

The Prophetic Model in Language Learning: An Approach of Arabic Dialogue Material

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Abstract

Challenges in Islamic education related to students' competencies and character development remain a concern. One such case is observed at SMP Plus Islam Al-Fahd, where issues include limited oral communication skills in Arabic and the underdeveloped Islamic character. Despite being enrolled in an Islamic boarding school, students still require reinforcement in both spoken Arabic proficiency and Islamic values to ensure these competencies can be effectively applied in daily life. To address this, there is a need to develop supplementary materials aimed at optimizing Arabic speaking skills while integrating character education. This study aims to develop a companion book to enhance students' Arabic speaking skill, internalized with Islamic character values. The research adopts a Research and Development approach using the ADDIE model, encompassing the stages of Analyze, Design, Develop, Implement, and Evaluate. Data were compiled by documentation, questionnaires, interviews, and observation in SMP Plus Islam Al-Fahd Jakabaring. The results is a set of materials designed for practicing Arabic dialogues with contextual themes infused with Islamic character content. Overall, in terms of language, content, and design, the developed materials have been validated by experts as appropriate and are deemed ready for the next stages of implementation and potential large-scale publication. The Islamic values embedded in the dialogues are derived from the noble attributes of the Prophet Muhammad, which include honesty, intelligence, a sense of responsibility, and a commitment to sharing knowledge as foundation for character building.

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Introduction

Although Arabic is deeply connected to the Indonesian society as the idol of religious practices, the role of Arabic is not confined to liturgy, but it also has great communicative importance (Masyrufah, 2020; Shidiq et al., 2023). Having more than 274 million Arabic speakers globally (Annur, 2022), mastering Arabic provides opportunities to Indonesian students, especially in the Islamic schools, to interact and cooperate with others internationally. One of the main objectives of language learning is communication, and speaking is one of the most essential skills that foreign learners need to master. The Arabic learners are supposed to acquire skills on four major language skills, which include listening, speaking, reading, and writing. One of them is speaking, which is a productive skill, and it takes the ability to pronounce words and sounds to articulate and convey an idea, thought, or emotion (Effendi, 2009; Maghfiroh et al., 2025; Rubino et al., 2023). This is an acquired skill that needs a lot of practice and a well created learning material to aid the learning process.

Past research demonstrates that Indonesian students tend to struggle with learning Arabic because of the discrepancies in language style, vocabulary (Aburezeq, 2020), and other elements of

language, including phonetics and syntax (El-Omari & Bataineh, 2018). Although, other studies report that a conducive language condition may positively and strongly enhance students' habits and oral Arabic communication (Aldawood et al., 2023; Hamami & Nuryana, 2022). Therefore, the learning environment is essential in the development of the speaking skills of the students with the more favorable environment, the better the learning results.

However, the problem of Islamic schools is not only linguistic. The problem of moral degradation in students is a topical issue in Indonesia. In 2023, further numbers of 19,593 youth violence were reported, 7,451 of which were committed against children aged 13 to 17 (Muhamad, 2023). These threatening numbers are a sharp contrast to the principles of Islam as a religion of mercy and peace. The weak moral and character education can be blamed as the root cause of widespread deviant behavior including fights, harassment, substance violation, and alcohol consumption (Rosidah & Pangestu, 2023). In response, an all-inclusive management of Islamic character education is critically required.

Islamic education does not only focus on transfer of knowledge to the students but on personality and moral character development of the learners (Azizah & Fauzi, 2022; Djamdjuri et al., 2023; Sirait, 2023). The methods of character education can imply the Quranic and the Hadith, the dialogue based on the use of stories about the Prophet and the application of wise sayings or parables (Amin & Sueb, 2022). Educational institutions are therefore urged to implement character education from an early age to nurture Islamic values in students (Ibrahim et al., 2024; Khasanah, 2023; Kurniawan et al., 2022; Saepudin, 2024). Studies have demonstrated that character values can be embedded directly into the four core language skills: listening, speaking, reading, and writing. This suggests that character education is most effective when it is not a standalone subject but a living part of the curriculum.

