

## INTEGRATING PANCASILA VALUES IN THE ARAB CONTEXT FOR ARABIC LANGUAGE EDUCATION STUDENTS

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### Abstract

*Abstract* This study aims to analyze the integration of Pancasila values within the context of Arabness among students in the Arabic Language Education Study Program (PBA), an academic space synonymous with intense interaction with Arabic language, culture, and texts. Through a qualitative approach with a case study design, this research delves into how students interpret, negotiate, and implement Pancasila values within the dynamics of learning rich with Middle Eastern cultural and religious content. The findings indicate that the integration of Pancasila values is still symbolic and normative, as evidenced by the tendency of both lecturers and students to associate the principles of Pancasila with verses or hadiths without critical recontextualization. This condition makes students vulnerable to experiencing epistemological tension, especially when facing Arab socio-cultural practices that are not entirely aligned with the principles of democracy, equality, and social justice in Pancasila. The lack of explicit pedagogical strategies in connecting these two value systems also contributes to the emergence of ambiguity in national identity. Nevertheless, this study identifies opportunities for integration through a critical recontextualization approach, a historical-cultural reading of Arab texts, and providing space for reflective dialogue in learning. This approach not only allows for the harmonization of Arab values with Pancasila but also contributes to strengthening national character and intercultural competence among PBA students. *Keywords:* Pancasila, Arabness, Arabic Language Education, Value Integration, National Identity.

### Abstrak

*Penelitian ini bertujuan menganalisis integrasi nilai-nilai Pancasila dalam konteks kearabian pada mahasiswa Program Studi Pendidikan Bahasa Arab (PBA), sebuah ruang akademik yang identik dengan interaksi intens terhadap bahasa, budaya, dan teks-teks Arab. Melalui pendekatan kualitatif dengan desain studi kasus, penelitian ini menelaah secara mendalam bagaimana mahasiswa memaknai, menegosiasikan, serta mengimplementasikan nilai-nilai Pancasila dalam dinamika pembelajaran yang sarat dengan muatan kultural dan religiusitas Timur Tengah. Hasil penelitian menunjukkan bahwa integrasi nilai Pancasila masih bersifat simbolik dan normatif, tampak dari kecenderungan dosen maupun mahasiswa mengaitkan sila-sila Pancasila dengan ayat atau hadis tanpa disertai proses rekontekstualisasi yang kritis. Kondisi ini membuat mahasiswa rentan mengalami ketegangan epistemologis, khususnya ketika menghadapi praktik sosial budaya Arab yang tidak sepenuhnya sejalan dengan prinsip demokrasi, kesetaraan, dan keadilan sosial dalam Pancasila. Minimnya strategi pedagogis eksplisit dalam menghubungkan dua sistem nilai tersebut turut memperkuat munculnya ambiguitas identitas kebangsaan. Kendati demikian, penelitian ini mengidentifikasi peluang integrasi melalui pendekatan rekontekstualisasi kritis, pembacaan historis budaya Arab, dan pemberian ruang dialog reflektif dalam pembelajaran. Pendekatan ini tidak hanya memungkinkan harmonisasi nilai-nilai kearabian dengan Pancasila, tetapi juga berkontribusi pada penguatan karakter kebangsaan sekaligus kompetensi antarbudaya mahasiswa Pendidikan Bahasa Arab (PBA).*

*Kata Kunci:* Pancasila, Kearabian, Pendidikan Bahasa Arab, Integrasi Nilai, Identitas Kebangsaan.



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## INTRODUCTION

Pancasila as the basis of the state and the outlook on life of the Indonesian nation plays a fundamental role in shaping national identity and integrity, especially in the midst of the rapid flow of globalization and cultural transformation.<sup>1,2</sup> In recent years, socio-religious dynamics and changes in the pattern of community interaction have given rise to complex challenges for the process of internalizing national values in the higher education environment.<sup>3</sup>

The increasing penetration of transnational religious beliefs, the shift in religious orientation of the younger generation, and the strengthening of certain group-based identities confirm that Pancasila values need to continue to be internalized through contextual and relevant approaches.<sup>4</sup> This condition makes Pancasila-based value education a strategic issue that needs to be strengthened through pedagogical strategies that are in accordance with the characteristics of each discipline.

