



## **Exploring the Role of Arabic Developing Social Behavioral Character**

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### **Abstract**

Arabic does not only function as a means of communication or a means of understanding Islamic texts, but also has an important contribution in character formation, especially social behavior. The Arabic language learning process integrates a holistic approach that includes cognitive (knowledge), affective (attitude), and psychomotor (skills) aspects. This approach allows students not only to understand Arabic intellectually, but also to be able to form a personality with a strong and noble character. The purpose of the study was to explore the role of Arabic in developing the character of students' social behavior. The study used a qualitative approach with a case study method. Data collection techniques were carried out through in-depth interviews and documents. The research objects consisted of nine people including managers, administrators, and students at the Markaz Arabiyah Arabic language course institution, Pare Kediri. The results of the study showed that Arabic language learning has explored the role of the development of students' social character. Which includes (1) Trustworthiness in worship, trustworthiness in guarding property, and trustworthiness in work; (2) Honesty in speaking, honesty in keeping promises, and honesty in acting; (3) Justice in the family, justice in work, and justice in the aspect of education. For it, can be concluded that learning Arabic not only improves language competence from an intellectual perspective, but also strengthens the social character needed in community life

**Keywords:** *Exploring, Arabic, Character, Social Behavior*

### **Introduction**

Language is very much needed in everyday human life, because it is a basic

foundation that cannot be ignored because it is involved as a facility for expressing human ideas, opinions and thoughts in communication<sup>1</sup>. Linguistic explanations can vary depending on thinking which is used. It can be defined that language is a grouping of interconnected systems with a number of subsystems such as examples of phonology, syntax and lexicon theory<sup>2</sup>. Language is generally a vessel that holds and carries knowledge, transferring it from one place to another, from one region to another, and from one era to another. Language is a tool for recognizing each other among tribes that inherit the civilizations of other nations, and it is also a means of disseminating knowledge that utilizes the experiences of events from various disciplines<sup>3</sup>.

Learning and mastering Arabic can provide a great opportunity to understand Islamic teachings accurately. Indonesia is a multicultural country that makes Arabic a central idea that emphasizes Muslims<sup>4</sup>. In the education sector, the initiative to master Arabic is a form of ease in accessing references or propositions in a transparent manner, the proliferation of books or scientific works and Arabic literature which to this day have not been translated into Arabic<sup>5</sup>. Of the many languages spread in the world, the language that has the longest history and has been implemented the most is Arabic.

Arabic has been officially recognized by the United Nations (UN) and has

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<sup>1</sup>Bilqis Arifah And Others, 'Language, Education, And Religion In Learning', 6.1 (2025), 38–54 <<https://doi.org/10.35316/Lahjah.V6i1.38-54>>.

<sup>2</sup>Aditya Prasetyo, Tri And Bima Kurniawan, 'Improving Indonesian Language Literacy in a Multicultural Context: A Case Study of the Level of Indonesian Language Proficiency in the Community Improving Indonesian Language Literacy in a Multicultural Context: A Case Study of the Level of Indonesian Language Proficiency in the CommunityPublic', 3.1 (2025).

<sup>3</sup>Nasiruddin Rochimatul Umam, "Transformasi Pengajaran Tata Bahasa Arab Dalam Buku 'Maharah Lughawiyah' Karya Rusydi Ahmad Thu'aimah" 11, no. 1 (2024): 58–69.

<sup>4</sup>Putri Dian Khairani And Iis Susiawati, 'Exploration of Denotation and Connotation in Arabic Vocabulary: A Semantic Approach', Incare: International Journal Of Educational Resources, 5.3 (2024).

