

## The Role of Learning Arabic to Improve the Moderate Character

Binti Aghnia Auliyalloh<sup>1</sup>, Mirza Muttaqin<sup>2</sup>, Ahmad Fawaid Hariri<sup>3</sup>, Saiful Mustofa<sup>4</sup>

<sup>1234</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

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### \*Correspondence Address:

[220104220030@student.uin-malang.ac.id](mailto:220104220030@student.uin-malang.ac.id)

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**Abstract:** This research aims to explore the role of Arabic language learning in improving the moderate character of students *Ma'had* Sunan Ampel Al-Aly, Maulana Malik Ibrahim State Islamic University, Malang. The research method uses a qualitative approach. Data is collected through interviews, observations and documents. The research object is students *Ma'had* Sunan Ampel Al-Aly, with a sample of thirty students. The results of the research show Arabic language learning at *Ma'had* Sunan Ampel Al-Aly Maulana Malik Ibrahim State Islamic University Malang significantly improves students' moderate character through *ta'lim afkar*, *ta'lim al-Quran*, and *shabahul lughah* activities which specifically contribute to strengthening moderate attitudes, in the form of values of tolerance, religious commitment, non-violence and friendliness to local culture. This finding is significant because it establishes the specific function that Arabic language learning programs have in developing moderate character. It also offers an empirical basis for educational strategies that effectively promote diversity values in the classroom.

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## INTRODUCTION

In an increasingly complex and globally connected society, the development of moderate character is important.<sup>1</sup> Moderate Islam is meant to be a group of people who carry Islam as a teaching that can respect differences, uphold the values of justice, and interact harmoniously in diverse communities.<sup>2</sup> In the era of globalization, fostering moderate character is becoming increasingly important. A heterogeneous society requires individuals who are able to build positive relationships with people from different cultural, religious and intellectual backgrounds. Moderate character refers to traits that respect differences, uphold

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<sup>1</sup> Gusnarib, 'Pembelajaran Nilai Nilai Karakter Islam Moderat Di Perguruan Tinggi', *Jurnal Paedagogia*, 7.2 (2018), 23–38.

<sup>2</sup> Rlcky Banke, Steven, and Nicholas Susanto, 'Pancasila Sebagai Solusi Pluralisme Di Indonesia', *Jurnal Ilmiah Maksitek*, 8.2 (2023), 188–127 <<https://www.makarioz.sciencemakarioz.org/index.php/JIM/article/view/388>>.

justice, and interact harmoniously in a diverse society, based on Islamic teachings that emphasize peace and tolerance.<sup>3</sup>

The term moderation comes from the word moderate whose use means the same as *al-tawassuth* (middle), *al-tawazun* (balance), *al-I'tidal* (harmony), *al-qisth* (justice), and the like.<sup>4</sup> Moderation in religion, always choose the middle way, and it will be easier to realize if one has adequate breadth of religious knowledge.<sup>5</sup> Moderate character education involves developing inclusive attitudes, deep understanding, and the ability to resolve conflicts peacefully.<sup>6</sup> To implement religious moderation in a multicultural society what needs to be done is; Making educational institutions as the basis of religious moderation laboratories and taking a socio-religious approach in religion and state.<sup>7</sup>

Learning, including language learning is an individual activity that produces certain experiences that determine the quality of behavior change in individual students, and these changes lead to maturity. Language teaching, especially second language teaching, recognizes three series in stages, namely the method and technique approach.<sup>8</sup> A language is a communication tool used by humans in conveying their thoughts, opinions, ideas and whatever they feel to others. Language is a means of delivering messages from the communicator to the recipient of the message. It is, indeed, such a primary science needed in human life in this world.<sup>9</sup> Arabic language learning serves as an effective tool to achieve this goal, as it encompasses a comprehensive understanding of Islam. Arabic, as the language of the Qur'an and the primary language of Islam, offers opportunities to learn and apply Islamic religious and cultural values.<sup>10</sup> Arabic language education plays an

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<sup>3</sup> Moch Zainal Arifin Hasan and Muhammad Rizal Ansori, 'Implikasi Pembelajaran Ahlusunnah Wal Jama'ah Terhadap Penguatan Moderasi Beragama', *Journal of Contemporary Islamic Education*, 4.1 (2024), 86-102 <<https://doi.org/10.25217/jcie.v4i1.4363>>.