In the discipline of Arabic Language Education (PBA), the integration of Pancasila values finds a unique and significant relevance. This is motivated by the learning characteristics in PBA that not only emphasize linguistic mastery, but also bring students to intensive interaction with cultural constructs, history, and treasures of Arabic thought.<sup>5</sup> Arabic as a language of science, religion, and culture carries certain values that are indirectly learned and absorbed by students.<sup>6</sup> Thus, the Arabic Language Education (PBA) learning space is essentially a meeting point between the language dimension and the cultural dimension, which requires students to develop critical competence in interpreting the meanings contained in Arabic texts.

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<sup>1</sup> Dewi Sallamah and Dinie Anggraeni Dewi, *Peran Dan Implementasi Nilai-Nilai Pancasila Dalam Berkehidupan Di Era Globalisasi*, 3, no. 1 (2023): 9–14, <https://doi.org/10.56393/antropocene.v1i8.242>.

<sup>2</sup> Muhammad Zulfa et al., *Pancasila Sebagai Globalisasi Pertahanan Bangsa Menghadapi Globalisasi*, 12 (2024): 34–38, <https://doi.org/10.23887/jpku.v12i1.55735>; Alya Hauna Zahro et al., *Tantangan Dan Peluang Pancasila Di Era Globalisasi*, 1, no. 2 (2024): 64–69, <https://doi.org/10.59971/li.v1i2.53>; Sallamah and Dewi, *Peran Dan Implementasi Nilai-Nilai Pancasila Dalam Berkehidupan Di Era Globalisasi*.

<sup>3</sup> Asip Suyadi Fikri Jamal, *Keberadaan Budaya Bangsa Yang Harus Di Lestarkan Dalam Membentengi Kuatnya Arus Globalisasi*, 5, no. 2 (2022): 210–17, <https://doi.org/10.32493/rjih.v5i2.27727>.

<sup>4</sup> Apriyanto J. R. Ato Ato et al., *Relevansi Pancasila Sebagai Ideologi Negara Dalam Menghadapi Tantangan Globalisasi: Kajian Literatur Kritis*, 2, no. 2 (2025): 138–52, <https://doi.org/10.62282/je.v2i2.138-152>; Bagas Adhi Pratama Itsaar Annury, *Peran Pancasila Dalam Menguatkan Nasionalisme Generasi Muda Di Era*, 4, no. 1 (2024): 7–12, <https://doi.org/10.56393/antropocene.v4i1.2438>.

<sup>5</sup> Darrotul Jannah, *Teori Pembelajaran Bahasa Arab Integratif Di Perguruan Tinggi Pradi Khusus Syamsu Institut*, 12, no. 1 (2023), <https://doi.org/10.24235/ibtikar.v12i1.14063>; Andi Arif Pamessangi, *Nilai-Nilai Pendidikan Islam Berbasis Kearifan Lokal Pada Pembelajaran Bahasa Arab Di Institut Agama Islam Negeri Palopo*, 4, no. 2 (2021): 117–28.

<sup>6</sup> A. Azhar Karim Amrullah and Hisan Mursalin, *E-ISSN: 2792-0876 Pentingnya Penguasaan Bahasa Arab Bagi Mahasiswa Sekolah Tinggi Ilmu Bahasa Arab Ar Raayah Dalam Berdakwah*, 4, no. 2 (2023): 7–10, <https://doi.org/10.37274/mauriduna.v4i2.841>.

