

## Pancasila values in the book of al-`arabiyah lil hayah as Arabic learning materials

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### ABSTRACT

*Al-`Arabiyah lil Hayah textbook of volume I contains the values of Pancasila which are in accordance with the five principles of Pancasila, namely Belief in the one and only God, just and civilized humanity, The Unity of Indonesia, Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, Social justice for the whole of the people of Indonesia. This article aims to find out the Pancasila values contained in the book al-`Arabiyah lil Hayah volume I which was written by the language development center team of UIN Maulana Malik Ibrahim Malang. The book and the material are the main teaching materials for learning Arabic for new students in the Special Program for Arabic Class UIN Maulana Malik Ibrahim Malang. This research includes descriptive qualitative research. The data were obtained through documents in the form of writing and as research sources, namely the book al-`Arabiyah lil Hayah Volume I. The findings from this study are the values of the five principle of Pancasila contained in the book al-`Arabiyah lil Hayah Volume I and only wahdah (chapter) 3 (three) entitled as-sakan (home) does not contain Pancasila values likely because it focuses on Arabic language learning and may not be intended to address broader sociopolitical principles.*

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## 1. INTRODUCTION

Pancasila, or the country's five principles ideology, can be said as the symbol of the ideal pluralism of the country and as a philosophy. Pancasila comes from a nation's culture tangible values regarded useful in the life of society, state and nation as a whole. Because the country establishes Pancasila as its state ideology, all actions taken by the Indonesian people must reflect Pancasila principles (Zukri et al., 2023, p. 579). In addition, Pancasila contains multicultural values that can protect various aspects, such as divinity, humanity, unity, deliberation, and justice. Indonesia has the most diverse population in the world in terms of language, ethnicity, religion, race, and culture (Supinah et al., 2023, p. 39).

Pancasila as the nation's ideology acts as the basis or the highest foundation at the level of state administration in Indonesia. With the changing times and global progress, Pancasila as the ideology of this nation faces challenges and has the duty to uphold the noble values of five principles of Pancasila (Putra, 2022, p. 3). As the latest of global developments influenced by challenges to the development of science and technological advances, has also influenced in every aspect of life, such as aspects of morality, economics, law, social and politics.

The essence of Pancasila is systemized values and crystallized values of nobility and Indonesian culture, originating from various elements and the cultural unity of the Indonesian people. Pancasila was born from the causal process of materialism taken from reality which contains values in everyday life. The strong determination of the Indonesian people to realize the values of Pancasila in actions, behavior and attitudes stems from a strong view and belief in the existence of truth in the essence of Pancasila.

Contingently, Pancasila values can be promoted through National Education policies. By internalizing the values of each individual, it becomes a process of incorporating values into that person and constructing a system of thought in response to the meaning of an experience and reality. The values contained in Pancasila have not been fully embedded in the Indonesian nation. Meanwhile, in social and state life, Pancasila is still a symbol and has not been implemented continuously (Rozy et al., 2020, p. 21). This can be seen by the occurrence of small problems that still open up opportunities for national chaos to occur.

Education can be said as a strategic vessel for internalizing Pancasila values in learning, including education in tertiary institutions. Students, as the generation, can actively participate in studying on campus and are at the level of knowing the country, including implementing Pancasila values (Eleanora & Sari, 2019, p. 123). This is due to the convenient access by the students, then they can be easily carried away by provocative news that can divide the country. Thus, the nobility values that exist in the Pancasila become an urgent part to be internalized in learning.

Within the implementation of Pancasila, educational values are closely related to character which can be implicitly interpreted by Pancasila as a unique and interesting picture of Indonesian national identity (Kaaffah et al., 2022, p. 290). If Pancasila values are applied in the education system, national character that is in accordance with the basis of the state will be built, so in this case education like this is called character education. Character education is the development of character which consists of knowledge (cognitive), feelings (affection), and actions (Suwartini, 2017, p. 221). These three components are known as the system. Character education will not be effective without one of them. In educational institutions (school), innovative project planning has also been promoted as a strengthening of Pancasila for students (Supinah et al., 2023, p. 39).

