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INTERNALIZATION OF MORAL AND SPIRITUAL VALUES IN ARABIC LANGUAGE TEXTBOOKS: A CONTENT ANALYSIS OF GRADE X MATERIALS

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Abstract

This study aims to identify and analyze moral and spiritual values embedded in the Qirā'ah texts of the Grade X Arabic Language Textbook for Madrasah Aliyah and to examine their potential internalization in Arabic language learning. The study employs a descriptive qualitative approach using content analysis as the primary analytical framework. The main data source consists of six Qirā'ah instructional units, while limited classroom observations and semi-structured interviews with Arabic language teachers were used for contextual and methodological triangulation. Data validity was ensured through source and method triangulation, member checking, and the application of naturalistic trustworthiness criteria, including credibility, transferability, dependability, and confirmability. Data analysis followed the stages of data reduction, data display, and conclusion drawing as proposed by Miles, Huberman, and Saldaña. The theoretical framework integrates perspectives of Islamic spirituality (al-Faruqi, Nasr, Saritoprak) with ethical and character theories (MacIntyre, Shapiro, Rachels & Rachels). The findings indicate that moral values are consistently embedded across all Qirā'ah texts, particularly through representations of social ethics, personal responsibility, discipline, cooperation, and everyday conduct. Spiritual values appear more selectively and are mainly associated with religious awareness, worship practices, Qur'anic references, and ethical principles grounded in Islamic teachings. Overall, the study demonstrates that Qirā'ah texts function not only as tools for developing linguistic competence but also as meaningful media for character education and Islamic spiritual

development, supporting the objectives of Islamic education and the national curriculum framework.

Keywords: *Internalization, Moral Values, Spiritual Values, Qirā'ah, Arabic Textbooks.*

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis nilai-nilai moral dan spiritual yang terkandung dalam teks-teks *Qirā'ah* pada Buku Bahasa Arab Kelas X Madrasah Aliyah serta menelaah potensi internalisasinya dalam pembelajaran bahasa Arab. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan analisis isi sebagai kerangka analisis utama. Sumber data utama terdiri atas enam unit pembelajaran *Qirā'ah*, yang didukung oleh observasi kelas terbatas dan wawancara semi-terstruktur dengan guru bahasa Arab sebagai bentuk triangulasi kontekstual dan metodologis. Keabsahan data dijamin melalui triangulasi sumber dan metode, *member checking*, serta penerapan kriteria keabsahan penelitian naturalistik yang meliputi kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan sebagaimana dikemukakan oleh Miles, Huberman, dan Saldana. Kerangka teoretik penelitian ini mengintegrasikan perspektif spiritualitas Islam (al-Faruqi, Nasr, dan Saritoprak) dengan teori etika dan karakter (Macintyre, Shapiro, serta Rachels & Rachels). Hasil penelitian menunjukkan bahwa nilai-nilai moral secara konsisten tertanam dalam seluruh teks *Qirā'ah*, terutama melalui representasi etika sosial, tanggung jawab personal, disiplin, kerja sama, dan perilaku keseharian. Sementara itu, nilai-nilai spiritual muncul secara lebih selektif dan terutama berkaitan dengan kesadaran beragama, praktik ibadah, rujukan Al-Qur'an, serta prinsip etika yang berlandaskan ajaran Islam. Secara keseluruhan, penelitian ini menunjukkan bahwa teks-teks *Qirā'ah* tidak hanya berfungsi sebagai sarana pengembangan kompetensi kebahasaan, tetapi juga sebagai media yang bermakna dalam pendidikan karakter dan pengembangan spiritual Islam, sejalan dengan tujuan pendidikan Islam dan kerangka kurikulum nasional.

Kata Kunci: *Internalisasi, Nilai Moral, Nilai Spiritual, Qirā'ah, Buku Bahasa Arab.*

INTRODUCTION

Arabic language learning in Indonesia has long been an integral part of the national education system, particularly within madrasah education. Arabic is not merely regarded as a foreign language; rather, it possesses a high degree of religious significance due to its function as the language of the Qur'an, the primary source of Islamic teachings.¹ This positioning renders Arabic language instruction, especially in the area of reading or *Qirā'ah*, not only oriented toward the development of linguistic skills but also as a medium for the internalization of students' moral and spiritual values.² Through Arabic reading texts, learners are encouraged to comprehend Islamic

¹ Seyyed Hossein Nasr, *Islamic Spirituality: Foundations* (London: Routledge Library Editions: Islam, 2008), 7.

² Ismail Raji Al-Faruqi, *Al Tawhid: Its Implication for Thought and Life* (Herndon, Virginia: International Institute of Islamic Thought, 1982), 36.

teachings in a contextual and applicable manner.³ Consequently, *Qirā'ah* instruction in madrasahs plays a strategic role in fostering religious character and moral integrity among students.⁴

This perspective is reinforced by Yul and Andrian, who introduce the concept of religiolinguistics to describe the dialectical relationship between Arabic language, faith, and Muslim identity in Indonesia. Their study emphasizes that Arabic functions not merely as a linguistic system but as a symbolic medium carrying religious, spiritual, and cultural values, positioning *Qirā'ah* materials as reflective tools for internalizing moral and spiritual awareness.⁵ In the context of globalization, the internalization of moral and spiritual values through Arabic language learning in Madrasah Aliyah has become increasingly important. Global influences affect students' attitudes and behavior and often contribute to the weakening of moral character and religious awareness. Consequently, Islamic Religious Education (PAI) and Arabic language instruction are required to integrate linguistic, moral, and spiritual dimensions to preserve religious identity within a sustainable educational framework.

Empirical studies indicate that Arabic language learning holds significant potential for character development. Hikmah demonstrates that Arabic instruction implemented through a comprehensive curriculum approach can strengthen students' virtuous citizenship.⁶ Similarly, Idris et al. show that multicultural approaches in Islamic education reinforce students' moderate Islamic identity,⁷ while Hidayatillah and Atiq identify substantial character-building values embedded in *muthala'ah* textbooks.⁸ From a pedagogical perspective, Currier et al. emphasize that the effective internalization of spiritual values depends on teachers' ethical pedagogical competence, ensuring that value integration extends beyond textual exposure to transformative learning experiences. This highlights the importance of instructional mediation in Arabic language classrooms.⁹

Contemporary research further shows that Arabic instruction can transmit moral and social values through creative and contextual strategies. Awaluddin et al. demonstrate that Islamic films in

³ Mohammad Ali Shomali, *Self Development: Essays on Islamic Spirituality* (London: Taqwa Media, 2007), 32.

⁴ Zeki Saritoprak, *Islamic Spirituality: Theology and Practice for the Modern World*, *Islamic Spirituality: Theology and Practice for the Modern World* (Bloomsbury, 2018), 50, .

⁵ Widiya Yul and Riko Andrian, "Indonesian Muslims And Arabic Language: Leaves And Light In The Realm of Religi-Linguistics," *Alsinatuna: Journal of Arabic Linguistics and Education* 10, no. 1 (2024): 20–43.

⁶ Mariatul Hikmah, "Empowering Virtuous Citizenship: A Curriculum-Driven Initiative for Community Good Character by Madrasah Aliyah Teachers," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 758–767.

⁷ Tasnim Idris et al., "A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 3 (2024): 478–493.

⁸ Baiq Wahyu Diniyati Hidayatillah and Abdian Akbar Atiq, "Nilai-Nilai Pendidikan Karakter Dalam Buku Teks Muthala'ah Dan Implikasinya Dalam Pembelajaran Maharah Qiraah," *Alibbaa': Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2023): 225–248.

⁹ Joseph Currier et al., "Enhancing Competencies for the Ethical Integration of Religion and Spirituality in Psychological Services," *Psychological Services* 20 (July 7, 2022): 40–50.

