

Industrial Revolution 4.0: A Case Study On Character Building For Arabic Teaching At Islamic Boarding School In Indonesia

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Abstract

In the industrial revolution era, good teaching and learning processes should integrate the transfer of knowledge and values as a solid foundation for building students' character. This research is a descriptive case study; the data were collected using observations and interviews before they were analyzed using an interactive model proposed by Miles & Huberman (1994). The result shows that Arabic teaching and learning is a befitting school subject that instills character values. Furthermore, character building can be seen in the planning, implementing, and evaluating Arabic teaching and learning processes. However, obstacles to its processes still exist, including the lack of coordination between parents and educators in the Islamic boarding school environment. Its supporting factors were also found, including a supportive curriculum, positive habituation, support for adequate facilities and infrastructure, and various programs organized by the Islamic boarding school regarding building the student character.

Keywords: Arabic Learning; Character Building; Industrial Revolution 4.0; Islamic Boarding School

INTRODUCTION

Industrial revolution 4.0 is indicated by the increasing volume of digitization in various fields of life, including education (Hermann et al., 2016; J. Lee et al., 2013; Lele, 2019). As a result, this situation demands better educational progress in the future (OECD, 2018). Industrial revolution 4.0 in education requires teachers to improve their competencies and have 21st-century skills such as communication, collaboration, critical thinking, and problem-solving (Butterworth & Thwaites, 2013; Conklin, 2011; Eales-Reynolds et al., 2013; Sandy & Kelly, 2009; Sauri et al., 2021; Trilling & Fadel, 2009). It aims to prepare graduates so they will be mentally ready and be able to work based on knowledge and character. In other words, they must acquire new skills, be able to adapt, become technology literate, be able to think critically, be able to solve problems, become innovators, communicators, and be able to instill leadership values. All of these criteria are included in character education (Gray, 2016).

Character education can be considered as all positive things that are given by teachers and affects the student's character (Anugerah Ash-shidiqqi, 2018; Sivo et al., 2017). In this case, Albertus (2017) and Tangahu & Ishak (2017) define character education as a process of developing students' exemplary characters by teaching and instilling civilized values concerning fellow human beings and God. This process is based on the goal of character education of developing values that can shape students' characters so that they become independent, creative, spirited leaders, and care for each other (Jaelani & Hasanah, 2020; Omeri, 2015).

With its implementation in teaching and learning activities, not only conveying materials (cognitive), teachers also instill character values. Thus, a good teaching and learning process should integrate the transfer of knowledge and transfer of values as a solid foundation in building students' character to prepare them for the industrial revolution 4.0 (Iswan & Bahar, 2018).

Despite the importance of character building, Indonesian people pay more attention to cognitive achievement in learning. Parents are happy when their children receive high scores, and many of them are apathetic about children's character values (Handayani & Indartono, 2016; Pathania, 2011; Sopian, 2018). Interestingly, this issue is also being highlighted in the United States, Japan, China, and South Korea (Kamaruddin, 2012). It is found that educational achievements in Korea are more inclined to academic ability and they ignore character education. As a result, excesses, crimes, violence, and drug abuse, psychotropic, and addictive substances committed by adolescents are increasingly rampant (I. J. Lee, 2014).

These deviant and alarming behaviors illustrate the moral crisis and the decline of proper public behavior including in Indonesia (Carrabine et al., 2020; Kemenpora RI, 2009). Until now, the moral and educational conditions in Indonesia are in a state of emergency and a solution needs to be found immediately (Thompson, 2002; Sopian, 2013) One solution that can be done is by building student character through teaching and learning activities at schools.

Concerning the significance of character education, several parties demand an increase of its intensity and quality in educational institutions (Hidayati et al., 2014; Suyatno, 2010). Various methods to build student character in teaching and learning at school have been done by several studies. For example, Auster & Wylie (2006) emphasize that in the process of building characters, at least four dimensions of the learning process, namely setting context, preparation, delivery, and continuous improvement, have to be managed properly. On the other hand, Russell & Waters (2010) were watching films and discussing them during the teaching and learning processes as a method to build the student character. Student character building in teaching and learning processes in Indonesia is often done by conducting a classroom-based approach, school culture, and society (Kemdikbud RI, 2017). The character education approach in schools prioritizes building complete student personality (Mak, 2014).

Specifically, in the context of teaching and learning Arabic at the high school level, student character building is conducted using role models, habituation, and behavioral development (Zuliana, 2017). A study conducted by Sanusi & Albantani (2020) emphasizes the values of language politeness in Arabic teaching and learning processes reflected in the planning, implementation, and learning evaluation. In terms of building student character, Aflisia & Hasanah (2020) integrated Arabic language learning materials with character education values in both *istima'* (listening), *kalam* (speaking), *qira'ah* (reading), and *kitabah* (writing).