<sup>5</sup>N Makfiro, A Fithriyah, And S Mustofa, 'Exploration of Arabic Learning Motivation Using Videos for Arabic Language Education Masters Students', Borneo Journal Of Language And Education, 4.2 (2024), 264–277 <<https://doi.org/10.32505/Hikmah.V14i1.6133.5>>.

been preserved since 1973<sup>6</sup>. Data shows that 200 million individuals have used Arabic as their daily language of communication<sup>7</sup>. Arabic as a liturgical language in Islam, has a very important function in the world of education. Arabic is not only about studying religious knowledge, but also has broad benefits in developing communication skills and being able to understand Arabic traditions more deeply.<sup>8</sup>. Arabic is also a world language that requires practice and thought to learn and apply it, especially for non-native speakers, many of whom experience difficulties and problems in terms of sound, vocabulary use, writing and others<sup>9</sup>.

Arabic is also taught in formal educational institutions, especially in Arabic language courses which have been viewed from three perspectives, the first is the difference between mastering Arabic as a form of goal, namely by mastering language skills, and obtaining it towards learning as a tool to consume other knowledge by using Arabic as a container in it, social change, then there are differences in the types of Arabic language varieties in learning, which include everyday communicative Arabic, classical Arabic, and modern Arabic and the last is the distinction between efforts to preserve Arabic as a medium of everyday communication and Arabic as a linguistic skill<sup>10</sup>.

Character can be defined as morals, ethics, and positive moral values.

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<sup>6</sup>AgileHussainAnd Others, 'The Influence of Globalization on Arabic Language Learning in Indonesia', 9.1 (2025), 56–72.

<sup>7</sup> Evy Nur Rohmawaty And Others, 'The Role of Artificial Intelligence (Ai) in Arabic Language Learning for Postgraduate Students of Uin Maulana Malik Ibrahim Malang', *Khatulistiwa: Journal of Education and Social Humanities*, 4.3 (2024), 316–228 <<https://doi.org/10.55606/Khatulistiwa.V4i3.4023>>.

<sup>8</sup>Mirza Nuriyah And Others, 'Learning Arabic Using Operant Conditioning Theory for Grade X Students of Sma Aisyiyah 1 Palembang', 8.2019 (2025), 3051–3063.

<sup>9</sup>Laili Mas Ulliyah Hasan, Firdausi Nurharini, And Kunti Nadiyah Salma, 'The Role Of Arabic Language In Islamic Education To Strengthen Cultural Identity In Local Communities: A Study In Klatakan Village, Situbondo the Role Of Arabic Language In Islamic Education To Strengthen Cultural Identity In Local Communities: A Study In Klatakan V', *Al-Ihsan : Jurnal Pengabdian Agama Islam*, 1.1 (2024), 44–58 <<https://journal.uir.ac.id/index.php/Al-Ihsan/Article/View/18243>>.

<sup>10</sup> Ahmad Syifa Al Qolbi, Lubna Farah Khan, And Ihsan Zikri Ulfiandi, 'Challenges And Prospects Of Arabic In The Modern Era', *Ma'arif Journal Of Education, Madrasah Innovation And Aswaja Studies*, 3.1 (2024), 25–31 <<https://doi.org/10.69966/Mjemias.V3i1.51>>.

According to the Indonesian Dictionary, character is the morals, mental traits, and morals that distinguish one person from another<sup>11</sup>. Character formation through education and learning has an important contribution in responding to the increasing moral decline<sup>12</sup>. Arabic defines character as "*khuluq, thaabi, sajiyyah*" which means character, nature and disposition, and can mean personality<sup>13</sup>. Character as the basic foundation of human beings, which originates from traditional values that are absolute in nature and are based on religion which has actually emerged since the time of the Prophet Muhammad SAW.<sup>14</sup> The need for character education as an important initial step in forming a quality individual who can actively participate in society and face the challenges of the times.<sup>15</sup>

Viewed from the Al-Ghazali perspective of an explanation of character, it can be defined as an action that occurs without any long thought, because this action has been formed in the mind, and will become a habit, while character can also be said to be innate, heart, soul, feelings, personality, nature and so on<sup>16</sup>. Character by Islamic definition is an attitude and behavior that is obedient in carrying out Islamic law which is based on ahl al-sunnah wa al-jama'ah or can also be called Islamic character as a form of instilling intelligence in children in thinking and acting in accordance with the traditional values that become a person's

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<sup>11</sup> Otong Husni Taufiq, Ari Kusumah Wardani, and Univeritas Galuh, "KARAKTER KEPEMIMPINAN IDEAL" 6 (2020): 513–524.