Furthermore, learning Arabic contains a distinctive cultural and religious dimension, where many texts both classical and contemporary represent the values, social norms, and cultural practices of Arab society.<sup>7</sup> Continuous interaction with these sources allows students to absorb Arabic socio-religious values, either consciously or unconsciously.<sup>8</sup> Continuous interaction with these sources puts students in a complex position, having to navigate two different value systems: Indonesian national values based on Pancasila and socio-religious values derived from Arab culture, which are often considered to have high religious authority.<sup>9</sup>

This interaction does not always take place in harmony; it is not uncommon to give rise to a dichotomous perception as if the values of Pancasila and the values of Arab religion are in a position of contradiction with each other.<sup>10</sup> This phenomenon illustrates the importance of studying how Arabic Language Education (PBA) students integrate Pancasila in academic and cultural activities oriented to the Arab world. Perceptions like this have the potential to influence the way students place their national identity in the midst of the flow of transnational cultural influence. Therefore, the study of how Arabic Language Education (PBA) students integrate Pancasila values in academic activities and in cultural orientations that focus on the Arab world is important to ensure that the learning process of Arabic Language Education (PBA) not only produces linguistic competence, but also forms a reflective, moderate, and contextual national identity.

The challenge of integrating these values is manifested in various forms, ranging from students' understanding of Pancasila which is still cognitive and normative, to the limitations of lecturers' pedagogical strategies in connecting Pancasila values with Arabic-based materials.<sup>11</sup> This condition is exacerbated by the limited integrative guide literature that discusses the meeting point of the Pancasila value system and Arabic culture in an applicative manner in the pedagogical context of Arabic Language Education (PBA). As a result, lecturers have difficulty in finding operational references to design integrated learning. The lack of space for intercultural dialogue in lectures, the dominance of religious discourse originating from the Middle East, and the unpreparedness of students to interpret Arabic values critically and contextually exacerbate

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<sup>7</sup> Nafiul Huda Hizbulloh, *Karakteristik Pembelajaran Bahasa Arab Program Kelas Persiapan Masuk Timur Tengah (Studi Kasus Pada MBI Dan MA Amanatul Ummah) Pacet Mojokerto Hizbulloh*, 01, no. 02 (2024): 42–58, <https://doi.org/10.52185/baraaaji.v1i02.400>.

<sup>8</sup> A. Mualif et al., *Penyuluhan Inseri Nilai-Nilai Karakter Melalui Pembelajaran Bahasa Arab Dalam Persoektif Pendidikan Islam Bagi Majelis Guru PP, As-Salam Al-Mubarakah*, 5 (2025): 282–89, [https://doi.org/10.36378/bhakti\\_nagori.v5i1.4290](https://doi.org/10.36378/bhakti_nagori.v5i1.4290).

<sup>9</sup> Agus Sarwo Edi, *Pendidikan Kewarganegaraan Sebagai Upaya Pertahanan Identitas Nasional Dalam Pendidikan Multikultural*, 5, no. 2 (2021): 441–47, <https://doi.org/10.31316/jk.v5i2.2291>.

<sup>10</sup> Moh. Dey Prayogo, *Pertemuan Pancasila Dan Agama Dalam Tinjauan Nilai*, 03, no. 01 (2025): 32–39, <https://doi.org/10.69957/radix.v3i01.2093>.

<sup>11</sup> Jannah, *Teori Pembelajaran Bahasa Arab Integratif Di Perguruan Tinggi Pradi Khusus Syamsu Institut*; Felni Gemma et al., *Perbandingan Efektivitas Pendekatan Andragogi, Driyarkara, Review Jurnal, Dan Pencarian Teori Pada Mata Kuliah Pendidikan Pancasila*, 10, no. 01 (2025).

the distance between the two value systems.<sup>12</sup> Therefore, a learning approach is needed that not only places Pancasila as a mandatory material, but also as an ethical framework and interpretive lens in analyzing and understanding Arab culture. Thus, students are not only linguists, but also individuals who are able to harmonize their national identity and religiosity proportionally and reflectively.

Various previous studies have proven that the integration of Pancasila values in higher education contributes to strengthening national character, increasing religious moderation, and fostering critical attitudes towards global discourse.<sup>13</sup> Studies in foreign language education also confirm that language learning is a medium of transmission of cultural values that can influence the construction of learners' identities.<sup>14</sup> However, these studies generally highlight the integration of values in the context of non-Arabic Language Education (PBA) study programs or emphasize the aspect of religious moderation without deeply examining the specific dialectic between Pancasila values and Arabic culture.<sup>15</sup> Thus, the study of the mechanism of integrating Pancasila values that are specific, contextual, and operational for Arabic Language Education (PBA) students is still an area that has not been widely explored.

