developing morally grounded and globally competitive individuals.

Key words: *Character education, Arabic language learning, Uswah hasanah, QS. Al-Ahzab, Prophetic values, Moral identity.*

ملخص

يهدف هذا البحث إلى تحليل التأويل التربوي لمفهوم الأسوة الحسنة في سورة الأحزاب: ٢١، وبيان مدى ملاءمته لتطوير تعليم اللغة العربية القائم على القيم الشخصية. وينطلق هذا البحث من ملاحظة النزعة السائدة في الدراسات السابقة التي فصلت بين مبحث التربية الخلقية وتعليم اللغة العربية، مما أدى إلى عدم بناء تكامل القيم النبوية بناءً مفاهيميًا واضحًا في تصميم العملية التعليمية. اعتمدت الدراسة المنهج الكيفي باستخدام أسلوب البحث المكتبي (Library Research) وتمثلت المصادر الرئيسة في سورة الأحزاب، وكتاب «تفسير المصباح» لمحمد قريش شهاب، إضافة إلى عدد من المراجع المتعلقة بالتربية الخلقية وبيداغوجيا تعليم اللغة العربية. وقد جرى تحليل البيانات وفق المنهج الوصفي التحليلي عبر مراحل: تقليص البيانات، والتصنيف الموضوعي، والتأويل، ثم التحليل البنائي الملائم. وأظهرت نتائج البحث أن القيم النبوية، مثل الصدق، والأمانة، والفتنة، وأخلاقيات التواصل، يمكن إعادة بنائها ضمن أهداف تعليم اللغة العربية واستراتيجياته وأخلاقياته التواصلية. كما أن دمج القيم النبوية لا يسهم في تعزيز الكفاية اللغوية فحسب، بل يكون كذلك الوعي الأخلاقي والنزاهة التواصلية لدى المتعلمين في عصر العولمة. ويؤكد هذا البحث أن تعليم اللغة العربية القائم على الشخصية النبوية يسهم في إعداد جيل متخلق، ذي نزاهة، وقادر على المنافسة عالميًا.

الكلمات المفتاحية: التربية الخلقية، تعليم اللغة العربية، الأسوة الحسنة، سورة الأحزاب؛ القيم النبوية، الهوية الأخلاقية.

INTRODUCTION

Building one's personality is the most noble and primary responsibility ever entrusted to humanity (Iskandar, 2015). Character education is crucial because it connects various aspects of one's life. Through this connection, one can better understand their own freedom and thus be responsible, both personally and towards others. Therefore, character building must be incorporated into every subject, including Arabic. Character education is crucial because it connects various aspects of a person's life. With this connection, a person can better understand their own freedom and thus be able to

take responsibility, both personally and towards others. Therefore, character building must be inserted in every subject, including Arabic. Character education is a fundamental aspect in personality formation that encompasses moral values, ethics, and social behavior. In Islam, character education is rooted in the teachings of revelation and the exemplary life of the Prophet Muhammad as a good example. The Qur'an, through Surah Al-Ahzab verse 21, emphasizes that the Prophet is the best example in forming quality character. The qualities of shidiq, amanah, fathanah, and tabligh are the foundation of prophetic values relevant in the construction of Islamic character education. In the context of Arabic language education, learning should not be limited to linguistic aspects such as mufradat, nahwu-sharaf, as well as maharah istima', kalam, qiraah, and kitabah. Moreover, Arabic language learning has strategic potential as a medium for internalizing values and character building (Arabic language teaching and character building). Especially in the development of the maharah kalam, speaking skills can be a means of instilling honesty, responsibility, intelligent thinking, and communication ethics that are in line with prophetic values. Learning Arabic cannot be reduced solely to linguistic aspects, such as mastery of vocabulary and grammatical structure. Pedagogically, language is an instrument for shaping the consciousness, mindset, and values embraced by its speakers. In the context of Islamic education, Arabic holds a more strategic position because it is directly related to the sources of Islamic teachings, namely the Qur'an and the Prophet's hadith. Therefore, learning Arabic is not only linguistic, but also educational and ideological, as it encompasses the process of transmitting values and shaping character (Nur Fadly Hermawan, 2025).