<sup>12</sup> Muzakkir Walad And Others, 'Integration of Local Wisdom Values in Religious Education: Transformation of Religious Character', Citra Bakti Scientific Journal of Education, 12 (2025), 265–277.

<sup>13</sup> Teaching Training et al., "PERAN BAHASA ARAB TERHADAP PENINGKATAN KARAKTER SPIRITUAL DAN" (2023): 375–386.

<sup>14</sup> Rosyida Nurul Anwar And Neni Mulya, 'Strengthening Children's Character Through Seven Habits of Great Indonesian Children in an Islamic Perspective: Literature Review', Jurnal Care (Children Advisory Research And Education), 12 (2025), 266–274.

<sup>15</sup> Riswandha Ipnunawawi And Fisman Bedi, 'Character Education Based on Local Wisdom to Face Current Strategic Issues in the Digital Era', 10 (2025), 949–955.

<sup>16</sup> Aulia Herawati And Others, 'The Role of Islamic Education in Building the Character of the Young Generation in the Midst of Globalization', 3.April (2025), 370–380.

identity<sup>17</sup>.

In the formation of appropriate character, a holistic approach can be used which includes cognitive, affective and psychomotor aspects in mastering Arabic, so that students are not only able to master Arabic intellectually, but also have a strong and noble character<sup>18</sup>. Character building is a major component in the holistic development of a person in the modern era, which builds an individual soul that is academically intelligent and has a sense of trust, honesty and justice<sup>19</sup>.

Social behavior describes the results of a process of interaction between individuals and their surrounding environment, which is formed by a system of values, norms and culture that is established, and is also an important component that should receive more attention<sup>20</sup>. A person's inability to demonstrate social behavior that is appropriate to environmental conditions can cause negative impacts, such as social isolation, decreased self-confidence, and a tendency to withdraw from social interaction, with this condition potentially inhibiting the process of further development, especially in the aspect of socialization which consists of the formation of socially acceptable attitudes, understanding and implementing appropriate social contributions and developing adaptive social attitudes that are accepted by society<sup>21</sup>.

The formation of positive social attitudes or behavior carried out from a

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<sup>17</sup> Maisy Apriliany Wilanda, Irma Nur Rahmawati, and Sari Primayeni, 'Building Islamic Character in the Digital Era: Challenges and Solutions', *Qosim: Journal of Education, Social & Humanities*, 2025, 567–573.

<sup>18</sup> Siti Khopipatu Salisah, Astuti Darmiyanti, And Yadi Fahmi Arifudin, 'The Role of Islamic Religious Education in Shaping the Character of Students in the Digital Era: Literature Review', *Journal of Islamic Education*, 10.1 (2024), 36–42 <[Http://Jurnal.Tarbiyah.Stainsorong.Ac.Id/Index.Php/Al-Fikr](http://Jurnal.Tarbiyah.Stainsorong.Ac.Id/Index.Php/Al-Fikr)>.

<sup>19</sup> Bustanol Arifin And Others, 'Integration of Strengthening Character Education in Digital Literacy-Based Learning for Elementary School Students', *Innovative: Journal Of Social Science Research*, 4.3 (2024), 13547–13555.

<sup>20</sup> Erwin Eka Saputra And Chairan Zibar L Parisu, 'Social Behavior in the Context of Multicultural Education', 1.1 (2025), 21–31.

