

Implementation of Religious Values in Arabic Grammar for Madrasah Aliyah Students (A Case Study at MA Sa'id Yusuf)

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Abstract

This research aims to analyze the implementation of religious values in Arabic grammar among students at MA Sa'id Yusuf Depok, focusing on how students learn and apply religious values in the practice of wudhu (ablution). The research adopts a qualitative approach, using data collection techniques such as participatory observation, interviews, and document analysis. The results indicate that MA Sa'id Yusuf has successfully created a learning environment that integrates religious values with Arabic grammar, ensuring that students not only learn grammar but also understand its spiritual significance. The implementation of religious values is reflected in the students' awareness of heart purity, as they are taught to maintain sincere intentions, cultivate positive social attitudes, and avoid arrogance, self-admiration, and other negative traits. The findings of this research can contribute to the development of Arabic language materials, offering valuable guidance for Islamic educators to strengthen the integration of religious values in language learning. The practical implication of this research is that involving students in religious activities from an early age helps shape their character and provides a strong foundation for their religious and social lives throughout their lifetime, promoting not only academic success but also the development of moral and spiritual values.

Keywords: arabic grammar; Implementation; religious values

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INTRODUCTION

In the educational context, understanding the values of Sufism holds significant relevance for character development, especially in mastering the Arabic language (Abdurahman, 2018; Hendawi et al., 2024). Sufism, as a vital branch of Islamic tradition, emphasizes self-discipline, ethics, and human connection with God. These values can be integrated into Arabic language learning, particularly in grammatical aspects, to shape students who are not only linguistically proficient but also possess strong moral character (Suwar & Endayani, 2021).

Arabic, as the language of the Qur'an and a primary source of Islamic teachings, requires a profound understanding, both linguistically and in terms of the values it encompasses. The implementation of Sufi values in Arabic grammar instruction can positively influence how students engage with the language while also enriching the meaning embedded in each discourse (Abitolkha & Mas' ud, 2021; Muslim et al., 2024).

The connection between language and moral values in education has been the focus of numerous studies. Research suggests that linguistic comprehension tied to moral and spiritual values can enhance students' motivation in learning a language. This highlights the importance of a holistic approach to language education, where

students learn linguistic structures and gain deeper insights into the meaning of each word and sentence (Arifin, 2024; Núñez, 2023).

The role of language in shaping individuals' worldview and behavior has been a subject of scholarly discussion for centuries. In Islamic education, particularly in Arabic, there is a unique opportunity to combine linguistic proficiency with moral and ethical development. Arabic, as the language of the Qur'an, holds a special place in shaping not only intellectual knowledge but also spiritual awareness (Maknum et al., 2024). The integration of Sufi values into Arabic language teaching goes beyond the transmission of grammar and vocabulary; it also fosters personal growth and character-building through teachings such as patience, trust in God, and humility. These values, embedded deeply in the study and practice of Arabic, enhance the educational process by nurturing not just the mind, but also the soul (Madum & Daimah, 2024).

The educational context in Indonesia, especially within Islamic schools such as Madrasah Aliyah Sa'id Yusuf, is an ideal setting for this integration. Religious schools are uniquely positioned to teach both academic content and moral values. However, the challenge lies in effectively combining religious teachings with academic subjects such as Arabic grammar (Sahin, 2018; Stern, 2018). The existing literature suggests that incorporating religious values into language learning can have a profound impact on students' attitudes, ethics, and cognitive development. This research aims to bridge the gap between these two areas—linguistic learning and moral education—by examining how the integration of Sufi values can enhance students' understanding of Arabic grammar while simultaneously shaping their character (Silviana et al., 2024).

One of the primary concerns in the field of education today is the development of well-rounded individuals who are not only academically successful but also morally grounded (Dhingra, 2019; Varma & Sanghani, 2024). In many educational systems, especially those influenced by religious traditions, there is a growing recognition that academic achievement alone is not enough to prepare students for the complexities of the modern world. Therefore, fostering both intellectual and spiritual growth through the study of subjects like Arabic, combined with the teaching of religious values, is crucial (Djamdjuri & Almanda, 2025; Manasiq, 2024). This research addresses the need for a more holistic approach to education, one that incorporates the ethical and spiritual dimensions of learning alongside academic content, ensuring that students not only excel in their studies but also grow into compassionate, ethical, and sincere individuals.