<sup>4</sup> Saddam Husain and Andi Eki Dwi Wahyuni, 'Moderasi Beragama Berbasis Tradisi Pesantren Pada Ma'Had Aly As' Adiyah Sengkang Wajo Sulawesi Selatan', *Harmoni*, 20.1 (2021), 48-66 <<https://doi.org/10.32488/harmoni.v20i1.455>>.

<sup>5</sup> Sumarto, 'Rumah Moderasi Beragama IAIN Curup Dalam Program Wawasan Kebangsaan, Toleransi Dan Anti Kekerasan', *Jurnal Literasiologi*, 05.02 (2021), 83-94 <<https://doi.org/10.1080/09638288.2019.1595750>><<https://doi.org/10.1080/17518423.2017.1368728>><<http://dx.doi.org/10.1080/17518423.2017.1368728>><<https://doi.org/10.1016/j.ridd.2020.103766>><<https://doi.org/10.1080/02640414.2019.1689076>><<https://doi.org/>>.

<sup>6</sup> Parentah Lubis, 'Harmoni Agama Melalui Pendidikan Islam: Menggali Toleransi Dan Batasan-Batasan Moderasi Dalam Konteks Keberagaman', *Journey-Liaison Academia and Society Availabel*, 3.1 (2024), 314-32.

<sup>7</sup> Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323-48 <<https://doi.org/10.37302/jbi.v12i2.113>>.

<sup>8</sup> Panji Puspo Negoro, Wan Jamaluddin, and Amiruddin Amiruddin, 'Problems in the Formation of Language Environment in Learning Arabic', *International Journal of Arabic Language Teaching*, 4.02 (2022), 290 <<https://doi.org/10.32332/ijalt.v4i02.5027>>.

<sup>9</sup> Dian Ekawati, 'Urgency of Arabic in Islamic Education', *International Journal of Arabic Language Teaching*, 1.02 (2019), 209 <<https://doi.org/10.32332/ijalt.v1i02.1792>>.

<sup>10</sup> Mega Primaningtyas and Cahya Edi Setyawan, 'Urgensi Bahasa Arab Dalam Pendidikan Islam Di Era Revolusi Industri 4.0', *SALIHA*, 2.2 (2019), 49-66 <<https://www.makarioz.sciencemakarioz.org/index.php/JIM/article/view/388>>.

important role in fostering a strong moderate character based on Islamic principles.<sup>11</sup> Learning Arabic has a crucial role in improving moderate character.<sup>12</sup>

Various Islamic studies which are viewed through different approaches, are often related to linguistic studies, both in verbal and textual form of language.<sup>13</sup> In the Qur'an and Hadith, many teachings emphasize the importance of moderation and rejecting extremist attitudes.<sup>14</sup> By studying Arabic, experiencing the beauty of the language of the Qur'an and deepening the understanding of the teachings of moderate Islam.<sup>15</sup> As well as opening insights about Arab-Islamic culture.<sup>16</sup> In addition, the effort to study Arabic in Indonesia is not only useful for understanding Islamic teachings and culture but is also useful for knowing the influence and role of Arabic in the development of a national culture where the majority of the population is Muslim.<sup>17</sup>

Arabic is the primary language in Arabic culture, used in various expressions of Art, literature, and Arab-Islamic traditions.<sup>18</sup> With the ability to speak Arabic, be able to read, learn thoughts directly, enrich Islamic insights, and develop an understanding of the diversity of interpretations in Islam.<sup>19</sup> It is able to form a moderate character of critical thinking, open dialogue, and respond wisely to differences.<sup>20</sup> It is important to explore the potential of Arabic language education as a tool that can overcome the challenges of deviant attitudes. This is because the existence of Arabic Language Education is not only related to linguistic aspects, but also has cultural dimensions and life values.<sup>21</sup>

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<sup>11</sup> Abd Hannan, 'Islam Moderat Dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Populer Islam Berbasis Pesantren', *Jurnal Sosiologi Dialektika*, 13.2 (2020), 152 <<https://doi.org/10.20473/jds.v13i2.2018.152-168>>.

<sup>12</sup> Muchamad Rifki and others, 'Internalisasi Nilai-Nilai Karakter Melalui Metode Keteladanan Guru Di Sekolah', *Jurnal Basicedu*, 7.1 (2023), 89-98 <<https://doi.org/10.31004/basicedu.v7i1.4274>>.

