Integration of Sharia Values in Arabic Language Education: A Character-Based Learning Model and Legal Literacy

Khairil Anwar
Institut Agama Islam Darul Fattah Lampung
anwarkhairil23@gmail.com

Abstract

This study aims to develop an Arabic language learning model that integrates *sharia* values as a means of character formation and legal literacy among secondary school students. The research employed a descriptive qualitative approach through literature review and classroom observation in several Islamic schools (*madrasahs*). The findings indicate that integrating *sharia* values into the learning process strengthens students' affective dimensions, enhances their learning motivation, and fosters legal awareness grounded in Islamic principles. The proposed model combines linguistic components (grammar, morphology, and vocabulary) with Islamic legal values (jurisprudence, ethics, and moral conduct) delivered in a contextual and practical manner. Thus, Arabic language education is not only oriented toward linguistic mastery but also plays a significant role in shaping Islamic character and comprehensive legal literacy.

Keywords: *sharia integration, Arabic language education, legal literacy, learning model.*

Introduction

Arabic language education has a strategic position in the Islamic education system because it functions as the main means of understanding the sources of Islamic teachings, namely the Qur'an and Hadith. Arabic is not only a means of communication, but also a window to reveal moral, legal, and spiritual values in religious texts (Alwasilah, 2018). Therefore, Arabic learning in Islamic educational institutions should ideally not only emphasize the linguistic aspect, but also integrate sharia values so that the learning process is more meaningful and relevant to the goals of Islamic education holistically (Fauzan, 2020).

In practice, Arabic learning at the secondary school level is often still oriented towards the structural aspects of language such as grammar (*nahwu* and *sharaf*)(Ulfa et al., 2022), as well as reading and writing skills without being balanced with the internalization of Islamic values (Hasanah, 2022). As a result, there is a gap between students' cognitive ability in language and their affective ability to understand the meaning of sharia contained behind the language. In fact, the integration of sharia values can be an effective means of forming

religious, honest, disciplined, and responsible character, in accordance with the vision of national character education (Zuhdi, 2021).

The concept of integrating sharia values in Arabic learning departs from the paradigm that language and values cannot be separated. Language is a forum for culture and religious teachings; every structure and vocabulary in Arabic reflects the noble Islamic value system (Samad, 2019). For example, the concepts of *'adl* (justice), *amanah* (honesty), and *ihsan* (kindness) are linguistic terms as well as legal values that shape the morality of Muslim society. Thus, when students learn Arabic, they are actually interacting directly with the value system that shapes Islamic law and ethics (Rahman, 2020).

In the context of modern education, value-oriented learning is urgently needed to deal with the character crisis that has hit the younger generation. The challenges of globalization, technological advancement, and moral degradation demand an educational approach that not only transfers knowledge, but also instills spiritual and social values (Assegaf, 2015). Arabic language education based on sharia values can play a role as a strategic medium to build a balance between intellectual intelligence and moral intelligence, while strengthening Islamic legal literacy from an early age (Sulaiman, 2022).

One of the important dimensions of the integration of sharia values is the formation of *Islamic legal literacy*. Legal literacy does not only mean the ability to understand Islamic rules or laws theoretically, but also the awareness to apply them in daily life (Al-Qaradawi, 2001). In learning Arabic, legal literacy can be developed through the selection of reading texts that contain the principles of Islamic law, such as social justice, responsibility, rights and obligations, and muamalah manners (Mahmud, 2021). Thus, students not only understand the sentence structure, but also the moral and legal messages it contains.

In addition to forming legal literacy, the integration of sharia values also contributes to increasing student learning motivation. Students who understand the spiritual meaning behind learning Arabic will have a stronger sense of connection to the subject matter (Rahmawati, 2023). Learning is no longer seen as an academic burden, but as part of worship and self-development. This is in line with the theory of intrinsic motivation which states that learning is more effective when learners have a personal meaning to what they learn (Deci & Ryan, 2000).