<sup>21</sup> Akmir et al., "PENGARUH AGAMA TERHADAF PERILAKU SOSIAL MASYARAKAT," *JIIIC: Jurnal Intelek Insan Cendikia* 2, no. 1 (2025): 1294–1297.

young age is one of the directions of life in the world of education, especially in the midst of the development of the era which has succeeded in bringing social change to students along with the existence of situations and conditions that require the ability to socialize and interact socially. Realizing social behavior towards students can be seen from various learning opportunities in different environments, can also be seen through good social reactions, with the possibility of a student to develop a better self-concept. Social behaviour can also be said to be an atmosphere of interdependence that is necessary to guarantee human conditions, this can be seen in the way of responding to other people which can be said to be a reciprocal relationship between individuals, each individual who observes Arabic has a series of activities that maintain and support their lives<sup>22</sup>. Social behavior plays an important role in the Arabic language learning process, because good interpersonal interactions between students can foster motivation, strengthen understanding of cultural context, and facilitate communicative use of language in real situations<sup>23</sup>.

Markaz Arabiyah is an Arabic language course institution located in the Pare Kediri area, Jalan Cempaka No. 32, Tulungrejo, Pare, Kediri, East Java, this area is known as the English village. This institution was established on April 11, 2018 and applies a Multiple Choice-based learning method. *Intelligence* which can encourage students to be more motivated in learning activities and develop students' potential. Markaz Arabiyah Pare also emphasizes the development of character and self-awareness of its students. The atmosphere of learning Arabic in a comfortable and motivating environment like Markaz Arabiyah always has an impact on the transformational realm. Learning Arabic at Markaz Arabiyah can also develop a

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<sup>22</sup> Saputra and Parisu, "Perilaku Sosial Dalam Konteks Pendidikan Multikultural."

<sup>23</sup> Faisal Fauzan Ilyasa et al., "Integrasi Konsep Ta' Dib Dengan Program 5S Dalam Pembentukan Karakter Sosial Dan Cinta Damai Siswa," *intelektual: Jurnal Pendidikan dan Studi Keislaman* 15, no. 1 (2025): 75–96.

sense of trustworthiness, honesty and fairness<sup>24</sup>.

This research has received positive feedback based on previous studies. For example, research conducted by Azizah, R. (2022) showed a positive correlation between Arabic language skills and self-awareness. The higher the Arabic language skills, the greater the capacity for self-understanding. Another study conducted by Kurniawan (2021) stated that the conducive learning environment in Pare creates a large space for students to be creative. His research also supported the idea that the learning environment in Pare has created an intensive and communicative atmosphere. Based on previous research, Arabic language exploration at Markaz Arabiyah has been proven to be influential in developing social behavior character.

The purpose of this study is to explore the role of Arabic in fostering social behavior. Based on the background of the problem above, the researcher limits the research problem to include trustworthy behavior, honesty, and justice. Through this discussion, the researcher hopes to contribute to the goal of education, namely developing individuals who are obedient to Allah and to provide broad insight into the importance of learning Arabic for the quality of one's character.

## **Method**

The approach used in this study is qualitative with a case study method. This method was chosen because the study not only aims to collect data, but also to deeply understand the cases studied and the interactions within them. This is in line with the researcher's goal to explore the role of Arabic in fostering social behavioral character. The objects of this study were the managers, administrators, and students

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<sup>24</sup> Miqdarul Khoir Syarofit, Ria Fauziah Salma, and Hanik Mahliatussikah, "The Values of Kediri Local Wisdom in the Qiroah Mahaliyah Text of Malzamah Arabiyah Book in the Syarqi Awwal Program at Markaz Arabiyah ( Critical Discourse Analysis Study Using Norman Fairclough ' s Model ) Nilai-Nilai Kearifan Lokal Kediri Dalam Teks Qiroah Mahaliyah Pada Buku Malzamah Arabiyah Program Syarqi Awwal Di Markaz Arabiyah ( Studi Analisis Wacana Kritis Model Norman Fairclough )" 09, no. 01 (2025): 1–20.

at Markaz Arabiyah Pare Kediri, totaling nine people. Data collection techniques used included interviews and document studies. Interviews were conducted with ten respondents consisting of managers, asatidz (teachers), administrators, and students at Markaz Arabiyah. In addition to interview data, the researcher also collected data in the form of photos, portfolios, and screenshots related to activities at Markaz Arabiyah. Data analysis in this study includes three main stages: first, data reduction, which is the process of filtering and compiling relevant data; second, data presentation to identify meaningful patterns; and third, drawing conclusions based on the results of data analysis and verification.