Arabic learning foster ethical awareness and anti corruption values,¹⁰ while Ayumi et al. argue that constructivist *Qirā'ah* pedagogy promotes value internalization through active and reflective reading practices.¹¹ These findings align with Kuraedah, who confirms that Arabic textbooks embed civic values shaping moral awareness and social responsibility.¹² At the higher education level, Hasyim et al. find that systematic Arabic instruction strengthens students' religious character through the integration of worship values, social ethics, and spiritual awareness.¹³ These findings are consistent with Shodiq, who emphasizes that personal values (*al-qiyam al-shakhṣiyyah*) in Arabic learning are practically realized through texts and activities,¹⁴ and with Umar et al., who highlight the role of habituation and role modeling in character formation within madrasa dormitory settings.¹⁵ In this context, Arabic language learning can serve as a strategic instrument in supporting the development of such character.

From the perspective of material development, Nuruddin et al. stress the urgency of Arabic teaching materials based on multicultural education to accommodate learners' diverse socio-cultural backgrounds without neglecting Islamic moral and spiritual values.¹⁶ Imamuna et al. further demonstrate that integrating pragmatic and speech-act approaches into Arabic materials enhances communicative competence while fostering politeness and ethical communication.¹⁷ International studies confirm that Arabic language textbooks function as value-laden educational tools beyond linguistic competence. Majadly and Haj Yahya show that Arabic textbooks in Arab Palestinian society foster students' social emotional skills,¹⁸ while Al-Qatawneh, Alsalhi, and Eltahir identify the systematic inclusion of citizenship values such as responsibility, cooperation, and national

¹⁰ A. Fajar Awaluddin and Agustan, "Using Islamic Films to Foster Anti-Corruption Values: An Arabic Classroom-Based Study at an Indonesian Islamic University," *Langkawi: Journal of The Association for Arabic and English* 9, no. 1 (2023): 69–83.

¹¹ Nadila Mi Ayumi, Widia Yul, and Riko Andrian, "Constructivist-Based Arabic Reading Pedagogy in a Heterogeneous Student Context: Insights from Ma'had IAIN Kerinci," *Ta'lim al-'Arabiyyah Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 9, no. 1 (2025): 91–109.

¹² St Kuraedah, "The Representation of Citizenship Values in Arabic Textbooks : Marrying Delanty and Hopkins Concepts" 8, no. 2 (2022): 161–177.

¹³ Mohamad Yusuf Ahmad Hasyim et al., "Fostering Students' Religious Character Through Arabic Language Teaching and Learning in University," *Arabi : Journal of Arabic Studies* 10, no. 1 (2025): 1–13.

¹⁴ Muhammad Jafar Shodiq, "القيم الشخصية وتنفيذها يف تعليم اللغة العربية," *Alsinatuna: Journal of Arabic Linguistics and Education* 3, no. 2 (2018): 133–149.

¹⁵ Umar et al., "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia," *International Journal of Instruction* 14, no. 4 (2021): 753–774.

¹⁶ Nuruddin et al., "The Need For Arabic Language Teaching Materials Based On Multicultural Education For Indonesian Diaspora Students," *Alsinatuna: Journal of Arabic Linguistics and Education* 7, no. 1 (2021): 45–63.

¹⁷ Alfa Naja Imamuna et al., "Developing Effective Arabic Speaking Skills Teaching Materials: Integrating Speech Acts In A Genre-Based Approach," *Alsinatuna: Journal of Arabic Linguistics and Education* 10, no. 1 (2024): 80–103.

¹⁸ Haifaa Majadly and Athar Haj Yahya, "Beyond the Language: Arabic Language Textbooks in Arab-Palestinian Society as Tools for Developing Social-Emotional Skills," *Education Sciences* 14, no. 10 (2024), 1-21.

belonging in Arabic textbooks in the UAE, emphasizing teachers' awareness as a key factor in effective value internalization.¹⁹

Theoretically, moral and spiritual education through language learning is supported by virtue ethics and Islamic epistemology. MacIntyre argues that moral character develops through sustained participation in traditions of virtue,²⁰ while Shapiro highlights the socio-cultural foundations of moral intuition.²¹ In Islamic thought, al-Faruqi grounds moral and spiritual values in *tawhīd*,²² a perspective further elaborated by Nasr, Saritoprak, and Shomali, who emphasize integrating spiritual experience into daily life through texts and practices. From a practical and policy standpoint, the Merdeka Curriculum offers greater flexibility for character development through project-based learning approaches. Ridha et al. show that the implementation of this curriculum in madrasahs supports the internalization of moral and spiritual values within PAI and Arabic instruction.²³ Other studies, such as those by Mahfudz et al and Albantani & Madkur, highlight the importance of Arabic textbooks that are not only linguistically communicative but also rich in cultural and religious values that are contextual to students' realities.²⁴

Textbooks used in madrasah, as analyzed by Al-Fanani & Yusuf²⁵ and Mahfudz et al.,²⁶ demonstrate that local content and Islamic values can be explicitly integrated into reading materials. Meanwhile, multicultural education approaches as explored by Ubadah,²⁷ Nursikin & Nugroho,²⁸ and Siregar & Ginting²⁹ serve as solutions for addressing the diverse backgrounds of madrasah students while continuing to reinforce their Islamic identity. Hence, although previous studies emphasize the role of Arabic language learning in character and moral spiritual education, empirical

¹⁹ Sami Sulieman Al-Qatawneh, Najeh Rajeh Alsalhi, and Mohd Elmagzoub Eltahir, "The Citizenship Values Included in Intermediate Stage Arabic-Language Textbooks and Teachers' Awareness of Them in the UAE: A Case Study," *Heliyon* 5, no. 11 (2019): 1-11, <https://doi.org/10.1016/j.heliyon.2019.e02809>.

²⁰ Alasdair MacIntyre, *After Virtue: A Study in Moral Theory, Philosophical Quarterly*, 3rd ed. (Notre Dame, Indiana: University of Notre Dame Press, 2007), 32.

²¹ Ian Shapiro, "The Moral Foundations of Politics," in *The Righteous Mind: Why Good People Are Divided by Politics and Religion*, 2012, 1-21.

²² Al-Faruqi, *Al Tawhid: Its Implication for Thought and Life*, 23.

²³ Zaifatur Ridha, Hayatun Sabariah, and Irga Maulana, "Implementation of the Merdeka Curriculum in Al-Qur'an Hadith Learning at Madrasah Aliyah," *Indonesian Journal of Islamic Education Studies (IJIES)* 7, no. 1 (2024): 86-99.

²⁴ Azkia Muharom Albantani and Ahmad Madkur, "Teaching Arabic in the Era of Industrial Revolution 4.0 in Indonesia: Challenges and Opportunities," *ASEAN Journal of Community Engagement* 3, no. 2 (2019): 196-213.

²⁵ Rijalul Al-Fanani and Kamal Yusuf, "Muatan Keindonesiaan Dalam Buku Bahasa Arab Kelas XI Madrasah Aliyah," *Arabia* 13 (June 23, 2021): 147-168.

²⁶ Mahfudz et al., "Analisis Buku Teks Bahasa Arab Madrasah Aliyah Kelas XII Terbitan Kementerian Agama Dan Erlangga," *Inspiratif Pendidikan* 11, no. 1 (2022): 196-206.

²⁷ Ubadah Ubadah, "Internalization of Multicultural Values in Arabic Learning," *HUNAFa: Jurnal Studia Islamika* 18, no. 1 (2021): 32-60.

²⁸ Mukh Nursikin and Muhammad Aji Nugroho, "Internalization of Qur'anic Values in the Islamic Multicultural Education System," *Didaktika Religia* 9, no. 1 (2021): 19-38.

²⁹ Salwa Salsabila Siregar and Rahmadani Fitri Ginting, "Pendekatan Multikultural Dalam Pendidikan Agama Islam Di Sekolah Dengan Siswa Beragam Latar Belakang," *TASHDIQ: Jurnal Kajian Agama dan Dakwah* 12, no. 3 (2025): 1-17.

evidence on how moral and spiritual values are systematically embedded, categorized, and distributed within *Qirā'ah* texts of Indonesian Madrasah Aliyah textbooks particularly those developed under the 2019 Curriculum remains limited. Addressing this gap, the present study examines the internalization of moral and spiritual values in Grade X *Qirā'ah* materials through qualitative content analysis, focusing on the forms, tendencies, and distribution of values conveyed explicitly and implicitly through narrative structures, social contexts, and character representations.