This knowledge gap lies in the absence of a conceptual model or comprehensive empirical findings that first describe how Arabic Language Education (PBA) students construct an understanding of Pancasila in an academic environment that is thick with Arabic nuances. Second, how is an effective pedagogical strategy to integrate Pancasila values in Arabic culture-based learning. And what specific values have the potential to be harmonized to prevent identity clashes. Filling this gap is important because its implications directly touch the strengthening of the national identity of Arabic Language Education (PBA) students and the relevance of the national education curriculum.

Based on this description, the first question of this research is how to understand and perceive Arabic Language Education (PBA) students towards the integration of Pancasila values in the context of Arabic. Second, how pedagogical strategies can be used to integrate Pancasila

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<sup>12</sup> Muhammad Noor Falah et al., *Interkoneksi Agama , Budaya , Dan Peradaban Dalam Pendidikan Islam : Perspektif Filosofis Untuk Menghadapi Tantangan Global*, 3, no. 1 (2024).

<sup>13</sup> M. Naufal Ghaniyyah Nail Firstian Alief Adrina Desta, M. Bilal Al-Fath, *Pembangunan Karakter Mahasiswa Hubungan Internasional UNSRI Terhadap Pancasila Sebagai Pembentuk Karakter*, 2024, 41–48, <https://doi.org/10.70656/jolasos.v1i1.82>.

<sup>14</sup> Shah Muhammad et al., *Intercultural Communicative Competence in Foreign Language Classroom : Benefits and Challenges Kemampuan Komunikasi Antarbudaya Di Kelas Bahasa Asing : Manfaat Dan Tantangan*, 2, no. 1 (2025): 8–15; Diah Khoirunnisa Harahap, *JPengaruh Budaya Terhadap Pemahaman Bahasa Inggris Sebagai Bahasa Asing*, 2024, 102–7, <https://doi.org/10.61116/jjih.v2i4.464>.

<sup>15</sup> Ahmad Sirojuddin &. Hairrunnisa, *Integrasi Nilai Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam: Tinjauan Prosedural Dan Filosofis*, 2025, 288–303, <https://doi.org/10.52266/tadjud.v9i1.4296>.

values in Arabic culture-based learning. Third, what values can be harmonized and how their implications are for the formation of student national identity.

In line with this question, the purpose of this research is First, to analyze the understanding and perception of Arabic Language Education (PBA) students of the value of Pancasila in the context of Arabic. Second, identify relevant pedagogical approaches to integrate Pancasila values in the Arabic Language Education (PBA) learning process. Third, formulate a conceptual model for the integration of Pancasila values that are harmonious with Arab culture to strengthen the national character of students.

## RESEARCH METHODS

This study uses a qualitative approach with a case study design to explore the integration of Pancasila values in the context of Arabic Language Education (PBA) students. The study focused on Arabic Language Education (PBA) students of UIN Sunan Kalijaga Yogyakarta who took Pancasila Class C courses, which were chosen because of the characteristics of their classes which were considered representative to reveal the dynamics of value integration. Primary data were collected through in-depth interviews with eight students who were selected purposively based on the criteria of ability to articulate learning experiences, involvement in class discussions, and intensity of exposure to Arabic values. Meanwhile, secondary data were obtained through documentation studies of the syllabus, teaching materials, and other supporting literature.

The data collection technique uses semi-structured interviews complemented by documentation studies to enrich the data. Data analysis was carried out through the thematic analysis approach of the Braun and Clarke model which included the stages of data familiarization, code creation, theme search, theme review, theme definition, and report preparation.<sup>16</sup> The ethical aspects of research are strictly applied with the principles of informed consent, confidentiality of participant identities, and protection from potential harm, including the guarantee of freedom for participants to withdraw from the research at any time without consequences.