The triangulation used is data source triangulation. This triangulation is done by comparing and verifying information obtained from various sources, namely managers, asatidz, administrators, and students at Markaz Arabiyah. In addition, triangulating data collection techniques by combining interviews and document studies, as well as visual data in the form of photos, portfolios, and screenshots. The use of this triangulation aims to increase the credibility and validity of research findings by obtaining diverse perspectives and reducing the validity of only one source or method.

## **Results and Discussion**

### **Growing Trust in Worship**

The first data shows that the contribution of Arabic has a very important function in improving the character of social behavior in students as seen from the perspective of trustworthy behavior in worship.

#### **Figure 1: Trust in Worship**





**Figure 1** explain that Arabic can foster social behavioral character towards the nature of trustworthiness in worship by always being aware of the time to memorize the Qur'an. It is an obligation as a memorizer of the Qur'an to increase self-awareness in order to be able to manage time in memorizing the Qur'an, so that when the character appears, there will be a social change in the individual of a memorizer of the Qur'an in achieving his memorization target. This was confirmed by the first respondent as a memorization guide who said:

"The emergence of students' desire to memorize the Qur'an at Markaz Arabiyah is due to the regular Arabic language learning. So the motivation obtained is that in addition to being good at Arabic, they must also be good at memorizing the Qur'an. Because the verses of the Qur'an are written in Arabic". (SA/Markaz Tahfidz Teacher).

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out the mandate in worship with the activity of memorizing the Al-Qur'an, was also said by the tahfidz teacher as the second respondent that:

"The mandate in memorizing the Qur'an is not only to remember the words of

the verses of the Qur'an, but also to maintain the memorization seriously. Every memorization that has been given is a trust that must be maintained. We always remind students that memorizing the Qur'an is a journey to instill the words of Allah in the heart and deeds". (AP/Markaz Tahfidz Teacher).

Based on the interview data from the first and second respondents in the first image, it is confirmed that with Arabic, a person is able to improve their individual character towards trustworthy actions in the aspect of worship by carrying out other activities such as memorizing the Qur'an, always fasting sunnah, praying five times a day and so on.

### **Growing Trust in Safeguarding Assets**

In mastering Arabic, insight is needed into the exploration of the role of Arabic in developing social behavior characters towards the nature of trustworthiness in guarding property. The essence of trustworthy behavior in guarding property is all forms of goods that must be guarded and accounted for.

**Figure 2: Trust in Assets**



Laporan Keuangan				
Lembaga Markaz Arabiyah 2022				
21	AKTIVA	JUMLAH	PASIVA	JUMLAH
22	Aktiva Lancar:		Utang Lancar:	
23	Kas	Rp. 87.500.000	Utang Usaha	Rp. 15.000.000
24	Pinjaman Usaha	Rp. 25.000.000	Pendapatan diterima dimuka	Rp. 10.000.000
25	Perengkapan kantor	Rp. 18.000.000		
26	Sewa dibayar dimuka	Rp. 50.000.000		
27	Iklan dibayar dimuka	Rp. 1.000.000	Modal	
28	Jumlah	Rp. 181.500.000	Modal Tn. Rama	Rp332.200.000
29	Aktiva Tetap:			
30	Tanah	Rp. 150.000.000		
31	Peralatan kantor	Rp. 13.000.000		
32	Akum. Penyus. Peralatan kantor	-3.300.000		
33	Kendaraan	25.000.000		
34	Akum. Penyus. Peralatan Kendaraan	-9.000.000		
35	Jumlah	175.700.000		
36	Total aktiva	357.200.000		357.200.000

**Picture2** explains that Arabic can foster social behavioral character towards the nature of trustworthiness in maintaining assets. This is proven by the creation of financial transparency carried out by the management to the management of Markaz Arabiyah. This is reinforced by the third respondent who said:

"There are regulations from the Markaz for daily administrators, namely by always submitting financial reports to the managers/caretakers of the Markaz Arabiyah, this is a form of trust in managing assets at the Markaz Arabiyah institution.