Although these studies have been conducted, the efforts to build student character do not yet have a national consensus, especially in Arabic teaching and learning in the industrial revolution 4.0. In addition, there has not been any study that focuses on character building in Arabic teaching and learning in the Islamic boarding school environment. Therefore, this study can be considered unique and novel because previous studies were taking place in public schools.

Therefore, the difference between this study and previous studies lies in the research variables, location, time, research problem, and methodology. This study was conducted in one of Islamic boarding high schools in Subang, West Java. The school was chosen because of the availability of technological facilities and infrastructure that was not used optimally. Moreover, instilling character values in Arabic teaching and learning is suitable if it is done in an Islamic boarding school environment that teaches Islamic noble values.

Industrial revolution 4.0 is marked by the internet of things development that is followed by new technologies in data, science, artificial intelligence, robotics, cloud, three-dimensional printing, and nanotechnology. This industrial revolution, which is commonly known as the digital era, encourages advances in technology including in the education sector. These advances help students to meet their knowledge needs by searching, evaluating, organizing, and communicating

The information obtained to solve their problems (Sujana & Rachmatin, 2019). The digital revolution and the technological disruption era are the other terms of industry 4.0. The term digital revolution is coined because of computers proliferation and the automation of records in all fields. Industry 4.0 is considered as a technological disruption era because automation and connectivity in a field will move the industrial world and make work competition non-linear. One of the unique characteristics of the era is artificial intelligence (AI) (Tjandrawinata, 2016). AI is applied to robots so they can replace human labor, hence, it can be more effective, efficient, and cheaper.

These technological advances are expected to meet the demands of the 21st century where education has to be able to develop students' abilities and skills to solve problems in everyday life (Dinni, 2018). These demands indirectly require teachers to continue to improve their capabilities to produce competitive and critical thinker students. In this case, teachers can apply HOTS (High Order Thinking Skills) to meet these demands. HOTS-based learning allows students to apply their knowledge and abilities in making critical reasoning (Hidayati, 2017).

In their study entitled *Optimalisasi Penerapan Pendidikan Karakter di Sekolah Menengah berbasis Keterampilan Proses* (Optimizing the Application of Process Skills-based Character Building), Setyaningrum & Husamah (2011) conclude that character includes understanding, caring, and actions based on ethical values covering cognitive, emotional, and behavioral aspects of moral life. Character is formed by being influenced by at least five factors, namely basic temperament, belief, insight, motivation to live, and journey. Characters that can bring success are empathy, endurance, and faith. They also conclude that character building is character education that involves aspects of knowledge (cognitive), feelings, and action. Character building is a variety of efforts made by school personnel, even those carried out together with parents and community members to help students to become or have a caring, opinionated, and responsible nature.

The above values are in line with Puskur Depdiknas's description in 2010 and GNRM in 2014 quoted by (Hendarman, 2011) in the following figure.

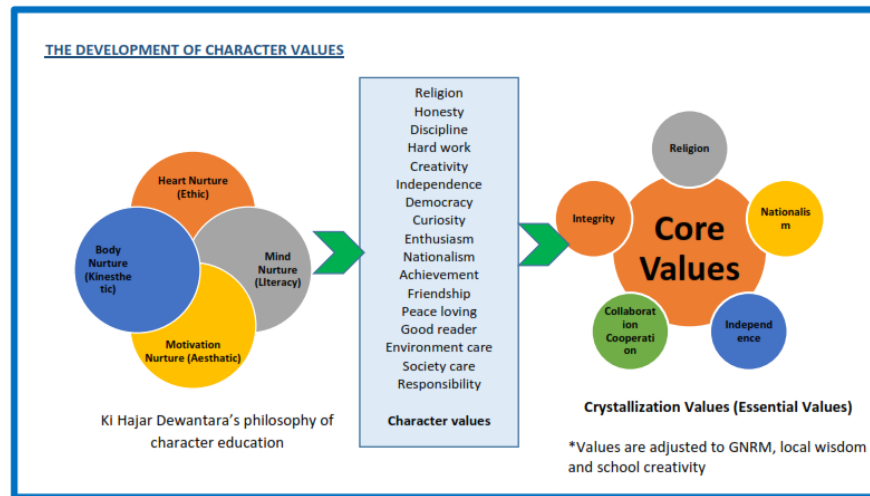


Figure 1: Character Values

Sopian (2013) asserts that in the implementation process of character building, the models can be developed from the family, school, and community/government environment. In each environment, it begins with socialization, teaching and learning, family and community empowerment, habituation, and role models. These implementation efforts are highly suitable to be applied in boarding schools. They are also highly conducive that allow massive and continuous implementation because students are in the school environment for 24 hours.