The characteristic of Pancasila is closely related to its values. These values reflect the identity of the Indonesian people and have the characteristics and uniqueness of the nation's individuals (Aliyani & Dewi, 2022, p. 1930). Therefore, it is clear that Pancasila is the basis and core of this country. Pancasila contains the values of the one and only God, just and civilized humanity, Indonesian unity, democracy, social justice for all Indonesian people, and wisdom in representative deliberations. Pancasila has values that make it the foundation and principle of our country, because Pancasila essentially functions to unite the nation. As a result, Pancasila greatly impacts education because of its values.

In learning Pancasila values along with its implementation of the five principles has become an obligation for everyone, including students and students who are true successors of this Republic and also as citizens of Indonesia to be loyal and of course have pride in implementing them in social life. These five principles, as national ideology, have a very long historical moment leading up to the struggle for Independence Day. This struggle for independence began from 1945 to 1949. It was also what triggered the people, especially Muslims, to liberate this country from colonial occupation. Therefore, as citizens of this country, all elements of society, including students, must apply this ideology to the life of the state. The development of this country also depends on the quality and virtue of the students (Hartati & Kusdianto, 2019, p. 63).

Pancasila contains the philosophy of the nation, which is basically a system that complements one another with the same goal, as the values contained in Pancasila must be applied as the foundation of the nation. These values must also be compatible with a democratic system, where all citizens receive equal treatment. As one principle relates to one another in order to achieve the same goal, Pancasila can also be referred to as a system. In addition, every Pancasila value must be applied in character education because if one of them is not implemented, there will be an imbalance in the application of Pancasila in education. (Sianturi & Dewi, 2021, p. 222).

The understanding of Pancasila as the basic ideology in the state is largely a formulation or even an embodiment of Islamic values. The first principle is the principle Belief in the One and Only God. Hence, it is a basis that can be quoted and realized which originates from the first verse of Surah Al Ikhlas. This country would not exist without God's help. Therefore, it is our obligation to obey God Almighty as the first principle in the life of the nation and state. In Pancasila, there are four points of Pancasila which virtues:

The first principle includes several points, namely:

1. Belief in and piety to God Almighty in accordance with their respective religions and beliefs on the basis of a just and civilized humanity.
2. Respect and work together among adherents of different religions and beliefs so as to create harmony in life.
3. Mutual respect for the freedom to practice worship in accordance with their respective religion and beliefs.
4. Do not impose a particular religion or belief on others.

In the second principle is to be just and civilized humanity. This can be explained that humanity is basically respected to respect its human rights as human beings given by Allah SWT, and establish morals and civilized values according to Surah An Nisa verse: 135 (Sitorus, 2015, p. 60). This trait has always been implemented as a basis for learning in the embodiment of the values of justice and etiquette to respect each other, especially towards our fellow citizens.

The second principle of Pancasila contains the following values:

1. Recognize that everyone has the same degree, rights, and obligations.
2. Loving each other.
3. Growing respect.
4. Not being rude.
5. Uphold humanitarian values.
6. Likes to carry out humanitarian activities.
7. Dare to defend the truth and justice.
8. The Indonesian people feel themselves as part of other nations.

Next, the third is the Indonesian Unity. This country is basically a multicultural, multi-ethnic, multi language and also multi-man-multilateral society as quoted in Surah Al Hujurat verse: 13. From this diversity, many different thoughts can occur. Therefore, it is the duty of every individual to unite all the differences into a solid unity to build a strong country. This diversity is a necessity that can actually be an advantage for a sovereign country (Pertiwi & Dewi, 2021, p. 213).

The third principle of Pancasila contains the following values:

1. Placing unity, interests, and safety of the nation and state beyond the personal or group interests.
2. Willing to sacrifice for the benefit of the nation and state.
3. Love the motherland and country.
4. Proud as a native of Indonesia and as an Indonesian citizen.
5. Increasing association to support the unity and integrity of a single unity in Diversity (Bhineka Tunggal Ika)

The fourth principle is a *Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives*. This is also quoted from Surah Ash Syuraa verse: 13. This can be interpreted that in a learning or education, democratic values or deliberations for the consensus are also instilled in students, including students (Berlian & Dewi, 2021, p. 487). This is a democratic learning in the life of the state and the procedure for managing the country along with its resources.

The fourth principle contains values in the following grains:

1. Prioritizing the interests of the nation and society.
2. Do not force the will.
3. Prioritizing deliberations in the decision making process that benefits all parties.
4. The spirit of kinship is involved in deliberations to reach an agreement.
5. Receiving and implementing the deliberation of its decisions with good intentions and a sense of responsibility.
6. Deliberation is carried out wisely and with respect.
7. One must be able to be morally responsible for their choice by maintaining human dignity and dignity as well as the values of truth and justice.