<sup>13</sup> Achmad Khusnul Khitam, 'Interrelated Complexities in The Arabic Structural Reposition', *International Journal of Arabic Language Teaching*, 5.02 (2023), 230 <<https://doi.org/10.32332/ijalt.v5i02.7440>>.

<sup>14</sup> Isti Irsadhatul Ummah, 'Urgensi Syiar Moderasi Dalam Bingkai Kerukunan Beragama Melalui Media Sosial', *Prosiding Nasional*, 4.November (2021), 147-68 <<http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/69%0Ahttps://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/download/69/58>>.

<sup>15</sup> Achmad Zayadi, *Menuju Islam Moderat*, ed. by Khalilullah, 1st edn (Yogyakarta: Spasi Book, 2018).

<sup>16</sup> Zaki Ghufroon and Endang Saeful Anwar, *Pembelajaran Bahasa Arab Sebagai Identitas Sosial*, 1st edn (Banten: A-Empat, 2020).

<sup>17</sup> Ahmad Bukhari Muslim and Rodhy Harisca, 'The Urgency of Enhancing Learning Arabic inside National Education Curriculum in Indonesia', *International Journal of Arabic Language Teaching*, 3.01 (2021), 66 <<https://doi.org/10.32332/ijalt.v3i01.3110>>.

<sup>18</sup> Moch Yunus, 'Sastra (Puisi) Sebagai Kebudayaan Arab', *HUMANISTIKA: Jurnal Keislaman*, 2015 <[garuda.kemdikbud.go.id](http://garuda.kemdikbud.go.id)>.

<sup>19</sup> Amatullah Faaizatul Maghfirah, 'Kreativitas Dosen Dalam Meningkatkan Minat Belajar Bahasa Arab Mahasiswa Di IAIN Surakarta', *Academica: Journal of Multidisciplinary Studies*, 1.1 (2017), 19-33 <<https://ejournal.uinsaid.ac.id/index.php/academica/article/view/752%0Ahttps://ejournal.iainsurakarta.ac.id/index.php/academica/article/view/752>>.

<sup>20</sup> Sauqi Futaqi, *Pendidikan Islam Multikultural: Menuju Kemerdekaan Belajar*, ed. by Hepi Ikmal, 1st edn (Lamongan: Nawa Litera Publishing, 2022).

<sup>21</sup> M Mansyur, 'Menggali Potensi Bahasa Arab Dalam Mengatasi Tantangan Ekstremisme Di Kalangan Remaja', *Journal of Education and Contemporary Linguistics*, 1.1 (2024), 12-24 <<http://journal.alifba.id/index.php/jcl/article/view/15>>.

In the beginning, Arabic learning focused on understanding the Qur'an and classical Arabic literature.<sup>22</sup> Centers of learning, such as madrassas and universities in the Islamic world, play an important role in preserving and developing this language. *Ma'had* Sunan Ampel Al-Aly is a pesantren operating under the auspices of Maulana Malik Ibrahim State Islamic University Malang. This pesantren has a unique approach in education by combining religious and general curricula. The main objective of this approach is to provide students with a comprehensive education, which includes not only in-depth religious knowledge but also extensive general knowledge. The main focus of this pesantren is on building the character of the students. This formation is done through in-depth religious learning, with special emphasis on the study of Arabic. Arabic was chosen because it is the language of the Qur'an and the key to understanding the teachings of Islam more deeply. Thus, *Ma'had* Sunan Ampel Al-Aly seeks to form individuals who have a moderate character, are able to respect differences, and can interact harmoniously in a diverse society.<sup>23</sup>

Previous research has highlighted the importance of moderate character in promoting social harmony and justice in the studies of Kalijunjung Hasibuan, 2023 and Cisia Padila et al, 2024. The studies of Burhanuddin et al, 2024 and Syukur Prihantoro, 2018 specifically noted the role of Arabic language education in deepening the understanding of Islamic teachings that emphasize peace and tolerance. However, there is still a gap in the literature regarding the direct impact of Arabic language learning on the development of moderate character in students of Islamic institutions.

This study uses an analytical descriptive method approach, to examine the impact of Arabic language education on student character development. Data was collected from students in *Ma'had* Sunan Ampel Al-Aly through structured questionnaires and in-depth interviews with educators and students. Therefore, this study intends to examine the role of Arabic language education in cultivating moderate character, this research aims to describe how Arabic language learning at *Ma'had* Sunan Ampel Al-Aly is able to improve and instill moderate character values in the students at Maulana Malik Ibrahim State Islamic University Malang.