This study aims to examine the implementation of Sufi values in Arabic grammar instruction and its impact on students' attitudes and language skills. Through this approach, it is expected that students will not only gain grammatical knowledge but also develop character aligned with Sufi teachings. This paper seeks to contribute to the development of a more holistic teaching methodology by emphasizing the connection between language and spiritual values in learning, while also paving the way for further research in Arabic language education.

The references used will support this research by providing theoretical and practical contexts for integrating Sufi values in language education. Consequently, the results of this study are expected to guide educators in creating a more profound and meaningful learning environment.

The problem addressed in this research revolves around the challenge of integrating religious values into the teaching of Arabic grammar at MA Sa'id Yusuf Depok, specifically in the context of how students learn and apply religious principles such as sincerity and humility, especially in practices like wudhu (ablution). This challenge arises from the difficulty in connecting academic knowledge with spiritual practice in a way that enriches both students' language skills and their character development. This research is important because it explores the intersection of linguistic education and moral values, which are critical for developing not only the students' academic abilities but also their spiritual and ethical conduct. By understanding how religious values are incorporated into Arabic grammar, the study aims to reveal insights into the broader role of education in character-building.

This research is urgent because it aims to provide a comprehensive framework for integrating religious values into educational practice, particularly in the context of language learning. As the world becomes more interconnected and secular, the need for educational systems that address both academic and moral development becomes crucial. The integration of religious values, especially in religious schools, plays a pivotal role in shaping students' attitudes and behavior, thus ensuring that they grow into individuals with strong ethical and spiritual foundations. This study is intended to fill the gap in research by addressing the specific challenges and solutions involved in implementing religious values through Arabic grammar education.

Previous studies have explored various aspects of integrating religious values into education. First, Assalahi (2013) found that embedding spiritual values in language education fosters a deeper moral understanding in students. Second, Suryani (2023) examined how integrating Sufi values into educational practices enhances students' overall character. Third, Zein et al., (2020) argued that religious teachings in language learning contribute to a more profound understanding of both linguistic content and spiritual teachings. Finally, Maidugu (2024) highlighted the significance of incorporating religious values into Islamic education to improve both cognitive and ethical development. However, there is limited research focusing on the specific relationship between the implementation of religious values in Arabic grammar lessons and its direct impact on students' character development and behavior.

The gap in existing literature lies in the lack of studies that connect the integration of religious values into Arabic grammar education with students' behavior and character development. While there are general studies on religious education and character building, there is a need for research that specifically addresses the Arabic language learning context in religious schools, particularly in Indonesia. The novelty of this research lies in its focus on how Islamic values, specifically those related to sincerity and humility, are integrated into the teaching of Arabic grammar and how this integration influences students' character formation.

The objective of this research is to explore how religious values are implemented in the Arabic grammar lessons at MA Sa'id Yusuf Depok and to assess their impact on the students' character and behavior, particularly in terms of heart purity, humility, and sincerity. By examining the relationship between religious

teachings and academic learning, this study aims to contribute to the development of educational practices that support both cognitive and moral development.

The benefit of this research is to provide insights into how religious values can be effectively integrated into Arabic language teaching. This study will offer guidance to educators in enhancing the role of religious and moral values in the learning process, thereby contributing to the holistic development of students. Furthermore, the findings can inform the development of educational materials and curricula that foster both academic excellence and strong moral character in students.

RESEARCH METHOD

This qualitative research focuses on analyzing the implementation of religious values, specifically Sufi values, in Arabic grammar learning at Madrasah Aliyah Sa'id Yusuf. The study is conducted in a natural setting, with data gathered through observation, interviews, and document analysis. The research adopts a religious approach, using religious values as the foundation for teaching and learning, and aims to explore how these values are integrated into the practice of wudhu (ablution) and other aspects of Arabic grammar. The research highlights the impact of religious teachings on students' moral and spiritual development, and how Arabic grammar instruction serves as a vehicle for instilling these values.

Sufi values, such as zuhud (asceticism), tawakkal (trust in God), sabar (patience), and others, play a central role in shaping students' behavior and attitudes at MA Sa'id Yusuf. These values are linked to the ethical and moral teachings that students learn alongside their Arabic grammar lessons. By integrating Sufi teachings, the study emphasizes how students not only master language skills but also internalize the spiritual essence of the Arabic language. The research contributes to the development of educational practices that combine language instruction with character building, providing a more holistic approach to learning.