The last, the fifth principle is social justice for all Indonesian people as embodied in An Nahl verse: 90. Everyone is equal before state law (Hamzah et al., 2019, p. 187). Therefore, all of this is acceptable and in accordance with the Islamic values taught. Hence, it is time for these five basic principles to be applied to our social life as Indonesian people. The principles of Pancasila are principles for managing the country and all of them are in line with the principles of the first principle, namely Belief in One Almighty God. Above all, trust and faith in Allah SWT, has determined moral values to be practiced specifically by students and the people of the country.

The following are the Pancasila points which contain the fifth Pancasila precept, namely:

1. Developing noble deeds that reflect the attitude and atmosphere of kinship and mutual cooperation; and
2. Be fair.
3. Maintaining a balance between rights and responsibilities
4. Upholding the rights of others.
5. Helping others.
6. Avoid extortion behavior towards others.
7. Never spend a lot of money.
8. Not too fancy.
9. Refrain from actions that harm the public interest.
10. Likes to put in the extra effort.
11. Appreciate the work of others.
12. Collaborate to achieve equitable and socially just progress.

In a teaching and learning process, textbooks become one of the teaching materials that play an important role. Teaching materials or materials contain a series of knowledge, attitudes and skills that must be taken by students to obtain standard abilities that must be achieved (Suprihatin & Manik, 2020, p. 66). Furthermore, to get a good learning process for students, learning materials that contain effectiveness,

efficiency and attractiveness and be able to provide motivation to students to become a consistent scholar in goodness (Arianti, 2019, p. 118).

Textbooks become the main references and handbook for students, both at the elementary, secondary and universities that are compiled based on national education standards by compiling as well as upgrading the learning material that can improve aspects of devotion, faith, morals, personality, abilities of knowledge, technology, health, health, kinesthetic and aesthetic. Thus, the content in it is important for the writer to note. Textbooks are compiled by experts of their respective fields, equipped with teaching media and are used in learning appropriately. With the textbook students can gain knowledge, information and new skills based on the content delivered by the book. Susanti (2016, p. 201) states that although acted not as the main reference, but textbooks as learning resources are often used among learners.

Textbooks in Arabic language class, some of which are also referred to as the book occupying an important position to note. The material content in the book is studied by students in the country, from the elementary level to the university. Thus, entering the values of virtue possessed by the country's ideology of Pancasila in Arabic textbooks becomes an opportunity to achieve the goals of national education as a whole (Sianturi & Dewi, 2021, p. 223).

*By looking for the urgency of analyzing Pancasila values in the book "Al-'Arabiyah lil Hayah" as Arabic learning materials lies in its importance for the Indonesian educational context. This research aims to assess how well the book aligns with the core principles of Pancasila, which is the foundational philosophy of Indonesia. By evaluating its integration of Pancasila values, the study helps ensure that Arabic language education not only imparts linguistic skills but also reinforces national values and identity.*

Some research related to the values of Pancasila in Higher Education has been conducted by several researchers, including research entitled "Internalization of Pancasila in the scope of Higher Education" in the journal Pancasila and Bela Negara (Fauzia, 2022). In the scientific journal of education and citizenship, articles have also been produced with the title "The Suitability of Higher Order Thinking Skill on the Pancasila Education Textbook Evaluation Instrument in Higher Education" (Zulvarina et al., 2022). While the values or characters in general contained in Arabic learning and textbooks have also been studied, as in the article with the title "Integrating Character Education Values in Arabic Learning at the Center for UIN Sunan Kalijaga Language Development" in the Nadwa Journal (Sudikan, 2015). "The development of Character-Based Qira'ah Maharah Teaching Materials in Higher Education" in the Journal of An-Nabighoh (Fitriani, 2018) and articles in the Al-Bayan journal with the title "Pengembangan Bahan Ajar Maharah Al-Kitābah Berbasis Pendidikan Karakter Bagi Mahasiswa Program Studi Pendidikan Bahasa Arab Stai Attanwir Bojonegoro" (Nisa & Ni'mah, 2017).