## RESEARCH METHODS

The research method used was a qualitative approach, the research object was 30 *Ma'had Mahasantri*. Data collection was carried out in three ways, namely interviews, observation and documents. Interviews to gather information directly

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<sup>22</sup> Imroatus Sholihah and Hanik Yuni Alfiyah, 'Correlation between the ability to read the Qur'an and the ability to read Arabic texts in the Arabic subjects of grade 6 students Mima 29 Miftahul Ulum Ambulu Jember', *Journal of Education and Teaching*, 02.02 (2024), 212–28.

<sup>23</sup> By webmediajogja.com, 'Ma'had Al Jami'ah Al Aly Dan Pusat Ma'had Al Jami'ah Uin Malang', 2024 <<https://mahadaly.msaa.uin-malang.ac.id/sejarah/>>.

from respondents regarding their views regarding Arabic language learning in *Ma'had*. Field observations to strengthen the findings from interviews by making direct observations of students. Documents are used as reference material to support the results of data analysis. The data analysis technique uses descriptive analysis, providing an overview of how learning Arabic plays a role in improving the moderate character of *Mahasantri Ma'had Sunan Ampel Al-Aly Maulana Malik Ibrahim State Islamic University Malang*

## RESULT AND DISCUSSION

The First learning material that can improve moderate character is *Ta'lim afkar al Islamiyah*. *Ta'lim afkar al Islamiyah* as a means of learning, held twice a week every semester, attended by all *ma'had* students and guided directly by caregivers, at the end of the semester, a test/evaluation is carried out. The learning material studied was "The Treatise of Ahlu al-Sunnah wa al-Jama'a" by Dr. Musthafa Dieb al Bigha and "Qami Al Tughyan" by Sheikh Muhammad Nawawi Umar al Bantani which discusses the basics of Islam and its interpretation in daily practice. The aim of the *ta'lim afkar* process is so that each student is able to comprehensively state the main points of faith and their application in everyday life.<sup>24</sup>

There are three learning materials in *ta'lim afkar* that can improve students' moderate character:

First, *The treatise of Ahlu al-Sunnah wa al-Jama'ah*. This book explains various topics such as death and the day of judgment, the meaning of the sunnah, heresy, and so on. Based on the results of interviews with the students of *Ma'had Sunan Ampel Al-Aly, Maulana Malik Ibrahim State Islamic University, Malang*, material from the *Ahlu Al-Sunnah Wa Al-Jama'ah* treatise which contains a moderate character, there are 17 titles. These results are supported by the results of interviews with thirty students.

Table 1. Moderate Character from the Treatise of Ahlu al-Sunnah wa al-Jama'ah

No	Name	Character	Answers
1	ANS, 4June 2023	Commitment to diversity	"As I have learned in the book <i>Risalah Ahlu al-Sunnah wa al-Jama'ah</i> . There is value in religious commitment, namely <ul style="list-style-type: none"> <li>● السنة و البدعة</li> <li>● بيان خطة السلف الصالح</li> <li>● بيان أهمية الإعتماد بأحد المذاهب الأربعة</li> <li>● بيان وجوب التقليد لمن ليس له أهلية الإجتهد</li> <li>● في ذكر الأحاديث والآثار الواردة في رفع العلم ونزول الجهل</li> </ul>

<sup>24</sup> Muhammad Rofiqi Mahmud, 'Ma'had Sunan Ampel Al-Ali's Efforts in Instilling Religious Values in New Students of the State Islamic University (Uin) Malang' (State Islamic University of Malang, 2008).

