



Instilling *Ulu al-Albâb* Values 'Spiritual Depth' Through Conversational Texts in the *Al-'Arabiya li al-Hayâh* Book

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Abstract

Character is a reflection of the person; positive character reflects the positive values that one possesses. The attempt to teach this positive character continues through *al- 'Arabiya's li Hayâh* textbook, which claims to contain the values of *Ulu al-Albâb*. This research aims to analyze the *Ulu al-Albâb* values contained in the text of the textbook's conversation and discuss them in depth. The *al- 'Arabiya li al-Hayâh* book became the primary source of learning for students at one of the universities in East Java. This research uses a qualitative research method with a descriptive analysis by Harold D. Lasswell's approach to the *al- 'Arabiya li al-Hayâh* textbook 1st volume. The analysis is carried out systematically, objectively, and qualitatively. The analysis's findings demonstrate that *Ulu al-Albâb*'s values are distributed pretty equally across the textbook. It is seen from the text of the conversation that it contains spiritual values evenly and is designed to instill those values in the student's subconscious. This research contributes to the understanding of character development through Arabic textbooks. The results of this research can be beneficial to the developers, teachers, and Arabic language learners to instill the spiritual depth values of *Ulu al-Albâb*.

Keywords: *Instillation, Ulu al-Albâb values, spiritual depth, Al-'Arabiya li al-Hayâh*

Introduction

Character education has a crucial function in the development of people who, in addition to academic intelligence, have strong morals and values. A person will have knowledge, attitude, and positive moral action if character education is implanted through various activities in the learning process (Syarnubi et al., 2021). *Ulu al-Albâb*, which means those who have intelligence and wisdom, will use their minds to understand the verses of God, is considered one of the important pillars of learning.

Attitudes and behaviors are a reflection of the knowledge that a person possesses. Forming the attitude and behavior of a person who is good and noble in social life is one of the most basic purposes of education. The primary purpose of organizing an educational institution is to instill good behavior in every student. In line with that, national education has a role to play in implementing the development of the sphere of abilities and the formation of a person's character and then making a civilization a dignified nation (Sistem Pendidikan Nasional, 2003). Thus, the learning process must have a strong foundation to produce results according to the desired goals.

Our recent education demands character formation in students as a result of the learning process. It is hoped that when a person completes his studies, apart from deepening the knowledge acquired during the study process, he will also have a strong positive character which will later become a soft skill for him. The primary objectives of education are often centered around academic attainment and knowledge acquisition, character formation, and fostering civic engagement (Berkowitz, 2012). In its implementation, the integration of character education will be successful when it is included in the process of acquiring knowledge and skills (Muhammad et al., 2021). The things above have a strong connection to making someone successful in the future.

There is a noticeable decline in the behavior and degree of civility among youngsters. This situation arises from a combination of internal and external variables (Saputra et al., 2023). Indeed, an individual's character significantly impacts the caliber of human resources (Zurqoni et al., 2018). However, there are also those who apply politeness in a negative way, by remaining silent to avoid interaction with other students or teachers (Aasi et al., 2023). In order to address this issue, educational institutions play a significant role by incorporating character education content into the existing learning process.

The educational process is not only carried out in teaching and learning activities. Values education, also known as moral education or character education, is a systematic approach implemented in schools to foster the growth of positive, ethical, and pro-social behaviors and skills in young individuals. This includes enhancing their concentration and academic performance through the use of pedagogy and supportive frameworks (Berkowitz, 2012). In this effort, educational institutions usually create textbooks or extra activities supporting this goal.

Many researchers have long been interested in the topic of character education. Over the decades, very similar educational patterns have been studied, two of which are known as moral education and values education (Silay, 2019). Character education must be built progressively through habituation, understanding, and reasoning (Hayat, 2018). This character education can be delivered through content material contained in textbooks, and textbooks remain a common means used by teachers to convey lesson material, including language teaching (Muassomah et al., 2023). This step is one of the efforts that the Islamic University in Malang has carried out.

Of course, changing someone's character from negative to positive is not easy. The school has tried and implemented reforms to support students' character development, but these endeavors appear to lack the ability to provide substantial outcomes. (Chang et al., 2014). Experts contend that the educational process fails to

generate citizens of high quality because institutions only concentrate on achieving cognitive outcomes (Suyitno, 2013). The curriculum also shows the school's weaknesses because it only introduces the concept of character (Sutiyono, 2015). Pike's (2021) research stated that character values should be included in learning material because apart from knowing the concept, they also get examples to apply. Therefore, character values are considered necessary to be instilled along with increasing the desired cognitive abilities in students.

Various studies have explored the promotion of tolerance and moderation in various contexts. Susanti (Susanti & Sudahri, 2021) emphasized the importance of effective communication and storytelling in diverting children's attention from technology, while Sayyidi (Sayyidi & Al-Farizi, 2020) discussed the implementation of moderate values in the NU tradition. Susanto (Susanto, 2020) discusses two main issues in religious tolerance, the level of understanding of Muslim students in Malang regarding the principles of religious tolerance, and the need to increase tolerance through deeper understanding. Syuhadak (Syuhadak et al., 2024) focuses on exploring the concept of religious moderation as supported by Gus Dur (Abdurrahman Wahid), emphasizing the importance of multicultural awareness and tolerance in a diverse society. To foster tolerance and diversity, Gus Dur advocated for nine core principles, encompassing monotheism, humanity, justice, equality, fraternity, emancipation, simplicity, chivalry, and local wisdom.