Structurally, Arabic language learning encompasses four main skills (al-maharat al-arba'): listening skills (maharah istima'), speaking skills (maharah kalam), reading skills (maharah qiraah), and writing skills (maharah kitabah). These four skills are not merely technical competencies, but also foster attitudes and language ethics. In maharah istima', students are trained to listen actively and empathetically, which is related to the value of respect for others. In maharah kalam, students learn to express ideas honestly, politely, and responsibly. In maharah qiraah, the process of understanding a text can be a means of reflecting on the moral values contained within it. Meanwhile, maharah kitabah trains precision, intellectual responsibility, and academic honesty in expressing ideas (Fitri Ariati, Retoliah, 2024a). Language as a symbolic system is never value-free. It functions as a medium for internalizing norms, culture, and ideology. Through linguistic interaction, learners absorb ways of thinking, argumentation patterns, and ethical frameworks that shape their identities. From a character education perspective, the language process becomes a vehicle for internalizing values such as honesty, responsibility, discipline, and ethical communication. Thus, Arabic language learning can be positioned as a means of forming moral identity, especially when the learning materials, methods, and interactions are consciously designed to integrate Islamic values (Sukron, Sutaman, 2024). The relationship between language and moral identity is also evident in its function as a constructor of worldview. Arabic, as the language of revelation and Islamic scholarly tradition, carries a construct of meaning imbued with spiritual and ethical values. Therefore, character-based Arabic language learning aims not only to develop communicative competence but also to shape students with moral awareness

and integrity in communication. In this context, the educational and ideological dimensions of Arabic language learning serve as an important foundation for developing character-based education (M. A Qoyyum Muliara, 2025).

Several studies have shown the integration of character education into Arabic language learning across various Islamic educational contexts. For example, Several studies have demonstrated the integration of character education into Arabic language learning across various Islamic educational contexts. For example, character education plays a crucial role in building a strong personality and integrity, key factors in achieving success both in this world and the hereafter. Character formation occurs not only within the family but also through formal education in schools and religious institutions. Therefore, studying the values of character education derived from the Prophet Muhammad can serve as a reference in designing more effective educational strategies oriented toward developing quality individuals. In the modern context, the challenges of shaping individual character are increasingly complex due to the influence of globalization and technological advances. Therefore, studying the values of character education derived from the Prophet Muhammad is highly relevant as a solution to developing moral and ethical individuals. Muhammad Farih's research found that intolerance, radicalism, moral decline, drugs, alcohol, free sex, and LGBT are frightening issues for Indonesian society, leading to an increase in the concept of Arabic language learning. (Farih, 2022).

Amin Arifin & Maksudin's research discusses character education in Arabic language learning in the COVID-19 pandemic era, showing the importance of internalizing moral values in the Arabic linguistic context, the implementation of character education in Arabic language subjects in Madrasah Ibtidaiyah takes place through active and participatory learning methods, as well as the integration of moral values in the learning process, because Arabic language learning is based on character education and confirms that the integration of Islamic-based character values in Arabic language teaching can contribute significantly to the holistic development of students (Nurul Ummah, Amin Arifin, 2022), The implementation of character education in language subjects must take place through active and participatory learning methods, as well as the integration of moral values in the learning process (Triani Triani, 2023), because Arabic language learning is based on character education and emphasizes that the integration of Islamic-based character values in Arabic language teaching can contribute significantly to the holistic development of students (Fitri Ariati, Retoliah, 2024b).

METHOD

This study employs a qualitative research design using a library research approach. Library research was selected because the research problem—namely the identification and interpretation of the Prophet Muhammad's character in QS. Al-Ahzab and its relevance to character-based Arabic language education—requires textual, conceptual, and interpretative analysis rather than empirical field data. As argued in previous methodological studies, library research is particularly appropriate when the

object of inquiry is normative, philosophical, or scriptural in nature and cannot be adequately addressed through field-based data collection(Farih, 2023). Furthermore, library research serves not only as a complementary method but also as a primary analytical framework for exploring conceptual and value-based constructs embedded in authoritative texts(Malik, 2019).

This study is based on primary and secondary sources. The primary sources are the Qur'an, specifically QS. Al-Ahzab, and Tafsir Al-Misbah by Quraish Shihab. QS. Al-Ahzab was selected because it explicitly portrays the exemplary character (uswah hasanah) of Prophet Muhammad SAW, while Tafsir Al-Misbah was chosen for its contextual, linguistic, and socio-ethical interpretative approach. Secondary sources include scholarly works on character education, Arabic language pedagogy, the relationship between language and moral identity, as well as literature on library research methodology and Islamic educational philosophy. All sources were selected based on relevance, credibility, and thematic alignment. Data were collected through systematic document analysis by identifying relevant verses in QS. Al-Ahzab, examining their interpretations in Tafsir Al-Misbah, and documenting key themes related to prophetic character, moral values, and educational implications. Thematic coding was applied to organize the data into coherent analytical categories(Amrullah, 2022).

