

Implementation Of Central Language Movement As A Habit Of Arabic Language Learning To Improve The Activeness Students Of SMP Muhammadiyah 4 Giri Gresik

¹Wahyu Adi Nugroho*, ²Noor Amirudin

Corresponding Author: *wahyuan001@gmail.com

¹ Universitas Muhammadiyah Gresik, Indonesia

² Universitas Muhammadiyah Gresik, Indonesia

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ABSTRACT

Arabic language learning at the junior high school level still faces the problem of low student engagement due to the dominance of conventional learning methods that focus on memorization and translation. The teacher-centered learning approach limits student engagement in the communicative use of Arabic, resulting in boredom, low self-confidence, and affective barriers to speaking skills. This situation encourages the implementation of more innovative, communicative, and contextual learning strategies. The Central Language Movement (CLM) is a language learning approach rooted in the principles of Community Language Learning and language immersion, emphasizing the habituation of Arabic language use through natural interactions within the classroom community. This study aims to analyze the application of CLM as a strategy for habituating Arabic language learning to increase the engagement of eighth-grade students at Muhammadiyah 4 Giri Junior High School. This study used a descriptive qualitative approach with a case study design. Data collection was conducted through semi-structured interviews with teachers and students, participant observation during the learning process, and supporting documentation. Research subjects were selected using a purposive sampling technique. Data analysis was conducted using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. Data validity was maintained through source and method triangulation, member checking, and an audit trail. The results showed that before the implementation of CLM, student engagement was relatively low, especially in speaking skills. After consistent implementation of CLM, students demonstrated increased engagement, confidence, and courage in using Arabic in simple spoken interactions. CLM implementation also reduced language anxiety and created a communicative and humanistic learning

environment. Therefore, CLM is an effective, applicable, and relevant Arabic language learning model for junior high school students, including those with limited learning resources.

Keywords

Central Language
Movement;
Habituation;
Arabic Language
Learning;
Student Activity

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Introduction

Pembelajaran bahasa Arab di sekolah menengah pertama (SMP) sering dihadapkan pada persoalan keaktifan peserta didik yang masih rendah dan dominasi metode tradisional yang menekankan hafalan dan terjemahan. Fenomena ini tidak hanya terjadi di Indonesia tetapi juga tercatat dalam berbagai penelitian pedagogi bahasa asing yang menunjukkan bahwa pembelajaran bahasa sering mengalami kesulitan memfasilitasi keterlibatan aktif siswa dalam keterampilan berbahasa secara kontekstual dan komunikatif.[1] Keaktifan peserta didik menjadi aspek penting karena keterlibatan langsung dengan bahasa target sangat berkorelasi dengan keberhasilan pembelajaran bahasa asing, termasuk bahasa Arab. Pembelajaran Bahasa Arab sebagai bahasa asing di sekolah dasar maupun menengah sering menghadapi tantangan besar terkait *minat* dan *keaktifan siswa*. Secara umum, pembelajaran bahasa cenderung menggunakan model tradisional yang berpusat kepada guru (*teacher-*

centered), sehingga interaksi siswa terbatas pada mendengarkan penjelasan dan menghafal materi tanpa keterlibatan aktif dalam berbahasa. Akibatnya, siswa sering merasa monoton, kurang percaya diri untuk menggunakan bahasa Arab dalam situasi nyata, dan mengalami kesulitan dalam mengembangkan keterampilan komunikatif secara efektif. Kondisi ini diamati di banyak sekolah termasuk di tingkat SMP, yang mengharuskan pendidik mencari strategi inovatif untuk mengatasi masalah tersebut.

Material and Methods

This research uses a qualitative approach with a case study. The case study focuses on the daily habituation program as a means of developing students' morals at Muhammadiyah Elementary School GKB 2 Gresik. This case was chosen because the daily habituation program at the school is implemented consistently and in a structured manner through various religious activities and positive habits. The research subjects included teachers directly involved in the habituation activities and students who regularly participate in the program.

Data collection techniques include: (1) Observation, to observe the implementation of daily habituation activities, such as greeting at the gate, reading the morning hadith, memorizing muroja'ah, praying Dhuha in congregation, dhikr together, tarjim, daily donations, tadarus Al-Qur'an, and reading the letter Al-Kahfi every Thursday afternoon. (2) Interviews, conducted with class teachers to obtain views on the effectiveness of daily habituation in forming students' morals. (3) Documentation, in the form of photos of activities, notes, and habituation schedules as supporting data.

Analisis data dalam penelitian ini dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, sebagaimana dikemukakan oleh Miles dan Huberman[2]. Reduksi data dilakukan dengan menyeleksi dan memfokuskan data yang relevan dengan tujuan penelitian. Penyajian data disusun dalam bentuk uraian deskriptif untuk menggambarkan proses dan hasil. Dalam penelitian ini, definisi operasional digunakan untuk memperjelas konsep yang diteliti agar dapat diamati secara empiris. Pembiasaan karakter didefinisikan sebagai kegiatan rutin yang dilaksanakan secara terstruktur di lingkungan sekolah untuk menanamkan nilai-nilai karakter Islami, seperti kegiatan ibadah harian dan kebiasaan positif siswa. Sementara itu, akhlak mahmudah siswa didefinisikan sebagai perilaku positif yang mencerminkan nilai moral Islami, seperti kedisiplinan, kejujuran, tanggung jawab, dan sikap sopan santun yang tampak dalam aktivitas keseharian siswa di sekolah.

Results and Discussions

Based on the results of observations conducted for 10 days at Muhammadiyah GKB 2

Gresik Elementary School and interviews with the character development coordinator teacher for grades I-II, it was found that the formation of students' morals is carried out through structured, consistent, and integrated daily habits in all school activities from morning until the end of learning activities.