In addition, Nasution in his research describes that this study evaluates Arabic textbooks in *Madrasah Aliyah* from the perspective of religious moderation using a descriptive-qualitative method and content analysis. The findings indicated that the textbooks encompassed religious moderation principles, including allegiance to the nation, tolerance, non-violence, and embracing of indigenous culture (Nasution et al., 2023). Khambali also analyzed the teaching materials in Arabic textbooks for *Madrasah Tsanawiyah* (MTs) based on the Common European Framework of Reference (CEFR) standards. The results can provide input for Arabic textbook authors and teachers to strengthen teaching religious moderation values to students more effectively (Khambali et al., 2023).

Drawing upon previous research, this study aims to investigate the integration of character education, specifically based on the values of *Ulu al-Albâb*, into Arabic language learning material. This study is undertaken due to the scarcity of research specifically analyzing *Ulu al-Albâb* values in textbooks and the significance of instilling these values in students to cultivate a generation of young people with strong morals and noble character. This study focuses on analyzing the *Ulu al-Albâb* values embedded within the textbook "*Al-'Arabiya li al-Hayâb*" in its efforts to inculcate character education, and its application among students, employing a holistic and integrated approach within modern education.

Method

This study employs a combination of qualitative methodologies (Fadli, 2021) with a content analysis approach to analyze spiritual depth from the *Ulu al-Albâb* values in the "*Al-'Arabiya li al-Hayâb*" textbook. Samples are selected from the conversational

materials in the book and then classified based on *Ulu al-Albâb*-related themes. Through in-depth reading, note-taking, and interpretation, this study aims to identify patterns and meanings embedded within the text to understand how *Ulu al-Albâb* values are represented in the context of Arabic language learning. The research findings are expected to provide valuable insights for curriculum and instruction development and enrich understanding Islamic values in education.

The "*Al-'Arabiya li al-Hayâh*" textbook consists of four volumes, gradually progressing from beginner to advanced Arabic language learning. This study is limited to Volume 1, as this is the volume most widely used by students. Additionally, this study focuses on analyzing the spiritual depth values and their derivatives embedded within the textbook's texts.

This study employs content analysis techniques proposed by Harold D. Laswell (Asfar, 2019), commencing with the identification of the unit of analysis, namely conversational texts that reflect *Ulu al-Albâb*'s character values. This is followed by data collection through the selection of relevant conversational text samples. The data collection process is carried out using documents. Nilamsari (2014) in Sa'diyah & Wiranegara (2023) states that documents serve as records of previously occurring events. The subsequent process involves data coding, and paying attention to the aspects of *Ulu al-Albâb* values, including spiritual depth and its derivatives. The analysis is conducted systematically to evaluate the extent to which *Ulu al-Albâb*'s values are reflected in the conversational texts, both explicitly and implicitly. The analysis results are presented in the form of research findings with interpretations that illustrate the implications for understanding and applying these values.

Result

Cultivating *Ulu al-Albâb*'s character values among students requires a comprehensive strategy beyond traditional classroom instruction. Integrating these values into learning materials, such as textbooks, serves as a powerful tool for fostering internalization and practical application. The *Al-'Arabiya li al-Hayâh* textbook exemplifies this approach effectively.

This comprehensive textbook encompasses a rich array of Arabic language learning materials and engaging activities, catering to the four fundamental language abilities listening, speaking, reading, and writing. The textbook's content is meticulously designed to align with the proficiency levels of university students, ranging from basic to intermediate. Its unique approach seamlessly integrates Indonesian cultural elements, ensuring that the learning experience resonates with students' daily lives and social surroundings. Integrating local content will bridge the gap between students and the material being studied, making it easier to understand (Arifani, 2016).

The *Al-'Arabiya li al-Hayâh* textbook goes beyond mere language instruction, seamlessly integrating *Ulu al-Albâb* values into its design and content. This approach fosters a holistic learning environment that nurtures linguistic proficiency and spiritual and moral development among students. The textbook carefully incorporates scenarios that embody *Ulu al-Albâb* values, providing students with tangible examples of how these principles manifest in everyday life. These scenarios, coupled with thought-

provoking themes that highlight spiritual and moral aspects, encourage students to reflect on the practical application of *Ulu al-Albâb* values beyond the confines of the classroom.

The textbook strikes a delicate balance between academic rigor and spiritual growth. While it provides a solid foundation in Arabic language skills, it also dedicates ample space for reflection and the application of spiritual values in real-world contexts. This approach ensures that students develop linguistic competence and a strong moral compass. The carefully crafted dialogues presented in the textbook serve as mirrors of *Ulu al-Albâb*'s values in action. Through these dialogues, students are exposed to practical examples of how these values guide interactions, fostering empathy, courage, and an open-minded approach to diverse perspectives.