In contrast to the above researches, this study aims to find out the values of Pancasila contained in the Book of Al-Arabiyah Lil Hayah Volume I composed by the Arabic Language Team at the Center for the Language Development of UIN Maulana Malik Ibrahim Malang. This book is the main source and material in it is studied by all new students in the Arabic intensive program on the campus. The sustainability of this program to equip four Arabic language skills students. (Sadiyah & Alfian, 2021).

## 2. METHOD

According to Fadli (2021, p. 34) qualitative research has two objectives: describing and revealing (describing and investigating) and describing and explaining (describing and explaining). This method is used to get a picture, data, and understanding of the values of Pancasila contained in the Arabic Learning Material from the Book of Al-'Arabiyah Lil Hayah Volume I taught to new students at PKPBA UIN Maulana Malik Ibrahim Malang. Menurut. Fadli (2021, p. 34), qualitative research has two purposes: describe and reveal (describe and investigate) and describe and explain (describe and explain). This method is used in order to get an overview, data, and understanding of Pancasila values contained in Arabic language learning material from the book *al-'Arabiyah lil Hayah* volume I which is taught to new students at PKPBA UIN Maulana Malik Ibrahim Malang.

The process of collecting data has been conducted by using documents. Nilamsari in his research (2014, p. 178) states that the document functions as a record of events that have occurred before. The document in question can be in the form of monumental works, drawings and including writing. In this study, data was collected using document techniques, because the book *al-'Arabiyah lil Hayah* volume I is in the form of writing and is the source of data in this study. *The data was analyzed using Content analysis, which is a research model that explores in depth the content of written texts. that involves the systematic analysis of text or other forms of communication.* It can be used to identify patterns, themes, and meanings in the data.

In this study, the researchers also used guidelines by looked for words, phrases, topics, or concepts that are associated with the five principles of Pancasila for understanding and practicing Pancasila as a tool for analyzing data. Next, identification of the material content of the book contains Pancasila values, in *al-hiwar* (conversation), *al-mufradat* (vocabulary), *at-tarakib* (grammar), *al-istima`* (listening), *al-kalam* (speaking) and

*al-qiroah* (reading). *Al-'Arabiyah lil Hayah* textbook volume I consists of 8 (eight) chapters (*wahdah*). Next, the researcher determines the part of the Pancasila values contained in the book and classifies it on the values of the Pancasila's five principles.

### 3. RESULTS AND DISCUSSIONS

This Arabic textbook is called *Kitab al-'Arabiyah lil hayah* which contains various Arabic language learning materials loaded with Islamic teachings and the values of Pancasila as the basis of the Indonesian state. This book does not eliminate Islam and Indonesia as a place for students to study this book. This book has 4 (four) volumes, but in this study the focus is on volume 1 (one). This is because new students who are in the beginner class (*mubtadi'*) first study volume 1 (one) as the basic material before continuing on to other volumes. This book contains 8 (eight) titles or chapters, herein referred to as *wahdah*, namely *at-ta'aruf* (introduction), *al-usrah* (family), *as-sakan* (home or place of origin), *al-ansithah al-yaumiyah* (daily activities), *ad-dirasah* (learning), *al-hiwayah* (hobby), *al-'amal* (profession), *ar-rihlah* (vacation) and each chapter includes *al-hiwar*, *al-mufradat*, *at-tarakib*, *al-istima'*, *al-kalam* and *al-qiroah*. The content in this book provides the provision of language skills, as well as strengthens the Pancasila values of each student.

The textbook entitles *al-'Arabiyah lil hayah*, especially volume I was composed by a team of writers at the Arabic language development center of UIN Maulana Malik Ibrahim Malang. This team is led by the director of the head of UIN language centre. The Pancasila values contained in this book are scattered in the *al-hiwar*, *al-kalam* and *al-qiroah* sections.

The following are the values of Pancasila which are contained in the book *al-'Arabiyah lil Hayah* volume one.