Observing the values of local wisdom in Islamic boarding schools is a necessity in fostering students' personalities independently and responsibly, especially in the education and teaching-learning process that is directly and continuously handled by *kyai* (Javanese Islamic cleric) or *ustaz* (Islamic clerics/teachers). It is proven by the large number of Islamic boarding school alumni spreading across the archipelago who are capable of fostering the community through education and learning. Being role models in everyday life, the charismatic values of the *kyai* become a reference for the lower class (ordinary), middle class, and upper class. It is said that character is the joints supporting the nation in realizing an independent society (Sauri, 2010).

The greatest contribution of the *kyai* and Islamic religious leaders in the Indonesian independence is proven by the *takbir* sentences that were echoed when fighting the entrenched invaders in Indonesia. With the value of simplicity and politeness amid society, it was easy for *kyai* to mobilize people to fight against traitors of the nation. Many alumni of Islamic boarding schools have been engaged and have become leaders in the fields of education, socio-culture, politics, government, economy, and agriculture.

Islamic educational institutions have played their functions and roles based on the demands of society and era. Thus, these educational institutions have attracted the attention of experts from within and outside the country to conduct scientific studies comprehensively (Niza, 2007). Islamic boarding schools (*pesantren*) have been known to be a part of the anti-colonial pioneers before the independence of Indonesia. In its journey, after Indonesia achieved its independence, *pesantren* still have a place in the hearts of the Indonesian people. Ki Hajar Dewantara, a figure of National Education and also the first Minister of Education, Teaching, and Culture of the Republic of Indonesia, stated that Islamic boarding schools are the cornerstone of national education because the institutions are in harmony with the soul and personality of Indonesia (Perwiranegara,

1982). The Indonesian government also recognizes Islamic boarding schools and madrasas as the bedrock and the source of national education so that they must be developed, guided, and assisted. The authority and development are under the authority of the Ministry of Religion (Latif, 1983).

In Islamic boarding schools, an interaction exists between *kyai* or *ustaz* as teachers and their students that takes place in the mosque or the courtyards of the dormitory (boarding school) to recite and discuss classical Islamic religious books. Those books are better known as the heritage book because, in the past, these books were generally written or printed on yellow paper. These books were written by ancient scholars containing Islamic knowledge such as *fiqh*, hadith, interpretation, and knowledge about moral and Islamic boarding school education. These heritage books teaching are provided as the only formal teaching given in the Islamic boarding school environment. These heritage books, which are the main references, are categorized based on the consideration of the level of difficulty, namely "small books" or basic books, "medium books" or middle-level books, "big books" or high-level books (Departemen Agama RI, 2000).

Pesantren can be categorized into two types, namely traditional Islamic boarding schools, which still maintain the traditional teaching system with teaching materials of classical books often called the heritage book, and modern Islamic boarding schools that try to fully integrate the classical system and schools into Islamic boarding schools. The students are divided into grade levels. It also has to be noted that the study of classical books is no longer prominent. Some are even just complementary and have been changed into school subjects or fields of study. Likewise, the systems such as *sorogan* and *bandongan* have been changed into individuals in terms of learning and lectures in general, or general stadiums (Zuhairini et al., 1995).

METHOD

This study employs a qualitative case study design. It explores character building in Arabic teaching and learning in industrial revolution 4.0 focusing on planning, implementation, evaluation, and supporting and inhibiting factors. Further, this study also discussed parents' perceptions regarding the implementation of character building in Arabic teaching and learning in one of Islamic boarding high schools in Subang, West Java, Indonesia.

This study involved four Arabic language teachers, 30 students, and 30 parents as informants. The data were collected using observations, interviews, and documentation. Observations were carried out to observe the process of character building through Arabic language teaching and learning. Interviews were conducted with Arabic teachers and the second-grade students of an Islamic boarding high school as informants.

In this study, a semi-structured interview was used in which interview guidelines had been developed, but at the time of the interview, other questions outside the guidelines can be asked to clarify the answer. Furthermore, documents related to character building in Arabic teaching and learning processes and a questionnaire compiled via Google Forms were distributed to 30 parents. This process was done to determine the parents' perception of students' character at home to determine the success of the character-building process given in school.

Data analysis is generally carried out on an interactive model proposed by (Miles et al., 2018). It starts with data collection, followed by condensation to make the data

more focused. For data analysis using an interactive model, it is shown in the following figure.