Several schools have adopted Arabic language reinforcement strategies. Those are cooperative learning models that include daily morning vocabulary drills, Arabic conversation activities, and problem-based learning through Arabic discussions (Alsubhi et al., 2023; Muid et al., 2020; Nurhidayati et al., 2020). Other approaches include the direct method, particularly in religious schools and formal institutions, as well as regular vocabulary and speaking practice sessions conducted after the evening and morning prayers (Alam & Asyrofi, 2023). Weekly Arabic speech practice and creating Arabic-speaking environments are also effective in providing students with consistent opportunities to practice and use the language in communication (Afifi & Setiawan, 2021; Barid et al., 2025; Mubaligh et al., 2023; Riyadi & Rozaanah, 2023).

Some researches suggest that education is not merely about acquiring knowledge but being morally transformed. Islamic character education aims to in still cognitive, behavioural, and emotional intelligence (Darlan et al., 2021; Rahayu et al., 2023; Rosidah & Pangestu, 2023). This involves a critical assessment of the ethical impact and usefulness of the knowledge gained. It also aligned with noble values, to be manifested in a student's relationship with God, oneself, others, and the environment (Djamdjuri et al., 2022; Munastiwi & Marfuah, 2019; Tabroni et al., 2022). A significant finding is that many educational systems still over-emphasize intellectual-rational aspects, which often leads to the neglect of a student's spiritual and psychological potential. Core Islamic character values include respect, helpfulness, and tolerance (Gunawan & Lestari, 2021; Munawarah & Hidayat, 2022; Suyadi et al., 2021). While many studies define what Islamic character values are, there is a lack of focus on the specific pedagogical mechanisms, like the insertion method

that successfully bridge cognitive understanding with emotional manifestation. Most research focuses on character education in a general sense. The researchers explore how the Arabic language specifically acts as a unique catalyst for this transformation, as its vocabulary is intrinsically linked to Islamic concepts of Adab and Akhlaq.

The novelty of this research has variative aspects. While previous researches discussed about integrated Islamic values in general education yet stop at normative discussion, this research translate the prophetic communication traits into teachable dialogues features, like politeness strategies and persuasive yet ethical speech. The next is embed prophetic communication principles into CLT-based dialogue simulations to create ethical-communicative language learning model. It also provided dialogue material design framework. Previous studies use dialogues as teaching tools but do not base them on a specific philosophical or prophetic framework. In other hand, this research purposes a design model for Arabic dialogues materials including thematic structure of daily life, beginner linguistic level, embedded prophetic values in each dialogue unit, and has a situational authenticity as a replicable model.

Based on the above considerations, it is highly feasible to develop a supplementary learning material in the form of a companion book designed to optimize Arabic speaking skills while internalizing Islamic character values. This material would enable students in pesantren and Islamic schools to practice communicating in Arabic while simultaneously understanding and applying Islamic character values in their daily lives. Consequently, the learning objectives across the cognitive domain such as Arabic language knowledge, the psychomotor domain such as speaking skills, and the affective domain such as attitudes and values can be achieved holistically, allowing learners to embody and implement Islamic values in real-life contexts.

The research problem addressed in this study is: What is the appropriate model for developing a supplementary book aimed at optimizing Arabic speaking skills while internalizing Islamic character values? The objective of this study is to develop a practice-oriented companion book that improves students' Arabic speaking skills through the integration of Islamic moral values. The researchers intended to conduct a study entitled "The Prophetic Model in Language Learning: A Book Approach to Arabic Dialogue and Islamic Value Integration". This study adopts a research and development approach to design and produce a supplementary learning material that integrates Islamic character values to enhance Arabic speaking proficiency.

Method

The researchers adopted a research and development strategy that included a mixed-methods approach. The main aim of this strategy is the creation of the particular educational product and the analysis of its validity (Branch, 2009; Sugiyono, 2019). The process of the research was in accordance with ADDIE model including such stages as Analyze, Design, Develop, Implement, and Evaluate. But this study was restricted to the first three phases; need analysis, design and development along with the validation process achieved through expert knowledge in languages, practitioners of the Arabic language education as well as the practitioners of the language instruction design.

The needs analysis was the first phase that was carried out and it involved collecting the different references available through literature review and past research. The researchers also did the observations and interviews in addition to documentary analysis (Kurniati et al., 2026). It was a critical process because the information gathered was used as the basis of estimating and coming up

with a prototype that is indeed relevant to the needs of the students. The study involved observation processes done when reinforcing Arabic language and Islamic character education at SMP Plus Islam Al-Fahd Jakabaring. In addition, the school principal interviewed were found out to understand the viewpoint of the school on Arabic dialogue materials that incorporate Islamic character values.