## RESULTS AND DISCUSSION

This chapter presents the results of research that is not only in the form of an explanation of empirical facts, but also a critical analysis of the dynamics of Pancasila value integration in the context of Arabic Language Education (PBA) students.<sup>17</sup> The findings obtained through in-depth interviews and literature studies are discussed interpretively to uncover meaning, contradictions,

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<sup>16</sup> Najmah et al., *Analisis Tematik Pada Penelitian Kualitatif* (Salemba Medika, 2023). Thing. 02

<sup>17</sup> Aisyah Salsabila Qisthi et al., *Memahami Sila-Sila Dalam Pancasila Menurut Pandangan Pendidikan Agama Islam*, 2, no. 1 (2024), <https://doi.org/10.59996/aksioreligia.v2i1.358>.

value negotiations, and broader epistemological implications.<sup>18</sup> With this approach, students are positioned not only as recipients of grades, but as subjects who actively negotiate identities and discourses of values in the meeting room of Indonesian Arab culture.

### **Existing Forms of Integration: Between Symbolism and the Internalization of Value**

The findings of the study show that the integration of Pancasila values in Pancasila learning in the context of Arabic Language Education (PBA) is still implicit and emphasizes more value symbolism.<sup>19</sup> Most students stated that integration occurs only at the level of use of religious examples or terminology associated with the precepts of Pancasila. This is reflected in the following informant's statement: "Usually lecturers only give examples that social justice is in this verse or this hadith. But it is not explained how it enters the Indonesian context." (Informant 3)

The description shows that integration has not yet touched the level of internalization, let alone critical reflection. Further analysis shows that the teaching paradigm is still normative and textual, not dialogical. Lecturers tend to insert the value of Pancasila as a complement without connecting it with the dynamics of Arabic culture that students learn in other classes. When viewed through the framework of Critical Pedagogy, this pattern leads to a banking model, where students receive grades passively.<sup>20</sup> This causes students to not have interpretive tools to understand Pancasila in relation to Arab culture.<sup>21</sup>

In the dialectic with the research Suryanto,<sup>22</sup> which found the success of value integration in religious studies programs, these findings show different results. This can be explained by the context of Arabic Language Education (PBA) which has intense exposure to Arabic culture, so the integration process requires deep recontextualization, not just normative equations.<sup>23</sup> An informant confirmed this: "Sometimes we feel that Arabic values are more 'original', more religious, so Pancasila seems to be pasted later." (Informant 6). The quote illustrates an epistemological complexity that has rarely been highlighted in previous research.

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<sup>18</sup> Muhammad Nadhif Judhananto and Fitzgerald Kennedy Sitorus, *Fusion of Horizons : Pemikiran Gadamer Mengenai Dialog Dan Pemahaman Dalam Kehidupan Manusia*, no. 1 (2025): 1–12.

<sup>19</sup> Salwa Pradita Ahmad Arif Fadilah, Anita Dewi, *Efektivitas Penggunaan Simbol Garuda Dalam Pembelajaran Pancasila Di Kelas SDI Al-Iman*, 10, no. 6 (2024), <https://doi.org/10.9644/sindoro.v3i9.252>.

<sup>20</sup> Gege Agus Siswadi, *Relasi Pendidik Dengan Peserta Didik Dalam Pandangan Paulo Freire ( 1921-1997 ) ( Suatu Telaah Filosofis Sebagai Upaya Menghindari Praktik Kekerasan Simbolik Dalam Dunia Pendidikan )*, 2022, 86–100, <https://doi.org/10.25078/sa.v3i1.2160>.

<sup>21</sup> Yayuk Hidayah Hastangka, *Analisis Bibliometrik Tren Penelitian Tentang Pancasila Pasca Terbentuknya BPJP (2019-2023): Suatu Pendekatan Pendidikan*, 3, no. 2 (2023), <https://doi.org/10.52738/pjk.v3i2.152>.

<sup>22</sup> Deni Suryanto, *Integrasi Nilai Moderasi Beragama Pada Kurikulum PAI Di Perguruan Tinggi Umum Kota Dumai*, 2024, 639–49, <https://doi.org/10.24014/idj.v7i3.35355>.

<sup>23</sup> Saepudin Mashuri, *Integrasi Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di Daerah Pasca Konflik*, 5 (2021): 79–119, <https://doi.org/10.33474/MULTIKULTURAL.V5I1.10321>.

