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Fostering Religious Devotion in Arabic Military Students through Language Proficiency Development

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ABSTRACT

Learning Arabic in this modern era has been carried out in military educational institutions. Religious values must be distinct from learning Arabic. This differs from another foreign language teaching which is professionally oriented and practical only. This study aims to simultaneously reveal the acquisition of proficiency in Arabic and increased religiosity. In this study, a phenomenological analysis was used by focusing on the process of teaching religious values to military students. The sampling technique uses purposive sampling. Data has been collected through observation, interviews and documentation at Pusdik Pengmilum. Respondents in this study consisted of military teachers, military students and academic units. The research results show that all language skills are obtained through learning. To strengthen the religious values of life and development in learning Arabic. Learning activities with the tri system of military education archetypes are very influential. This can be seen from the supervision of the education unit, which collaborates with gumil (military teacher) in acquiring skills and increasing religiosity.

Kata Kunci:
Pembelajaran bahasa Arab, penguasaan bahasa, keterampilan bahasa, religiositas

Pembelajaran bahasa Arab pada era modern ini telah dilaksanakan di lembaga pendidikan militer. Nilai-nilai keagamaan harus dibedakan dari pembelajaran bahasa Arab. Hal ini berbeda dengan pengajaran bahasa asing lainnya yang bersifat profesional dan praktis saja. Penelitian ini bertujuan untuk secara bersamaan mengungkapkan penguasaan kemahiran dalam bahasa Arab dan peningkatan religiositas. Dalam penelitian ini, analisis fenomenologis digunakan dengan fokus pada proses pengajaran nilai-nilai keagamaan kepada mahasiswa militer. Teknik pengambilan sampel menggunakan purposive sampling. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi di Pusdik Pengmilum. Responden dalam penelitian ini terdiri dari guru militer, mahasiswa militer, dan unit akademik. Hasil penelitian menunjukkan bahwa semua keterampilan bahasa diperoleh melalui pembelajaran. Untuk memperkuat nilai-nilai keagamaan dalam kehidupan dan pengembangan dalam pembelajaran bahasa Arab. Kegiatan pembelajaran dengan sistem tri archetypes pendidikan militer sangat berpengaruh. Hal ini dapat dilihat dari supervisi unit pendidikan, yang berkolaborasi dengan gumil (guru militer) dalam memperoleh keterampilan dan meningkatkan religiositas.

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1. Introduction

The era of modernization and development requires mastery of foreign languages, including Arabic (Hamidah, 2019; Lachkar, 2022). Currently, learning Arabic is carried out in military educational institutions. The purpose of this implementation is to acquire language proficiency. Namely, istima' (listening), takallum (speaking), qiraah (reading), and kitabah (writing). However, the essence of education is not limited to acquiring Language and proficiency. Long before that, Whitehead mentioned the essence of education is increasing the religiosity of students or learners (Nemec, 2020). It cannot be denied that the benchmark for the success of teaching or learning is cognitive numbers (Sopian & Nurmala, 2021). However, finding individuals with solid religious values is still a common task. The character crisis does not only occur at certain age limits of students. There are many examples of character deviations that occur. From elementary school to tertiary education, irregularities continue to occur (Kemenpora, 2009). The content of character education must be carried out. Attention to this is the responsibility in implementing all learning, as well as for military educational institutions.

As is well known, military educational institutions have exceptional educational management (Nurmala & Junaidi, 2022). There are differences between educational institutions in general. Learning Arabic itself has also been regulated in it. Lemdik has reviewed and paid attention to all aspects related to its military students. One of the essential things is the existence of management that regulates attitudes and behaviours that are included in the assessment of each education or learning. This fact shows that military education institutions always place aspects of attitude and behaviour in an important position.

Furthermore, learning Arabic is often associated with religious values. The challenge in learning is to gain proficiency in Arabic while simultaneously demonstrating religiosity. Spiritual values are fundamental values in character education (President of the Republic of Indonesia, 2017). Every lesson contains religious values. Efforts to strengthen religious values in every lesson in military education institutions aim to shape military students to be good examples in society. Society has placed great trust in them. Therefore, strengthening character education for military students is challenging in forming future leaders. Military teachers, as the spearhead of learning, must package learning Arabic with the inculcation of religious values. Nurafiati et al. (2021) see at least three reasons for the importance of strengthening religious value-based characters: First, there is a decrease in manners. Second, fortify the noble values of national culture due to globalization. Third, the need for new policies, systems, and patterns to build student character education models based on religious values and local wisdom.