METHOD

This study employs a qualitative descriptive approach using content analysis, aimed at revealing the meanings and representations of moral and spiritual values within the reading texts (*Qirā'ah*) of the Grade X Arabic language textbook used in Madrasah Aliyah. This approach is deemed appropriate as it allows for an in-depth and systematic examination of texts while offering interpretive space for value-laden content. According to Krippendorff, qualitative content analysis is a research technique for making replicable and valid inferences from textual data within its context.³⁰ Holsti and Neuendorf also emphasize that content analysis can be utilized to interpret latent messages³¹ in written documents based on systematic categorization.³²

The primary data source in this study is the Grade X Arabic Language Textbook for Madrasah Aliyah published by the Ministry of Religious Affairs of the Republic of Indonesia under KMA No. 183 of 2019. The focus of analysis is on all reading texts or *Qirā'ah* materials in the textbook, comprising six units (dars). Each unit is analyzed based on the presence and depth of moral and spiritual values embedded in its narratives, dialogues, and textual descriptions. The units of analysis include words, phrases, sentences, paragraphs, and thematic contexts relevant to the indicators of values. The coding procedure followed a systematic qualitative content analysis framework adapted from Krippendorff and Miles, Huberman, and Saldaña.³³ Units of analysis included linguistic units (words, phrases, and sentences) and contextual units (paragraphs and themes) representing moral and spiritual values. Based on theoretically derived indicators, two value categories moral and spiritual were operationally defined and applied in the coding of relevant text segments. Code verification was conducted through repeated reading and cross checking to ensure consistency and

³⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2004), 65.

³¹ Kimberly A. Neuendorf, *The Content Analysis Guidebook* (Thousand Oaks, CA: Sage Publications, 2002), 43.

³² Ole R. Holsti, *Content Analysis for the Social Sciences and Humanities* (Addison-Wesley Publishing Company, 1969), 24.

³³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014), 54.

accuracy, in line with principles of transparency, replicability, and analytical coherence in qualitative content analysis.³⁴

The indicators of moral and spiritual values in this study were developed by integrating Islamic spirituality theories (al-Faruqi, Nasr, Saritoprak) with ethical and character theories (MacIntyre, Shapiro, Rachels & Rachels). These indicators include honesty, responsibility, cooperation, discipline, perseverance, love of knowledge, piety, awareness of God's presence, and the contextual practice of Islamic teachings. Data were collected primarily through document analysis of Arabic textbooks, while limited classroom observations and semi structured interviews with Arabic teachers served as methodological triangulation to contextualize the interpretation of value content. Data analysis followed the qualitative procedures proposed by Miles, Huberman, and Saldana, encompassing data reduction, data display, and conclusion drawing. Relevant text segments were selected, categorized according to predefined indicators, and presented in thematic matrices to identify patterns and tendencies. The naturalistic approach adopted in this study functions as an epistemological framework emphasizing contextual and holistic interpretation of instructional texts as socio-cultural products reflecting educational values and purposes.³⁵

To ensure trustworthiness, the study applied credibility, transferability, dependability, and confirmability criteria, supported by triangulation, member checking, and transparent analytical documentation. Through this design, qualitative content analysis serves as both the primary data collection and analytical framework, enabling an integrative understanding of linguistic content, value internalization, and the objectives of Islamic education.³⁶

RESULT AND DISCUSSION

Result

Description of the Textbook

The Arabic Language Textbook for Grade X, published by the Directorate of KSKK of the Ministry of Religious Affairs of the Republic of Indonesia in 2020, is a product of the implementation of the 2019 Islamic Education and Arabic Language Curriculum (KMA 183/2019, Ministry of Religious Affairs). The textbook comprises several instructional units (*dars*), each containing discourse in the form of *Qirā'ah* texts. It is designed not only to develop students' linguistic skills but also to shape character through the reinforcement of spiritual and moral values, as emphasized in the foreword by the Director General of Islamic Education and the accompanying

³⁴ Neuendorf, *The Content Analysis Guidebook*, 21.

³⁵ Yvonna S Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publications, 1985), 12.

³⁶ Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 40.

curriculum documents. The integration of the four Core Competencies (Kompetensi Inti or KI) spiritual attitude, social attitude, knowledge, and skills serves as the foundation for material development. This textbook facilitates the implementation of these values through communicative and contextual discourses enriched with religious and Indonesian socio cultural content.³⁷

In terms of design, the Grade X Arabic textbook adopts a thematic-communicative approach, organized into six main units (*dars*) that reflect students' everyday life contexts, such as self-introduction, family and environment, school and dormitory life, social activities, hobbies, and healthy living habits. Each *dars* is systematically structured to include learning activities such as *Qirā'ah* texts, vocabulary enrichment (*mufradāt*), reading comprehension exercises, and reflective activities that promote both cognitive and affective engagement.³⁸ This design reflects the principles of student-centered learning, positioning students as active agents in the language learning process.

In terms of learning outcomes, the textbook aims to develop students' receptive and productive Arabic language skills in a balanced manner, with an emphasis on reading comprehension (*Qirā'ah*) as the foundation of Arabic literacy. The objectives of the Grade X Arabic textbook extend beyond linguistic competence; they also aim to instill spiritual and social values that align with the goals of Islamic Religious Education namely, to nurture students who are faithful, noble in character, and socially conscious.³⁹

Within the curriculum framework, the textbook content is developed based on the interconnection between Core Competencies (KI) and Basic Competencies (Kompetensi Dasar or KD). KI-1 and KI-2 focus on strengthening spiritual and social attitudes, which are internalized through reading texts and narrative contexts. Meanwhile, KI-3 and KI-4 target the acquisition of linguistic knowledge and the practical application of Arabic language skills. The Basic Competencies for *Qirā'ah* explicitly require students to understand the meaning of simple to moderately complex texts related to real-life situations, thereby positioning reading texts as an integrative vehicle for both language learning and value formation.⁴⁰

Although this textbook was developed under the 2019 Curriculum, its instructional design and pedagogical approach are substantively aligned with the principles of the Merdeka Curriculum. Its emphasis on contextual learning, character building, and the development of 21st-century competencies such as critical thinking, reflection, and collaboration demonstrates its compatibility

³⁷ Erni Zuliana, "Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Arab (Studi Pada Madrasah Aliyah Negeri I Sragen Jawa Tengah)," *An-Nabighoh* 19, no. 1 (2017): 128–156, <http://www.majalahpendidikan.com/2011/10/apa-karakter-dan-pendidikan->.

³⁸ Kementerian Agama RI, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab" (Jakarta: Kementerian Agama RI, 2019).

³⁹ Direktorat Jenderal Pendidikan Islam, *Pengantar Dan Kebijakan Implementasi Kurikulum PAI Dan Bahasa Arab* (Jakarta: Kementerian Agama RI, 2020).

⁴⁰ Kementerian Agama RI, "Keputusan Menteri Agama Nomor 183 Tahun 2019."

with the *Merdeka Belajar* paradigm.⁴¹ As such, the Grade X Arabic textbook remains adaptive and relevant as a transitional or complementary learning resource in the implementation of the Merdeka Curriculum in madrasahs.

Therefore, the *Qirā'ah* texts in this textbook serve not only as tools for developing reading skills but also as a medium for the internalization of moral and spiritual values integrated with learning outcomes. The reading discourses are designed to represent real-life situations, enabling students to reflect on values such as honesty, responsibility, discipline, social concern, and religious awareness in their daily lives. This reinforces the position of the Arabic language textbook as a strategic instrument for character education in Madrasah Aliyah.