1. *At-ta'aruf* or lexically means introduction. This unit or chapter shows how to introduce yourself or introduce people around you by using Arabic expressions. The Pancasila's principle here contained in this *ta'aruf* material are:

- a. The first principle on the point of Faith and Piety to God Almighty in accordance with their respective religions and beliefs is based on a just and civilized humanity basis. As in the sentence *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ* (*assalamu`alaikum warahmatullahi wabarakatuh*). This sentence is a greeting for Muslims as a sign to spread peace to others. According to (Nugroho & Pangestika, 2017, p. 3) Greeting can be said as one of the proofs that humans are obedient to the religion they adhere to, namely Islam. Therefore, this sentence is also included in the first principle in Pancasila. The sentence that also contains the value of the first principle that *بِخَيْرٍ وَالْحَمْدُ لِلَّهِ* (*bi khairi. walhamdulillah*) means "Thanks God, I am good" The sentence shows the news of someone who is fine and grateful for the favor. Gratitude according to menurut (Muin, 2017, p. 3) can be said orally as an indicator of being a devout Muslim. Therefore, this sentence contains the value of becoming obedient to religious teachings, as the first principle of Pancasila.
- b. The second principle, in the point, acknowledges that all people have the same degree, rights and obligations and love one another. As the sentence *أَنَا مِنْ جَاوَى، أَنَا جَاوَى* (*ana min Jawa, ana Jawiyyun*) "*saya dari Jawa, saya orang Jawa*", which shows that the person has the same rights and obligations as the Javanese who are part of Indonesian society. Next, there is a sentence of *أَهْلًا وَسَهْلًا* (*ahlan wa sahlam*) means "welcome" becoming a stence that shows of feeling happiness towards the presence of someone else. Henceforth, this can impress the interlocutors.
- c. The fifth principle on the point of liking to work hard and appreciate the work of others. As this sentence shows *هُوَ طَيِّبٌ مُخْلِصٌ. هِيَ طَالِبَةٌ مُجْتَهِدَةٌ* (*huwa tholibun mukhlisun. Hiya tholibah mujtahidah*) "She is a sincere doctor. She is a determined student and willing to work hard. Sincerity and earnestness are in accordance with the fifth principle of Pancasila. The next sentence would be like *هِيَ صَاحِبَتِي، هِيَ صَاحِبَتِي* (*hadzihi shohibaty, hiya shohafiyah*) "*ini temanku, dia wartawati*". If it is translated can mean "This is my friend she is a journalist." In this textbook, this sentence was expressed by a friend who introduced his friend to other people, so that it shows people who respect the work of others, namely other people's professions. This is in accordance with the fifth point of the Pancasila.

#### 2. Chapter 2 entitles *al-usrah*

*al-Usrah* can be meant as family. In this chapter (*wahdah*) it is discussed about members in a family and some of their professions in the form of sentences or expressions in Arabic. There are two values and principles of Pancasila contained in this chapter (*wahdah*), namely:

- a. The second principle is about loving or caring each other amongst humans. As shows on this sentence *هَذِهِ صُورَةُ أُسْرَتِي* (*hadzihi shuratu usraty*) "This is the picture of my family." A person's pride in introducing people close to him or herself is one of the proofs that this person is happy and affectionate with the people around him. Thus, the sentence shows compatibility with the values of the second principle of Pancasila.