### **The Challenges of Integration: Pedagogical, Epistemological, and Cultural Gaps**

Students described various challenges in understanding the integration of Pancasila values in the context of Arab culture.<sup>24</sup> This challenge is not only at the pedagogical level, but also epistemological and cultural.<sup>25</sup> In general, students stated that the integration of Pancasila values has not yet become an explicit topic in learning.

As stated by the informant: "Lecturers rarely discuss Pancasila in the Arabic context. So we learn Pancasila ourselves, Arabic ourselves." (Informant 2). Critical analysis shows that these challenges stem from curriculum inconsistencies and a lack of integrative learning design.<sup>26</sup> Value integration is only a structural slogan, not a systematic pedagogical process.<sup>27</sup>

At the epistemological level, there is a perception that Arabic values that are often associated with Islamic teachings have higher authority than Pancasila values which are considered socio-political products.<sup>28</sup> This is clearly illustrated in the following quote: "When it comes to values, we are more used to referring to the thought of scholars or Arabic traditions. Pancasila sometimes feels too political." (Informant 5). This kind of interpretation creates an epistemological distance between the two value systems, a phenomenon that has not been discussed in depth in previous studies.

### **Tension and Value Negotiation: The Dialectical Space of Arab Indonesia**

Value tension arises when students have to harmonize the values of Pancasila with the values they find in Arabic texts or culture.<sup>29</sup> This tension is not a conflict of substance, but rather a difference in historical context and social structure. Empirically, students expressed their surprise when they found the social values of the hierarchical, patriarchal, and even feudal Arab society, which seemed to contradict the precept of "Social Justice for All Indonesian People".

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<sup>24</sup> Samuel Jonathan Pangaribuan Andini SSeptyani Sihombing, Artiani Zebua, Dinda Ayu Syafitri, Leo Afrata Ginting, *Pandangan Mahasiswa Universitas Negeri Medan Tentang Relevansi Nilai-Nilai Pancasila Dalam Menghadapi Tantangan Globalisasi*, 1, no. 2 (2024): 450–55, <https://doi.org/10.57235/arrumman.v1i2.4089>.

<sup>25</sup> Ilyas Yasin, *Problem Kultural Peningkatan Mutu Pendidikan Di Indonesia : Perspektif Total Quality Management*, 2 (2021): 239–46, <https://doi.org/10.54371/ainj.v2i3.87>; Ismail A. Aida Arya, *Filsafat Pendidikan Di Era Globalisasi : Tantangan Dan Peluang Dalam Konteks Multikultural*, 8 (2025), <https://doi.org/10.54371/jiip.v8i1.6442>.

<sup>26</sup> Lalu Mathlubi Ali Zunnun Lalu Maksudy Mulkan, *Analisis Implementasi Kurikulum : Faktor Tantangan Dan Solusi Strategis Di Lingkungan Pendidikan*, 2, no. 2 (2024): 112–20, <https://doi.org/10.55681/primer.v2i2.324>; Silvi Anjeliani et al., *Analisis Problematika Penerapan Kurikulum Merdeka Di Sekolah Dasar*, 4 (2024): 294–302, <https://doi.org/10.54371/jiepp.v4i2.416>.

<sup>27</sup> Mukh Nursikin Neneng Yektiana, *Integrasi Pendidikan Nilai Dalam Pembelajaran Dari Segi Perspektif Ki Hajar Dewantara Dan John Dewey*, 5, no. April (2022): 1279–84, <https://doi.org/10.54371/jiip.v5i4.560>.

<sup>28</sup> Mohamad Anas et al., *Arkeologi Epistemik Narasi Pertentangan Agama Dan Pancasila*, 7, no. 2 (2023), <https://doi.org/10.21776/ub.waskita.2023.007.02.2>.

<sup>29</sup> Halimatus Sa and Dian Arsitades Wiranegara, *Pancasila Values in the Book of Al-`Arabiyah Lil Hayah as Arabic Learning Materials*, 8, no. 2 (2023): 86–94, <https://doi.org/10.26740/jp.v8n2.p86-94>.