	ZA, June 4 2023		<p>"In my opinion, in addition to the material mentioned, there are other materials that contain religious commitments in the title</p> <ul style="list-style-type: none"> <li>• أن الدين إنما يبقى عند خاصة من الناس</li> <li>• في ذكر أمارات اقتراب الساعة</li> <li>• ذكر حديث الموتى في السماع و الكلام ومعرفة بمن يغسله ومن يحمله ومن يكفنه ومن يدلّيه في القبور و الإدراك و الحياة وعود الروح إلى الجسد</li> </ul>
2	MH 4 June 2023	Tolerance	<p>"The value of tolerance is discussed in the book <i>Risalah Ahlu al-Sunnah wa al-Jama'ah</i>, titled</p> <ul style="list-style-type: none"> <li>• في بيان تمسك أهل جاوى بمذهب أهل السنة و الجماعة</li> <li>• و إنذار النبي صلى الله عليه وسلم وإعلمه بأن الآخر شر وأن أمتة ستتبع المحدثات</li> </ul>
	HRS, 4 June 2023		<p>"In my opinion, what is said is true, because in these 2 titles we know that the majority of Javanese people adhere to the Sunnah wal Jama'ah Expert School as the basis of their teachings. The Prophet Muhammad has also warned his people about the future of the world, which is the worst era where many people follow the models of reform but still have the value of tolerance in them."</p>
3	IMH, June 4 2023	Anti-Violence/Radicalism	<p>"In the book <i>Risalah Ahlu al-Sunnah wa al-Jama'ah</i>, it has the value of anti-violence / radicalism, in this title</p> <ul style="list-style-type: none"> <li>• بيان ابتداء ظهور البدع و انتشارها في أرض جاوى</li> <li>• بيان المراد بالسواد الأعظم في هذا الحين</li> <li>• لزوم الإحتياط في أخذ الدين و أخذ العلم</li> <li>• الإنذار عن فتنة البدع المنافقين</li> <li>• والأئمة المضلّيين</li> <li>• في بيان افتراق أمة محمد صلى الله عليه وسلم على ثلاث و سبعين فرقة وبيان أصول الفرق الضالة و بيان الفرقة الناجية وهم أهل السنة والجماعة</li> </ul>
	FWG, 4 June 2023		<p>The form of anti-violence/radicalism is explained in these titles, highlighting the phenomenon of heresy in Java as a result of cultural acculturation that requires vigilance. Assawadul A'zham now refers to the Quran, but some have misused it to undermine the faith of Muslims, so caution is needed. In studying religion, it is important to choose competent educators and refer to reliable sources to avoid misdirection. Slander from heretics and hypocrites is very dangerous, so Muslims need in-depth religious knowledge. There are also misleading priests, so it is necessary to be selective in looking for spiritual teachers. The division of Muslims into 73 groups shows that only the Sunnah wal Jama'ah are in accordance with the Quran and Hadith, while other groups such as the Khawarij, Shia, and Wahhabis are</p>

			considered heretical because they deviate from the original teachings.
4.	NN, June 4, 2023	Adapt/friendly to local culture	"In my opinion, there is a value of adaptation / friendliness of local culture in the book of Risalah Ahlu al-Sunnah wa al-Jama'ah in the book Risalah Ahlu al-Sunnah wa al-Jama'ah. Shown in the title بيان أنواع المبتدعين في هذا الزمان  For, we should note that many heretics today adopt some elements of local culture in their teachings so that they are more easily accepted by the local community."
	N, June 4, 2023		"In the book Risalah Ahlu al-Sunnah wa al-Jama'ah, many heretics today use regional languages or incorporate some traditional traditions in their religious ceremonies to suit the social environment in which they live.

The second learning material that can improve moderate character is *Qami' At-Tughyan*. *Qami' At-Tughyan* is a learning book in Afkar ta'lim for students of Ma'had Sunan Ampel Al-Aly, Maulana Malik Ibrahim State Islamic University, Malang. The following researcher describes the book *Qami' At-Tughyan*:

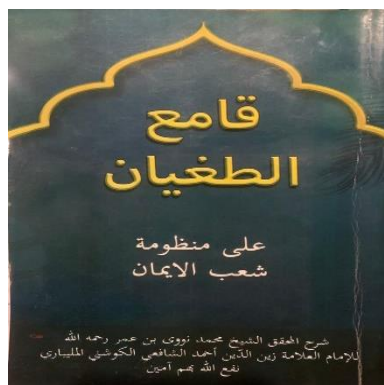


Figure 1: *Qami' At-Tughyan's* book

One of the turats of the currasah of Shaykh Muhammad Nawawi Al-Bantani al-Jawi. This small book is called *Qomiut Thughyan*, which means exterminator of Darkness. The book of commentaries or sharah from Syair or Nadzam Syubul Iman (branch of Faith) written by Shaykh Zainuddin bin Ali bin Ahmad as-Syafii al-Kusyini al-Fannani al-Malibari is called *Qomiut Thughyan*. The branches of faith are discussed in the main content. According to Imam Nawawi Al-Bantani, the branches of faith consist of 77 categories.