Regarding character education, Kamarudin (2012) also views character education as not merely teaching what is right and what is wrong to the child. Still, more than that, character education inculcates the habit (habituation) of the good that students understand, can feel, and want to do good. Character education is a mission similar to moral education. Character education is not just teaching children what is right and what is wrong. Still, more than that, character education instils good habits that are understood, able to be felt, and willing to be carried out by students. Character education is a mission similar to moral education or moral education.

Various character education studies on learning Arabic have been carried out. Syahnaidi and Baroroh (2018) have conducted a study with the following findings: (1) Planning for integrating character education in learning Arabic is poured into the syllabus and lesson plans. Integration of character education is carried out in the realm of philosophy, material, and strategy. (2) Implementation of the integration of character education in learning Arabic is carried out through learning activities, giving advice, and exemplary teachers in teaching Arabic. Character education integration at the learning implementation stage has been carried out in philosophy, material, and strategy. (3) The implications of character education on student character are the growth and development of religious, obedient, disciplined, communicative, and responsible characters in students

Furthermore, Aflisia and Aan (2020) in their research found that the character education model in Arabic language learning material is contained in several skills learning, including kalām material in the form of stories of the companions of the Prophet SAW, figures who have had an influence on the development of Islam, science, hero; Kitābah material by asking students to write texts related to morals towards parents, morals towards the environment, respect for teachers; Qira›ah material is taken from the reality of social life that occurs in society, inspiring young figures, motivational stories; The material istimā› in the form of reports of prophets and religious leaders, poetry, Arabic songs. Models of

character education in learning Arabic at Madrasah Aliyah are inculcation, role models, facilities, and skills development. As for the role of learning Arabic in the formation of character education delivered by Oktavera (2019) in his research, learning Arabic can help build students› character on an ongoing basis, supported by the presence of systems and styles of learning Arabic in Islamic boarding schools. These patterns and designs shape the character of the santri, including communicative, disciplined, religious and ethical, tolerant and responsible, independent and self-confident characters, and respect.

The three studies above provide an overview of strengthening character education in Arabic language learning by integrating various values and characters in the philosophical, material, and strategic domains and inserting them into each skill lesson. In this study, the researchers aimed to reveal the internalization of religious values in learning Arabic at the Center for Military and General Knowledge Education (Pusdik Pengmilum) Kodiklatad by conducting investigations to answer what kind of process do educators and students go through while learning Arabic and how is character education strengthened by internalizing religious values during Arabic learning. Learning has an essential role in improving the quality of education. From learning, students can explore their potential to the maximum in cognitive, affective, and psychomotor aspects and direct them toward what is good and right. Thus, learning Arabic should be filled to strengthen character educators (Aflisia & Aan, 2020).

Religious values are the basis of noble values used as guidelines in forming human characters, which will manifest in attitudes and behavior in life according to God›s will and rules (Huda et al., 2019). Then Arif & Elya (2021) describe the purpose of religious values is to achieve safety, prosperity, and happiness in human life, both in this world and in the hereafter. Thus, the embodiment of religious values in life is actually a reflection of the quality inherent in human religiosity; in an Islamic perspective, it can be seen with three main value elements, namely aqidah (faith), worship (charity), and noble character (charity). And this is possible in Arabic language learning.

2. Method

This study uses a qualitative existential-phenomenological study because the researcher focuses on the student's experiences or processes while learning Arabic with improving of theirreligiosity. A qualitative approach is used to research natural object conditions, where the researcher is the key instrument, data collection techniques are carried out in a triangulation (combined) manner, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization. This design aims to understand the meaning and essence of the improving of religious values for military students through learning Arabic so that the meaning and significance can be expressed scientifically and comprehensively.

Researchers will examine the acquiring of languages proficiency in learning Arabic and improving of reliosity at the same time, including the learning process of students and teachers. The researcher describes the experiences of military students regarding the internalization of religious values in learning Arabic. (Creswell, 2007). It is the achievement of an experience and the course of this process that makes existential phenomenology combined in this research (Suryadi, 2018).

This research occurred at the Indonesian Army Education and Training Center, Jl. General Gatot Soebroto No. 1 Cimahi. Participants have a crucial role because participants are needed to obtain data and information related to the research being conducted. The participants in this study were the Education Unit, Education Operations, Language Department, Arabic language teaching lecturers, and all soldiers of the Pusdik Pengmilum Kodiklat TNI AD, who took part in the teaching process and learning Arabic. The sampling technique used was purposive sampling, with 12 military students who took part in learning Arabic.