The second phase was the design. During this phase, the researchers formulated a prototype of the Arabic dialogue contents in accordance with the outcomes of the needs analysis. To start with, the specialists to perform the validity of the prototype were chosen based on their respective knowledge in the area of language, education, and instructional design. The Arabic dialogue stories were then created as a prototype. The linguistic factors of the prototype were further confirmed with a focus group discussion of language experts in Arabic who were represented by Universitas Negeri Jakarta.

Once the linguistic aspects were proved, the researchers got to the third stage which was development. The Arabic stories, to which the revision was earned based on the experience of experts, were thoroughly elaborated into a full book design with numerous visual elements and textbook features, such as voice materials associated with characters, vocabulary lists, and after-processing of each of the units. It is also at this stage that the layout and visual design of the book would be validated by an expert and practitioner in the field of visual communication design in Universitas Negeri Semarang. Lastly, the material was tested by an Islamic educational expert in Universitas Islam Negeri Maulana Malik Ibrahim Malang.

According to the findings of expert validation, reviews and recommendations, the researcher made changes to the prototype to guarantee the correspondence with the norms of the Arabic speaking skill reinforcement material. The last step in the research involved the researchers evaluating the implementation process self-assessing weaknesses and challenges faced between the needs analysis phase and implementation phase.

The research was performed in SMP Plus Islam Al-Fahd Jakabaring, South Sumatra. The school has established itself as one of the first institutions in Indonesia that deals with general education among adolescents and foster Islamic youth character development. The researchers conducted a needs analysis in this site based on observation, interview and respondent questionnaires concerning the proposed product. The data collection techniques employed included interviews, observations, document analysis, and questionnaires.

Interviews were conducted with the school principal to identify the needs and challenges in reinforcing Arabic language and Islamic character among the students. Questions in the interviews consist of companion book demand for students, programs existing about language enhancement, and habitual performance of Islamic values. Observations assessed the indicators of availability of supplementary materials, the implementation of Arabic reinforcement activities, and the extent to which Islamic character education programs had been carried out. In the other hand, document analysis was used to obtain written information from official school records in order to align the content of the developed material with the actual context of SMP Plus Islam Al-Fahd.

Questionnaires were distributed during the development phase to validate the prototype. The language validation questionnaire involved the decision of the accuracy of sentence structure and grammar, the effectiveness and clarity of expressions, the suitability and consistency of terms, the communicative and informative usefulness of the content. The design validation questionnaire covered topics of layout, font type and size, color and image quality, text arrangement and readability.

In the meantime, the content validation questionnaire contained questions relating to the clarity of the objectives of the book, the orderly presentation of materials, clarity of contents, informativeness and relevancy of illustrations to the content.

This study population included 422 students and teachers at SMP Plus Islam Al-Fahd. The sample consisted of 140 students that were in the eighth grade chosen through purposive sampling process. The research was conducted from April to November 2024. In this study, data analysis was separated into two techniques. The former represented a qualitative study that utilizes the thinking and interpretation of reflections. The second was a numerical study applicable in assessing the outcome of the prototype validation questionnaires. The prototype testing criteria are as follows:

Table 1. Prototype Validation Assessment Criteria

Score	Category	Score Range
4	very accurate	86 – 100
3	accurate	71 – 85
2	not accurate	56 – 70
1	very inaccurate	41-55

Result and Discussion

Result

In compliance with the research methodology provided, the researchers conducted the research and development stages including the following to design prototype Arabic dialogue materials embedded with Islamic character values. The first that was undertaken was a literature review of sources that are relevant to the research topic. The researchers gathered references from books, journals, conference proceedings as well as the previous studies, which were used to inform and guide the next steps of development. Observational data showed that although the school had already practiced the Arabic speaking reinforcement program, the school had no special supplemental book dedicated to speaking skills and integrated with Islamic character values.

Interview findings also confirmed the demand for a companion book that could be used alongside the students to help them enhance their ability to speak Arabic while at the same time driving the habitual performance of Islamic values in everyday life. Based on the results of interviews and observations (Kurniati et al., 2026), it was found that SMP Plus Islam Al-Fahd Jakabaring had not yet utilized materials specifically designed to enhance speaking skills in connection with the internalization of Islamic character. Thus far, the reinforcement of muḥadatsah has been conducted through direct practice. According to two teachers, there is a need for instructional materials that integrate speaking skills with Islamic character development.