In this discussion there are 4 aspects discussed in terms of moderate character in *Qami' At-Tughyan's* book, as follows:

First, religious commitment. Religious commitment refers to a person's level of belief, observance, and involvement in religious beliefs and religious practices.

Religious commitment involves appreciating religious values, practicing worship, and upholding the moral and ethical teachings contained in that religion.<sup>25</sup>

Based on the results of interviews with students at *Ma'had* Sunan Ampel Al Aly, it was stated that there were nine continuous materials with a moderate character in the form of religious commitment; 1) Faith in Allah: Belief in the existence and oneness of Allah as the creator and ruler of the universe. 2) Faith in Angels: Belief in the existence of angels as creatures created by Allah who are tasked with carrying out His commands. 3) Faith in the Book: Belief in the holy books revealed by Allah as a guide to life for mankind. 4) Faith in the Prophets: Belief that the prophets and apostles are messengers of Allah who convey His revelations and guidance to mankind. 5) Faith in the Day of Judgment: Belief that there will come a day of destruction of the entire universe, when all creatures will be judged. 6) Faith in Resurrection: Belief that after death, humans will be resurrected again to face God's judgment. 7) Faith in Qadar: Belief in good and bad fate that has been determined by Allah. 8) Faith in the Day of Gathering: Belief that on the Day of Judgment, all humans will be gathered in the desert to be judged based on their deeds. 9) Belief in Heaven and Hell: The belief that heaven is an eternal place for devout Muslims, and hell is an eternal place for unbelievers. This opinion underlines the importance of teaching and instilling the values of religious commitment in educational materials so that students can understand and practice these beliefs in everyday life.

Second, tolerance. The meaning of tolerance is, being respectful towards differences of opinion. In Islam there are differences of opinion among the ulama. This shows that diversity of views and opinions is normal. As in the book *Qami' at-tughyan* there is material that discusses behavior. Tolerance towards other people's actions or behavior. There are times when someone's actions are not in accordance with the values, they believe in. A tolerant person can respond to this behavior wisely without lowering his dignity.<sup>26</sup>

Based on the results of interviews with mahasantri, there are nine materials in the *Qami' ut Tugyan* book that have a moderate character in the form of tolerance values: 1) Handing over one-fifth of the spoils of war to the leader or his successor: Teaches the importance of sharing and fair leadership. 2) Keeping promises: Emphasizing integrity and trust in human relationships. 3) Obey *ulil amri* (rulers) if it is in accordance with the rules of Islamic law: Teaches obedience to legitimate authority as long as it does not conflict with Islamic law. 4) Not holding grudges and *hasud* (envy): Teaches the importance of a clean heart and self-control from negative

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<sup>25</sup> Yusril Ihza Mahendra, 'Analisis Penerapan Sikap Moderasi Beragama Pada Masyarakat Kelurahan Bone-Bone Kabupaten Luwu Utara' (IAIN Palopo, 2022).

<sup>26</sup> MHD. Abror, 'Moderasi Beragama Dalam Bingkai Toleransi', *RUSYDIAH: Jurnal Pemikiran Islam*, 1.2 (2020), 137-48 <<https://doi.org/10.35961/rsd.v1i2.174>>.



feelings. 5) Not criticizing fellow Muslims: Teaches the importance of maintaining harmony and mutual respect. 6) Deciding (legal decisions) between people fairly: Emphasizing fairness and objectivity in judgment. 7) Good morals: Teaches the importance of morality and ethics in social interactions. 8) Responding to greetings from fellow Muslims: Teaches the importance of being friendly and respecting others. 9) Love others as you love yourself: Teaches empathy and compassion for others.

These materials convey that Islamic teachings teach to always be tolerant towards other people. "This explains that in carrying out social interactions, there are things that must be considered to create a harmonious and peaceful environment, reflecting the attitude of tolerance that every individual must have."