The textbook intentionally introduces students to situations that demand the application of *Ulu al-Albâb* values, such as *tawhîd* (oneness of God), *Ihsân* (doing good), bravery, and inclusivity (Sumbulah, 2022). By engaging with these scenarios, students develop the ability to make informed decisions and navigate real-life challenges in alignment with these values. *Al-'Arabiya li al-Hayâh*'s integration of *Ulu al-Albâb* values into its curriculum stands as a testament to its commitment to fostering well-rounded individuals. This approach empowers students to excel in Arabic language proficiency and develop strong moral and spiritual foundations, preparing them to become responsible and ethical members of society.

The content of the textbook presented refers to the constructivist learning theory, which provides as much space as possible for students to develop their thinking patterns and ideas in learning Arabic. Meanwhile, the lecturer functions as a guide or director in this learning process (Hamid et al., 2024).

The concept of *Ulu al-Albâb* originates from Surah Ali Imrân, verse 191 (LPMQ, 2022) which is then summarized into four strengths: spiritual depth, noble character, breadth of knowledge, and professional maturity. These are manifested in three values: remembrance (*dzikir*), contemplation (*fikir*), and righteous action (*amal shaleh*). These strengths and values will be difficult to implement, especially to internalize, if they are not elaborated or detailed in the form of real behaviors that can then be applied by students.

From those four strengths, they are then broken down into the 17 character values of *Ulu al-Albâb* (Sumbulah, 2022) as follows:

Spiritual Depth	1. <i>Tawhidic</i> Worldview/ مُوَحِّد
	2. <i>Ihsân</i> (Excellent/ إِحْسَان
	3. Bravery/ شَجَاع
	4. Inclusive-Cosmopolitan/ شَامِل
Moral Greatness	5. Beautiful Pattern (of Conduct) / أَسْوَة حَسَنَة
	6. Tolerant/ تَسَامُح
	7. Nationalist/ وَطَنِيَّة
	8. Moderate/ تَوَسُّط
	9. Balanced/ تَوَازُن

Knowledge Breadth	10. Curiosity/حب الاستطلاع
	11. Critical Thinking/التفكير النقدي
	12. Objective/صديق
Professional Maturity	13. Wise/حكيم
	14. Trustworthy/أمانة
	15. Committed/ملتزم
	16. Leadership Skill/كفاءة قيادية
	17. Hardworking/مجاهدة

There are four character values derived from spiritual depth, namely: 1) *Tawhîd* (monotheism), 2) *Ihsân* (Excellence), 3) Bravery, and 4) Inclusivity. Although not explicitly stated, these values are reflected in the expressions conveyed by the characters. For instance, mutual support among characters in facing challenges reflects the value of *Ihsân*, while the courageous decision to tackle problems demonstrates the value of courage. Similarly, an inclusive attitude is reflected in respecting differences among characters. Thus, the dialogues in the book subtly convey important character values for the formation of strong and dignified personalities. The conversation texts containing these expressions are shown in the following table:

<p>Text 1 (Book 1, p. 3)</p> <p>التعارف</p> <p>المؤرخ الأول: الحوارات الانشائية</p>   	<p>Text 2 (Book 1, p. 4)</p> <p>الحوار الثالث: لاحظ واستمع وأعد.</p>   	<p>Text 3 (Book 1, p. 5)</p> <p>الحوار الخامس: لاحظ واستمع وأعد.</p>   
<p>Text 4 (Book 1, p. 21)</p> <p>أعضاء الأسرة</p> <p>المؤرخ الأول: الحوارات الانشائية</p>   	<p>Text 5 (Book 1, p. 22)</p> <p>الحوار الثاني: لاحظ واستمع وأعد.</p>   	<p>Text 6 (Book 1, p. 23)</p> <p>الحوار الثالث: لاحظ واستمع وأعد.</p>   

Text 7
(Book 1, p. 63)



الأنشطة اليومية
المقرر الأول: الحوارات الانشائية



الصور الأول: لاحظ واستمع وأعد.
عند الله: متى تستيقظ من النوم؟
عند الله: أحييت في الساعة الرابعة صباحاً.
عند الله: ماذا تفعل بعد ذلك؟
عند الله: أجلس الصلاة جماعة في المسجد.
عند الله: أين تتوضأ قبل الصلاة؟
عند الله: في البيت.
عند الله: هل تقرأ القرآن بعد الصلاة؟
عند الله: نعم، أقرأ القرآن بعد الصلاة.
عند الله: متى تتناول الطعام؟
عند الله: أتناول الطعام في الساعة الرابعة.
عند الله: متى تغلب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة السابعة.
عند الله: متى تغلب إلى الجامعة بالترتيب؟
عند الله: لا، أذهب إلى الجامعة بالترتيب.

Text 8
(Book 1, p. 65)



الصور الثالث: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الأول: لاحظ واستمع وأعد.
عند الله: متى تتناول الغذاء مع الأصدقاء؟
عند الله: نعم، أتناول الغذاء مع الأصدقاء.
عند الله: ماذا تفعل أنت يا شهاب؟
عند الله: أتناول مع زميلتي في الجامعة.
عند الله: متى تغلب إلى الجامعة؟
عند الله: متى تغلب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعلين يا سيدة؟
عند الله: أتناول شاي مع زميلتي في الجامعة.
عند الله: ماذا تفعلين يا سيدة؟
عند الله: أتناول شاي مع زميلتي في الجامعة.
عند الله: متى تغلب إلى الجامعة؟
عند الله: متى تغلب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعلين يا سيدة؟
عند الله: أتناول شاي مع زميلتي في الجامعة.