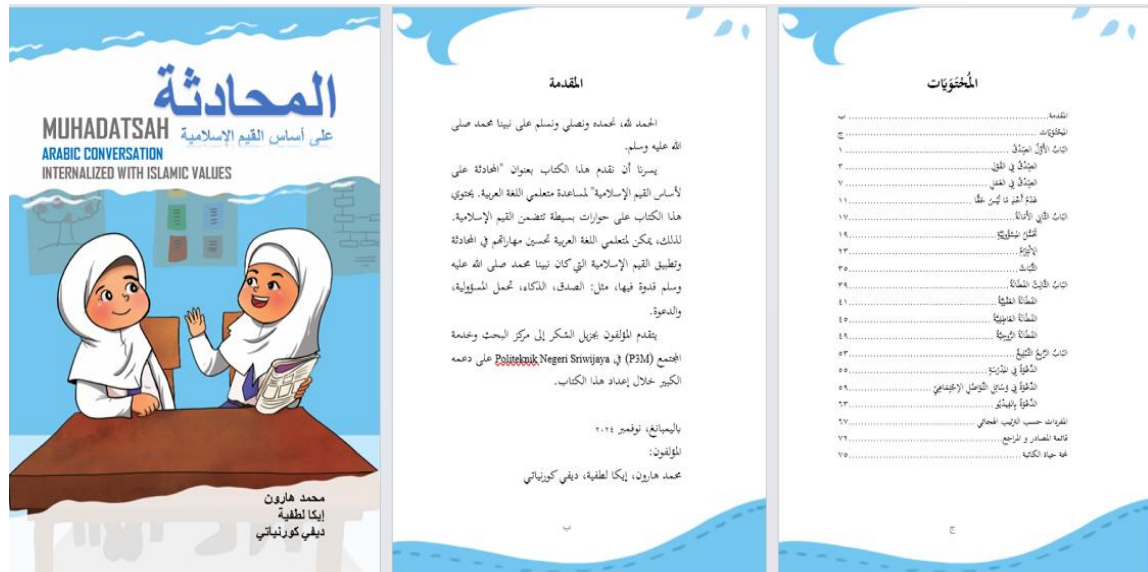


Figure 1. Design of the Muhadatsah Book

Such materials may take the form of a student handbook or a simple guidebook containing basic dialogues. Each dialogue should implicitly convey Islamic character values through its characters or conversations. The most representative Islamic values are the traits of the Prophet Muhammad, namely *Sidq* (truthfulness), *Fatanah* (wisdom/intelligence), *Amanah* (trustworthiness), and *Tabligh* (conveying the message). *Sidq* refers to honesty in both speech and action and abstaining from taking what is not rightfully one's. *Fatanah* refers to intellectual, emotional and spiritual intelligence. *Amanah* means trustworthiness, consistency, strong sense of responsibility and commitment. *Tabligh* is associated with the delivery of the messages of Islam to others, directly in the school environment as well as through digital frameworks such as a social media.

The second stage was the design stage. In this stage, the researcher prepared the product design and structured it in the form of Arabic dialogue narratives with youth centered themes and the Islamic character values integrated. The book has been developed with three major components: instructional material, vocabulary lists, and evaluation sections.

Table 1. Prototype Validation Assessment Criteria

Chapter	Focus	Title in Arabic	Title in English
1	Honesty	الصِدْقُ فِي الْقَوْلِ	Truthfulness in Speech
		الصِدْقُ فِي الْعَمَلِ	Truthfulness in Action
		عَدَمُ اخْتِذِ مَا لَيْسَ حَقًّا	Avoiding Unlawful Possession
2	Intelligence	الْفَطَانَةُ الْعَقْلِيَّةُ	Intellectual Intelligence
		الْفَطَانَةُ الْعَاطِفِيَّةُ	Emotional Intelligence
		الْفَطَانَةُ الرُّوحِيَّةُ	Spiritual Intelligence
3	Responsibility	تَحْمُلُ الْمَسْئُولِيَّةِ	Bearing Responsibility
		الْإِتِّزَامُ	Commitment
		الثَّبَاتُ	Consistency
4		الدَّعْوَةُ فِي الْمَدْرَسَةِ	Da'wah at School

The Muhadatsah (Arabic Speaking) book is divided into four chapters. These themes were carefully selected to reflect the real-life contexts of junior high school students, thereby making the content more relatable and accessible. Each dialogue consists of eight simple sentences, constructed with consideration of the students' psychological and developmental level, ensuring the material is age-appropriate and pedagogically effective.