Data collection was carried out through observation, interviews, and analysis of related documents. The data analysis used is inductive analysis. the researcher makes specific observations, records/observes every pattern in the data, formulates one or more hypotheses, and finally draws conclusions and a general theory. The activities in data analysis include data reduction, data display, and data analysis.

3. Result and Discussion

In strengthening character education, the military has its own beliefs from the community. This view is reflected in the pattern of military education, which contains National Insight, Cultural Insight, and Struggle Insight. From these three patterns, semi-military-based character values appear, such as dicipline, religion, hard work, independence, national spirit, love of the motherland, love of peace, care for the environment, social care, and responsibility (Mahartika, 2020). On the different side, Uksan (2017) explains that the concept of character education for the TNI is not fully ready to face the challenges of globalization. This conclusion is based on the mental condition of the TNI, which is currently still low, as evidenced by the high number of soldiers' violations. In addition, it was also found that there were weaknesses in TNI character education, namely in the aspects of the organization, human resources, curriculum, methods, and infrastructure. Weaknesses in character education in some of these aspects need to be modernized because character education in the TNI significantly influences the formation of the mindset, attitudes, and behaviour of soldiers, so solid soldier character education will produce good soldier attitudes and behaviour.

The two contradictory conditions above consider that strengthening character education is always needed. Learning Arabic with a load of religious values fills this deficiency. Religious motives appear as the main reason. This transformation of religious values will become a strength in dealing with shortcomings and weaknesses. The competitiveness of Arabic as an international language cannot be denied. Arabic users themselves cover 22 Middle Eastern countries. So the presence of learning in military educational institutions equips its human resources with foreign languages and religious motives that bring religious values closer to learning. TNI's character education, previously considered lacking, is now being fulfilled by internalizing religious values. Sutomo (2014) sees the need to modify religious values in character education. This is intended to lead students to the life of a global society.

Agboola and Kaun (2012), in his writings, define character education: Character education is a growing discipline with a deliberate attempt to optimize students' ethical behavior. The outcome of character education has always been encouraging, solidly, and continuously preparing the leaders of tomorrow. The promotion of character education should not be just a leap service but an action plan for practice. In order words, education policy should take the lead to actualize moral education. Taken together, parents, teachers, and administrators as stakeholders should join this camp to encourage students to manifest those good values in their lives

There are two dimensions of religious values that must form the basis of character education: religious values and human values (Anwar, 2010). The term divine value is a dimension related to the vertical relationship between humans and God or their creator. Conversely, human values are the dimensions of values of human relationships with one another. Religious values, for example, consist of faith, Islam, Ihsan, purity, sincerity, trustworthiness, gratitude, patience, and so on. While human values consist of brotherhood, solidarity, cooperation, empathy, sympathy, tolerance, humility, good prejudice, trustworthiness, equality, tolerance, justice, and others.

Al-Syaibani is one view that considers character development from the perspective of Islamic Religious Education. It is developed inseparable in the context of three religious values, namely: divine values (ilāhiyah), human values (insāniyah), and natural values ('ālamiah) interactively, dynamically, integratively and harmoniously to become an ideal life for human civilization (Wilson & Hollensen, 2013). These three values must be contained in the implementation of learning Arabic by internalizing religious values.

The implementation of Arabic with the improvement of religious values, it presents a variety of different phenomena because all students are soldiers who come from different units spread across Indonesia. Furthermore, in order to achieve the desired learning outcomes, learning Arabic is still implemented by integrating the military curriculum into it. Military soldier students not only gain proficiency in Arabic but are equipped with religious values during learning.

3.1. The Tri Archetypes of Education in Learning Arabic and Acquiring Language Proficiency at Pusdik Pengmilum Kodiklatad

Arabic learning at Pusdik Pengmilum Kodiklatad implements the Three Basic Patterns of Military Education. In the military curriculum, this learning is carried out for 12 weeks with a total of 600 hours of lessons. The institution has arranged it in the following table.