Findings on Moral and Spiritual Values in *Qirā'ah* Material

a. Moral and Spiritual Values in *Dars 1: al-Taḥiyyāt wa al-Ta'āruf*

Table 1. Coding and Interpretation of *Qirā'ah* Text: *al-Ta'āruf*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	مُحَمَّدٌ تَلْمِيذٌ جَدِيدٌ يَتَعَلَّمُ فِي الصَّفِّ الْعَاشِرِ	New student	Moral Value	Adaptability; Responsibility
2	وَهُوَ قَادِمٌ مِنْ بَادَنْجِ سُوْمَطْرَةَ الْغَرْبِيَّةِ	Regional origin	Moral Value	Respect for diversity
3	وَالآنَ هُوَ يَسْكُنُ فِي مَعْهَدِ بَحْرِ الْعُلُومِ الْإِسْلَامِيِّ	Living in a pesantren	Spiritual Value	Religiosity; Religious environment
4	وَفِي خِلَالِ وَقْتِ الْإِسْتِرَاحَةِ يَتَعَارَفُ مُحَمَّدٌ مَعَ بَعْضِ أَصْدِقَائِهِ	Making acquaintances	Moral Value	Social interaction; Cooperation
5	يُقَدِّمُ كُلُّ وَاحِدٍ مِنْهُمْ الْبَيَانَاتِ الشَّخْصِيَّةِ	Self-introduction	Moral Value	Honesty; Social responsibility
6	فَيَعْرِفُ اسْمَهُ وَعُنْوَانَهُ وَهَوَايَتَهُ	Personal identity	Moral Value	Self-awareness; Confidence
7	يَأْتِي دَوْرَ مُحَمَّدٍ لِيَعْرِفَ نَفْسَهُ	Self-confidence	Moral Value	Self-confidence
8	وَهَوَايَتِي الْمَفْصَلَةَ قِرَاءَةَ كُتُبِ التُّرَاثِ الْإِسْلَامِيِّ	Reading turāth books	Spiritual Value	Love of knowledge; Religious literacy

⁴¹ Zaifatur Ridha, Hayatun Sabariah, and Irga Maulana, "Implementation of the Merdeka Curriculum in Al-Qur'an Hadith Learning at Madrasah Aliyah," *IJIES: Indonesian Journal of Islamic Education Studies* 7, no. 2 (2024): 86-99.

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
9	وَتَخَرَّجْتُ فِي الْمَدْرَسَةِ الْمُتَوَسِّطَةِ الإسلامية	Educational background	Spiritual Value	Continuity of Islamic learning
10	يُعَبِّرُ عَن سُرُورِهِ الْبَالِغِ بِاللِّقَاءِ مَعَ أَصْدِقَائِهِ	Expression of happiness	Moral Value	Positive attitude
11	أَصْدِقَائِهِ الْجُدِّدِ الْكِرْمَاءِ	Respectful attitude	Moral Value	Respect; Courtesy

Based on Table 1, the values identified in *al-Taḥiyyāt wa al-Ta'āruf* are classified into two categories: moral values and spiritual values. Moral values are predominantly represented and include adaptability, responsibility, honesty, cooperation, self-confidence, respect, and social responsibility, which appear in textual units related to self introduction, social interaction, and peer relationships. Spiritual values are less frequent and are mainly reflected through references to Islamic educational settings, religious literacy, and continuity of Islamic learning. This distribution indicates that the *Qirā'ah* text emphasizes moral-social character formation, while spiritual values function as complementary elements within the learning context, in line with previous findings reported by Al-Fanani and Yusuf.⁴²

Table 2. Coding and Interpretation of *Qirā'ah* Text: *al-Bayānāt al-Shakḥsiyyah*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	الْبَيَانَاتُ الشَّخْصِيَّةُ لِطَالِبٍ	Student personal data	Moral Value	Honesty; Responsibility
2	مَدْرَسَتُهُ مَدْرَسَةٌ حُكُومِيَّةٌ تَابِعَةٌ لِوِزَارَةِ الشُّؤُونِ الدِّيْنِيَّةِ	Religious school	Spiritual Value	Institutional religiosity
3	الْبَيَانَاتُ الشَّخْصِيَّةُ لِطَالِبَةٍ	Female student identity	Moral Value	Gender equality; Justice
4	مَدْرَسَةٌ أَهْلِيَّةٌ تَابِعَةٌ لِمُؤَسَّسَةٍ إِسْلَامِيَّةٍ	Islamic foundation	Spiritual Value	Religious identity
5	أَنَا مُحَمَّدٌ عَمَّارٌ	Self-introduction	Moral Value	Self-confidence
6	أَنَا طَالِبٌ مِنْ طُلَّابِ الصَّفِّ الْعَاشِرِ	Student status	Moral Value	Academic responsibility
7	بَيْتِي قَرِيبٌ مِنَ الْمَدْرَسَةِ لِذَا أَذْهَبُ إِلَيْهَا مَا شِئًا	Independence	Moral Value	Independence
8	عُنْوَانُ الْبَيْتِ ... جُومَبَانِجْ	Home address	Moral Value	Orderliness; Accuracy

⁴² Al-Fanani and Yusuf, "Muatan Keindonesiaan Dalam Buku Bahasa Arab Kelas XI Madrasah Aliyah," 149.

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
	جَاوَا الشَّرْقِيَّة			
9	هَذِهِ هِيَ بِطَاقَتِي الشَّخْصِيَّة	Identity card	Moral Value	Civic responsibility
10	وَهَذِهِ مَفَازَةٌ هِيَ طَالِبَةٌ	Female student identity	Moral Value	Respect for identity
11	بَيَّتُهَا بَعِيدٌ قَلِيلًا عَنِ الْمَدْرَسَةِ	Effort in learning	Moral Value	Perseverance
12	أَبُوهَا مِنْ جُومَبَانَجٍ وَأُمُّهَا مِنْ تُوْبَانَ	Family background	Moral Value	Family awareness
13	هَذِهِ هِيَ بِطَاقَتُهَا الشَّخْصِيَّة	Personal identity	Moral Value	Personal accountability

The table above shows that in the *al-Bayānāt al-Shakhṣiyyah* material, moral values are more dominant than spiritual values. Moral values are reflected through the reinforcement of honesty, independence, responsibility, discipline, and the equal roles of students. Meanwhile, spiritual values emerge through the representation of Islamic educational institutions as spaces for nurturing faith and religiosity. These findings affirm that the *Qirā'ah* text serves not only as a tool for language development but also as a medium for character formation and the cultivation of students' spiritual awareness.

c. Moral and Spiritual Values in *Dars 2: al-Usrah wa al-Bait*

Table 3. Coding and Interpretation of *Qirā'ah* Text: *Fi al-Bait*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	نَحْنُ نَسْكُنُ فِي بَيْتٍ بِمَيْدَانِ سُومَطْرَا الشَّمَالِيَّة	Place of residence	Moral Value	Family identity awareness; Social belonging
2	عُنْوَانُ الْبَيْتِ: شَارِعُ تُوْبَانَ رَقْمٌ ١٧	Home address	Moral Value	Orderliness; Personal responsibility
3	هَذَا هُوَ الطَّابِقُ الْعُلُويّ، وَهَذَا هُوَ الطَّابِقُ السُّفْلِيّ	House structure	Moral Value	Order; Spatial discipline
4	فِي الطَّابِقِ الْعُلُويّ عُرْفٌ ... وَالْحَمَامِ	Use of household spaces	Moral Value	Domestic responsibility; Orderliness
5	وَفِي الطَّابِقِ السُّفْلِيّ عُرْفَةُ الْجُلُوسِ وَعُرْفَةُ الْأَكْلِ وَالْمَطْبَخِ	Room layout	Moral Value	Discipline; Organized living
6	نَحْنُ نَجْلِسُ فِي عُرْفَةِ الْجُلُوسِ وَنَأْكُلُ فِي عُرْفَةِ الْأَكْلِ	Family activities	Moral Value	Togetherness; Family harmony
7	وَنَقْرَأُ وَنَكْتُبُ وَنَدْرُسُ فِي عُرْفَةِ الْمَدَاكِرَةِ	Studying at home	Moral Value	Learning discipline; Academic responsibility