From the pedagogical side, a systematic and directed learning model is needed so that the integration of sharia values can be applied in real terms in the classroom. The model needs to pay attention to three main dimensions: (1) the cognitive dimension that emphasizes language comprehension, (2) the affective dimension that instills Islamic values, and (3) the

psychomotor dimension that encourages the application of values in daily behavior (Fahruddin, 2019). By combining the three, Arabic teachers can create a learning process that is holistic, interactive, and relevant to students' lives.

Based on the description above, this study aims to study and develop an Arabic learning model based on sharia values that is oriented towards character formation and improving the legal literacy of high school students. This study is expected to make a conceptual and practical contribution to the development of the Arabic language curriculum in Islamic educational institutions. In addition, this research is also expected to be a reference for educators in implementing Arabic language learning that is integrative, valuable, and has an impact on increasing students' learning motivation.

Research Methods

This study uses a descriptive qualitative approach with the aim of understanding in depth the process of integrating sharia values in Arabic language learning in secondary schools. This approach was chosen because it is in accordance with the characteristics of research that is oriented towards meaning, context, and interpretation of social and educational phenomena (Creswell, 2014). Through this method, the researcher seeks to systematically describe how teachers and students internalize the values of Islamic law in Arabic teaching and learning activities, as well as how the learning model contributes to the formation of students' character and learning motivation.

The data collection technique was carried out through three main methods, namely in-depth interviews, participatory observations, and documentation studies. In-depth interviews were conducted with Arabic teachers, madrasah heads, and some students to gain an understanding of learning practices that integrate sharia values. Observations are carried out during the learning process to record the interaction between teachers and students, the use of teaching materials, and the application of Islamic values in the classroom. Meanwhile, the documentation study includes an analysis of the curriculum, syllabus, Learning Implementation Plan (RPP), and teaching materials used (Moleong, 2019). The combination of these three techniques allows researchers to obtain comprehensive and triangulative data. The data sources in this study are divided into primary data and secondary data. Primary data were obtained directly from the results of interviews and observations of education actors involved in learning Arabic in Islamic secondary schools. Meanwhile, secondary data was obtained from various supporting documents, such as curriculum guidelines, Arabic textbooks, and academic literature relevant to the integration of sharia values in education (Sugiyono,

2021). The selection of data sources is carried out purposively, meaning that informants are selected based on their role and knowledge of the research topic, not randomly.

To maintain the validity of the data, this study applied the triangulation technique of sources, methods, and time. Source triangulation is carried out by comparing information from teachers, students, and learning documents. The triangulation method was carried out by comparing the results of observations with the results of interviews and document analysis. Meanwhile, time triangulation is carried out by collecting data at different times to ensure the consistency of the findings (Patton, 2015). Validity is also maintained through *member checking*, which is asking for confirmation from the informant regarding the interpretation of the interview results, to ensure that the meaning obtained is in accordance with the intended context of the research subject.

The data verification process is carried out continuously during the study. Each data obtained is analyzed simultaneously with the data collection process through interactive analysis techniques which include the stages of data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). Data reduction is carried out by selecting and simplifying relevant information, data presentation is carried out in the form of narratives and thematic matrices, while drawing conclusions is carried out inducively based on patterns and themes that emerge from field data. Thus, the results of this study are expected to have a high level of validity and credibility in describing the Arabic language learning model based on sharia values that is oriented towards character formation and legal literacy.

Results and Discussion

Overview of the Implementation of Sharia Value Integration

The results of the study show that the integration of sharia values in Arabic language learning in secondary schools has become an important part of efforts to realize holistic Islamic education. Teachers no longer just transfer language knowledge, but also instill moral, legal, and spiritual values in the learning process. The application of sharia values is carried out by associating linguistic material with Islamic teachings such as honesty, justice, discipline, and responsibility. This can be seen from the selection of reading texts and conversation themes taken from the context of daily life in the perspective of sharia. Thus, the process of learning Arabic is not separate from the context of the formation of Muslim personality.