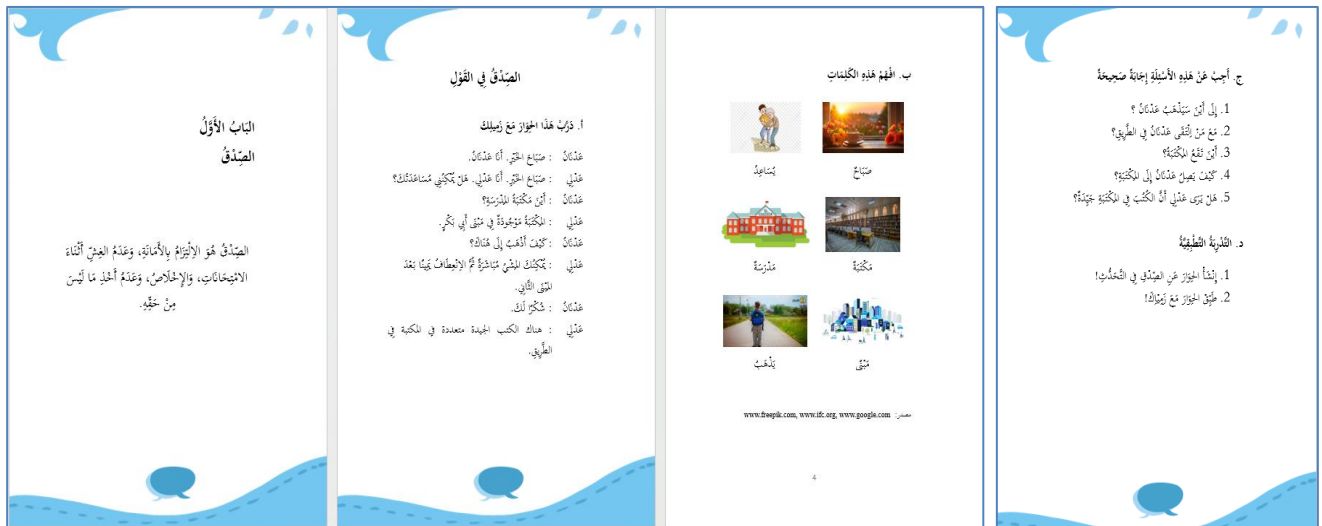


Figure 2. Layout of Materials, Vocabulary, and Evaluation

The book includes some pages of 10 -12 new vocabulary elements in the context of the dialogues, along with dialogues. There are pictures of illustrations of each word of vocabulary indicating its meaning. This vocabulary section is an attempt to balance the vocabulary knowledge of the students so that they could read the dialogues under study. The other second section is the assessment part that comprises questions that are aimed at ensuring the understanding of the students on the content of the conversation. These questions can be asked by teachers verbally during the classes and the students are also encouraged to provide verbal answers. Upon the discussion of dialogue content between the teacher and students, the latter can turn turns to demonstrate the dialogue as a practice will allow them perfect their spoken Arabic ability by performance.

Continuing to the third phase, the draft underwent the phase of product validation by subject matter experts. The test of the product conducted by an Arabic language professional of Universitas Negeri Jakarta, earned a mark of 3.6 indicating linguistically acceptable and can be used with slight changes. This score demonstrates that the drawn-up manuscript could be appropriate to be refined to the necessary level to serve as an instructional tool in terms of dialogue reinforcement and practice.