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
8	أَبِي يَجْلِسُ فِي غُرْفَةِ الْجُلُوسِ وَهُوَ يَقْرَأُ الْجُرِيدَةَ	Father's role	Moral Value	Role modeling; Knowledge orientation
9	أُمِّي، هِيَ تَطْبِخُ الطَّعَامَ فِي الْمَطْبِخِ	Mother's role	Moral Value	Family responsibility; Care ethic
10	أُخْتِي، هِيَ تُسَاعِدُ أُمِّي عَلَى إِعْدَادِ الطَّعَامِ	Family cooperation	Moral Value	Cooperation; Solidarity
11	أَنَا أَقْرَأُ كِتَابَ اللُّغَةِ الْعَرَبِيَّةِ فِي غُرْفَةِ الْمَذَاكِرَةِ	Independent learning	Moral Value	Learning autonomy; Academic responsibility
12	أَقُومُ مِنَ النَّوْمِ مُبَكَّرًا كُلَّ يَوْمٍ	Waking up early	Moral Value	Time discipline; Self-regulation
13	أَتَوَضَّأُ، ثُمَّ أَصَلِّي الْفَجْرَ فِي الْمَسْجِدِ جَمَاعَةً	Daily worship	Spiritual Value	Worship practice; Religious discipline
14	أَقْرَأُ بَعْضَ آيَاتِ الْقُرْآنِ الْكَرِيمِ	Reading the Qur'an	Spiritual Value	Qur'anic devotion; Spiritual awareness
15	أُودِّعُ وَالِدَيَّ	Saying goodbye	Moral Value	Respect for parents; Politeness
16	أَتَعَدَّى وَأَسْتَرِيحُ قَلِيلًا	Balancing activities	Moral Value	Self-regulation; Balanced lifestyle
17	أَتَنَاوَلُ الْعِشَاءَ مَعَ عَائِلَتِي	Family togetherness	Moral Value	Family cohesion; Social communication
18	أُرَاجِعُ الدُّرُوسَ وَأُؤَدِّي الْوَاجِبَاتِ	Study responsibility	Moral Value	Sense of duty; Academic seriousness
19	أُشَاهِدُ التَّلْفِيزِيُونَ قَلِيلًا ثُمَّ أَنَامُ	Time management	Moral Value	Time management; Discipline

Table 3 indicates that the *Qirā'ah* text *Fī al-Bayt* is dominated by moral values related to family life and daily routines, such as responsibility, orderliness, cooperation, respect for parents, learning discipline, and time management. Spiritual values appear less frequently and are mainly reflected through worship practices and Qur'anic reading, which indicate religious discipline and spiritual awareness. Overall, the text emphasizes moral character formation within the family context, while spiritual values function as complementary elements embedded in everyday religious practices.

d. Moral and Spiritual Values in *Dars 3: al-Madrasah wa al-Bī'ah al-Muḥīṭah Bihā*

Table 4. Coding and Interpretation of *Qirā'ah* Text: *fī al-Sakan*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	لِلْمَدْرَسَةِ سَكَنٌ لِلطُّلَابِ وَسَكَنٌ لِلطَّالِبَاتِ	Student dormitories	Moral Value	Order; Respect for norms

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
2	يَتَصَنَّ السَّكْنُ الْمَرَاقِي الْعَامَّةِ الْمُخْتَلِفَةِ	Shared facilities	Moral Value	Collective responsibility
3	الْمَسْجِدُ	Mosque	Spiritual Value	Centrality of worship; Religious awareness
4	حُجْرَاتُ النَّوْمِ وَالْحَمَامَاتِ	Basic needs	Moral Value	Orderliness; Personal hygiene responsibility
5	الْمَكْتَبَةُ، وَالْمَلْعَبُ، وَقَاعَةُ الْإِجْتِمَاعَاتِ	Learning & recreation facilities	Moral Value	Balanced lifestyle; Learning ethic
6	تَكَلَّمَ الطَّالِبُ مَعَ صَدِيقِهِ الْجَدِيدِ	Peer communication	Moral Value	Communication ethics; Social openness
7	أُنْظِرْ إِلَى حُجْرَاتِ النَّوْمِ لِلطُّلَابِ	Environmental orientation	Moral Value	Adaptability
8	كُلُّ حُجْرَةٍ يَسْكُنُهَا ثَلَاثَةٌ طُلَابٍ	Shared living	Moral Value	Tolerance; Togetherness
9	هَلْ لِكُلِّ طَالِبٍ سَرِيرٌ؟	Personal needs	Moral Value	Justice; Respect for individual rights
10	فِي الْحُجْرَةِ خِزَانَةٌ لِلْمَلَابِسِ وَمَكْتَبٌ	Study facilities	Moral Value	Neatness; Personal responsibility
11	سَأَلَ وَالِدُ الطَّالِبِ الْجَدِيدِ	Parental role	Moral Value	Parental responsibility; Care ethic
12	عِنْدَنَا عُرْفَةٌ لِلْأَكْلِ	Communal dining	Moral Value	Togetherness; Simplicity
13	عِنْدَنَا طَبَّاخُونَ يَطْبَخُونَ لَنَا	Dormitory services	Moral Value	Institutional care; Student welfare
14	يُصَلُّونَ فِي مَسْجِدِ السَّكْنِ بِجَمَاعَةٍ	Congregational prayer	Spiritual Value	Worship discipline; Spiritual unity
15	يَدْرُسُونَ، وَيُدَاكِرُونَ دُرُوسَهُمْ	Structured study	Moral Value	Study ethic; Academic responsibility
16	يَأْكُلُونَ وَيَلْعَبُونَ وَيَسْتَرِيحُونَ وَفَقًّا لِلنَّظَامِ	Regulated lifestyle	Moral Value	Time management; Rule compliance
17	كُلُّ مَجْمُوعَةٍ مِنَ الطُّلَابِ يُشْرَفُ عَلَيْهَا مُشْرِفٌ	Supervision	Moral Value	Guidance; Ethical oversight
18	الْمُشْرِفُونَ يَسْكُنُونَ فِي بُيُوتِ بِجَوَارِ السَّكْنِ	Proximity of supervisors	Moral Value	Mentorship; Care and readiness

The table shows that the *Qirā'ah* text on dormitory life predominantly embeds moral values related to communal living, discipline, responsibility, and social interaction, such as orderliness,

tolerance, cooperation, justice, time management, and academic responsibility. Spiritual values appear in a more limited but focused manner, primarily through references to congregational prayer and the mosque, which indicate religious discipline and spiritual unity. Overall, the distribution suggests that dormitory-based *Qirā'ah* texts emphasize moral-social character formation through structured daily routines and collective norms, while spiritual values function as integrative elements that reinforce religious practices within the communal educational environment.

e. Moral and Spiritual Values in *Dars 4: al-Hayāt al-Yaumiyyah*

Table 5. Coding and Interpretation of *Qirā'ah* Text: *Ilā al-Sūq al-Markazī*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	فِي يَوْمٍ مِنْ أَيَّامِ الْعُطْلَةِ	Leisure time	Moral Value	Responsible use of time
2	ذَهَبَ أَمِينٌ وَصَدِيقُهُ أَدِيبٌ إِلَى السُّوقِ الْمَرْكَزِيِّ	Shared activity	Moral Value	Friendship; Cooperation
3	لِشِرَاءِ بَعْضِ الْحَوَائِجِ	Fulfilling needs	Moral Value	Responsibility
4	قَسَمَ الْمَأْكُولَاتِ وَالْمَشْرُوبَاتِ الْمُعَلَّبَاتِ	Shopping for basic needs	Moral Value	Independence; Consumption awareness
5	أَخَذَ أَمِينٌ فِيهِ عَصِيرَ الْبُرْتُقَالِ	Choosing items	Moral Value	Rational decision-making
6	اتَّجَّهَا إِلَى قِسْمِ الْفَوَاكِهِ	Healthy lifestyle	Moral Value	Health awareness
7	أَخَذَ أَمِينٌ كَيْلُوا مِنَ الثَّمَرِ	Purchasing by measure	Moral Value	Honesty; Fairness
8	قَسَمَ الْمَلَابِيسِ الْجَاهِزَةَ	Clothing needs	Moral Value	Moderation; Proportionality
9	جَاءَتْ الْبَائِعَةُ فَأَحْضَرَتْ لَهَا	Customer service	Moral Value	Politeness; Social respect
10	ذَهَبَ إِلَى عُرْفَةِ الْقِيَّاسِ	Shopping etiquette	Moral Value	Discipline; Proper conduct
11	وَجَدَهُ أَصْغَرَ مِنْ مَقَاسِهِ	Self-awareness	Moral Value	Honesty; Self-acceptance
12	طَلَبَ مِنَ الْبَائِعَةِ أَنْ تُحْضِرَ لَهُ مَقَاسًا أَكْبَرَ	Polite communication	Moral Value	Courteous communication
13	اشْتَرَى الْقَانِلَةَ الْمَصْنُوعَةَ مِنَ الْقُطْنِ	Quality consideration	Moral Value	Rational consumption; Quality awareness
14	ذَهَبَ الصَّدِيقَانِ إِلَى الْمَحَاسِبِ وَدَفَعَا الثَّمَنَ	Making payment	Moral Value	Honesty; Financial responsibility
15	خَرَجَا مِنَ السُّوقِ الْمَرْكَزِيِّ	Completing the transaction	Moral Value	Orderliness; Responsibility
16	رَجَعَا إِلَى بَيْتِهِمَا مَسْرُورَيْنِ	Satisfaction	Moral Value	Positive attitude; Emotional balance