Text 9
(Book 1, p. 99)



المحاضرات
المقرر الأول: الحوارات الانشائية



الصور الأول: لاحظ واستمع وأعد.
عند الله: كيف حالكم يا صديقين؟
عند الله: بخير، الحمد لله.
عند الله: هل أنتم متحمسون اليوم؟
عند الله: نعم، لدينا محاضرة.
عند الله: في أي مادة؟
عند الله: في مادة اللغة العربية.
عند الله: أين ستأخذون اللغة العربية؟
عند الله: أأخذها في قاعة المحاضرة، في اليوم الأول.
عند الله: هل تحب اللغة العربية؟
عند الله: نعم، أحبها.
عند الله: لماذا لغة القرآن؟
عند الله: لأنها لغة القرآن.
عند الله: ماذا أحبها أيضاً، وهي لغة عالمية.
عند الله: من مؤسس اللغة العربية في فلسطين؟
عند الله: الأستاذ نيسل عسود الشواي.
عند الله: قلب، متى تبدأ المحاضرة؟
عند الله: تبدأ المحاضرة في الساعة الثانية والنصف.
عند الله: دراستك جيدة، يا أمين.
عند الله: شكرًا.
عند الله: عظيم.

Text 10
(Book 1, p. 100)



الصور الثاني: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الثاني: لاحظ واستمع وأعد.
عند الله: ما هي الجامعة؟
عند الله: هي جامعة أم القرى.
عند الله: ماذا تعرف عن الجامعة؟
عند الله: أعرف أنها جامعة إسلامية.
عند الله: تقع الجامعة في مكة المكرمة؟
عند الله: نعم، تقع الجامعة في مكة المكرمة.
عند الله: متى تأسست الجامعة؟
عند الله: تأسست في سنة 1400 هـ.
عند الله: ما هي أهداف الجامعة؟
عند الله: تهدف إلى خدمة المجتمع.
عند الله: ما هي أهم أقسام الجامعة؟
عند الله: أقسامها متنوعة.
عند الله: ما هي أهم إنجازات الجامعة؟
عند الله: حققت نجاحات عديدة.

Text 11
(Book 1, p. 101)



الصور الثالث: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الثالث: لاحظ واستمع وأعد.
عند الله: كيف حالكم يا عثمان؟
عند الله: بخير، الحمد لله.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.

Text 12
(Book 1, p. 118)



الصور الثاني: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الثاني: لاحظ واستمع وأعد.
عند الله: ما هي الجامعة؟
عند الله: هي جامعة أم القرى.
عند الله: ماذا تعرف عن الجامعة؟
عند الله: أعرف أنها جامعة إسلامية.
عند الله: تقع الجامعة في مكة المكرمة؟
عند الله: نعم، تقع الجامعة في مكة المكرمة.
عند الله: متى تأسست الجامعة؟
عند الله: تأسست في سنة 1400 هـ.
عند الله: ما هي أهداف الجامعة؟
عند الله: تهدف إلى خدمة المجتمع.
عند الله: ما هي أهم أقسام الجامعة؟
عند الله: أقسامها متنوعة.
عند الله: ما هي أهم إنجازات الجامعة؟
عند الله: حققت نجاحات عديدة.

Text 13
(Book 1, p. 119)



الصور الثالث: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الثالث: لاحظ واستمع وأعد.
عند الله: كيف حالكم يا أميرة؟
عند الله: بخير، الحمد لله.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.

Text 14
(Book 1, p. 139)



الفعل والمهنة
المقرر الأول: الحوارات الانشائية



الصور الأول: لاحظ واستمع وأعد.
عند الله: ماذا تفعل في المستقبل؟
عند الله: أريد أن أكون طبيباً.
عند الله: لماذا؟
عند الله: لأنني أحب الطب.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.

Text 15
(Book 1, p. 140)



الصور الثاني: لاحظ واستمع وأعد.
المقرر الأول: الحوارات الانشائية



الصور الثاني: لاحظ واستمع وأعد.
عند الله: كيف حالكم يا وليد؟
عند الله: بخير، الحمد لله.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.
عند الله: متى تذهب إلى الجامعة؟
عند الله: أذهب إلى الجامعة في الساعة الثانية.
عند الله: ماذا تفعل في الجامعة؟
عند الله: أدرس في الجامعة.

Text 16
(Book 1, p. 141)



الصور الثالث: لاحظ واستمع وأعد.
(في ترميز الحروف)

خليفة : كيف حالكم؟
قائمة : أنا بخير.

خليفة : ماذا يدع؟
قائمة : التفتت من عملي وسأرجع إلى البيت.

خليفة : ماذا تفعلين؟
قائمة : أنا نائمة في غرفة كريمة في هذه المدينة. ومما تفعلين؟


خليفة : أنا تاجر في السوق، أبيع الخضراوات.
قائمة : أذهب في الساعة السابعة صباحا.

خليفة : ومتى ترجعين من المدرسة؟
قائمة : أترجع في وقت الرابعة والنصف مساء، وأجلس في وقت الراحة إذا فطلت.

خليفة : لعل ذلك سبب تعبك.
قائمة : آتت فهاجرت إلى الراحة.