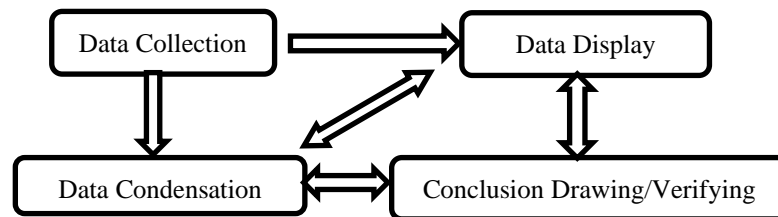


Figure 2: Data Analysis Components Interactive Model

The collected data were deduced, coded, divided into several themes, and categorized. Themes and categories were illustrated in a matrix to verify and to draw conclusions. The results of the scattered interpretation of the data were concluded and validated against the data extracted from the notes in the field. Data verification was carried out by elaborating the findings based on the arguments and reviews of the subjects, by conducting a triangulation process to obtain data validity, and by refining the analysis constructively. Although the initial data were unclear, data verification and the addition of new data could help the problem formulation process in which a conclusion can be drawn based on the data in the field.

RESULTS AND DISCUSSION

The main challenge of industrial revolution 4.0 is to improve the quality of human resources who can elaborate their knowledge, life skills, morals, and mastery of information technology. The ability to elaborate can be done by improving education. The ongoing industrial revolution 4.0 has to be confronted by all fields including education. The field of education can anticipate the industrial revolution 4.0 information flow by instilling and strengthening students' character values to prepare them for the era. In this case, Islamic boarding schools have a considerable potential to develop students' moral in which some people consider the institution to be successful in cultivating local wisdom and education. Islamic boarding schools or *pesantren* can be adopted as a reference for character education (Fuad, 2013).

This study intends to describe and explain the implementation of character values in Arabic teaching and learning processes that have been instilled in students based on national education goals. There are three stages in the process of implementation of character building in Arabic teaching and learning, namely the planning stage, the implementation stage, and the evaluation stage. In addition, several factors that could support or hinder character building in Arabic teaching and learning were also analyzed. The result is illustrated in the following chart.

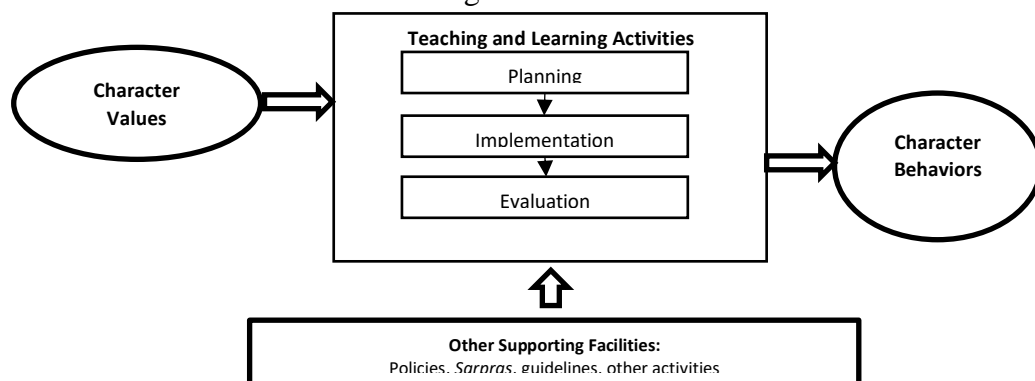


Figure 3. Teaching and Learning Activities

The Planning of Character Education in Arabic Teaching and Learning

The success of teaching and learning cannot be separated from careful planning. The planning stage includes the selection and organization of values that can be combined into teaching and learning instruments. It also includes a selection of appropriate and meaningful learning experiences in teaching and learning. The results show that the implementation of character education in Arabic teaching and learning at the boarding school focuses on religious values, integrity, independence, cooperation, and nationalism. It could be seen from the teaching and learning planning covering the vision and mission of the *pesantren*, curriculum, syllabus, lesson plans, and textbooks used. Character education at this school has been reflected in its vision, a "national-level reference educational institution in building a pious and intelligent generation with great leadership." This vision is according to the mandate of Presidential Regulation (PP) Number 87 of 2017 concerning character education.

This Islamic boarding high school adopted the 2013 curriculum by adding a distinctive style of the Integrated Islamic School, namely the typical *pesantren* curriculum. It includes Islamic boarding high school and dormitory activities that have to be done by students in their daily lives in which they have to implement the Islamic character values from the moment they wake up. The syllabus of the *pesantren* is reflected in *Alur dan Tujuan Pembelajaran* (ATP) (teaching and learning flow and objectives). This is a series of teaching and learning stages that are systematically arranged from the initial phase to the end of the teaching and learning processes. It can be used as guidelines and references for teachers in facilitating the implementation of teaching and learning activities, especially in teaching and learning Arabic. The guideline is aimed to help students achieve the goals and competencies that have been set in Arabic learning including listening skills (*maharah al-istima'*), speaking skills (*maharah al-kalam*), reading skills (*maharah al-qira'ah*), and writing skills (*maharah al-kitabah*).