The table indicates that the *Qirā'ah* text on shopping activities predominantly conveys moral values related to everyday social and economic behavior. These values include responsible time use, cooperation, independence, honesty, fairness, moderation, politeness, and financial responsibility, as reflected in the stages of planning, selecting goods, interacting with sellers, and completing transactions. Overall, the text emphasizes ethical conduct in daily consumption and social interaction, presenting shopping activities as a context for developing practical moral awareness and responsible decision-making in students' daily lives.

f. Moral and Spiritual Values in Dars 5: *al-Hiwāyah*

Table 6. Coding and Interpretation of *Qirā'ah* Text: *al-Hiwāyah*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	سَلِيمَانُ لَهُ هَوَايَاتٌ كَثِيرَةٌ	Variety of hobbies	Moral Value	Self-development; Independence
2	الْقِرَاءَةُ، وَالرَّسْمُ، وَالْمُرَاسَلَةُ	Intellectual & creative hobbies	Moral Value	Literacy culture; Creativity
3	كُرَّةُ الْقَدَمِ وَتِنُّسُ الطَّاوَلَةِ	Sports	Moral Value	Health awareness; Physical discipline
4	يَقْرَأُ سَلِيمَانُ فِي أَوْقَاتِ الْفَرَاغِ	Use of free time	Moral Value	Responsible time use
5	الْكَتُبَ الدِّيْنِيَّةَ وَالْعَامَّةَ	Diverse reading	Spiritual Value	Love of knowledge; Religious literacy
6	يَشْتَرِي سَلِيمَانُ كِتَابًا جَدِيدًا كُلَّ شَهْرٍ	Reading consistency	Moral Value	Perseverance; Learning commitment
7	يَمْلِكُ مَكْتَبَةً كَبِيرَةً فِي الْبَيْتِ	Personal library	Moral Value	Literacy habit; Intellectual responsibility
8	يُنَظِّمُ الْكُتُبَ عَلَى الرَّفُوفِ	Tidiness	Moral Value	Orderliness; Discipline
9	يَلْعَبُ سَلِيمَانُ كُرَّةَ الْقَدَمِ	Sports activity	Moral Value	Teamwork; Sportsmanship
10	يُمَارِسُ التَّصْوِيرَ مَعَ أَصْدِقَائِهِ	Photography with friends	Moral Value	Cooperation; Togetherness
11	يُصَوِّرُ بِهَا الطَّبِيعَةَ وَالْمَنَاطِرَ	Nature appreciation	Spiritual Value	Awareness of creation; Spiritual reflection
12	يَرَسُمُ سَلِيمَانُ الْمَنَاطِرَ	Drawing	Moral Value	Aesthetic sensitivity; Imagination
13	يَذْهَبُ إِلَى الْمَزَارِعِ وَالْبَسَاتِينِ	Direct observation	Moral Value	Curiosity; Experiential learning

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
14	يَذْهَبُ إِلَى حَدِيقَةِ الْحَيَوَانَاتِ	Learning about fauna	Moral Value	Environmental awareness
15	سُلَيْمَانُ لَهُ أَصْدِقَاءُ كَثِيرُونَ	Social relationships	Moral Value	Social skills; Harmony
16	يَكْتُبُ الرِّسَائِلَ وَيُرْسِلُهَا إِلَيْهِمْ	Written communication	Moral Value	Communication ethics; Social responsibility
17	سَيَزُورُ سُلَيْمَانَ أَصْدِقَاءَهُ	Maintaining friendship	Spiritual Value	Ukhūwah; Silaturrahim

The table indicates that the *Qirā'ah* text *al-Hiwāyah* predominantly presents moral values related to self development, literacy habits, discipline, cooperation, and social interaction, as reflected in various hobbies and leisure activities. Spiritual values appear more selectively, particularly through engagement with religious books, appreciation of nature, and the practice of *ukhūwah* and *silaturrahim*, which indicate religious literacy and spiritual awareness. Overall, the text emphasizes balanced character formation by integrating productive hobbies, social relationships, and reflective spiritual experiences within students' everyday activities.

g. Moral and Spiritual Values in *Dars 6: al-Ta'ām wa al-Syarāb*

Table 6. Coding and Interpretation of *Qirā'ah* Text: *al-Ghidhā' al-Ṣihhī*

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
1	الغذاء الصحيّ هو الغذاء الذي يشتمل على عدّة عناصر	Definition of healthy nutrition	Moral Value	Health responsibility; Nutritional awareness
2	إيدروكربون وبروتين وفيتامين	Nutritional elements	Moral Value	Rational awareness; Balanced living
3	الإيدروكربون وهو يزود الجسم بالطاقة	Carbohydrates	Moral Value	Physical responsibility; Energy management
4	الرُّزُّ وَالقَّمْحُ وَالذُّرَّةُ	Sources of carbohydrates	Moral Value	Moderation; Practical consumption
5	البروتين ... لِيُسَاعِدَ الْإِنْسَانَ عَلَى التَّمَوُّ	Protein	Moral Value	Growth awareness; Health maintenance
6	اللَّحْمُ وَالسَّمَكُ وَالْبَيْضُ وَاللَّبَنُ	Sources of protein	Moral Value	Wise food selection
7	الفيتامين ... لإصلاح الخلايا التالفة	Vitamins	Moral Value	Self-care; Bodily maintenance
8	الخضروات والفاكهة الطازجة	Consuming vegetables &	Moral Value	Healthy lifestyle; Consumption control

No.	Unit of Analysis	Initial Code	Value Category	Type of Moral / Spiritual Value
9	المِلْحُ المَعْدِنِي وَهُوَ صَرُورِي	fruits Minerals	Moral Value	Balanced intake; Nutritional sufficiency
10	لَحْمُ العَنَمِ وَالسَّمَكِ وَاللَّبَنِ	Sources of minerals	Moral Value	Health-conscious choice
11	المَادَّةُ الدَّهْنِيَّةُ تَزُوْدُ الجِسْمَ بِالْحَرَارَةِ	Fats	Moral Value	Rational understanding; Moderation
12	الزَّيْتِ وَالسَّمْنِ وَالرُّبْدَةِ	Sources of fat	Moral Value	Wise energy use; Moderation
13	يَجِبُ أَنْ تَحْتَوِيَ وَجَبَاتُهُ اليَوْمِيَّةُ	Balanced meals	Moral Value	Dietary discipline; Self-regulation
14	لَا تُسْرِفَ فِي المَأْكُولَاتِ وَالْمَشْرُوبَاتِ	Avoiding excess	Moral Value	Simplicity; Self-control
15	وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا	Qur'anic verse	Spiritual Value	Divine command; Ethical consumption

The table shows that the Qirā'ah text on healthy food predominantly conveys moral values related to health responsibility, moderation, self-regulation, and rational consumption through explanations of nutrition, balanced meals, and dietary discipline. Spiritual values appear explicitly through the inclusion of a Qur'anic verse that frames healthy eating as an ethical obligation grounded in divine command. Overall, the text presents healthy lifestyle practices not merely as physical concerns but as moral responsibilities and spiritual awareness, integrating everyday health behavior with Islamic ethical principles, as outlined in the study by Hikmah.⁴³

h. Distribution of Moral and Spiritual Values

Table 8. Distribution of Moral and Spiritual Values across *Qirā'ah* Lessons

Dars	Lesson Title	Identified Moral Values	Identified Spiritual Values
Dars 1	<i>al-Taḥiyyāt wa al-Ta'āruf & al-Bayānāt al-Shakḥiyyah</i>	Social ethics, honesty, responsibility, respect	Worship, religious identity
Dars 2	<i>al-Ushrah wa al-Bayt (fī al-Bayt)</i>	Family responsibility, discipline, cooperation	Prayer awareness
Dars 3	<i>al-Madrasah wa al-Bī'ah al-Muḥīṭah Bihā (fī al-Sakan)</i>	Orderliness, tolerance, communal responsibility	Congregational worship
Dars 4	<i>al-Ḥayāt al-Yaumiyyah (fī al-Sūq al-Markazī)</i>	Honesty, moderation, ethical consumption	—
Dars 5	<i>al-Hiwāyah</i>	Self-development, discipline, cooperation	Ukhūwah, appreciation of creation
Dars 6	<i>al-Ta'ām wa al-Syarāb (al-Ghidhā' al-Ṣiḥḥī)</i>	Health responsibility, self-control, moderation	Qur'anic ethical guidance

⁴³ Hikmah, "Empowering Virtuous Citizenship: A Curriculum-Driven Initiative for Community." 762.