خليفة : ضحك. سأقعدك إلى رحلة كريمة مع أسرتي بأذن الله.

Text 17
(Book 1, p. 157)



الصور الأول: لاحظ واستمع وأعد.
الصور الأولى: العصور الأولى الإسلامية

خليفة : ماذا تفعلين في منطقة هذا الأستخ؟
قائمة : لا أدري، ربما سأبقى في البيت، عيشي وأجبات كريمة.

خليفة : عشت أن تخرج يا حبيبي.
قائمة : أله ذلك، لكنني مشغولة.

خليفة : عشت. أريد رجلا عتيقا.
قائمة : سأفكر في هذا الأمر، أترغب في ذلك؟

خليفة : عشتي فكر، إذا عمل الواجب من أذن.
قائمة : أشتتته، وسأبقى وأجاني في هذه الأستخ إن شاء الله.

خليفة : قدم. وأنتعت نعم إلى الإشتة.
قائمة : سأستعمل ذلك.

Text 18
(Book 1, p. 158)



الصور الثاني: لاحظ واستمع وأعد.
(مكتوبة خاتمة)

لثام : السلام عليكم
قائمة : وعليكم السلام. كيف الحال في كاتيفاتاد؟

لثام : أكل في كاتيفاتاد حار.
قائمة : كيف حالكم؟

قائمة : بكر والمحمد. أه، جلدت يا عزيزي؟
لثام : سأكون مبالغ في الشكر، إن شاء الله.

قائمة : أفاد وسهر. أنا في الشطرك.
قائمة : هل سافعت وشهدت؟

قائمة : أترت بك في مبالغ.
لثام : أكون أكر أن مبالغ مبالغ جيلة وأزاد.

قائمة : ضحك. وتفتت مبالغ مبالغ الإفر.
لثام : لا أكر على إراد هذه المدينة.

قائمة : سأنتفضك في الشطرك، إن شاء الله.
لثام : شكر على الإهتمام.

قائمة : لا شكر على الواجب.

Text 19
(Book 1, p. 159)



الصور الثالث: لاحظ واستمع وأعد.

لثام : هل سافعت إلى مكة؟
قائمة : نعم، سافعت في الأستخ الشكر، بأذن الله.

لثام : هذا خير سار. أله لفترة أفض.
لثام : كل شغل وقت في أله لفترة.
قائمة : نعم، سأفعل في هذه الفترة.

لثام : أله عذر بذا فقلت.
قائمة : هل سافعت مع الأستخ؟

لثام : نعم، أشتت مع الأستخ.
قائمة : أين سافعت؟

لثام : سافعت في أربع زمر.
(فقدت حطوط) ففقد أسفود (...).

لثام : هل سافعت فهد من المسجد الحرام؟
قائمة : نعم، ففقد الشكر لله فهد.

لثام : هذا جيد.
قائمة : أكل. أشتتت أن أسكن حانة في جميع الأوقات.

لثام : ففقد. ففقد ففقد.

The table above provides a general overview of the values of spiritual depth, which are the core of *Ulu al-Albâb*, reflected in various dialogue texts. In each dialogue, values such as *Tanbîd*, *Ihsân*, Bravery, and Inclusivity are well integrated into the expressions and interactions of the characters.

One of the values in *Tanbîd*, understanding that Allah is the only god, is depicted through the High value of the character's awareness of the existence of the only god and their trust and dependence on him. They explicitly demonstrate their belief in Allah's ability to control everything during every action and word. Another value of *Tanbîd* is fulfilled by the value of *Ihsân* – doing good. The characters pay much attention to helping supporting and worrying about each other without expecting anything back. For them, it is important to do good because it is a part of worshipping Allah.

The third value of Bravery is seen in the firm and strong-willed call of characters amid various hurdles and impediments. She daringly made tough decisions and confronted the effects bravely. Lastly, the fifth value of Inclusivity is reflected in characters' open-mindedness and broader tolerant attitude. The overwhelming majority held profoundly distinct previous beliefs and mere views and still valued each other's opinions and undertakings.

Discussion

The preceding section has outlined the concept of *Ulu al-Albâb*, a profound spiritual understanding that elevates individuals to a higher plane of consciousness. This multifaceted concept is further distilled into four distinct character traits: *Tawhîd* (monotheism), *Ihsân* (excellence), courage, and inclusivity. Each of these traits embodies a unique aspect of *Ulu al-Albâb* guiding individuals toward a life of virtue and spiritual fulfillment.

To delve deeper into the manifestation of these traits, we thoroughly explore their presence within the conversational material found in the textbook *Al-'Arabiya li al-Hayâh* Volume 1. This analysis will meticulously examine how these values are woven into the fabric of the text, shaping the interactions and perspectives presented therein.

Tawhîd (monotheism/توحيد)

Tawhîd in the Arabic Dictionary is a noun that means the Oneness of Allah, a strong belief that Allah is only one (Kemdikbud, 2023). The word "*tawhîd*" originates from Arabic, derived from the masdar form of the verb "*Wahhada - Yuwahhidu - Tawhîdan*" (Al-Azam, 2013), it is the conviction that Allah has no partners in His sovereignty and administration and that He is one in all of His qualities and deeds.