(NA/Treasurer of Management)."

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out the mandate in guarding assets by always reporting financial income and expenses, was also said by the fourth respondent that:

"Every incoming and outgoing fund must be recorded in detail and transparently, this is a form of openness. The institution has an open reporting system, where every financial report can be accessed by the leadership and related parties at any time" (RD/Deputy Treasurer of the Management).

Based on the interview data from the third and fourth informants in the second figure, it is confirmed that an Arabic language observer not only improves

Arabic language skills, but also strengthens self-awareness in trustworthy actions when managing assets so that they can create a positive learning environment for students.

### **Cultivating Trust in Work**

As an observer of Arabic, one must know that exploring the role of Arabic can also foster social behavioral characters towards the nature of trustworthiness in work. Trustworthiness in work means carrying out tasks and responsibilities professionally, with discipline and integrity and can provide simple responsibilities to be trained from an early age.

**Figure 3: Trust at Work**



**Figure 3** explains that Arabic can foster social behavioral character towards the nature of trustworthiness in work. This can be proven by the submission of accountability reports of the management of the Arabiyah Markaz in carrying out the mandate during one management period. In this activity, all divisions and individuals are asked to be accountable for their respective duties and obligations. This report shows that all managers have a strong mandate in carrying out their work. This is reinforced by the fifth respondent who said:

"Markaz Management always holds weekly to monthly meetings to find out the progress of tasks and obligations, to implementing the annual meeting program of

Markaz Management to submit accountability reports at the end of the period."  
(JI/Management Companion).

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out the mandate in carrying out work by reporting accountability during one management period, was also said by the sixth respondent that:

"Every mandate, whether in the committee, dormitory administrator, or head of the organization, must end with a complete and detailed accountability report. We want the students to learn that every task they are given must be reported in the form of delivering the results of activities during one period" (PK/Student activity coordinator).

Based on the interview data from the fifth and sixth informants in Figure 3, it is confirmed that exploring the role of Arabic can foster a more trustworthy social behavior character in carrying out work, because a person's self-confidence will be seen from their level of responsibility in doing something.

### **Cultivating Honesty in Speaking**

As an observer of Arabic, it can be seen that exploring the role of Arabic can foster social behavior characters, especially honesty in speaking. This action is a positive action carried out in the Arabic language institution environment.

#### **Figure 4: Honesty in Speaking**



**Figure 4** explains that Arabic has the potential to support the growth of students' social behavioral character, especially in instilling honesty in speaking. This is reinforced by the seventh respondent who said:

"The exemplary behavior that has been taught by the *asatidzah* council by showing an honest attitude in speech and action. Able to avoid even the slightest lie so as to be a real example for other students.". (IS/Santri).

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after being honest in speaking, because it is the main foundation in character development, this was also reinforced by the eighth respondent that:

"At every opportunity, both in class and daily activities, we emphasize the importance of speaking the truth, not lying, let alone lying. A supportive and supervised environment makes students responsible for every word they say."

(SA/Head of Student Care)

Based on the interview data from the seventh and eighth informants in Figure 4, it is confirmed that exploring the role of Arabic can develop a person's social behavioral character to make them honest in speaking with other people.



## **Cultivating Honesty in Keeping Promises**

The fifth evidence can be seen that Arabic language exploration can foster social behavioral characters towards honest behavior in making promises. This action is a character that will be used as provisions for students when facing the world of work and will become a positive action carried out in the Arabic language institution environment.