The distribution of values across the six *Qirā'ah* lessons shows a consistent pattern in which moral values are articulated through narratives of daily life, social interaction, discipline, responsibility, cooperation, and ethical conduct. Each lesson presents moral values in context-specific ways that reflect students' lived experiences, such as family life, school environment, social relations, consumption practices, and personal development. Spiritual values appear more selectively and are primarily embedded in lessons that explicitly address religious practices, Qur'anic references, worship activities, and expressions of religious identity, while some lessons focus exclusively on moral-social dimensions without explicit spiritual references. This pattern indicates that the *Qirā'ah* texts emphasize moral character formation as an integral part of everyday life, with spiritual values functioning as a foundational framework that reinforces ethical behavior rather than as a uniformly explicit theme across all lessons.

Value Reflection in Instructional Materials

The reflection of values in Arabic language learning materials, particularly in *Qirā'ah* (reading) texts, indicates that reading discourse functions not only as a tool for language practice but also as a medium for cultivating students' moral and spiritual awareness. Based on content analysis, values such as cooperation, responsibility, discipline, and religious awareness consistently emerge through narratives grounded in students' everyday experiences. These findings are supported by classroom observations,⁴⁴ which show that students tend to understand and reflect on values more easily when *Qirā'ah* texts are connected to real-life contexts, such as family life, school, and social activities. Thus, learning materials serve as reflective spaces that allow students to interpret values contextually, rather than merely memorizing language structures.

From the perspective of Arabic language teachers, interview results reveal that *Qirā'ah* texts are often used as entry points for discussing values and fostering positive attitudes in the classroom. Teachers do not only emphasize vocabulary comprehension and text content but also encourage students to reflect on the moral and spiritual messages embedded within the texts through reflective questions, group discussions, or assignments based on personal experiences. Teachers noted that this approach helps students connect Arabic language learning with character development, making the learning process more meaningful.⁴⁵ These interview findings affirm that the internalization of values does not occur automatically through texts, but rather requires the active role of the teacher as a facilitator of reflection and role model of values.

⁴⁴ The observation was conducted on November 18–19, 2025 at MAN 4 Jakarta, MAN 1 South Tangerang, and MA Pembangunan Jakarta.

⁴⁵ The interviews were conducted on November 20–21, 2025 with Ustadz Ahmad Fitroh (MAN 4 Jakarta), Ustadz Ichlas (MAN 1 South Tangerang), and Ustadz Ubay Bajuri (MA Pembangunan Jakarta).

Furthermore, the reflection of values in Arabic language learning materials demonstrates a synergy between texts, pedagogical strategies, and the educational context of madrasahs. Observations show that when teachers consciously direct learning toward the integration of language and values, students exhibit more positive affective responses, such as respectful behavior, empathy, and religious awareness in classroom interactions. This suggests that *Qirā'ah* materials possess transformative potential when implemented through reflective and dialogic approaches. Therefore, the development of future Arabic language learning materials should explicitly consider the dimension of value reflection both in text design and in pedagogical guidance for teachers so that Arabic language learning can meaningfully contribute to students' character and spiritual development.

Alignment with the Curriculum and National Education Goals

The research findings indicate that this textbook effectively implements the mandate of the PAI and Arabic Language Curriculum (KMA 183/2019), which emphasizes the development of students' spiritual and social competencies. Moral and spiritual values are not presented in a dogmatic manner; rather, they are integrated into the context of language use. As a result, students are not only engaged in learning vocabulary and grammatical structures but are also guided toward character formation. The cultivation of values as reflected in this textbook is closely aligned with the national education goals and the philosophy of character education in Indonesia.⁴⁶ The internalization of values through *Qirā'ah* texts can serve as an effective approach in Arabic language instruction, as it integrates linguistic aspects with affective dimensions and the noble values of Islam.⁴⁷

Implications for Instructional Practice

Based on the results of this analysis, several implications emerge for Arabic language teachers and instructional development:

- a. Instructional Design:** Teachers should design learning activities that position *Qirā'ah* texts not merely as linguistic material but also as a medium for value-based discussions. These texts can serve as resources for spiritual reflection, ethical reasoning, and character development.
- b. Affective Assessment:** Teachers may develop assessment rubrics that incorporate spiritual and social attitudes as part of text-based instruction. For example, evaluations may consider how students demonstrate respect, cooperation, and responsibility during class activities involving textual interpretation.

⁴⁶ Currier et al., "Enhancing Competencies for the Ethical Integration of Religion and Spirituality," 45.

⁴⁷ Olivia Andrei, "Enhancing Religious Education Through Emotional and Spiritual Intelligence," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023): 1–7.

- c. Strengthening the Teacher's Role:** Teachers are expected to serve as role models (*uswah ḥasanah*) in embodying moral and spiritual values. As the findings suggest, spiritual values are particularly strong in the *pesantren* (Islamic boarding school) context; thus, Arabic language teachers in *madrasahs* should adopt approaches aligned with the *pesantren* tradition, which emphasizes personal example and mentorship.
- d. Curriculum Collaboration:** There is a need for synergy between Islamic Religious Education (PAI) teachers and Arabic language teachers to align the values imparted in both subjects. This collaboration will enhance the consistency and reinforcement of values throughout the learning process.

Discussion

The findings of this study reveal that the Grade X Arabic Language Textbook for *Madrasah Aliyah* (2019 Curriculum) explicitly and implicitly integrates moral and spiritual values within the *Qirā'ah* materials. The discussion of these findings focuses on interpreting the results, conducting theoretical analysis, and comparing them with relevant previous studies.

First, the findings regarding moral values such as cooperation, time management, discipline, and responsibility demonstrate that the textbook serves not merely as a linguistic aid but also as a medium for character education. This aligns with Hikmah, who asserts that Arabic language learning in *madrasahs* can serve as a platform for shaping students' character and disposition.⁴⁸ In this context, *Qirā'ah* texts are not merely objects of reading but serve as reflections of social values and virtues. This also resonates with James Rachels and Stuart Rachels, who argue that morality involves guidance for rational action based on the best reasons, reflected in values such as respect and responsibility.⁴⁹

Second, the dominant spiritual dimensions identified in this study include faith in Allah and internalization of religious values. These are further supported by Idris et al., who emphasize the importance of integrating spiritual values into Islamic education to develop a moderate Islamic identity.⁵⁰ Spiritual elements within the *Qirā'ah* texts such as congregational prayer, Qur'an recitation, and awareness of divine supervision greatly contribute to shaping students' religious mindsets and behavior. In this context, Seyyed Hossein Nasr's concept of Islamic spirituality is highly relevant, which views spirituality as the embodiment of *tawḥīd* in all aspects of human life.⁵¹

⁴⁸ Hikmah, "Empowering Virtuous Citizenship: A Curriculum-Driven Initiative," 764.

⁴⁹ James Rachels and Stuart Rachels, *The Elements of Moral Philosophy* (Ken King, 1941), 41.

⁵⁰ Idris et al., "A Multicultural Approach in Islamic Education Learning," 482.

⁵¹ Nasr, *Islamic Spirituality: Foundations*, 22 .