Each lesson plan determines the learning target. Teachers use the plan to develop syllabus and lesson plans. Based on the interview results with the Arabic teachers This Islamic boarding high school, the lesson plans are combined lesson plan of JSIT that implements character education. At the planning stage, it is necessary to pay attention to classroom management, managing materials, organizing teaching and learning activities, utilizing resources, and assessing. The learning activity assessment can be conducted by a written exam or direct observation. In this case, the character values are selected according to the teaching and learning instrument. These selected character values are adjusted to the characteristics and competencies of the students (Idris, 2014; Khoury, 2017).

At the planning stage, the Arabic language teachers prepare a lesson plan by considering the direction from the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning Strengthening Character Education. In its implementation, teachers can revise their teaching and learning activity plans by incorporating the character education values in the opening, core, and closing activities.

The Implementation of Character Education in Arabic Teaching and Learning

During the implementation stage, teachers are required to integrate teaching and learning with the introduction of character values. They have to internalize these values through teaching and learning activities. Character education implementation in the teaching and learning activities has to provide learning materials, apply learning methods,

and encourage students to be active in class. Conveying learning materials should be related to life. In character education implementation, teachers have to develop relationships between individuals (Idris, 2014). The implementation stage included opening, core, and closing activities. The Arabic teaching and learning activities at this Islamic boarding high school are always started by reciting *salam* (greetings) and *basmalah*, which reflects a religious character. In addition, the teachers also provide an overview of learning materials with predetermined character achievements in each meeting.

In the core activities, the planned materials are given to the teachers. It should be noted that the success of Arabic teaching and learning processes cannot be separated from the accuracy of these materials. In other words, learning materials are also related to attitude, not only knowledge. The affective domain is associated with the character that has been instilled within the students. Thus, to reach the effective domain in Arabic teaching and learning, character education has to be included in its materials.

Skills in Arabic teaching and learning are divided into four, which are *maharah al-istima'*, *maharah al-kalam*, *maharah al-qira'ah*, and *maharah al-kitabah*. Based on the results of interviews and observations, the character building is as follows; The listening skills materials were integrated with good character building. These materials were stories of prophets and *ulama* (Islamic scholars) figures, poetry, and Arabic songs that show good character values.

Similarly, the speaking skill class was done by presenting dialogue, monologue, descriptive texts, and exemplary stories of the prophets and their companions. The texts contain wisdom and good examples that could develop a student's character from an early age. The following example shows one of the speaking class materials.

أَدَابُ الزِّيَارَةِ
 نورة: مَا أَجْمَلَهُ طِفْلٌ يَحْبُو مَعَ إِخْوَتِهِ يَلْعَبُ يَلْهُو
 الأُمّ: نُورَةَ يَا صَغِيرَتِي لَا يَصِحُّ ذَلِكَ
 نورة: لِمَاذَا يَا أُمِّي...؟ نَحْنُ نُغَيِّ وَنَلْعَبُ
 الأُمّ: مِنْ أَدَابِ الزِّيَارَةِ، أَنْ لَا تَرْفَعِي صَوْتِكَ فِي مَأْتَلٍ مَنْ تَزُورِينَ
 نورة: حَسَنًا سَنَلْعَبُ فِي هُدُوءٍ
 الأُمّ: أَحْسَنْتِ يَا ابْنَتِي

Visit Attitude

Nurah : "How cute is a baby crawling, playing, joking with his brother."

Mom : "Nurah, my little daughter, that's not good."

Nurah : "Why mom...? We are just singing and playing."

Mom : "Among the manners of paying a visit, you should not speak in a high tone at the house you visit."

Nurah : "Alright, we will play quietly."

Mom : "Good, my daughter."

The above dialogue teaches students to always practice good morals, be gentle, and respect others. Furthermore, the reading skill class was done by integrating the target character achievement in the *nash qiraah* (reading text). *Nash qira'ah* is taken from a

real social occurrence in the community, showing good and bad manners. Usually, nash is in a form of stories of inspiring characters, motivational stories, and cultural stories. The following is an example of the text.