The findings suggest that incorporating religious values into Arabic grammar education enhances students' character, fostering sincerity, humility, and a sense of community. The research underscores the importance of leadership in fostering an environment where both academic and spiritual growth can occur. The practical implications include providing guidance for Islamic educators to strengthen the integration of religious values in the curriculum, ultimately contributing to the holistic development of students both academically and morally.

RESULTS AND DISCUSSION

Implementation of Tasawuf Values in Arabic Grammar for Students

The implementation of Tasawuf values in Arabic grammar for students is presented in the following table:

Table 1. Table of Implementation of Tasawuf Values in Arabic Grammar

No.	Topic	Tasawuf Value
1	Rofa' with Dhommah	Promoting unity and cohesion among all community members
2	Nashob with Fathah	Being open to acknowledging any mistakes we make
3	Jarr with Kasroh	Practicing humility and eliminating all negative traits
4	Jazm with Sukun	Creating a peaceful, harmonious, secure, and brotherly community over time

5	Fi'il Mu'tal Akhir	Avoiding actions such as showing off, arrogance, and self-admiration
6	Fi'il with Fa'il	Practicing sincerity in all deeds

1. Discussion of Tasawuf Values

a. Tranquility and Peacefulness

The significance of tranquility and peace is substantial in today's society, which often faces turmoil. The societal desire for peace, safety, and harmony is achievable through the collective efforts of its members. These feelings also contribute to a more focused and respectful atmosphere for worship.

1) Rofa' with Dhommah

The first point emphasizes promoting unity and cohesion among all societal components. The importance of unity and the dangers of division are highlighted in the Quran, where Allah SWT states in Surah Ali 'Imran, verse 103:

> "Hold firmly to the rope of Allah all together and do not become divided."

Imam Muhammad Al-Sawi explains in his commentary, Hasyiyah Al-Sawi, that *wala tafarraqu* (do not divide) is an admonition to always remain united. Currently, the Islamic community is susceptible to fragmentation, both within itself and with other religious communities. All parties, particularly Muslims, experience the detrimental effects of disunity. Unity is a command in the Quran, and the solution lies in adhering to this directive by holding firmly to Islamic teachings, as explained in the Tafsir Al-Jalalayn. If Muslims uphold the principles of Islamic law and strive for unity, they can achieve the success and dignity experienced during the time of the Prophet Muhammad.

2) Nashob with Fathah

Fostering openness among individuals means being willing to acknowledge our own mistakes and apologize when necessary. Likewise, when others seek our forgiveness, we should not hesitate or make them wait. This approach promotes peace of mind, alleviating guilt and reducing hostility.

3) Jarr with Kasroh

Practicing humility and striving to rid oneself of negative inner traits.

4) Jazm with Sukun

Implementing these values can lead to a society that is peaceful, harmonious, safe, and united over time.

Furthermore, some have stated that a leader capable of uniting the community should embody the following attributes:

- 1) Warfa' with Dhommah - They should foster unity and solidarity among the community.
- 2) Wansiban with Fathah - They should maintain transparency with both subordinates and followers concerning leadership matters.
- 3) Wajrur with Kasroh - They should practice humility and eliminate all arrogance, pride, and negative traits.
- 4) Wajzim with Sukun - They should create a peaceful, harmonious, safe, and fraternal environment among all community members.

Through these implementations, the study aims to integrate Tasawuf values into Arabic grammar instruction, fostering not only linguistic proficiency but also strong character aligned with Islamic teachings.

2. Actions Deemed Defective

An individual's actions (fi'il) can sometimes be pure and free from any flaws, while at other times they may become flawed due to certain reasons. These flaws often result from three spiritual ailments:

a. Riya' (Showing Off)

Riya' is the act of seeking approval from others through one's actions. Riya' itself is prohibited, and those who engage in it face Allah's punishment. Riya' is considered akin to shirk (associating partners with Allah).

The Prophet Muhammad (PBUH) said: "Indeed, I fear the presence of shirk among my ummah, not by idol-worshipping or worshipping the sun, moon, or stones, but through riya'—wanting to be seen by others for one's actions."