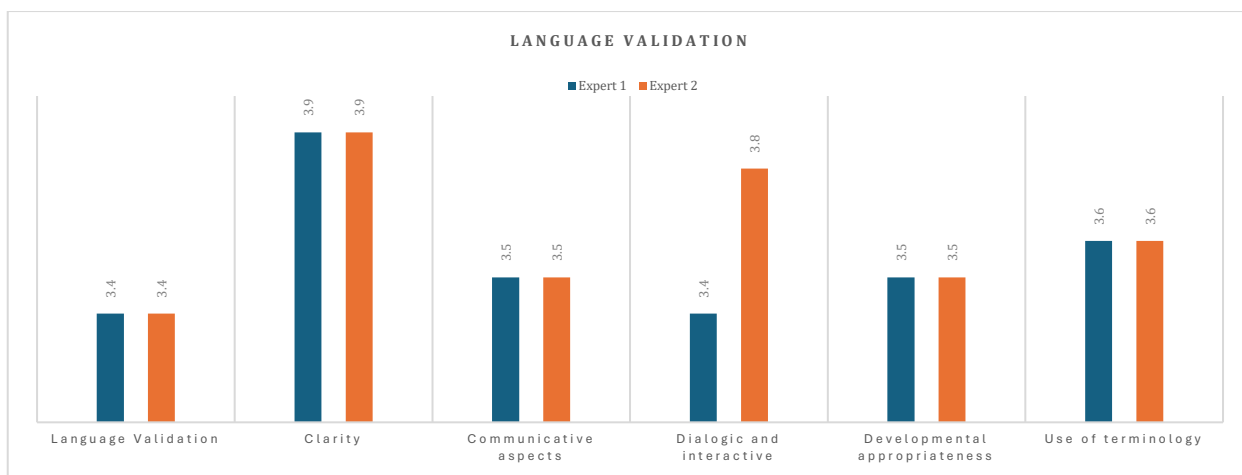


Figure 3. Design Validation Results

The validation of linguistic clarity meant that the language used in the dialogues is sufficiently straightforward, which can enable the students to comprehend the meaning of the dialogues efficiently. The communicative and interactive nature of the language also proves that the script is consistent with the principles of Arabic communication where interlocutors can well understand the intentions and messages of each other. Furthermore, usage of suitable grammatical structures and terminology was proven as correct so the sentences in the dialogues would be understandable, effective, and free from ambiguity.

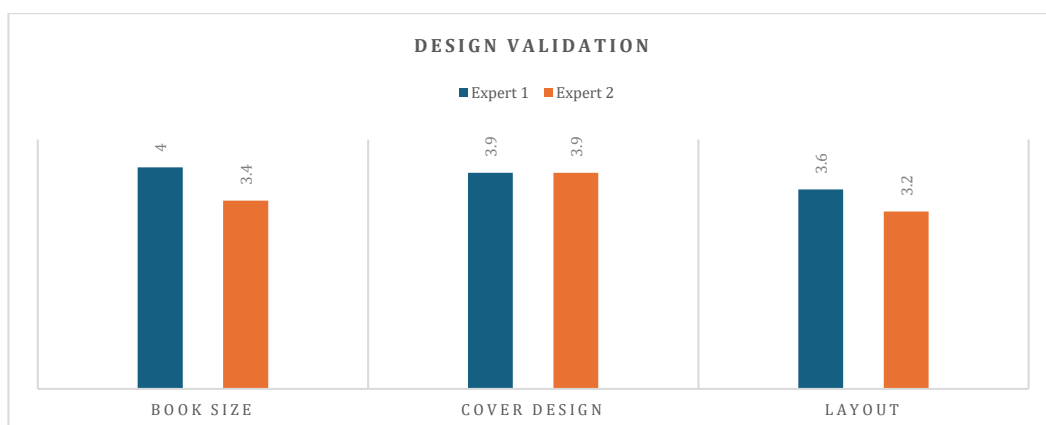


Figure 4. Design Validation Results

Moreover, the researchers also did product designing testing with a professional practitioner and expert in visual communication design at Universitas Negeri Semarang. The product has been rated 3.6 in terms of visual design meaning that it can be used without having to revise it. The sizes of the book appeared to match the set standards, which favor maximum readability. On the same note, the font size was considered to be suitable to the students at the junior secondary school. The cover and interior design are based mostly on blue color, as it was chosen to correspond to the visual image and mental peculiarities of learners in the middle school. The layout of the book was done in such a way that there is no congestion of content on every page. This design plan will help diminish visual tiredness and the student attention in reading and practicing the Arabic dialogues.