One of the students said: "In classical Arabic literary texts there are many feudal social systems. It's hard to connect it to our version of social justice." (Informant 7). Critical analysis using the framework of Post-Colonial Theory,<sup>30</sup> shows that students are in a third space, a liminal space where two Indonesian and Arab cultures intersect and are negotiated. In this space, students not only receive grades, but also conduct identity negotiations.<sup>31</sup>

However, the lack of pedagogical facilitation causes students to experience interpretive ambiguity as they understand the value of Pancasila, but also hold the value of Arabic without a critical mechanism to recontextualize it. One informant described this ambiguity: "I agree with the value of Pancasila, but sometimes get confused when Arabic texts teach different social structures. Which one to wear?" (Informant 4). These findings enrich the literature that has so far emphasized the harmony between Pancasila and Islam, without mentioning the complexity of interpretation in the context of Arab culture.

### **Opportunities and Ideal Models of Integration: Recontextualization as a Middle Way**

Despite the tensions and challenges, the interviews also showed great potential to build more effective integration models.<sup>32</sup> Some students are able to read Arabic values contextually when given space for reflection and critical dialogue.<sup>33</sup>

As the following informant said: "If Arabic values are read historically, it turns out that not everything is relevant now. Well, there Pancasila can actually be a balancer." (Informant 8). The analysis shows that the ideal integration model should be based on critical recontextualization, which is the process of connecting Pancasila values with Arab values through interpretation, not symbolic equalization.<sup>34</sup>

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<sup>30</sup> Nagendra Bahadur Bhandari, *Homi K. Bhabha's Third Space Theory and Cultural Identity Today: A Critical Review*, 5, no. May (2022): 171–81, <https://doi.org/10.3126/paj.v5i1.45049>.

<sup>31</sup> Mustofa et al., *How to Deal and Negotiate with the Campus Environment? Female Students' Experiences in Reconstructing Gender Identity*, 10, no. 3 (2023): 18–34, <https://doi.org/10.29333/ejecs/1618>.

<sup>32</sup> Lita Nurina et al., *Nusantara Computer and Design Review Integrasi Big Data Dan Kecerdasan Buatan: Potensi Dan Tantangan Menurut*, 2024, 1–6, <https://doi.org/10.55732/ncdr.v2i1.1204>; Yulia Fatimah et al., *Meningkatkan Keharmonisan Sosial Dalam Pembangunan Wilayah Multi-etnis Melalui Pendekatan Komunikasi Antarbudaya*, no. 1 (2025): 1–10, <https://doi.org/10.47134/diksima.v2i1.145>.

<sup>33</sup> Abdullah Taufiqulbiri and Muqowim, *Penerapan Model Pembelajaran Kontekstual Dalam Meningkatkan Pemahaman Mahasiswa PMI Pada Mata Kuliah Pengantar Studi Islam*, 13, no. April (2022): 149–58, <https://doi.org/10.31932/ve.v13i1.1557>; Lukman Habibul Umam et al., *Strategi Interaktif Guru Dalam Mengintegrasikan Narasi Sejarah Islam Untuk Meningkatkan Keterampilan Membaca Bahasa Arab Siswa MTs Darul A' Mal Metro*, 4, no. 2 (2024): 175–86, <https://doi.org/10.52620/jeis.v4i2.140>.

<sup>34</sup> Evita Yuliatul Wahidah et al., *Configuration of the Values of Al-Qur'an, Pancasila, and Mathematics: Critical Study of Integration-Based Analysis in Indonesia*, 2023, 261–96, <https://doi.org/10.21043/addin.v17i2.22487>.

This model is in line with the framework of critical pedagogy, which demands reflective dialogue and critical reading of texts.<sup>35</sup> Drawing on postcolonial theory, the ideal model creates *intercultural hybridity*, which is a creative encounter between local and foreign values that results in new, more reflective understandings.<sup>36</sup> The model does not force students to choose a single identity, but helps them progressively and systematically combine the two value systems contextually and productively.

This chapter emphasizes that the integration of Pancasila values in the context of Arabic is not a simple or neutral process. This integration is an active cultural recontextualization project, which involves identity negotiation, epistemological dialogue, and the dismantling of the structure of meaning inherited by Arab culture and the construction of Indonesian nationality. By presenting informant quotes, this study shows that the success of integration depends heavily on the pedagogical ability to open up spaces for critical dialogue, not just symbolic insertion of values. Thus, this study offers an important contribution that the integration of values in Arabic Language Education (PBA) is a process that requires critical awareness, recontextualization, and a more dialogical and reflective curriculum design.