Data analysis employed a descriptive-analytical method involving data reduction, thematic classification, interpretative analysis, and constructive-relevance analysis. The study categorized findings into three dimensions: prophetic characteristics, embedded moral values, and their educational implications for Arabic language learning. The identified values were then reconstructed into a conceptual framework for character-based Arabic language education. To ensure rigor, the study applied source triangulation, conceptual consistency analysis, and critical-reflective reading to maintain coherence and avoid purely normative interpretation(Andrei, 2023).

RESULT AND DISCUSSION

Character is seen as equivalent to morals, or it can be interpreted that character is identical to morals. Morals in the Islamic context are a reflection of personality. Personality consists of three elements, namely knowledge, attitude, and behavior. Personality is considered intact when the three elements support each other, namely when knowledge is in line with attitudes and behavior. For example, if someone understands that honesty is a good thing, is willing to be honest, and also acts honestly, then it reflects a complete personality(Majid et al., 2019), Morals have a very crucial role in life. Someone who has good morals will be seen as a true human being, while those with bad morals will lose their humanity. As stated by Thomas Lickona, character education is able to change one's basic nature for the better, which is the essence of good morals(Nurul Fitria, 2017). The importance of these morals prompted Allah to send the Prophets with the aim of perfecting the morals of mankind, so that they can carry out their role as humans. As stated in Surah Al Ahzab verse 21 which reads:

Translation: "Indeed, in the Messenger of Allah there is indeed a good example for you, (that is) for those who expect (the mercy of) Allah and (the coming of) the Day of Resurrection and who remember Allah much."

As part of the efforts to shape the morals and character of the nation's generation, as well as to face the advancement of science and technology, future challenges, and realize quality national education, researchers will analyze the values of character education contained in tafsir al Misbah, especially in surah al-Ahzab verse 21. These values reflect the qualities possessed by the Prophet, including shidiq, amanah, fathanah, and tablig. The following is an explanation of the analysis that can be conveyed by the researcher:

a) Shidiq/ True / Honest

Shidiq means truthful, which in this context refers to the noble trait that adorns the morals of believers in Allah and the unseen. The nature of shidiq is the first character that must be possessed by the Prophet and Messenger. Thus, the Prophet becomes a role model who always upholds the truth, both in speech and action. Abdul Majid and Dian Andayani in their work state that honesty is considered a value because of the behavior that provides benefits both for honest individuals and for people who are affected by these actions (Abdul Majid, 2019).

b) Amanah

The second characteristic of Rasulullah that needs to be exemplified is amanah, which means fully trustworthy. The trait of trustworthiness reflects an attitude in which a person who is given responsibility must carry out the task as well as possible. This is in line with the contents of Surah an-Nisa' verse 58:

Translation: Indeed, Allah commands you to deliver the trust to its owner. And when you judge between men, judge justly. Indeed, Allah gives you the best teaching. Surely Allah is All-Hearing, All-Seeing.

A mandate is something entrusted by another person to someone so that it is carried out properly. The mandate here varies, among others; Allah's mandate to His servants, a person's mandate to his neighbor and to himself.

c) Fathanah

The third characteristic of Rasulullah that must be emulated next is fathanah. Fatanah here means intelligent, that it is important for a human being to have intelligence with the aim of human glory. Abdul Majid and Dian Andayani in their book emphasize that the attitude of fathanah is not only intelligent, but also has wisdom or wisdom in thinking and acting (Al, 2019).

d) Tabligh

The next characteristic of Rasulullah that needs to be emulated in character education is tabligh, which means delivering. In QS. Al Jin verse 28, it is stated as follows:

Translation: (That is so) that He may know that (the messengers) have indeed conveyed the messages of their Lord, while (His knowledge) encompasses what is in them. He counts all things one by one.

Character education from an Islamic perspective, it is stated that “without interaction with others, a person will not experience good development and quality of self.” Every individual is expected to always provide benefits to others in every interaction in the community. Therefore, the character trait of tabligh has an important role in conveying the truth through a good example and a deep love for others(Majid et al., 2019).

1. Model of Noble Character (Uswatun Hasanah)

Model of Noble Character (uswatun hasanah) The Prophet Muhammad can be seen as a reflection of the noble values that are exemplified in everyday life. In this context, Allah SWT praises the Prophet through QS. Al-Qalam verse 4, which states that he has great and noble morals. In the verse, the sentence “and indeed you are truly of noble character” (إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ) shows that the morals of the Prophet are not just actions or behaviors(Shihab, 2013), but also include high moral and spiritual dimensions. As a role model, the Prophet taught his ummah to always behave with compassion, honesty, humility, and patience in facing various challenges in life. His noble character is not only reflected in words, but also in real actions that have a positive impact on the surrounding community. Therefore, emulating the Prophet in noble morals is one of the obligations for every Muslim, as an effort to build a better character in accordance with religious guidance(Shihab, 2009b). The noble character of the Prophet includes two main dimensions(Shihab, 2009a):

a) Religious Dimension

Quraish Shihab revealed that the Prophet showed extraordinary dedication in worship, especially through the night prayers that he performed, causing his feet to swell. This action illustrates how high the Prophet's sacrifice in worship was, even though he was guaranteed glory in the sight of Allah. When asked why he did this, the Prophet replied:

" أَفَلَا أَكُونُ عَبْدًا شَكُورًا "

“Am I not a grateful servant?”