- b. On the fifth principle that shows on the point of willing to work hard and appreciate other people's hard work. As shows in the sentence *هَذَا عَمِّي هُوَ مُدَرِّسٌ نَشِيطٌ* (*hadza `ammy, huwa mudarrisun nasyithun*) "He is my uncle, he is a diligent teacher." The sentence shows that someone introduced his uncle as a diligent teacher to others. The expression as a way to respect the profession of others. Furthermore, the diligent teacher's sentence shows professionalism in work. People who work hard also show high dedication in their place of work (Rachmawati & Sudarma, 2016, p. 70). Therefore, these two sentences can be in line with practice or implementation of the fifth principle of Pancasila.
3. Chapter 3 entitles *as-sakan*  
*As-sakan* can be meant as place to live or house. This unit or chapter discusses anything inside the house, or any rooms that can be represented as kind of place used as a place to and also a direction to get to other places in the neighborhood. On this chapter, the values of the five principle or Pancasila as the country's ideology cannot be found as on the conversation script, vocabulary, the grammar (*at-tarakib*), listening, speaking and reading.
4. Chapter 4 entitles *al-ansyithah al-yaumiyah*  
*Al-ansyithah al-yaumiyah* or daily activities. On this chapter (*wihdah*). It mentions several things related to daily activities, from waking up in the morning to resting at night. Also added a variety of different activities from one person to another. In this chapter (*wahdah*) there are values of the Pancasila, namely:
- a. The first principle, i.e, in the point of Belief and Piety to God Almighty is in accordance with their respective religions and beliefs based on a just and civilized basis of humanity. As in this sentence of preparing to pray *أَقْرَأَ الْقُرْآنَ بَعْدَ أَصَلِي الصُّبْحِ جَمَاعَةً فِي الْمَسْجِدِ* (*ushalli shubha jama`atan fi al-masjidi*) *أَقْرَأَ الْقُرْآنَ بَعْدَ الصَّلَاةِ* (*aqrau al-quran ba`da as-sholah*). These sentences above show the activities of a Moslem, namely praying in congregation at the mosque and reading the Koran. Prayer for a Moslem is proof of his obedience to Allah SWT, while reading the Koran is worship that can increase the servant's piety to his Lord. Thus, the sentence contains the value of the first Pancasila's principle.
- b. As the fifth principle of Pancasila also recognizes as well as to appreciate others. This shows on *أَنْتِ امْرَأَةٌ مُجْتَهِدَةٌ* (*anti imroatun mujtahidatun*) "*kamu wanita yang bersungguh-sungguh*" or it can be meant as you are a determined lady. It shows that one's determination is highly appreciated as a matter of proof that one is far from being lazy. Next as shown in this sentence *لَدَيْكُمْ أَنْشِيطَةٌ مُفِيدَةٌ* (*ladaikum ansyitotun mufidatun*). Or if it is translated can be meant you all truly have beneficial deeds. This expression can be meant as a compliment for what someone's done. (Panjaitan, 2018, p. 94). Henceforth, the first and the the second can be representative of the fifth principle of Pancasila sila.
5. Chapter 5 entitles *ad-dirasah*  
*Ad-dirasah* can be meant as learning. This chapter shows or discusses a learning process of students who study diligently can actually achieve to send abroad for his or her study. The values of Pancasila from this chapter can be as follows:
- a. The first principle, i.e, Belief and Piety to God Almighty in accordance with each religion and belief according to the basis of just and civilized humanity. As shown on *بِخَيْرٍ وَالْحَمْدُ لِلَّهِ* (*bi khairi. walhamdulillah*). Or if it is translated, I am good, praise e to Allah. This sentence is in line on chapter or (*wahdah*) on this research, that this is an expression of a Moslem for the blessings of Allah to what he has received that he is in good condition. So, this sentence is included in the value of the first principle of Pancasila.
- b. The third principle on loving the Motherland or homeland. As this sentence says *أَنَا طَالِبَةٌ مِنْ سُورَابَايَا وَهَذِهِ أختي طَالِبَةٌ مِنْ مَالَانَج* (*ana tholibah min Surabaya wa hadzihi ukhty tholibah min Malang*). This can be translated as I am student from Surabaya and this is my sister from Malang. Hence, this expression can be actually a recognition of pride towards the country that embedded within the material. (Tridiatno & Suryanti, 2021, p. 371). From the word "sister" as learned can refer to a topic of the country's ideology stated on the third principle of Pancasila.
6. Chapter entitles *al-hiwayah*  
*Al-hiwayah* can be meant as hobby. This chapter shows one's hobby as a topic of learning such as: reading, swimming, etc. The value learned through this chapter is to appreciate other's work. This can be shown from as in *عَجِيبٌ! أُرِيدُ أَنْ أَزُورَ مَكْتَبَتِكَ* (*`ajib! uriidu an azura maktabatak*). Or if it is translated "that's cool! I'd like to visit your library. Through this sentence, an expression of compliment is said in order to encourage or ease one's heart. Therefore, the value added through this chapter is in line with the fifth principle of Pancasila.

#### 7. Chapter 7 entitles *al-`amal*

*Al-`amal* or profession. This chapter (*wahdah*) some profession is taught and learned. Furthermore, the material from this chapter is also described in a way that related to the value of Pancasila's principle. In fact, some expressions are also added so that students can also study the reason of deciding one's profession. The values of Pancasila principles are as follows:

- a. The second principle of Pancasila through this chapter is related to the love of humanity. As this sentence shows *وَفَقَّكُمُ اللَّهُ (waffaqakumullah)*. This can be translated "May Allah guide you". It has the purpose of saying prayers to other Moslem brotherhood so that they are always under Allah's guidance. According to Soleh (2017, p. 30) says that prayer is a weapon for Moslems. It was also ordered that a Moslem should love another Moslem as he loves himself and one of the ways is to pray for the good of others. Henceforth, it can be said that this chapter is referred to the second principle of Pancasila.