Table 1. The Tri Archetypes of Education in Arabic Learning

No	The Tri Archetypes of Military Education	Percentage of final Evaluatin	Activity	Director
1	Attitude and Behavior Development Subject	10%	a. Student's activity in the class b. Student's activity in the dorm	Education Unit (Satdik): Acceptance and closure of education Educational Operations (Opsdik): Determining the schedule for the duration of the education. Class Commander (Danklas): communicates and oversees all activities in education or learning Military Teacher: Assessment of each individual
2	Arabic Knowledge and Skill Development Subject	80%	Learning activities inside and outside the classroom. Including learning Arabic-language theory and practice.	Military Teacher (Gumil): Provides teaching and provision of Arabic according to schedule
3	Military Physical Development Subject	10%	Sports activities together according to the daily schedule. Special schedule for physical fitness tests.	Physical Instructor: determines the regular sports schedule and its evaluation (garjas).

First, Attitude and Behavior Development Subject. All learning activities are carried out in a dormitory system. Activities start at 04.00 WIB in the morning until 21.00 WIB. Includes activities in and outside the classroom, such as coaching. Since the beginning of enrollment, military students have reported themselves at Satdik. Satdik explains all agendas or activities scheduled during the implementation of Arabic learning. This is based on the Pusdik Pengmilum curriculum. Thus, the curriculum plays a crucial role in determining the subject of coaching and the success of learning (Nurbayan, et al. 2021). The class commander (Dan class) has the task of communicating with students regarding rules and things that are not written in daily activities outside of class learning. In addition, respondents stated:

"We arrived at Pusdik and then reported to Satdik to find all the information about Arabic language education. Satdik has explained all written and unwritten rules for fostering attitudes and behavior. For 12 weeks, we lived in the hostel. Our schedule has also been arranged so that it becomes a habit in building the character of the students." (Saefullah, A., personal interview, October 15, 2022)

Second, the subject of developing Arabic knowledge and skills. In its implementation, there is involvement from aspects of teachers, textbooks, methods, and Arabic language programs. The main task of military teachers or Arabic language teaching lecturers is to provide training and knowledge in Arabic. The gumil assists military students in acquiring Arabic as a foreign, second or third language (Sabaniah et al., 2021). The textbook used by the gumil is the book "Arabiyah Baina Yadaik" which is material that can improve listening, speaking, reading, and writing skills.

Complete proficiency material in the book will encourage these military students to acquire Arabic. Each skill is taught gradually, from the smallest to the most complex element (see Picture 1).

In learning, each student is required to show proficiency in Arabic. They start with the introduction and pronunciation of Arabic letters and mufrodat or Arabic vocabulary in tikrar method by repeatedly reading so that students know the Language related to the material that will be understood later. Then the military teacher gave examples of simple sentences from mufrodat whose pronunciation and meaning were recognized so that students were encouraged to develop sentences in various ways. In presenting Arabic texts, military students are taught how to read well and know the meaning of each sentence so that military students can demonstrate this in learning reading skills. Through this book, students are also required to see the picture of the sound symbol in each series of sentences, how to read it and distinguish each sound from the letter.

Figure 1. Listening and Speaking Skills Learning by Arabiyah Baina Yadaik (page 87-90)

The teacher presents the material in the book "Arabiyah Baina Yadaik" . The teacher uses the tikrar method to improve students' listening skills by introducing and reciting Arabic letters and vocabulary repeatedly to students. The teacher teaches the differences in Arabic letters, for example between the letters ح and ه as in the example sentences حوى and هوى which each have letters that are similar but different in terms of meaning. And students are encouraged to be able to distinguish the pronunciation, sound, and meaning of these sentences (Mufidah et al, 2018; Wahida, 2021). After listening and mastering speaking skills, the teacher presents the material in the textbook. Students are given simple Arabic conversational texts by following the reading and intonation of the conversation so that they are encouraged to express dialogue sentences with their friends (Sutaman & Suci, 2021). Factors influencing their speaking include their past experiences and willingness to communicate and the teacher›s role as a motivator (Huiling & Lilliati, 2022). Not only that, but the teacher also teaches reading and writing skills.

Figure 2. Reading and Writing Skills Learning by Arabiyah Baina Yadaik (page 96-99)

The teacher presents some Arabic vocabulary and a few simple sentences accompanied by a deepening of meaning in terms of Arabic grammar. This aims to make students read well and understand what is read. As in the example, there are twelve pictures accompanied by Arabic vocabulary. Furthermore, the students were instructed to write sentence by sentence, both sentences appropriate to the text, and corrections were made as exercises for students, which were arranged creatively and variedly but still referred to familiar vocabulary. Arabic has a distinctive letter symbol and how it is written. The Arabic book baina yadaik presents it in stages, letter by letter. The peculiarity of writing Arabic starts from the

right to the left. Besides that, there are also complex rules in the pattern of placing letters at the beginning, middle and end. All of this is presented in the textbook that has been selected. Military students also get the skill of writing Arabic sound symbols. The students don't miss to write down various vocabulary words (Noeri & Junaidi, 2021).