## CONCLUSION

Based on the results of the research and discussion that has been described, it can be empirically concluded that the integration of Pancasila values in the context of Arabic Language Education (PBA) is empirically still at the symbolic and conceptual level, has not achieved deep internalization and recontextualization of values. The findings of the study show that students are able to identify the values of Pancasila, especially Social Justice, Humanity, and Deliberation in Arabic texts and culture, but experience significant difficulties in transforming these conceptual understandings into reflective social practices and Indonesian identity.<sup>37</sup>

The implications of these findings underscore that the value integration process is not an automatic process, but rather an active negotiation process that is dynamic and multi-dimensional that requires systemic support in the form of appropriate pedagogical approaches, an integrated curriculum, and spaces for critical reflection.<sup>38</sup> This research makes an important contribution in

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<sup>35</sup> Muhaamd Mauris Faruqi Ali and Syahidin, *Analisis Model Deep Dialogue Dalam Pendidikan Agama Islam Untuk Pengembangan Keterampilan Berfikir Kritis Di Era Digital*, 7 (2024): 219–36, <https://doi.org/10.32699/paramurobi.v7i2.8162>.

<sup>36</sup> Efen Nurfiana, *Perlawanan Hegemoni Budaya Di Era Globalisasi : Analisis Isi Poskolonial Pada Produk Desain Instagram Kamengski*, 3 (2021): 91–108, <https://doi.org/10.24014/kjcs.v0i0.14881>.

<sup>37</sup> Qisthi et al., *Memahami Sila-Sila Dalam Pancasila Menurut Pandangan Pendidikan Agama Islam*; Sa and Wiranegara, *Pancasila Values in the Book of Al-`Arabiyah Lil Hayah as Arabic Learning Materials*.

<sup>38</sup> Ali and Syahidin, *Analisis Model Deep Dialogue Dalam Pendidikan Agama Islam Untuk Pengembangan Keterampilan Berfikir Kritis Di Era Digital*; Taufiqulbiri and Muqowim, *Penerapan Model*

enriching the perspective of Arabic Language Education (PBA) by emphasizing the dimension of character and national identity, while offering a dialogical and contextual value integration model through a critical recontextualization approach and the concept of intercultural hybridity.<sup>39</sup>

Some limitations in this study need to be acknowledged, including the limited scope of one Pancasila class and the focus of data mainly sourced from student interviews. Therefore, generalization of findings needs to be done with caution. For further research, it is recommended to expand the scope of the sample, conduct direct classroom observations, and develop innovative teaching materials that integrate Pancasila values explicitly and contextually in Arabic-based learning materials.<sup>40</sup>

Reflectively, the integration of Pancasila values in the context of Arabic must be seen as a strategic and sustainable project that involves all stakeholders in the formation of the academic identity and nationality of Arabic Language Education (PBA) students. This process is not just an effort to Indonesianize Arabic culture, but a holistic and visionary educational transformation that demands intensive dialogue, pedagogical creativity, and critical awareness. Thus, Arabic Language Education (PBA) graduates not only excel in Arabic language competence, but are also firm in holding the values of Pancasila as the foundation of their Indonesian identity in the midst of the global arena.

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<sup>39</sup> Bhandari, Homi K . *Bhabha ' s Third Space Theory and Cultural Identity Today : A Critical Review*; Nurfiana, *Perlawanan Hegemoni Budaya Di Era Globalisasi : Analisis Isi Poskolonial Pada Produk Desain Instagram Kamengski*.

<sup>40</sup> Umam et al., *Strategi Interaktif Guru Dalam Mengintegrasikan Narasi Sejarah Islam Untuk Meningkatkan Keterampilan Membaca Bahasa Arab Siswa MTs Darul A ' Mal Metro*; Wahidah et al., *Configuration of the Values of Al-Qur ' an , Pancasila , and Mathematics : Critical Study of Integration-Based Analysis in Indonesia*.

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