This statement shows that the Prophet's worship was not only an obligation, but also a form of deep gratitude to Allah. Through this expression, he emphasized the importance of spiritual quality in worship, not just quantity.(Shihab, 2016) This

trait teaches Muslims to make worship as more than just a routine, but as a way to get closer to Allah and form a strong spiritual character. Therefore, Muslims are invited to emulate the Prophet's earnestness in worship, which reflects a sincere love for the Creator. Social Dimension: Imam Al-Qurtubi in his commentary, *Al-Jami' li Ahkam Al-Qur'an*, points out that the Prophet practiced justice in social relations, which is a reflection of the Islamic teaching of equality and respect for the rights of every individual. He gave rights to everyone regardless of social background, ethnicity, or status, showing that in Islam, the dignity of every individual is fairly valued. The Prophet's words in the hadith

"Indeed, the one whom I love most among you is the one with the best manners" (HR. Bukhari, no. 3559),

illustrating how much importance of morals as the main measure in establishing harmonious social relations. This hadith not only implies that the quality of morals is more important than other factors, but also emphasizes that social relations built on good morals will bring a person closer to the Prophet and Allah SWT. Thus, the analysis of this redaction shows that justice in Islam does not only include the equitable distribution of rights, but also emphasizes the importance of moral and ethical values in interacting with others, which is reflected in the teachings of the Prophet's morals.

b) Personal Dimension

The simplicity of the Prophet was evident in his daily life. He slept on a rough mat and often fasted to feel the suffering of his people. Al-Biq'a'i in the interpretation of Nazhm Al-Durar explains that this attitude shows his high empathy for the people and is an example of how a leader must live with his people. In this context, the Prophet's simplicity is not only a personal lifestyle, but as a means to build closer relationships and strengthen social solidarity (Al-Biq'a'i, 1995). A simple leader, according to Al-Biq'a'i, is able to create trust and affection in society, because he not only teaches with words, but also with concrete actions that can be felt directly by his people. This simplicity teaches that worldly luxury is not the main goal, but rather the unity of hearts and the welfare of the people who are the top priority in leadership.

2. The Concept of Trust (Amanah) and Leadership

This verse emphasizes that the Prophet is a trustworthy leader, as Allah says in QS. Al-Nisa' verse 58:

"Indeed, Allah enjoins you to deliver the trust to those who are entitled to it.",

The mandate referred to in this verse covers various aspects, both in personal affairs and leadership, which requires a leader to assume responsibility with honesty and

justice. In the context of the Prophet's leadership, he exemplified the importance of integrity in carrying out duties, both as a spiritual and social leader.

In the 'war of Khandaq', the Prophet was directly involved in digging the trench with the Companions, which shows that a leader must set a real example----. Imam An-Nawawi in *Syarh Muslim* explains that the Prophet's actions reflect the concept of *qiyadah bil qudwah* (leadership by example)(An-Nawawi, n.d.). This analysis emphasizes that a good leader not only gives orders, but is also directly involved in the struggle with the people being led. This shows that effective leadership must be able to bring together theory and practice, between obligation and concrete action. A leader, like the Prophet, must be able to inspire by presenting himself as a role model who is ready to sacrifice with his people, creating a stronger bond between the leader and his followers. Quraish Shihab in *Tafsir Al-Misbah*(Shihab, 2009a): Quraish Shihab in *Tafsir Al-Misbah* also added that trust in leadership includes carrying out responsibilities with honesty. Honesty in carrying out responsibilities is an integral part of the leadership mandate. In Imam al-Ghazali's view, honesty (*ash-shidq*) is not just speaking the truth, but also includes sincerity in acting and behaving in accordance with the truth. Imam al-Ghazali in *Ihya' Ulumuddin* states that a trustworthy leader must have solid integrity, which is reflected in every action, both visible and hidden(Al-Ghazali, 1988).