Besides the four skills above, military teachers also insert verses from the Koran, which are presented as reinforcement of learning.

التَدْريبُ (٣) اِسْتَمِعْ وَأَعِدْ.

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ● الرَّحْمَنِ الرَّحِيمِ﴾ (الفاتحة:٢-٣)

﴿ وَالْعَادِيَاتِ ضَبْحاً ● فَالْمُورِيَاتِ قَدْحاً ● فَالْمُغِيرَاتِ صُبْحاً ﴾ (العاديات:١-٣)

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً ﴾ (الفتح:١)

﴿ فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً ﴾ (الانشقاق:٨)

﴿ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴾ (النحل:٦)

٦٨

الوَحْدَةُ «٣» السَّكَنُ الدَّرْسُ «٢٤»

Figure 3. The Verses of The Quran by Arabiyah Baina Yadaik (page 90)

The teacher presents verses from the Al-Qur'an, which begins by reading them properly and correctly, then knows the translation word by word and explains the meaning of these verses in Arabic grammar. This reinforcement can undoubtedly give students an understanding of the features of the Al-Qur'an so that the values contained therein can be reciprocated, which can benefit life (Hasibuan, et al. 2022).

As for the habituation activities carried out by military students as activities that must be carried out in creating an Arabic-language environment, namely, there is an Arabic language Day which is carried out one day a week using Arabic in all Arabic learning activities. Among them is learning with greetings, greetings, and reading prayers. It's also the same when students want to leave the room or other permissions; it must be implemented by speaking in Arabic. Slowly the teacher and students are involved in continuous interaction both in hiding the world of Arabic and cultivating religious values during learning. Undeniably, the teacher plays a vital role in realizing teaching objectives. The teacher is directly involved with students and knows what the students need. In the end, the teacher will also assess the student's abilities (Olayvar & Christopher, 2022). Likewise, the formation of teachers in character building through learning in various ways (Hidayah, 2020).

Third, Military Physical Development Subject. Pusdik Pengmilum in carrying out education cannot be separated from physical development. Physical coaching aims to maintain the physical condition of the students is always good. Direct physical coaching is carried out by physical instructors. Excellent physical condition can support the achievement of learning. These are the three coaching subjects in the tri archetypes of military education applied to learning Arabic. The final assessment refers to these three subjects. Successively, the percentages are 10% for coaching attitude and behavior, 80% for coaching knowledge and skills of the Arabic Language, and 10% for the subject of physical development.

The process of acquiring language proficiency has been supported in the Arabic book Baina Yadaik which provides all the skills comprehensively and interrelatedly. It is undeniable that as a foreign language, teaching Arabic has its challenges. However, based on the final grades, these military students have obtained good degrees and significant proficiency in the 600 hours study period. In addition, the book also provides an excellent stimulus to increase the religiosity of students. This achievement cannot be denied from the learning process carried out in the barracks and the military motivation within them. The teaching methods used by military teachers include pledge, demonstration, and question-and-answer techniques.

3.2. Religious Values in Learning Arabic and The Evaluation at Pusdik Pengmilum Kodiklatad

Internalization of religious values is carried out in learning Arabic. The following are some results from interviews with military teachers.

«Learning Arabic internalizes religious values. This can be seen in the way teachers familiarize religious attitudes and behavior during learning. Such as starting activities by praying, reciting the Koran, and encouraging students to participate in other religious activities.» (Supriadi, personal interview, 10th October 2022).

The data on the internalization of religious values by the teacher are as follows:

Table 2. Internalization of Religious Values by Teachers

No	Religious Values Dimension	Example of Values	Activity
1	Ilāhiyah value	The value of faith, Islam, Ihsan, purity, sincerity, trust, gratitude, patience, and so on.	The presentation of the material is connected with religious values. Always given examples in the form of stories and others. Students are part of the organization of worship. Such as praying in congregation, filling out studies, and becoming a qurban committee
2	Insāniyah value	Brotherhood, solidarity, cooperation, empathy, sympathy, tolerance, humility, good prejudice, trustworthiness, equality, tolerance, justice, etc.	Involve students in appearing at language day events. The students performed Islamic nasyid and poetry musicalization

Based on the data above, it is known that the internalization of religious values is found in teaching and giving examples by the teacher during learning. In the divine value dimension, the teacher presents material related to faith and Islamic values. This is reflected by the involvement of students in organizing worship. Such as praying in congregation, completing studies, and becoming a qurban committee. As previously known that student activities during learning are centred in the pusdik dormitories. The behaviour of carrying out this divine value will become a habit because environmental factors support it. So habituation and the environment support internalizing religious values (Putro et al., 2018; Sulyati, 2020).