Third, Anti-Violence/Radicalism. Tawhid is a fundamental concept in the Islamic religion that teaches belief in the oneness of Allah (*Tauhid*) and sincere devotion to Him. Although this concept focuses on humans' relationship with Allah, the principles of monotheism also have significant social and moral implications, including in overcoming radicalism.<sup>27</sup>

Based on the results of interviews with mahasantri, there are eight materials in the *Qami'ut Tugyan* book that have a moderate character in the form of anti-violence/radicalism: 1) Jihad: Teaches the true meaning of jihad, namely trying in the way of Allah without having to get involved in violence or war. 2) Standing firm without fighting the enemy and running away: Emphasizes courage and determination in facing challenges without having to use violence. 3) Helping each other in goodness and piety: Teaches the importance of cooperation in good things and obeying Allah. 4) Not killing fellow Muslims: Emphasizes the strict prohibition against acts of violence against fellow Muslims. 5) Be kind to slaves, forgive them, and teach them about religion: Teach humane treatment and spiritual formation to those in slavery. 6) Stay away from destructive people: Teaches to avoid people who cause damage and chaos. 7) Respect neighbors: Emphasizes the importance of maintaining good relations and mutual respect with neighbors. 8) Reconciling disputes between fellow Muslims: Teaches the importance of reconciling and resolving conflicts in a peaceful manner.

These materials teach the basic principles that must be observed to prevent violence and radicalism, and show how Islamic teachings support the moderate and peaceful attitude that every individual must have.

Fourth, Adaptation/Local Culture Friendly. Being friendly to local culture involves awareness, respect and an open attitude towards differences. By respecting

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<sup>27</sup> Evi Maulidah, 'Pendidikan Anak Usia Dini Menurut Al-Qur'an Dalam Kajian Tafsir Maudhu'i', *CHILDHOOD EDUCATION: Jurnal Pendidikan Anak Usia Dini*, 2.2 (2021), 170-82.

local culture, you can create a more positive and mutually beneficial experience for both you and other communities.<sup>28</sup>

Based on the results of interviews with students, there are four materials in the *Qami' Tugyan* book that have local cultural friendly values: 1) Be careful when eating and drinking: Being careful when consuming food and drinks served at events will show our respect for the host and local culture. This attitude reflects respect for the host and local culture, which is an important aspect of social interaction in many local cultures, including Indonesian culture. 2) Friendship: Establishing good relationships is part of the noble morals taught by Islam. This can open up opportunities to foster a sense of brotherhood between people from different ethnic and religious backgrounds and create a harmonious and peaceful environment. Friendship is a value that is highly valued in Indonesian culture, where building and maintaining good relationships with other people is considered important for creating social harmony. 3) Respect guests: Respect for guests is a highly respected value in local culture. Respecting guests is a form of respect and hospitality that is highly valued in Indonesian culture, which reflects an attitude of openness and respect for other people. 4) Respect the elderly and love the young: Respecting the elderly and loving the young falls into the friendly category of local culture. This value reflects the importance of respecting the older generation and loving the younger, which is an integral part of Indonesian culture and many other cultures that emphasize respect and affection between generations.

These materials teach the basic principles that must be observed to demonstrate respect for local culture, strengthen social relationships, and create an environment of peace and harmony. These values are very relevant in the context of Indonesian culture which prioritizes friendliness, respect and good relations between individuals.

**Second, Ta'lim Al Quran.** At *Ma'had Sunan Ampel Al-Aly Maulana Malik Ibrahim State Islamic University Malang*, this is held three times a week for two semesters, all students take part. *Tashwit* (speech), *qira'ah* (reading), *tarjamah* (translation), and *tafsir* (interpretation) are the materials taught. *Musyrif, murabbi*, the JQH community, and caregivers lead this learning process. This learning aims at all students being able to read the Al-Quran well and correctly at the end of the even semester, as well as memorizing the letters. More talented students can take translation and interpretation courses to gain skills in translating and interpreting.

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<sup>28</sup> Nur Kholik, 'Peranan Sekolah Sebagai Lembaga Pengembangan Pendidikan Multikultural', *Jurnal Tawadhu*, 1.2 (2017), 244-71.



Figure 2: Tuhfatu Thullab book

Figure 2 is a book used in learning Al-Quran ta'lim, namely *Tuhfatut Thullab*, an explanation of *Tuhfatul Athfal* (*Tuhfah Al-Athfal*), another name for *Matan Al-Jamzuriyah*, with the author: Shaykh Sulaiman bin Hasan bin Muhammad Al Jamzuriy, this Matan focuses in the science of Al-Qur'an Tajwid which is related to reading the Al-Quran fluently, correctly and tartly.<sup>29</sup> Based on the results of interviews with students, it appears that learning Al-Quran can provide moderate character values, namely attitudes of religious commitment and tolerance, although there is no direct relationship between Al-Quran teaching material and moderate character, Al-Quran learning and can really help strengthen religious commitment and increase tolerance. Reading the Koran regularly and deeply can provide inner peace and shape better character by learning the moral values contained in it.