Third, these findings are also consistent with Andrei, who highlights the importance of emotional and spiritual intelligence in religious education.⁵² He emphasizes that spirituality is not limited to ritual practices but also encompasses internalization of values such as gratitude, sincerity, and love for truth. In the *Qirā'ah* texts studied, students are encouraged to appreciate the importance of time, social relationships, and the courage to live independently as part of taqwā. This view is reinforced by Mohammad Ali Shomali, who states that without self-purification (*tazkiyah al-nafs*), spiritual acts hold little meaning.⁵³

In addition, Currier et al. argue that the integration of spiritual values in educational services requires ethical pedagogical competence from teachers.⁵⁴ This implies that the success of value internalization in textbooks depends significantly on the teacher's role in managing classroom interactions that lead to reflection and value interpretation. Teachers must be able to stimulate students not only to understand Arabic sentence structures but also to contemplate the moral and spiritual messages embedded in the texts.

Furthermore, this study illustrates how Arabic learning materials can simultaneously develop affective and cognitive domains. This is also exemplified by Hidayatillah and Atiq, who studied character content in muthala'ah textbooks and found that text structures influence students' attitudes and behaviors.⁵⁵ This aligns with Alasdair Macintyre's virtue ethics framework, which stresses the importance of character formation through virtues practiced within social contexts.⁵⁶

The textbook analyzed in this study also includes contextual narratives, such as life in pesantren, religious routines, and family interactions, which align with project-based curricular approaches and the values of the Pancasila student profile. These findings intersect with Hikmah, who highlights the role of the Merdeka Curriculum in facilitating character education. Moreover, they support the conclusions of Al-Fanani and Yusuf, who evaluated the Grade XI Arabic textbook and found that it contains national values that strengthen students' sense of Indonesian identity.⁵⁷ In the Grade X textbook analyzed in this study, these national values are evident in the representation of santri life from diverse regions, reinforcing unity and diversity. These findings are also relevant to Zurqoni et al., who note that while Arabic instruction is widely practiced, it has not fully

⁵² Andrei, "Enhancing Religious Education Through Emotional and Spiritual Intelligence" 6.

⁵³ Shomali, *Self Development: Essays on Islamic Spirituality*, 33.

⁵⁴ Currier et al., "Enhancing Competencies for the Ethical Integration of Religion," 46

⁵⁵ Hidayatillah and Atiq, "Nilai-Nilai Pendidikan Karakter Dalam Buku Teks Muthala'ah," 228.

⁵⁶ Macintyre, *After Virtue: A Study in Moral Theory*, 33.

⁵⁷ Al-Fanani and Yusuf, "Muatan Keindonesiaan Dalam Buku Bahasa Arab Kelas XI Madrasah Aliyah," 154.

addressed the internalization of moral and spiritual values.⁵⁸ Thus, this textbook serves as a positive example of explicit value integration in reading materials.

From a theoretical perspective, the spiritual orientation of the textbook aligns with Islamic spirituality grounded in *tawḥīd* as articulated by Seyyed Hossein Nasr, where ethics and worship emerge as inseparable expressions of faith. This view is reinforced by Zeki Saritoprak, who frames spirituality as lived religious practice within modern contexts, and by Mohammad Ali Shomali, who emphasizes *tazkiyah al-nafs* and introspection as foundations of a complete religious personality. Similarly, Ismail Raji al-Faruqi conceptualizes *tawḥīd* as an ethical and epistemological principle that integrates knowledge, belief, and action, providing a holistic spiritual basis for value internalization in language education. Complementing this framework, moral philosophy perspectives particularly virtue ethics, rational morality, and moral intuition theory strengthen the ethical analysis of moral values embedded in Qirā'ah materials.

These theoretical foundations have important implications for curriculum and instructional design in madrasah-based Arabic education. Arabic textbooks should adopt a holistic pedagogical approach that integrates linguistic competence with moral formation and Islamic spirituality, in line with the objectives of the 2019 PAI and Arabic Language Curriculum (KMA 183/2019), which prioritizes faith, *taqwā*, and noble character. In this regard, the findings challenge reductionist views that position Arabic instruction merely as a tool for textual comprehension. As argued by Madum and Daimah, Islamic education must instead promote holistic human development grounded in moral and spiritual integrity.⁵⁹

Methodologically, the use of qualitative content analysis has proven effective in uncovering implicit value messages embedded in instructional texts. As Krippendorff asserts, content analysis enables researchers to access the symbolic layers of written communication. The findings further demonstrate that Arabic textbooks function as culturally and socially relevant learning media, as the portrayal of *santri* life, religious routines, and social interaction closely reflects students' lived realities. This supports Albantani and Madkur's argument that Arabic language instruction in the era of the Fourth Industrial Revolution must remain context-sensitive and responsive to learners' experiences.

This interpretation is strengthened by international research highlighting the role of Arabic textbooks in value formation beyond linguistic outcomes. Majadly and Haj Yahya show that Arabic

⁵⁸ Zurqoni et al., "Has Arabic Language Learning Been Successfully Implemented?," *International Journal of Instruction* 13, no. 4 (2020): 715–730.

⁵⁹ Mohamad Madum and Daimah Daimah, "Character Building Through Islamic Education: Nurturing the Indonesian Nation's Values," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 18, no. 1 (2024): 59–71.

textbooks in Arab Palestinian society foster social emotional skills such as empathy, self-awareness, and social responsibility through narrative and contextual discourse. Likewise, Al-Qatawneh, Alsalhi, and Eltahir identify the systematic integration of citizenship values including responsibility, cooperation, respect, and social participation in Arabic language textbooks in the UAE, emphasizing the mediating role of teachers' pedagogical awareness. Together, these studies reinforce the present finding that *Qirā'ah* materials operate as moral spiritual spaces whose transformative potential depends on both textual design and instructional mediation.

Overall, the findings underscore the importance of Arabic curriculum and textbook design that prioritizes affective, moral, and spiritual development alongside cognitive achievement. In the madrasah context, Arabic language instruction should therefore aim to cultivate personal integrity, religious awareness, and inclusive character formation. The internalization of moral and spiritual values through *Qirā'ah* materials positions Arabic education not merely as linguistic training, but as a strategic instrument for character education and the formation of *insān kāmil* a balanced individual endowed with intellectual, emotional, and spiritual maturity.

CONCLUSION

This study concludes that Arabic language instruction through *Qirā'ah* materials in the Grade X Arabic Language Textbook for Madrasah Aliyah based on the 2019 curriculum plays a significant role in internalizing moral and spiritual values in a systematic and contextual manner. The qualitative content analysis of six instructional units (*dars*) shows that *Qirā'ah* texts function not only as media for developing reading and language competence, but also as meaningful vehicles for character education and the cultivation of Islamic spirituality. The analysis reveals that moral values are consistently embedded across all *Qirā'ah* lessons, particularly through narratives of daily life, social interaction, discipline, responsibility, cooperation, independence, time management, and ethical behavior. Spiritual values emerge more selectively and are primarily associated with references to faith in Allah, religious awareness, worship practices, Qur'anic teachings, and ethical conduct grounded in Islamic principles. This pattern indicates that *Qirā'ah* texts emphasize moral-social character formation as an integral part of students' everyday experiences, while spiritual values function as a foundational framework that reinforces ethical orientation.

Importantly, the internalization of values in the textbook is conveyed implicitly rather than through explicit or dogmatic instruction. Moral and spiritual values are embedded within language use, contextual discourse, and representations of characters' behavior, enabling students to engage in reflective learning that integrates cognitive, affective, and spiritual dimensions. In this process, teachers play a crucial mediating role in facilitating value internalization through reflective,

dialogical, and exemplary pedagogical practices. Overall, the findings affirm that Arabic language learning in madrasahs holds substantial potential as a strategic instrument for moral education and Islamic spiritual development. Therefore, future Arabic textbook development should adopt a holistic approach that integrates linguistic competence with character formation and spiritual cultivation, in line with the objectives of Islamic education, the PAI and Arabic Language Curriculum (KMA 183/2019), and the broader educational vision of nurturing learners with balanced intellectual, moral, and spiritual qualities (*insān kāmil*).

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