- b. The fourth principle is about democracy or, if it is studied closely, this can mean as not imposing one's will to others. As seen in this sentence:

الْوَالِدُ: لِمَاذَا لَا تُرِيدُ أَنْ تَكُونَ مُهَنْدِسًا أَوْ طَبِيبًا أَوْ مُدْرَسًا أَوْ مُوظَّفًا؟ الْوَلَدُ: لِأَنَّ كَثِيرًا مِنَ الشَّبَابِ -الْيَوْمَ- لَا يُرِيدُونَ أَنْ يَكُونُوا مَزَارِعِينَ  
(*al-walid: limadza la turidu an takuna muhandisan au thobiban au mudarrisan au muwadhafan?*)

translated "why don't try to become an engineer or doctor or an employee?" (*al-waladu: lianna katsirum min asy-syabab -alyaum- la yuriduuna an yakunu muzari'in*). "Because most young people don't want to become farmers" The sentence in the form of a dialogue above is between father and son discussing his desire to become a farmer and the father asks the reason. Asking is an opportunity for the questioner to get the thoughts of the person being asked. Thus, the father knows the reason for his son wanting to become a farmer. The content of the dialogue is in the form of intimate and warm questions and answers, without insults or anger. This shows that there is good deliberation and is in accordance with the values of the fourth principle of Pancasila.

#### 8. Chapter 8 entitles *ar-rihlah*

*Ar-rihlah* or refreasing or going on vacation. Through this chapter (*wahdah*) there are also some alternative for vacation such as going to the beach or on a mountain. The values are as follows:

- a. The first principle is Belief and Piety to God Almighty in accordance with each religion and belief according to the basis of just and civilized humanity. As this sentence shows *سَأَعْتِمِرُ فِي الْأُسْبُوعِ الْمُقْبِلِ (saa`tamiru fi al-ususbu`i al-muqbil)* "saya akan umrah minggu depan or translated I am going to perform Umrah next week". Umrah is one of the acts of worship to Baitullah apart from Hajj which is also known as the minor Hajj. A Moslem who performs a prayer means that the person is increasing his devotion to Allah. Thus, the sentence above shows the efforts of a Moslem to increase his trust and piety in God Almighty. This shows that the sentence contains the first principle value of Pancasila.
- b. The fourth principle, not imposing one's will. As shows on

شَاكِرٌ: سَأَذْهَبُ إِلَى الْجَبَلِ، أَتُرْغَبُ فِي ذَلِكَ؟

*Syakir: (saadzhabu ila al-jabal, atarghabu fi dzalik?)* I want to go on a mountain, would you like it?"

دَانِي: سَأَفَكِّرُ فِي هَذَا الْأَمْرِ

*Dani: (saufakkiru fi hadza al-amr)* "perhaps, I'll think about it"

According to Selian & Melina (2018, p. 186) Everyone has the right to express his/her opinion. The dialogue above shows that there is no element of imposing someone to decide where to go on vacation. Thus, the values contained in it are in accordance with the fourth principle of Pancasila.

- c. The fifth principle is to appreciate and respect other's work. As it is shown on *حَسَنًا، أَرَأَيْكَ رَجُلًا مُجْتَهِدًا (hasanan, araka rojulan mujtahidan)* or if it is translated can be like "great!, I see you as a man of determination". It is also said that whoever is serious will succeed. In the sentence above shows someone who praises the sincerity of others. An award can be realized in the form of praise. Hence, the sentence above contains Pancasila values in accordance with the fifth principle.

## 4. CONCLUSION

This textbook contains materials learned by students. In this case, the virtues that exist in the Pancasila precepts can be contained in it. As in the special program for Arabic lectures or PKPBA at UIN Maulana Malik Ibrahim, learning Arabic uses books or the book *al-`Arabiyah lil Hayah*. The team that wrote the book included Pancasila values in it. In the book *al-`Arabiyah lil Hayah* volume I as there are the values of the one and only God, just and civilized humanity, Indonesian unity, democracy led by wisdom in representative deliberations and social justice for all Indonesian people. These values are actualized in this book in chapters

(*wahdah*) one to eight, The values of Pancasila are not explicitly found in chapter three, entitled as-*sakan*. Because the chapter focuses on a specific topic Arabic language learning and not be intended to address broader sociopolitical principles. that is not directly related to Pancasila values. Further research is needed to determine the reason for this.

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