Likewise, human values are reflected in the learning process that is group or collaborative. The students were involved in language day activities. Together they cultivate the values of solidarity, cooperation, and others to make the event a success. Ismail (2013) emphasized that by internalizing religious values, the process of transferring knowledge in the form of proficiency in Arabic and values can be carried out simultaneously, which aims to build morals and morals and get closer to God and nature as well as understand them to build an ideal social community (khairul ummah). As well as achieving intellectual, emotional, moral and moral students who can develop as a whole (Victorynie et al., 2020)

Teachers doing character strengthening in learning Arabic are greatly helped by applying the three basic patterns of military education. Sopian (2018) added that every teacher has a more strategic position than others in teaching character in learning. Character values are taught systematically and formally through several activities. Therefore, learning achieves success which is determined both by the Language, which is cognitive and by strengthening students' character. It does not stop there; the teacher always teaches every value contained in teaching materials accompanied by examples directly related to everyday life.

Concerning motivation, the student's motives for learning Arabic can be seen from the following interview results:

"I know Arabic is an international language, but it's not yet a trend among the military. Arabic is still known only as a religious language. I want to prove these two things: Arabic is a religious and international language. With Arabic, I studied Islam, and with it, I was involved in international relations such as overseas task forces" (Muamar, personal interview, 15 October 2022).

Based on these data, in motivation to learn Arabic, students follow it for internal reasons to understand and deepen the Islamic religion. This motivation also shows that religious values, and dimensions of spiritual matters, already exist in military students (Naska, 2017). In addition, this divinity deepening is

practiced in worship and even becomes a pioneer for other students outside of Arabic language education. Furthermore, external motivation in carrying out international assignments requires proficiency in Arabic. Another thing that emerged was participating in teaching Arabic and strengthening character education for the surrounding environment (Saifullah, A., personal interview, October 15, 2022).

The student's daily life is a process of internalizing religious values. The assessment of the subject of attitude development is based on this every day. In facilitating evaluation, Satdik has provided evaluation tools or instruments that involve military students, military teachers, and class dancers. 1) Peer assessment, one student gives an attitude assessment of the other eleven students every day during Arabic learning. 2) Assessment of Military Teachers, teachers in teaching and learning activities do not only assess subject knowledge and skills. However, assessing each student's daily activities, praise, and violation note. Compliment records will earn student points, and violation records will deduct student points. 3) Dankelas assessment, after two peer assessments and teacher assessments, is carried out every day, and the recapitulation is carried out weekly by including notes from the class. With this evaluation instrument, the implementation of learning and evaluation is more focused (Sumardiyani et al., 2017). Attitude assessment is challenging to interpret. The three archetypes in learning Arabic disprove it and lead students to the expected achievements. Once again, it must be mentioned that the environment, habituation, and motivation support the success factor of improving religious values in learning Arabic.

This research contributes significantly to an in-depth understanding of the dynamics of the interaction between Arabic language learning, religious values, and military education methods in the context of military educational institutions in the modern era. The implications of this research specifically include contributions to curriculum development and learning approaches in military educational institutions. The significance of the research is also manifested through the importance of learning activities involving the tri archetypes system in military education, which positively affects the strengthening of students' language skills and religiosity. These findings provide a solid scientific foundation for the refinement of learning strategies in military environments, with their potential influence on important aspects of curriculum development and education in military educational institutions.

4. Conclusion

Internalization of religious values in learning Arabic has been supported from pre-learning. Pusdik Pengmilum in learning applies The Tri Archetypes of Military Education which includes the subject of fostering attitudes and behavior, the subject of fostering knowledge and proficiency in Arabic, and the subject of physical development. This is spelled out in all the activities of military students who live in dormitories while learning Arabic takes place. Internalization of religious values consists of two dimensions, namely the dimensions of divine values and human values. These values are reflected in all activities carried out by military students. With the three educational archetypes, attitude assessment can be interpreted and assisted with the available evaluation tools. Habituation, environment, and motivation also support the success of internalizing religious values in learning Arabic at Pusdik Pengmilum Kodiklatad.

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