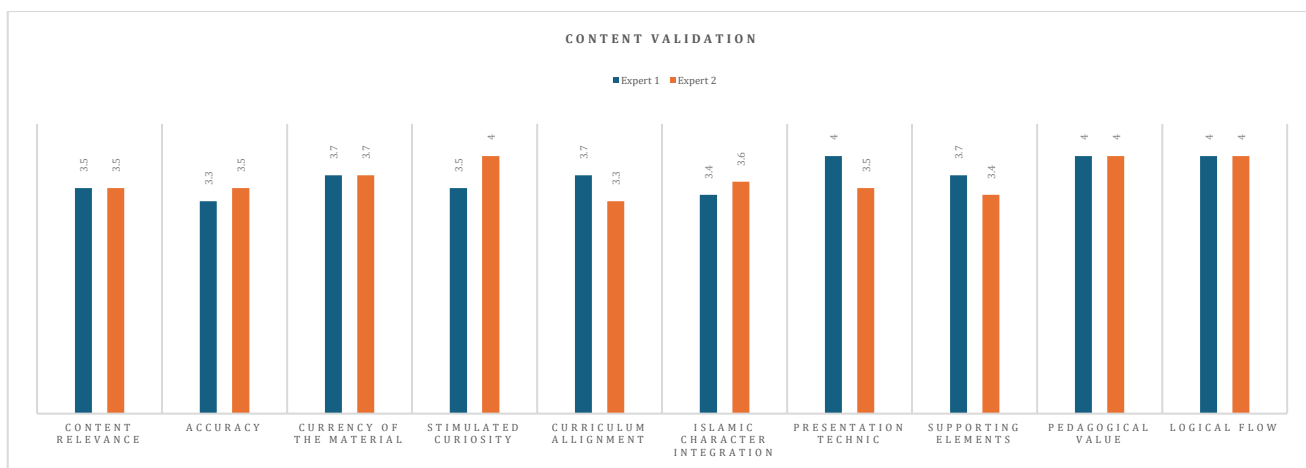


Figure 5. Content Validation Results

The researchers conducted a content validation of the product with an Islamic character education expert from Universitas Islam Negeri Maulana Malik Ibrahim Malang. The book received a score of 3.7 for its integration of Islamic values, indicating that it is suitable for use without the need for revision. The material was validated as relevant, accurate, and up-to-date. This is attributed to the contextual nature of the dialogues, which closely reflect the real-life situations and experiences of junior secondary students. Although this book is designed as supplementary material, its content remains aligned with the current school curriculum.

One noteworthy aspect of the book is that, while its primary aim is to support students in practicing Arabic dialogue, the sentences are embedded with implicit messages conveying Islamic character values. This design enables students to acquire new vocabulary for the cognitive domain, practice cooperative dialogue for the psychomotor domain, and reflect on Islamic moral conduct based on the Prophet Muhammad's essential traits (truthfulness, trustworthiness, intelligence, and conveying the message) for the affective domain. Through this approach, students not only engage in simple dialogue practice but are also encouraged to internalize and apply Islamic values in their everyday lives.

Overall, from the aspects of language, design, and content, the developed Arabic dialogue book is considered feasible to proceed to the next phase. During the book development process, several challenges were encountered. The first occurred during the design analysis phase, specifically in identifying the Islamic values to be integrated. Following discussions between two teachers at SMP Plus Islam Al-Fahd, it was agreed that the Islamic values would be derived from the noble traits exemplified by the Prophet Muhammad, who serves as a role model for Muslims worldwide. The second challenge emerged during the design and development stages, particularly in determining the material structure, the dialogue style, and the types of evaluation to be included in the Arabic dialogue book.

Discussion

The discussion section follows next and determines whether the developed Arabic dialogue book fits within the theoretical framework chosen in this study. One of the final aims of language learning is oral communication. It is expected that students can switch the speaking turn with the peers and they should be able to use understandable sentences which can effectively pass across what they want to say. This aligns with the theory of Al-Khresheh's, who indicates that among the most basic language skills, a foreign language learner should master speakin (Al-Khresheh et al., 2020). Consequently, the

intensive reinforcement material is mandatory, which is adopted by SMP Plus Al-fahd Palembang, which incorporates Arabic language exercises to promote even more oral Arabic mastery.

Overall, linguistic style and vocabulary differences are some of the greatest obstacles that Indonesian students encounter when studying Arabic (Aburezeq, 2020). The observation at the research stages also supports this finding. The difference in the language style is a significant challenge in the process of translation of Indonesian into Arabic in a conversational practice and therefore it is quite interesting to the students. Yet, as the exposure and practice in the Arabic speaking skills increase, the students will become more used to employing the alternative language structure in the foreign language communication. Also, another barrier has been cited as the comparatively more complicated vocabulary structure of Arabic than that of the Indonesian counterpart. However, the incorporation of the vocabularies list and illustrative pictures in the prototype created by the researchers has been useful in facilitating the understanding of the contents of dialogues by the students better.