**Figure 5: Honesty in Keeping Promises**



**Figure 5** explains that Arabic can provide student growth in the character of social change towards the potential ability of students in the character of honesty in making promises. This is reinforced by the ninth respondent who said: The management board is a role model for students, so that students always try to be consistent with their commitment to their tasks and promises. For example, some students want to take part in a competition but they promise the management that if they take part in the competition they will win.

(DA/Competition Companion)

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after being honest in keeping promises, because it is the main foundation in developing social behavioral character, this was also reinforced by the ninth respondent that:

"We do not want students who are only good at talking, but empty in

action. Even the smallest promise, such as getting the best results when participating in a competition, must be kept, because the character of students is formed as a moral education so that they become honest and committed individuals". (FR/Discipline Division)

Based on the results of interviews with the eighth and ninth informants in Figure 5, it is confirmed that exploring Arabic can improve social behavioral character to become an honest person in making promises to other people.

### **Cultivating Honesty in Actions**

As an Arabic language learner, it can be seen that exploring the role of Arabic can foster a person's social behavior character towards honest behavior in doing things. This is character building for students which will be used as provisions when facing the world of work and will have a positive impact on Arabic language learning environment.

**Figure 6: Honesty in Actions**



**Figure 6** explains that Arabic can improve honesty in actions by not cheating while the exam is in progress, and is always recommended to all students to increase their seriousness when taking the exam. Making this action a form of honesty in actions when doing the exam. This is reinforced by the eleventh



respondent who said:

I once felt unprepared to take the exam, but still had to be ready and honest in doing it. It turned out that I was encouraged to do it, not scolded. From there I learned that honesty is more appreciated than forcing yourself to appear perfect.  
(FR/Santri).

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out honesty in actions, because it is the main foundation in developing social behavioral character, this was also reinforced by the twelfth respondent that:

"The exam not only measures academic ability, but also tests a person's integrity and honesty. We always emphasize to students that high grades without honesty are not blessed. Therefore, we accustom them to stay away from cheating or seeking answers from others, both in written and oral exams". (FR/Head of Academic Affairs)

The results of interviews with the eleventh and twelfth informants in the sixth figure confirm that exploring the role of Arabic can improve the character of social behavior to become an honest person in actions towards oneself and others.

### **Cultivating Justice in the Family**

As an observer of Arabic, it can be seen that exploring the role of Arabic can foster social behavioral characters towards justice behavior in the family environment. This aims to maintain the relationship between managers and teachers and teachers to students so that it will create a comfortable atmosphere in the Arabic language learning environment.

### **Figure 7: Justice in the Family**



**Figure 7** explains that Arabic can improve the quality of the institution's management team in the character of social change towards the existence of regular meetings in the extended family starting from the managers, to the administrators who are members of the Markaz Arabiyah team. This is a form of justice in the family because the relationship between the manager to the administrator, the administrator to the students has become one big family of the institution, so that this action is a form of justice in the family. This action was reinforced by the thirteenth informant who said:

Markaz Arabiyah provides a forum for the entire Markaz Arabiyah family to convey criticism, suggestions, or complaints directly to routine activities in the Markaz Arabiyah environment. (MA/Management Coordinator)

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out justice in the family, because it is an important aspect in developing the character of social behavior, this was also reinforced by the fourteenth respondent that:

“Here all parties are guided to not only be fair in speech, but also in attitude towards family members. We often ask how their relationship with their family is. If there is a conflict of injustice, we direct them to resolve it with good communication and introspection. Justice is the key to harmony in the

household”. (MN/Lecturer in the Field of Tarbiyah)

The results of interviews with respondents thirteen and fourteen in the seventh figure confirm that exploring the role of Arabic can improve social behavioral character to become a fair person in family relationships.

### **Cultivating Fairness in Work**

It can be seen that the exploration of the role of Arabic can foster a person's social behavioral character towards justice behavior in the work environment. With the existence of a fair division of tasks from managers to administrators or teachers, justice will always grow in the environment around the institution.