اللسانُ

قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ - وَقَدْ لَامَهُ النَّاسُ لِأَنَّهُ كَثِيرُ الصُّمْتِ: أَتَيْتُ وَجَدْتُ لِسَانِي سَيْفًا، إِنْ تَكَلَّمْتُ فِي غَيْرِ فَائِدَةٍ قَتَلَنِي. وَقَالَ بَعْضُ النَّاسِ لِعَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ (رَحِمَهُ اللَّهُ): أَنْتَ مِنْ أَفْصَحِ النَّاسِ لِسَانًا وَأَوْضَحِهِمْ بَيَانًا فَإِذَا صَعِدْتَ الْمِنْبَرَ تَكَلَّمْتَ كَلَامًا قَلِيلًا، فَلِمَ إِذَا؟ قَالَ: لِأَنِّي أَخْشَى مِنْ رَبِّي عَزًّا وَجَلًّا أَنْ أَمَرَ النَّاسَ بِشَيْءٍ وَأَنَا لَا أَفْعَلُهُ أَوْ أَنْهَاهُمْ عَنْ شَيْءٍ وَأَنَا أَفْعَلُهُ. وَقَدْ طَلَبَ أَحَدُ الْحُكَّامِ فِي الرَّمَنِ الْقَدِيمِ مِنْ خَادِمِهِ أَنْ يَشْتَرِيَ لَهُ أَحْسَنَ مَا فِي الشَّاةِ لِيُعِدَّهُ طَعَامًا لِضَيْفُوهِ الَّذِينَ دَعَاهُمْ لِلغَدَاءِ مَعَهُ وَكَانَ الْخَادِمُ ذَكِيًّا مَشْهُورًا بِالْحِكْمَةِ، فَاشْتَرَى لَهُمْ لِسَانًا. وَلَمَّا سَأَلَهُ الْحَاكِمُ عَنْ سَبَبِ ذَلِكَ قَالَ: لِأَنَّ اللِّسَانَ مِفْتَاحَ الْحِكْمَةِ وَمِفْتَاحَ الْعِلْمِ، فَقَالَ لَهُ: أَرَيْدُكَ إِذَنْ أَنْ تَشْتَرِيَ لِي أَسْوَأَ مَا فِي الشَّاةِ وَأَقْبَحَهُ، فَاشْتَرَى لَهُ لِسَانًا أَيْضًا. فَتَعَجَّبَ الْحَاكِمُ وَظَنَّ أَنَّ الْخَادِمَ يَسْخَرُ مِنْهُ فَاسْتَلَّهُ عَنْ سَبَبِ ذَلِكَ فَقَالَ: لِأَنَّ اللِّسَانَ أَصْلُ الْفَسَادِ، وَأَصْلُ الشَّرِّ، وَسَبَبُ الْحَقْدِ، وَسَبَبُ الْحَرْبِ بَيْنَ الْمُلُوكِ. فَاللسانُ إِنْ اسْتَعْمَلَهُ الْإِنْسَانُ فِي الْخَيْرِ جَاءَ مِنْهُ الْخَيْرُ، وَإِنْ اسْتَعْمَلَهُ فِي الشَّرِّ جَاءَ مِنْهُ الشَّرُّ.

TONGUE

Indeed, people reproach Hasan ibn Ali radiyallahu 'anhu (May Allah bless him) because he is so quiet. He said: "Truly I feel that my tongue is like a sword. If I speak unkindly, then he will cut me down."

Some people asked Abdul Aziz ibn Marwan rahimahullāh (may Allah have mercy on him): "You are one of those who have the most eloquent tongues and the clearest explanation. But when you get to the pulpit, why do you only talk for a second? He replied: "I really fear my Lord if I command people to do good, while I do not do it. Or I forbid humans to do bad things while I do it instead.

Once upon a time, one of the masters had asked his servant to buy the best part of a lamb to serve to his guest whom he invited to lunch with. The servant is a smart and wise man. So, he bought the tongue of the sheep.

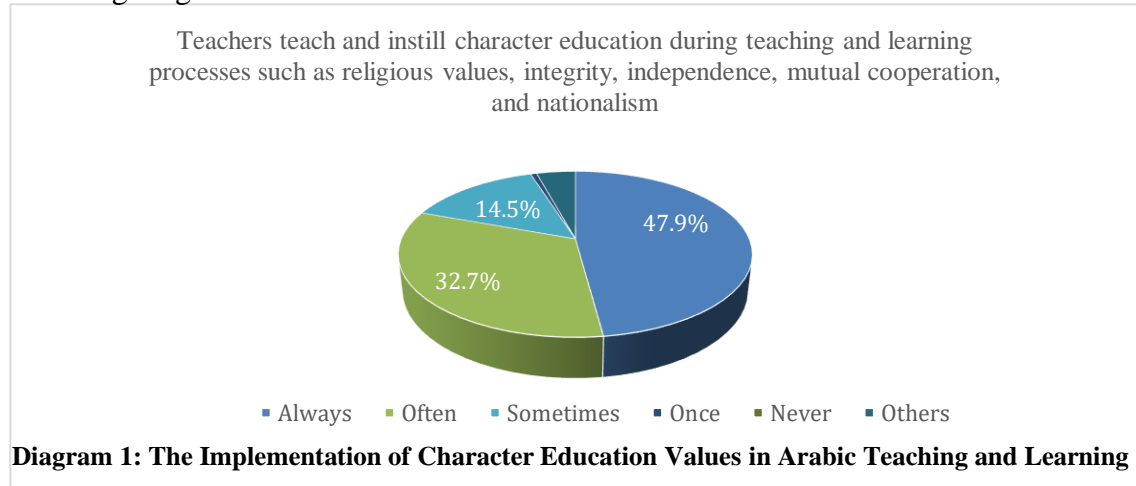
When the master asked why he bought the tongue, the servant replied: "because the tongue is the key to the wisdom and the key to the knowledge". Then the master asked his servant to come back to buy the worst part of a lamb. But he bought another tongue piece. Hence, the master was surprised and thought that his servant was mocking him, so he asked his servant what he had done. His servant replied: "Because the tongue is a source of corruption, a source of evil, a source of hatred, and also a cause of war between rulers".