Abdul Karim explained that in the teachings of *Tawhîd*, at least three fundamental aspects are discussed. First, *Ilâhiyyât* pertains to matters related to God, including His attributes, actions, and the relationship between God and His servants. Second, *Nubuwwât*, which concerns the prophets sent by Allah to all mankind, to convey His laws to them. Third, *Sam'îyyât* refers to the information brought by these prophets in the form of revelations they received from Allah, to be conveyed to their respective communities (Karim, 2019).

From the character of *tawhîd*, it is expected that students become individuals who always hold firmly to the promise of affirming the Oneness of Allah, as stated in the principle of "*imtistâlu al-awâmir wa ijtinâbu an nawâhi*" - which is to fulfill all the commands of Allah and avoid all His prohibitions. This concept serves as a spiritual foundation for individuals and a strong moral guide in life. When someone commits to following Allah's teachings and avoiding all His prohibitions, they actively choose to live according to His will. By practicing this obedience, one lives a life following the path of truth and steers clear of all forms of wrongdoing. This helps individuals develop strong and dignified characters, avoiding sins and evil deeds.

Furthermore, when people consistently follow Allah's commands and avoid His prohibitions, they not only save themselves from sin and the punishment of hell but also set a good example for others around them. Because one's religious behavior is an interpretation of the religious values ingrained within them (Bowie, 2021). Good attitudes and actions inspire and influence others to follow the right path. Thus, individuals who adhere to these principles not only become better individuals themselves but also become agents of positive change in society.

In the book *Al-'Arabiya li al-Hayâh* Volume 1, almost all parts of the dialogue texts presented contain this value of *Tawhîd*, such as in greetings, expressions of

gratitude, and prayers conveyed by the characters engaging in conversation. For example, in Unit 1, dialogues 1-6 all begin with a greeting that means "May Allah grant safety, mercy, and blessings" In this case, the greeting contains elements of divinity indirectly aimed at instilling the value of the Oneness of Allah within individuals. As expressed by Haq et al., the greeting of peace also becomes a religious doctrine for spreading peace in multicultural life (Ziaul Haq et al., 2023).

In another dialogue, expressions of hope are found and attributed to Allah, assuming that everything that can or cannot happen is solely due to Allah's permission. For instance, such expressions can be found in Unit 5 Dialogue 1.

نَبِيلَة : طَيِّبٌ، لَا تَنْسَى الْمُرَاجَعَةَ لِلِاخْتِبَارِ.	Nabila: OK, don't forget to review for the test
هِنْد : إِنَّ شَاءَ اللَّهُ.	Hindun: In Sha Allah (hopefully)

The submission to Allah emphasizes that there is a value of *tawhîd* underlying these expressions. Thus, a person does not base everything they desire solely on their own will, but also on the will of Allah. In addition to the phrase 'In Sha Allah', expressions of hope are sometimes conveyed with the phrase '*bi idẓnillah*', meaning by the permission of Allah. For instance, this expression can be found in Unit 8 Dialogue 3.

Besides greetings and hope, expressions of gratitude represent a person's Tawhid values towards their lord because these expressions convey that all praise belongs to Allah. This expression can be found in several dialogues, including in Unit 5 Dialogue 2 when Muhammad inquires about Usman's condition.

مُحَمَّد : كَيْفَ حَالُكَ يَا عُثْمَانُ؟	Muhammad: How are you, Othman?
عُثْمَان : بِخَيْرٍ، الْحَمْدُ لِلَّهِ.	Othman: Fine, thank God.

Unlike expressions in English, when answering a question about someone's condition, expressions of gratitude are conveyed to the questioner, not to Allah, who has essentially provided the favorable condition. Furthermore, expressions of gratitude represent a person's devotion to their lord, just as expressions of hope do. The expression of gratitude "*Alhamdulillah*" represents the dimension of verbal gratitude, or a person verbally thanking their God (Ali et al., 2020).

From this exposition, it can be concluded that the book "*Al-'Arabiya li al-Hayâh*" strives to instill positive habits, in the form of *tawhîd* values, in students who are studying this book by making it a habit that will eventually be ingrained in their subconscious. Because good habits will arise if positive discipline is consistently applied in one's daily life (Hermino & Arifin, 2020). Additionally, the value of *tawhîd* serves as a large umbrella that will be the foundation for the other mentioned values, as understood from the discussion above that if Allah is always in one's heart, then they will always be in goodness and far from bad deeds.

Ihsân (إحسان)

The Arabic word "*Ihsân*" originates from the root "*ḥasana*," which carries the profound meaning of "best" or "excellence." The true embodiment of this concept, as exemplified in the Prophet's hadith (Abu Al-Hussein, 2006):

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Worship Allah as if you see Him. If you cannot see Him, know that He sees you." (Sahih Muslim)

This profound hadith unveils the essence of *Ihsân*: striving for excellence in all actions as if one is standing in the direct presence of Allah (SWT). Even in the absence of physical sight, the unwavering awareness of Allah's watchful gaze serves as a constant reminder to uphold the highest standards of conduct.

Ihsân encompasses far more than mere actions; it extends to the realm of intentions and thoughts. It is the unwavering commitment to goodness in all aspects of one's being, from the spoken word to the deeds performed to the unspoken intentions held within the heart. The significance of intentions in *Ihsân* stems from their role as the foundation upon which actions are built. Pure and noble intentions pave the way for virtuous actions, while tainted or misguided intentions lead to actions that stray from the path of righteousness.