**Figure 8: Fairness in Work**



**Figure 8** explains that Arabic can improve the quality of the institution's management team in terms of social behavior character towards the division of tasks proportionally or evenly to administrators or teachers without burdening one party unfairly, thus making this action a form of justice in work. This is reinforced by informant fifteen who said:

All tasks are recorded in writing in a circular. This is done to prevent manipulation between managers and administrators. The head of the markaz re-checks the division of tasks routinely, if there is an imbalance, a revision or adjustment will be made. (AW/Deputy Coordinator of Management)

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out justice in work, because it is one of the important aspects in developing the character of social behavior, this was also reinforced by the sixteenth respondent that:

"The distribution of tasks to teachers is done by considering their respective expertise, experience, and workload. "We do not just appoint or divide tasks evenly without looking at the teacher's abilities and conditions. For example, ustadz or ustadzah who have special expertise in the field of Arabic will be focused on advanced classes, while those who have just joined will be given guidance first". (MU/Deputy Head of Academic Affairs)

The results of the interviews with respondents fifteen and sixteen in the eighth figure confirm that exploring the role of Arabic can improve the quality of social behavioral character in order to become a fair person in carrying out work.

### **Cultivating Justice in Education**

As an observer of Arabic language, the exploration of the role of Arabic language can foster social behavioral character towards justice behavior in education. By creating a rationalization of the assessment given by teachers to students in each class.

### **Figure 9: Justice in Education**



**Figure 9** explains that Arabic can improve the quality of teachers in evaluating learning so as to foster social behavioral characters towards education at Markaz Arabiyah. This is reinforced by the seventeenth respondent who said:

All teachers must convey the reasons for the assessment to students properly and correctly. Markaz always provides students with the opportunity to ask questions or dispute grades according to the rules determined by Markaz.

(IF/Head of Teaching).

A similar response as a form of reinforcement regarding the increasing character of social behavior in learning Arabic, after carrying out justice in education, because it is one of the important aspects in developing the character of social behavior, this was emphasized by the eighteenth respondent that:

"We always prioritize open communication when there are adjustments or corrections to grades. Each teacher is given space to explain the basis for their assessment, and if there are differences of opinion between teachers and academics, then they are discussed together objectively." (MF/Head of Teaching)

The results of the interviews with respondents seventeen and eighteen in the ninth figure confirm that exploring the role of Arabic can improve the quality of

social behavioral character in order to become a just and educated person.

## **Conclusion**

Based on the research objectives, exploring the role of Arabic in fostering social behavior, the findings revealed that the characters formed include trustworthiness, honesty, and justice. Trustworthiness is manifested in various aspects. First, trustworthiness in worship is reflected in an awareness of the importance of time spent memorizing the Qur'an. Second, trustworthiness in safeguarding assets is demonstrated through financial transparency with regular reporting of income and expenses. Third, trustworthiness in carrying out work is evidenced by the accountability reports of the Markaz Arabiyah management during one management period. Honesty is also evident in several aspects. Honesty in speech is reflected in the emphasis on speaking the truth and avoiding lies and deceit.

Furthermore, honesty in keeping promises is evident when students who promise to strive for the best results in competitions do so not merely in words, but demonstrate it through concrete actions. Furthermore, honesty in actions is demonstrated by not cheating during exams and by encouraging all students to work diligently during the exams. Finally, justice is present in the family, work, and education spheres. Justice within the family is reflected in regular meetings of the Markaz Arabiyah extended family, which involve all elements, from the management to the administrators. In these interactions, there is no discriminatory treatment based on background or position, thus creating equality. Justice in work is implemented through the proportional and equitable distribution of tasks to all administrators and teachers, avoiding an unfair workload on any one party. Meanwhile, justice in education is demonstrated by the provision of objective

evaluations or grades, without regard for preferences for certain students. This ensures that each student receives equal attention and assessment.

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