If the tongue is used by humans in goodness, then he will get good. If the tongue is used in evil, then he will also be bad.

The *nash* tells us about the urgency of speaking wisely and its consequences if we speak carelessly. The lesson that can be drawn from the story is that students have to be polite and honest.

On the other hand, the writing skills (*maharah al-kitabah*) class adopts texts related to students' behavior towards parents, environment, teachers, and friends. In addition, students are also required to write about their daily activities related to these behaviors.

From the above description, the character value implementation of Arabic teaching and learning at this Islamic boarding high school can be represented in the following diagram.



Based on the diagram above, it can be seen that the five main characters are according to the guidelines concerning character education implementation in Arabic teaching and learning. It can be seen that 47.9% of teachers always teach and instill character education during their class, 32.7% of teachers are often implement it, 14.5% of teachers sometimes implement it, and the rest of the teachers only implement it once or never. It shows that teachers have an important role in teaching and instilling character education during teaching and learning processes by paying attention to every attitude, exercise, and material containing religious values, integrity (honesty, trustworthiness), independence, cooperation, and nationalism. This needs to be built and accustomed to becoming a character in the students.

Character education is habit culmination as a consequence of ethical decisions, behaviors, and attitudes of individuals with morals even if nobody sees them (Skaggs & Bodenhorn, 2006). Not only in Indonesia, but the practice of character education is also an issue for several countries such as the United States, Japan, China, and South Korea (Kamaruddin, 2012). It is explained that character education aims teach students about good understanding so they will be well behaved, conforming to the established norms. In addition, character education also creates responsible and decisive individuals (Agboola & Tsai, 2012). Character education is also expected to develop conscientious individuals who can resolve conflicts. It is also important to note that character education practice can avoid overlapping values that will be accomplished by students (Hamalik, 1995; Mak, 2014) It is important for students to solve their problems according to the norms so they can fathom their personality and environment (Benninga et al., 2003).

Based on the character education implementation goals and PP Number 87 of 2017, Islamic boarding schools in Indonesia have to apply teaching and learning activities that integrate character education into every study subject, including Arabic. To realize these goals, cognitive skills such as process skills, applicative skills, and critical-

analytical thinking skills are developed while also fostering important character values (Hasan, 2012; Zahro et al., 2017).

Not only about memorizing linguistics rules, Arabic teaching, and learning activities develop students' critical thinking skills and knowledge of the Arabic language in which they will be able to explain the concept. Character education that focusses on developing the students' identity is required to prepare them for the era. Thus, character education will be suitable to be integrated into Arabic teaching and learning activities because not only cognitive or intellectual skills, the activities also require personal skills as the affective domain. Thus, based on the findings, character education has been applied properly in the class. It should be noted that character education is integrated into Arabic teaching and learning because great characters cannot be developed instantly as it requires time and effort (Pala, 2011).

The Evaluation of Character Education in Arabic Teaching and Learning

The final stage of teaching and learning is the assessment stage. In this stage, the teachers need to pay attention to the steps for realizing goals of character education including determining the indicator values, preparing the assessment instruments, recording the achievement indicators, analyzing the assessment results, and reviewing the assessment results. Students' assessment results can be used by the teachers to analyze which characters values will be developed next in the learning process.

Assessment can be defined as a systematic and continuous effort to obtain, analyze, and interpret data on students' learning processes and outcomes in achieving learning objectives that can also be used to develop decisions based on several criteria and considerations (Arends, 2012). An assessment has to be educated, open, comprehensive, integrated, objective, systematic, and sustainable (Arifin & Latifah, 2009; Margono, 2006).