**Third, Shabahul Lughoh.** *Shabahul Lughoh* is a program that aims to increase proficiency in communicating in Arabic and English. This program is carried out after the congregational morning prayer and lasts until 06.00. The activities are carried out outside *Mabna*, or around the Maulana Malik Ibrahim State Islamic University of Malang, as well as inside *Mabna*. In this program, the participants are guided by the *Mabna* musrifah as their respective teachers.

<sup>29</sup> Supi Amaliah, Imas Kania Rahman, and Endin Mujahidin, 'Kurikulum Tahsin Al- Qur ' an (Studi Analisis Di Ma ' Had Kareem Bil - Qur ' an)', *Rayah Al-Islam*, 5.2 (2021), 731-43.

Table 2: Shabahul Lughoh Learning Plan

No	Skills	Material	Method
1.	- Mufradat - Reading - Nahwu - Games	التعارف	1. Say hello 2. Providing opening activities to focus on the material. 3. Mentioning new and imitated vocabulary 4. Read reading texts about ta'aruf 5. Ask the students to repeat the reading in front of them and explain it 6. pair games for practice on the theme of ta'aruf 7. Absence 8. Say hello
2.	- Mufradat - Sentence Composition - Reading - Nahwu - Game	الأعمال اليومية نوم، يستيقظ، الساعة، يتعلم	1. Say greetings 2. Roll call 3. Asking about old vocabulary and mentioning new vocabulary accompanied by movements 4. Write new material 5. Explaining and telling daily activities using Arabic 6. Insert nahwu material in sentences 7. Pantomime opera game for guessing activities using Arabic
3.	- Mufradat - Sentence Composition - Reading - Nahwu Games	الأسرة، أم، أب ابن، بنت، أخت، أخ، بيت	1. Say hello 2. Absence 3. Mention vocabulary according to the theme 4. Explain the material with translation according to the theme of Al-Usroh 5. Explain the material اسم اشارة (point words) by combining it with Al-Usroh vocabulary 6. Vocabulary games with songs and memorizing them together
4.	- Mufradat - Sentence Composition - Read - Nahwu - Game	الهوايات، يلعب، حاسوب، رياضة، قراءة، مشاهدة	1. Say hello 2. Absence 3. Asking about old vocabulary and mentioning new vocabulary 4. Read dialogue according to the theme 5. Ask several children to repeat it 6. Insert material from the mufrodat for interpretation 7. The game turns vocabulary into sentences

*Shabahul Lughoh* learning plan functions as a guidance program for musyrif and musyrifah in carrying out learning activities at Ma'had Sunan Ampel Maulana Malik Ibrahim State Islamic University Malang. The results of interviews with mahasantri explain the relationship between *Shabahul Lughoh's* learning and the cultivation of moderate character values. The learning method used by *Shabahul Lughoh* encourages critical and structured thinking to create a conducive learning environment that encourages inclusivity, respect and mutual understanding between students.

The results of this study indicate that Arabic language learning has a significant role in improving moderate character for Ma'had Sunan Ampel Al-Aly students at Maulana Malik Ibrahim State Islamic University Malang:

Table 3: Conclusion of Moderation Value

No	Learning Materials	The Value of Moderation
1	<i>Ta'lim Afkar Al Islamiyah</i>	Commitment to diversity Tolerance Anti-Violence/Radicalism Adapt/friendly to local culture Religious commitment
3	<i>Ta'lim Al Quran</i>	Religious commitment Tolerance
4	<i>Shabahul Lughoh</i>	Tolerance and non-violence.

## CONCLUSION

This study concludes that Arabic language learning at *Ma'had Sunan Ampel Al-Aly State Islamic University Maulana Malik Ibrahim Malang* significantly improves the moderate character of students. The activities of *ta'lim afkar*, *ta'lim al-Quran*, and *shabahul lughah* specifically contribute to strengthening moderate attitudes in the form of tolerance values, religious commitment, non-violence and friendliness towards local culture. This finding is important because it identifies the concrete role of Arabic language learning programs in shaping moderate character, providing an empirical foundation for effective educational approaches in promoting diversity values. The study also adds insight to previous literature by offering concrete evidence of the positive impact of Arabic language learning on students' attitudes and behaviors, making an important contribution to the development of character-oriented Islamic education.

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