In the Quran, Surah al-Baqarah verse 83, Allah (SWT) calls upon humanity to practice *Ihsân* (Quran.Com, 2024).

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

And "remember" when We took a covenant from the children of Israel "stating", "Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax." But you "Israelites" turned away—except for a few of you—and were indifferent.

Ihsân is divided into 2 as follows (Talal, 2021):

- 1) *Ihsân* related to the worship of Allah SWT
Such *Ihsân* takes the form of a servant's longing when worshipping Allah SWT. During worship, they feel comfortable and close to Allah SWT.
- 2) *Ihsân* related to interactions with other creatures
Ihsân in the form of interaction with other creatures can be found starting from the closest, such as serving both parents and behaving well and politely towards family members. In addition, *ihsân* can also be done to other than humans, such as animals and other living creatures.

In the book *Al-'Arabiya li al-Hayâh*, the attitude of *Ihsân* can be found, for example, in Unit 8 Dialogue 3 discussing Karim's departure to the holy land to perform Umrah.

زَيْنُ الدِّينِ : هَلْ سَتَسَافِرُ إِلَى مَكَّةَ؟	Zainuddin: Are you traveling to Mecca?
كَرِيمٌ : نَعَمْ، سَأَعْتَمِرُ فِي الْأَسْبُوعِ الْمُقْبِلِ، بِإِذْنِ اللَّهِ.	Karim: Yes, I will go to Umrah next week, God willing

Umrah is worship related to Allah SWT, this worship is a form of *ihsân* as mentioned by Talal (2021) in the discussion above. According to Sunnah law, a person's desire to perform *umrah* is a form of human action resulting from motivation to act by Islamic rules and inspiration to unleash the divine potential within him (Yusuf & Saputra, 2021). In this way, we can be sure that everything a human does will be based on pure intentions, solely seeking the pleasure of Allah SWT.

In terms of *ihsân* related to interactions between creatures, these characters can be found in the dialogue Unit 5 *Himâr* 1.

نَبِيلَة : طَيِّبٌ، لَا تَنْسَى الْمُرَاجَعَةَ لِلْإِخْتِبَارِ. هِنْد : إِنْ شَاءَ اللَّهُ.	Nabila: OK, don't forget to review for the test Hindun: In Sha Allah (hopefully)
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The interaction between Nabila who reminded Hindun not to forget to learn in this dialogue reflects *Ihsân's* high value between fellow creatures. In this context, *Ihsân* is not just giving advice or attention but also having an attitude of genuine empathy and kindness.

Nabila's action to remind Hindun to study was not only ordinary but also a form of deep concern for her friend's welfare. In Islam, *Ihsân* is a concept that teaches us to do good to others with full awareness and sincerity, without expecting anything in return. Through this interaction, Nabila shows concern for Hindun's academic success and reflects her sense of social responsibility as fellow Muslims to help and support each other in achieving common goals. This is one of the important aspects of forming healthy and supportive relationships in society.

Brave (شجاع)

The word brave in the Oxford dictionary means (a person) willing to do things that are difficult, dangerous, or painful; not afraid (Oxford, 2024).

From this explanation, it can be understood that as a student with the spiritual depth of *Ulu al-Albâb* character, he must be brave in all things, not limited to explanations contained in dictionary descriptions. Among these things are daring to say the truth, set a good example, and take responsibility for everything you do. However, courage is not limited to the dictionary definition above. Dare also has meanings including:

- 1) Dare to speak the truth, even though it goes against the tendencies and pressure of other people, students with *Ulu al-Albâb* character are not afraid to speak the truth. This courage is based on the awareness that we are all responsible for upholding the truth and preventing errors. This character is following the meaning conveyed in the letter An Nisa' verse 135: "O you who believe, be true upholders of justice, for the sake of Allah, even against yourselves or your parents or your relatives. If he is rich or poor, Allah has more right to care for him. Therefore, do not follow your desires, because you will deviate from the truth. And if you distort (your words) or are reluctant to bear witness, then indeed Allah is All-Knowing of what you do" (LPMQ, 2022).

- 2) Daring to give a good example, students with the *Ulu al-Albâb* character are good at speaking and can be role models for others. They demonstrate behavior, speech, and lifestyle that reflect Islamic values. This courage is an illustration of the hadith of the Prophet Muhammad SAW which stated that every person is a leader and will be held accountable for his leadership (HR Muslim) (Abu Al-Hussein, 2006). The leader referred to in the hadith is that each person becomes a leader of himself, then the leader of his family. In his position as a leader, he must set a good example.
- 3) Dare to take responsibility, students with the *Ulu al-Albâb* character are ready to take responsibility for whatever they do. They don't avoid problems or look for scapegoats; instead, they dare to admit their mistakes and try to correct them. The character of being brave and responsible is a representation of a person's awareness of the existence of a scale of charity that will be applied to every human being, as stated in the Koran, *Sûrah al-Isrâ'* Verse 15, and we will set the right balance on the Day of Resurrection so that no one will be harmed. in the slightest (LPMQ, 2022).

The characters above are found in Unit 4 *Hiwâr* 1, which discusses daily activities. A conversational expression conveys that Saifuddin "had morning prayers at the mosque".