The phonetic and syntactical features of Arabic language also introduce additional problems (El-Omari & Bataineh, 2018). Various phonemes of the Arabic language are lacking in the Indonesian tongue, which is specifically problematic when it comes to the acquisition of speaking skills. In their turn, the researchers gave simplified texts of dialogues in Arabic, yet placed in Indonesian contexts and settings. Such contextualization promotes the establishment of a favorable language environment in which the habits and competencies of students relating to speaking the Arabic language develop (Aldawood et al., 2023; Hamami & Nuryana, 2022). Consequently, the Islamic school students are able to use Arabic in communicating meaningfully and at the same time, comprehending and putting to practice Islamic character values in their lives.

The Islamic nature integrated in the produced Arabic dialogue resources agrees on the theories of integration of Islamic values in education. It can be perceived that this integration is meant to infuse intellectual, behavioral, and spiritual intelligence in the learners that would be able to think and behave based on the noble values that define them as expressed in their interactions with God, themselves, other people, and the environment (Djamdjuri et al., 2023; Munastiwi & Marfuah, 2019; Tabroni et al., 2022). Religious values such as mutual respect, helpfulness, and tolerance to other people are examples of Islamic character values (Gunawan & Lestari, 2021; Munawarah & Hidayat, 2022; Suyadi et al., 2021). The moral principles imbued in each of the themes of dialogue presented in this material indicate the ideal traits of the Prophet Muhammad. The goal is to offer practical role models: being honest in their daily lives, being responsible and given assigned tasks, learning intellectual discipline and productiveness, and transmitting goodness and knowledge to a wider population.

Several methods of Islamic character education that can be implemented include the dialogue method based on the Qur'an and Hadith, the prophetic storytelling method, and the use of wise sayings and moral tales (Amin & Sueb, 2022). These approaches are in line with the development of the Arabic dialogue book, which presents simple dialogue examples embedded with Islamic values through character reflection and conversation. The implication for educational institutions is the increased emphasis on early character education, enabling students to develop Islamic character from a young age (Ibrahim et al., 2024; Khasanah, 2023; Kurniawan et al., 2022; Saepudin, 2024). Rather than teaching ethics in isolation, the institution embed character values, such as honesty, divinity, and humanity directly into core academic disciplines. For example, language learning should

integrate these values into the four primary skills: listening, speaking, reading, and writing. By implementing these changes, the institution can ensure that Islamic education fulfills its role in developing wholeness in faith and noble character, rather than just academic proficiency.

Based on the discussions above, the researchers acknowledge the limitations of this study, particularly as it only covers expert validation of linguistic aspects, content, and prototype design. Future research is encouraged to implement the validated Arabic dialogue prototype in limited classroom trials to assess its effectiveness in improving students' Arabic speaking skills. Once its effectiveness has been empirically tested, the prototype may be published on a larger scale and contribute more significantly to the development of Arabic language education in Indonesia and beyond.

Conclusion

The study aimed to develop an Arabic dialogue book integrated with Islamic character values to enhance students' Arabic speaking skills, particularly in Islamic junior secondary schools. The result of this study is a prototype of a supplementary learning material in the form of a handbook aimed at improving students' Arabic language competence. The book can be used for practicing Arabic dialogues on contextual themes and is enriched with Islamic character values. The research process, from needs analysis to design and development, was carried out in accordance with established procedures. Validation was conducted by experts in Arabic language, Islamic education, and visual communication design, with the prototype receiving high scores in language accuracy, content relevance, and design appropriateness, and deemed suitable to proceed to the next stages, namely classroom implementation and potential mass publication. The Islamic values embedded in the dialogues are derived from the noble attributes of the Prophet Muhammad, which include honesty, intelligence, a sense of responsibility, and a commitment to sharing knowledge as foundation for character building. Despite the promising result, this study is limited to expert validation and has not yet been tested for effectiveness in real classroom settings. Therefore, future researchers are encouraged to conduct implementation trials in authentic educational contexts to assess the practical impact of the prototype. If proven effective, the material can be disseminated on a larger scale and contribute more significantly to Arabic language education in Indonesia and potentially in the world.

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