This integrative approach is in line with the concept of Islamic education which places science and charity as an inseparable unit. In the context of learning Arabic, teachers play the role of mediators between aspects of language and life values contained in Islamic law. The application of *the value of trust* (responsibility), for example, is emphasized through the assignment of

individual tasks that must be completed honestly, while the value of *ta'awun* (cooperation) is strengthened through group activities. In this way, learning Arabic becomes an arena for moral formation and value literacy.

In addition to teaching materials, the integration of sharia values is also seen in the interaction of teachers and students in the classroom. Teachers set an example through attitudes and words that reflect Islamic values, such as starting and ending lessons with prayer, maintaining speaking manners, and instilling the spirit of *ukhuwah* (brotherhood). Observations show that students imitate the teacher's behavior in interacting, which shows that there is a natural process of internalizing values. This supports Bandura's (1986) social-cognitive theory of learning through example or *modeling*, where teacher behavior becomes a source of moral learning for students.

In terms of curriculum, the application of sharia values has been implicitly integrated in the basic competencies of Arabic(Anwar & Syaifuddin, 2024), especially in the aspect of reading and writing skills. Teachers interpret competency standards by adding the dimension of Islamic values without changing the linguistic substance. For example, when teaching the sentence structure of the command (*fi'l amr*), the teacher exemplifies positive commands in the Qur'an such as *iqra'* (recite) and *aqimu ash-shalah* (establish prayer). This shows that language materials can be a vehicle for conveying legal and moral values that are relevant to students' lives.

In general, it can be concluded that the application of the integration of sharia values in Arabic language learning in secondary school not only enriches the cognitive dimension of students, but also strengthens their affective and spiritual realms. The teaching and learning process is a means of internalizing contextual and applicative Islamic values. With this approach, students not only learn to speak in Arabic, but also learn to "think and act Islamically." This application also bridges the goals of national education and Islamic education, which is to form knowledgeable, faithful, and noble human beings (Assegaf, 2015; Zuhdi, 2021).

Learning Strategies and Models Used by Teachers

The findings of the study show that teachers use an integrative learning model based on character and sharia values. This model combines a communicative approach in Arabic with the integration of relevant Islamic values. The teacher relates each theme of the lesson to the concept of Islamic morality and law. For example, in vocabulary learning, the themes raised are related to *akhlaq al-karimah*, such as honesty (*sidq*), patience (*shabr*), and compassion (*rahmah*). This approach makes it easier for students to understand the meaning of words as they relate to their daily lives.

In addition to the communicative approach, teachers also apply *value-based thematic learning* strategies. In this strategy, one major theme is developed into various learning activities that instill sharia values. For example, the theme of "justice" is applied in the practice of making sentences, discussing Qur'anic verses related to justice, and writing reflective texts about the meaning of justice in social life. In this way, learning Arabic not only trains language skills, but also develops students' social and spiritual awareness (Fahruddin, 2019).

Teachers also use the learning by doing method to foster meaningful learning experiences. Students are invited to carry out practical activities such as making dialogues with the theme of "keeping promises", reading the exemplary stories of the Prophet in Arabic, or presenting moral values that they find from the text. This strategy is effective in forming positive habits because students not only hear the theory, but also practice and reflect on it directly. This method is in line with Vygotsky's (1978) theory of constructivism which emphasizes the importance of social experience and reflection in building knowledge and values.

To strengthen the effectiveness of learning, teachers combine value reflection techniques at the end of each meeting. Reflection is done through light discussions or students' daily journals that contain their learning experiences and the sharia values they learned that day. This activity helps students realize the connection between language lessons and character building. In addition, teachers use formative assessments that assess not only cognitive aspects (such as vocabulary mastery), but also students' attitudes and active participation in practicing Islamic values (Rahmawati, 2023).

Overall, the learning strategies and models used by teachers show significant pedagogical innovations. Teachers play the role of designers of a humanist and religious learning environment, where Arabic is used as a medium to strengthen values and character. This learning model not only improves students' linguistic competence, but also fosters spiritual and social awareness which is the foundation of Islamic legal literacy. This approach shows how language education can be an effective tool for moral and cultural transformation (Mahmud, 2021).