مَاذَا تَفْعَلُ بَعْدَ ذَلِكَ؟	عَلَيَّ	Ali: What do you do next?
أُصَلِّي الصُّبْحَ جَمَاعَةً فِي الْمَسْجِدِ.	سَيِّفُ الدِّينِ	Saifuddin: I pray subh in the mosque with jama'ah

This activity is not merely a daily routine but is a real manifestation of the concept of "brave" discussed in the previous discussion. By setting a good example through holding congregational prayers, a person shows the courage to practice religious values in everyday life. More than just a ritual act, congregational prayer is clear evidence of each individual's spiritual responsibility. As a fundamental obligation in the Islamic religion, prayer is not only a duty that must be fulfilled, but will also become the basis for a person's accountability before Allah in the afterlife. Thus, carrying out prayers in the congregation is a brave step to uphold religious obedience and prepare oneself for spiritual accountability in the future.

Moreover, using expressions like those mentioned in the above conversation is not just part of general conversation; they also show a conscious effort to build good habits and good communication patterns. A person can indirectly encourage others to do positive things by conveying positive activities in their daily conversations. It's not just about transmitting data, but also about creating a communication culture that prioritizes positivity and kindness in everyday interactions. Good communication can increase the courage to compete in everything (Rondiyah et al., 2017).

Inclusive (شامل)

Inclusiveness is the openness of a community group to tolerance and respect for culture. In education, an example of an inclusive attitude is not discriminating between friends (Fajri, 2022). With this character, a person will easily accept various

kinds of differences, both physical and non-physical. With this attitude, a person will be pleasant, broad-minded, and easily accept differences.

A dialogue in the book *Al-'Arabiya li al-Hayâh* volume 1 unit 4 *Himâr* 3 reveals:

المُدَّرِّسُ : وَمَاذَا تَفْعَلُ يَا حَبِيبُ؟	<i>Teacher: What do you do, Habib?</i>
حَبِيبٌ : أَشَاهِدُ التِّلْفَازَ أَوْ أَسْتَمِعُ إِلَى الْمَوْسِيقَى.	<i>Habib: I watch TV or listen to music</i>

The Unit 4 *Himâr* 3 dialogue reflects the variety of daily activities carried out by students. Starting from simple moments such as having lunch with family, to more practical routines such as showering, getting dressed, and going to campus. However, among the list are important household activities, such as sweeping the house and washing the dishes, indicating that students must also balance studies and home responsibilities.

However, an interesting focus of conversation occurred when discussing the last activity, related to listening to music. In this context, Islam has various views, where some view it as permissible (permissible to do) and some view it as haram (forbidden). Although these differences in views exist, what stands out is the inclusive and open attitude of the participants in the conversation.

Even though they have different opinions, the actors in the conversation remain inclusive and do not use differences in views as a source of conflict. They can appreciate the diversity in religious interpretations and understand that each individual has different beliefs and perspectives. Thus, the conversation reflects the diversity of student activities and highlights the importance of an inclusive attitude in dealing with differences in views in a multicultural society.

Acceptance or acceptance of differences is the main key to an inclusive attitude because this attitude indirectly has an important role in maintaining integrity and avoiding disputes that have the potential to cause divisions (Idike et al., 2019). In line with this, Cottom stated that inclusiveness seeks to be an antidote to the digital society, which now claims to have a private and exclusive attitude (Cottom, 2020).

For those who value wide-ranging associations, an inclusive perspective is invaluable. Someone who has a wide social network usually faces differences. In situations like these, having an inclusive attitude is critical to succeeding in social interactions. With this attitude, a person can overcome differences and easily adapt to various situations.

Not only tolerance, but inclusive attitudes influence social dynamics. Inclusive people not only accept differences but also invite others to respect differences. It's not just about creating an inclusive environment, but also about building a culture where people respect each other and work together amidst diversity.

An inclusive attitude enables better cooperation, innovative solutions, and efficient problem-solving. This is because an inclusive attitude allows various perspectives and ideas to be brought together, allowing for greater individual and collective growth and development. Thus, an inclusive attitude is a valuable personal strength and social capital for building strong and harmonious relationships in a diverse society.

Conclusion

The "*Al-'Arabiya li al-Hayâh*" book volume 1 not only presents dialogue for learning Arabic but also tries to summarize the values of spiritual depth that are essential for a student's personal development. Based on the completed research, it can be inferred that this novel consistently imparts the main character's ideals, namely *Tawhîd* (monotheism), *Ihsân*, bravery, and inclusion, in every dialogue presented. This shows the book's commitment to strengthening aspects of spirituality in education. Even though several dialogues do not explicitly discuss the values of these characters, the existence of these values is felt deeply in learning Arabic. This shows that these character values are not only taught directly but are also implied in the context of language teaching and daily life presented in this book.

However, this research is still limited to the material contained in volume 1 of the book, while this book also presents reading texts and listening texts. Thus, the chance to carry out additional research still exists on these texts and the next volume to further confirm that the book "*Al-'Arabiya li al-Hayâh*" consistently teaches spiritual values to students. Apart from that, three more values in the *Ulu al-Albâb* series of values can be used as further research material for the next research. By conducting more in-depth research, we can better understand how this book contributes to forming students' character and spirituality holistically.

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