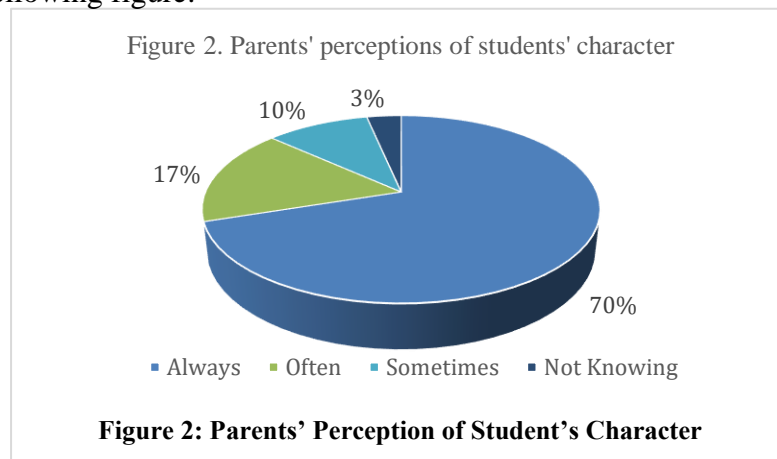
Character education assessment is required to evaluate students' character progress, to check the pros and cons of the lesson plan, and to determine the effectiveness of teaching and learning processes. Student character can be assessed using formative and summative assessment. In this case, formative assessment aims to improve the learning process and to determine students' ability levels. In addition, the formative assessment also can be used to obtain information about the strengths and weaknesses of the teaching and learning activities. Thus, the obtained information can be used to improve, change or modify the activities to be more effective.

Formative assessment has been implemented using a strategic approach in the form of observation, student discussion, feedback, self-assessment, and peer assessment. At this stage, the Arabic language teachers this Islamic boarding high school assess Arabic teaching-learning activities that integrate character education aspects using (1) written test, (2) assignment, and (3) presentation. On the other hand, the assessment instruments include (1) questions, (2) homework, and (3) group work. In this formative assessment, the students give feedback about the teaching and learning activities and also the assessment process. Formative feedback is closely related to formative assessment, but it can be used as a link between summative assessment and formative development. In this case, the teachers employ these feedbacks to decide readiness, diagnosis, and remedial. On the other hand, the students use it to monitor their learning outcomes.

Besides the formative assessment, a summative assessment, which is an assessment to produces scores or numbers that can be used to help the decision-making

process, is also employed (Irons, 2007). This assessment is conducted at the end of the study period when all of the learning materials have been delivered. It means to measure students' ability and comprehension as feedback for students and academic staff that can be used to monitor their standards. The assessment can be in a form of a written or practical test. At an end of a study session, a special character education assessment is also given in a form of discussion and presentation to instill good values.

In addition to formative and summative assessments, one of the pieces of evidence that could prove a teacher has succeeded in building students' character is parents' perception, proving that their children have applied five-character values at home. The result can be seen in the following figure.



Based on Figure 2, it can be seen that the teachers have successfully implemented character education in Arabic teaching and learning activities. It is shown that 70% of parents confessed that their children always implement the five-character values, 17% of parents said often, 10% of parents said sometimes, and the rest of the parents did not know.

The characters implementation can be from students' habits and behavior, such as fulfilling religious obligations (praying, fasting, obeying parents, maintaining personal hygiene, punctuality, obeying the rules, respecting friends, and loving the younger children despite races, ethnicities, and religious differences, responsible, and diligent).

Supporting and Inhibiting Factors in the Implementation of Character Education in Arabic Teaching and Learning

Based on the interviews, several factors that support the implementation of character education include the applied curriculum, positive habituation, cooperation, a sense of kinship among students, and supporting infrastructure and facilities. In addition, it was also found that an extremely influential supporting factor is great teachers' competencies that allow them to be facilitators, motivators, companions, mentors, and role models for the students. Several activities and programs also support students' character development, including the *tahfidzul Qur'an* program, BPI (Islamic Personal Development), and various extra-curricular activities that help students nurture their organizational skills.

In addition to the supporting factors, the study also found inhibiting factors faced by the teachers. These inhibiting factors include the lack of coordination between the

schools and students' families in character development and the misuse of smartphones and gadgets in the school environment.

CONCLUSION

Industrial revolution 4.0 needs to be adapted readily. The rapid growth of technology and knowledge in all fields needs to be balanced with strong character. Therefore, character education is required so that the use of technology is not only limited to the transfer of knowledge but also includes the transfer of values. This study found that teaching and learning Arabic is a suitable subject to instill good character values. In this case, it was found that this Islamic boarding high school has implemented character education in the Arabic teaching and learning processes. This could be proven from the teaching and learning planning stage that integrates character values into the syllabus, lesson plans, and curriculum. At the implementation stage, the teachers have applied the five main character values, starting from the opening, the core stage, where the teacher delivered Arabic learning materials that have been integrated with character values, and the closing stage. Finally, at the evaluation stage, the Arabic language teachers have conducted assessments using a character education approach using core competencies 1 to 4 to assess all students' activities and attitudes during the teaching and learning process.

This study also found several inhibiting factors in the implementation process, including the lack of coordination between parents and teachers. However, apart from the inhibiting factors, several supporting factors were also found, including a supportive curriculum, positive habituation, adequate facilities and infrastructure, and supporting programs organized by the school that could develop students' character.

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