The moral values of Mahmudah, the primary focus of student character development at Muhammadiyah GKB 2 Elementary School, include discipline, honesty, and responsibility. These three values are instilled through various forms of habituation, repeated throughout religious activities and in students' daily lives at school.

Observations show that character development begins as soon as students enter the school grounds. Teachers greet students at the gate by applying greetings in accordance with the rules for interacting with the opposite sex, especially for students in grades IV–VI. This habituation aims to instill politeness and an awareness of maintaining good social etiquette from an early age. In addition, students are required to recite short hadiths posted at the school gate before entering the school grounds. Teachers ensure that all students read the hadith aloud and in an orderly manner, so that this activity becomes a daily routine that fosters positive habits.

After entering the classroom, students carried out a series of morning worship habits, which began with a memorization of the Al-Quran, morning prayer, and congregational dhuha prayer. For grades I–III, the implementation of the dhuha prayer and dhikr was carried out with readings that were recited aloud so that students could follow and memorize the readings well. Based on the results of observations, the murojaah activities carried out routinely every morning helped improve the fluency of student memorization, including for students who had not previously been fluent in reading the Al-Quran. This was reinforced by the results of interviews with the second-grade teacher who stated that the habit of murojaah together made students more confident and helped in memorization because it was done collectively.

In addition to practicing religious practices, the school also implements character building through hadith recitation, short surah readings, and voluntary daily almsgiving. Observed daily almsgiving activities show that students are becoming accustomed to giving regularly and without feeling forced, thus fostering a caring attitude and social empathy. Meanwhile, reading the Qur'an with hand gestures, especially in grades I–III, helps students understand the meaning of the reading and increases their active involvement in learning.

Interview results also showed that the school has a special program for fostering student discipline, namely the Muhasabah Center Clinic (KMC). This program is implemented as a form of corrective coaching that is educational in nature. Students who arrive late are given additional study time according to the duration of the delay, which is filled with religious

activities such as reading the Qur'an, memorizing, or memorizing notes. In addition, students who are less disciplined during tadarus, dhikr, or performing prayers are asked to repeat the reading or repeat the prayer. The coaching approach implemented through the Muhasabah Center Clinic (KMC) program is in line with the concept of non-corporal punishment. Non-corporal punishment is understood as a form of providing consequences that are educational without involving physical violence. This approach emphasizes efforts to improve behavior through awareness, responsibility, and self-reflection of students. Based on observations and teacher statements, the implementation of KMC has an impact on improving student discipline, as seen from the reduction in the number of students arriving late and the increase in student order in carrying out congregational worship.

Other character development practices implemented include an honesty canteen and the 5S culture (smile, greet, say hello, be polite, and be courteous). Observations show that the honesty canteen is used as a means to train students to be honest in transactions without direct supervision. Teachers emphasize to students that honesty is not carried out out of fear of humans, but rather out of the awareness that God is All-Knowing. The implementation of the 5S culture shows different results at each grade level. Based on interviews, behavioral changes have not been seen significantly in grade I students because they are still in the adaptation phase, but in grades II–VI students, the habit of greeting teachers when meeting in various school environments, such as in the canteen and in the hallway, has been seen.

The role of teachers in character building is evident through their role models. Teachers not only provide instructions but also directly participate in the Dhuha prayer, recitation of the Koran, and memorization with students. As Nurchaili explains, teachers should truly be role models, not merely transmitters of knowledge[3]. Based on the results of observations, the teacher's exemplary behavior makes it easier for students to follow the habits that are applied and raises awareness to carry out activities in an orderly manner.

Overall, the results of observations and interviews indicate that daily habits at Muhammadiyah GKB 2 Gresik Elementary School contribute to the development of students' morals, particularly discipline in obeying school rules and worship, honesty in words and deeds, and responsibility for tasks and mistakes made. However, there are obstacles in implementing character habits, namely differences in students' family backgrounds that cause a lack of synchronicity between habits at home and at school. To overcome this, the school conducts socialization of habits to parents so that the application of character values can run in harmony between the school and family environment.

Conclusion

Based on the research results and discussion presented, it can be concluded that the daily

habituation program at Muhammadiyah GKB 2 Gresik Elementary School plays a significant role in shaping students' morals. Structured, consistent, and integrated habituation throughout all school activities instills core moral values, particularly discipline, honesty, and responsibility, from the moment students enter the school environment until the end of learning activities.

The implementation of daily habits through various religious activities and positive habits such as greetings at the gate, reading morning hadiths, memorizing murojaah, congregational dhuhā prayers, collective dhikr, tarjīm Al-Qur'an, daily alms, tadarus Al-Qur'an, and the habituation of the 5S culture not only function as routines, but also as a means of internalizing moral values in students' daily lives. The continuous process of repetition makes these positive behaviors grow into habits that are carried out consciously and responsibly. The Muhasabah Center (KMC) Clinic Program as a form of educational discipline development has also proven effective in improving student discipline and order without the use of physical punishment. The non-corporal punishment approach implemented encourages students to reflect on mistakes and improve their behavior independently. In addition, the existence of an honesty canteen and the implementation of the 5S culture serve as concrete media in training honesty, politeness, and mutual respect among school members.

The role of teachers as role models significantly contributes to the success of character education programs. Teachers' exemplary behavior in worship, behavior, and interactions with students facilitates the process of instilling moral values and increases students' awareness of implementing character education in an orderly and responsible manner. However, this study also identified obstacles in the form of differences in students' family backgrounds, which impact the continuity of character education between the school and home environments.

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