Honesty in leadership will create public trust, which in turn will strengthen success in achieving common goals. Rasulullah SAW also emphasized the importance of honesty in leadership with his words: *"A leader is a protector who is responsible for his people. An honest leader will be blessed in his leadership."* (HR. al-Bukhari).

a. Protecting the Rights of Other

Protecting the rights of others is at the heart of applying the principle of trustworthiness in leadership. In *Tafsir al-Misbah*, Quraish Shihab emphasizes that a trustworthy leader must be able to guarantee the rights of his people, both personal rights, social rights, and economic rights. This is in line with Islamic teachings that emphasize the need for leaders to protect and nurture their people, as mentioned in QS. An-Nisa' [4:58]: *"Indeed, Allah has enjoined you to deliver the message to those who are entitled to it, and when you judge between men, judge justly..."*

Ibnu Katsir in *Tafsir al-Qur'an al-Azim* adds that this verse contains the message that leaders should ensure that everyone receives his or her rights fairly, without any oppression or neglect(Al-Biqai, 1995).

b. Giving Fair and Impartial Decisions

A fair decision is the main characteristic of a trustworthy leader. In *Tafsir al-Misbah*, Quraish Shihab emphasizes the importance of objectivity and fairness in decision-making. This principle is also taught in the hadith of the Prophet Muhammad: *"Three people whom Allah will never mislead on the Day of Judgment: a just ruler, a fasting person in Ramadan, and a person who helps his brother in the cause of Allah."* (HR. *al-Tirmidzi*) (Tirmidzi, 1997).

Imam al-Shafi'i in *al-Risalah* also emphasizes that a leader must decide cases based on truth and justice, without discriminating against a person's status or background. This justice is part of the mandate given to the leader to maintain balance in society and give rights to the rightful without discrimination. Thus, this analysis shows that the trust in leadership is not only about moral but also spiritual responsibility, and must be carried out with integrity, justice, and protection of the rights of others.

3. Classification of The Deeds and Words of The Prophet Muhammad SAW.

Imam al-Qarafi divides the Prophet's attitude into five categories as follows:

- a. The position of the Prophet as a Prophet and Messenger, where every word and action of his is true because it comes directly from Allah SWT, or is an explanation of Allah's intentions.
- b. The position of the Prophet as mufti, where his fatwas are in line with the first point, because the fatwas are based on an understanding of religious texts, which he was authorized by Allah to explain. This is reinforced by Surah an-Nahl verse 44 which states, "We sent them with proofs (miracles) and books. And we have sent down to you the Adh Dhikr (Qur'an), that you may explain to men what has been revealed to them and that they may think." (Q.S. an-Nahl: 44). 3).
- c. The position of the Prophet as a judge, where the law determined by him is formally correct, although in some cases there may be material errors due to one of the disputing parties hiding the truth or using invalid excuses and evidence.
- d. The position of the Prophet as the leader of the community shows that in giving directions related to social life, he always considers the conditions and development of society. Therefore, it does not rule out the possibility of differences in social guidance between one community and another, even within the same community at different times. The Prophet often provided varied guidance for different individuals, tailored to their individual needs. In addition, there are times when the provisions for the community are changed according to the developments that occur, as in the words of the Prophet Muhammad SAW: "I once forbade you to visit the grave, now please visit it." This permission is given based on changes in the conditions of society that are different from when the

prohibition was established. This principle also applies to aspects related to the culture of the community. In the context of the Prophet's position as an individual, this can be divided into two categories. First, there are specificities that he possessed as a Messenger that do not need to be exemplified, such as the ability to have more than four wives simultaneously, the obligation to perform night prayers, the prohibition of receiving zakat, and others. Secondly, he is an ordinary human being who, apart from his role as a Messenger, has personal preferences and tastes.

CONCLUSION

Based on the analysis of QS. Al-Ahzab verse 21 and Al-Misbah's interpretation, it can be concluded that character-based Arabic learning has a very important role in shaping individuals with noble character. Rasulullah SAW is the best example in applying character values such as honesty, trustworthiness, intelligence, and good communication. These values are not only a guideline in personal life, but also in building a better and harmonious society. In addition, character education based on Islamic values is very relevant in facing the challenges of globalization and modernization in Arabic language learning. Negative influences from the media and outside cultures that are not in accordance with Islamic principles can be overcome by internalizing the character values taught by the Prophet Muhammad. Therefore, character education is not only the responsibility of individuals, but also educational institutions, families, and society as a whole to ensure that these values can be applied in daily life. Thus, this study confirms that character-based Arabic language learning based on Islamic values can be a solution in building a generation with high integrity and morality. It is hoped that the results of this study can contribute to the development of more effective educational strategies and become a reference for educators, parents, and society in shaping the character of qualified and competitive individuals in the modern era.

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