Impact on Student Character Formation

The integration of sharia values in Arabic language learning has a real impact on the formation of students' religious and social character. Observations in the field show changes in student behavior in terms of discipline, responsibility, and manners of interacting. Students become more polite in speaking, respecting teachers, and showing mutual respect in group

activities. This shows that learning Arabic with nuanced values not only forms cognitive abilities, but also strengthens moral and spiritual character (Zuhdi, 2021).

One of the prominent changes is the increase in student discipline and honesty. The value *of trust* instilled in learning activities such as honesty in doing assignments and punctuality in attending class affects student behavior outside of school. The teacher emphasized that punctuality and responsibility are part of the teachings of Islam that must be practiced. This change shows the success of integrated value education in language lessons, as affirmed by Al-Ghazali that true knowledge is the science that gives birth to pious deeds (Fauzan, 2020).

In addition, learning that contains sharia values also fosters empathy and social concern. Through texts and dialogues with the theme of solidarity and help-help, students learn to apply the value *of ta'awun* in real life. They become more sensitive to friends who are having difficulties and take the initiative to help. This shows that language can be an effective tool for instilling social and humanitarian values, as emphasized by Samad (2019) that language and culture are two entities that cannot be separated in the formation of societal values.

Character formation is also seen in the increase in students' spiritual motivation in learning Arabic. They feel that this learning is not only an academic task, but part of worship. When students realize that Arabic is the language of the Qur'an and a means of understanding Islamic law, a sense of pride and moral responsibility arise to master it. This motivation is intrinsic and sustainable, because it is based on a deep religious meaning (Deci & Ryan, 2000). Thus, sharia value-based learning strengthens the foundation of students' spiritual character.

From all the findings, it can be concluded that Arabic learning based on sharia values has succeeded in forming students who are not only academically intelligent, but also have Islamic character. Students demonstrate a combination of linguistic ability, value awareness, and consistent moral behavior. These results reinforce the view that Arabic language education can function as an effective instrument in character and morality formation if designed with an integrative approach (Sulaiman, 2022). This model is in line with the direction of modern Islamic education policies that emphasize a balance between the aspects of knowledge, faith, and charity.

Conclusion

This study emphasizes that the integration of sharia values in Arabic language learning in secondary schools has a strategic role in forming religious personalities, increasing Islamic legal literacy, and fostering students' moral awareness. Learning Arabic is not only positioned as a mere mastery of the language, but also as a medium for internalizing Islamic values that

live in its communicative texts and contexts. With this approach, Arabic becomes an important instrument to strengthen the relationship between students' linguistic knowledge, spirituality, and social behavior.

Practically, research shows that the application of sharia values is carried out through a learning design that links linguistic competence with the moral message of the Qur'an and hadith. Teachers act as facilitators as well as role models in instilling values such as honesty, discipline, and responsibility in the classroom. The learning model used tends to combine communicative and contextual methods with the strengthening of Islamic values, so that learning activities become more meaningful and relevant to students' daily lives.

The impact of this integration can be seen in the formation of students' character and learning motivation. Students show increased spiritual and social awareness, as well as an intrinsic drive to understand Arabic as a means of understanding Islamic teachings, rather than just an academic obligation. Sharia values that are consistently internalized are able to create a learning environment that is conducive, empathetic, and respectful. This process contributes significantly to the formation of *the morals of al-karimah* and a positive attitude towards science.

This study recommends that the Arabic learning model based on sharia values be systematically developed in the Islamic education curriculum. Teachers need to receive training on the integration of Islamic values in language learning, while educational institutions are expected to strengthen support for character-oriented pedagogical innovations and legal literacy. Further research is recommended to examine the effectiveness of this model quantitatively and experimentally, in order to obtain a more objective picture of its impact on students' learning outcomes and moral development.

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