Showing something to others as a primary goal is the essence of riya'. Imam Ghazali, in his book *Ihya'*, identifies five common types of riya':

- 1) Riya' in Physical Appearance for Religious Deeds: Showing one's dedication to religion through a thin or pale appearance, or by appearing anxious about religious matters to be recognized by others.
- 2) Riya' in Behavior, Dress, and Worldly Possessions: Showing off wealth, wearing luxurious clothes, or driving expensive vehicles to gain respect from others.
- 3) Riya' in Speech: Displaying knowledge by frequently giving advice, quoting hadith, or demonstrating Qur'an memorization, aiming for admiration.
- 4) Riya' in Actions: Such as extending the duration of prayer, making lengthy recitations, or performing visible acts of charity solely for the recognition of others.
- 5) Riya' in Social Connections: Seeking to be known for having many friends, visitors, or associates.

b. Arrogance

Arrogance is feeling superior to others due to certain religious or worldly qualities. It can be classified into three types:

- 1) Arrogance towards Allah SWT: This is the worst form, as exhibited by King Nimrod.
- 2) Arrogance towards the Prophet (PBUH): Refusing to consider or understand his teachings.
- 3) Arrogance towards Others: Elevating oneself by looking down on others.

c. 'Ujub (Self-Admiration)

'Ujub is condemned in the Qur'an, as in Surah At-Tawbah [9:25]: "And (remember) the day of Hunayn when you became boastful of your numbers, but they availed you nothing..." The Prophet (PBUH) also warned against it, stating, "Three things ruin a person: obeying greed, following base desires, and being self-admiring."

'Ujub can lead to arrogance, which then brings additional harm, as it causes a person to overlook past sins and faults. It creates a sense of self-sufficiency that distances one from Allah's guidance.

3. Sincerity (Ikhlas)

Ikhlas is performing actions solely for Allah, without any worldly or spiritual gain. Sincerity is characterized by a heart devoted to Allah, as defined by scholars like Sahal and Ruwaim. The Prophet (PBUH) described sincerity as doing deeds solely for Allah without seeking others' praise. Allah's command on sincerity is found in Surah Al-Bayyina [98:5], Surah Az-Zumar [39:3], and Surah An-Nisa [4:146].

4. Supporting and Inhibiting Factors

In implementing religious values, several supporting and inhibiting factors are observed:

a. Supporting Factors

- 1) Supportive Family Environment: Families that provide positive reinforcement of religious values.
- 2) Quality Religious Education: Education at schools or religious institutions that helps children understand and practice religious values properly.
- 3) Parental and Religious Role Models: Positive examples from parents and religious figures that children can emulate.
- 4) Participation in Religious Activities: Engagement in religious events helps strengthen a child's faith.
- 5) Spiritual and Moral Guidance: Specific focus on the spiritual and moral aspects in religious teachings.

b. Inhibiting Factors

- 1) Dominant Secular Environment: A secular environment can create challenges for children in upholding religious values.
- 2) Inconsistency in Values: If parents or surroundings are inconsistent, children may struggle to adhere to religious principles.
- 3) Lack of Religious Knowledge: Limited understanding of religious principles can hinder their application.
- 4) Peer Pressure from Opposing Social Influences: Pressure from friends or surroundings that do not support religious practices can be detrimental.
- 5) Incompatibility with Dominant Societal Values: Differences between religious values and the prevailing social norms may create challenges for maintaining faith.

This translation covers the key ideas in a formal and clear English style. Let me know if you need further adjustments or specific changes.

CONCLUSION

The religious values within the practice of ablution (wudhu) at the Qur'anic learning center (TPA) for children in Jabon Mekar Village, Parung District, have been successfully implemented by the majority of students in their daily lives. However, some children at the TPA still face challenges in internalizing these religious values. The success or failure of this implementation is influenced by several supporting and inhibiting factors.

The supporting factors include a family environment that provides positive reinforcement, quality religious education, exemplary role models from parents and religious figures, participation in religious activities, and spiritual and moral guidance. On the other hand, the inhibiting factors involve the dominance of a

secular environment, inconsistency in the application of values, lack of religious understanding, social pressures that do not align with religious values, and a mismatch with the surrounding societal norms.

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