



Value Management and the Practice of Arabic Naming in the Moral Formation of Ma'had al-Jāmi'ah Students

Inayatur Rosyidah¹, Gufron², Mohamad Rofik Fitrotulloh³, Ta'aib Maghfur⁴

Correspondence:

inayaturrosyidah86@uin-malang.ac.id

Affiliation:

^{1,3}Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

inayaturrosyidah86@uin-malang.ac.id

alessandrorofik@uin-malang.ac.id

^{2,4}Faculty of Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

gufron@bsa.uin-malang.ac.id

taaibmaghfur@uin-malang.ac.id

Abstract:

This study addresses the limited exploration of value management practices within Islamic educational institutions, particularly in the context of traditions that shape students' character development. One such practice is the assignment of Arabic names at Ma'had al-Jāmi'ah, which has not been widely examined beyond its symbolic role. The purpose of this research is to analyze how this naming tradition functions as a medium for instilling moral and spiritual values in students. A descriptive qualitative approach was employed, with data collected through observations, semi-structured interviews, and documentation involving institutional leaders, mentors, and students. Data were analyzed to identify patterns of value internalization associated with the meanings embedded in the names. The findings reveal that Arabic naming serves as an educational strategy that promotes spiritual awareness, disciplined conduct, and social responsibility. Value management is implemented through systematic planning, daily habituation, and continuous behavior evaluation aligned with the semantic and moral dimensions of each name. The integration of Arabic cultural symbolism with Islamic ethical principles creates a learning environment that strengthens students' moral and spiritual integrity. These results demonstrate that culturally rooted traditions can play a significant role in shaping value-based Islamic education. The naming practice at Ma'had al-Jāmi'ah offers a sustainable model for character formation grounded in local culture and religious identity.

Keywords: Value Management; Arabic Naming; Student Morality

INTRODUCTION

The transformation of Islamic education in the global era calls for a strengthening of values and religious character that remain firmly rooted in Islamic teachings while also adapting to ongoing socio-cultural change. In this context, Islamic educational institutions are not merely sites of knowledge transmission but function as agents that shape students' moral and spiritual character. The pressures of globalization, accompanied by the influx of secular cultural currents, present particular challenges; as a result, value management cannot remain conceptual but must be reflected in the everyday practices of learners. Ma'had al-Jāmi'ah within State Islamic Higher Education Institutions (PTKIN) plays a strategic role in this regard, integrating academic, spiritual, and social education through a residential learning model.

Language, within this framework, serves not only communicative purposes but also contributes to the formation of social, cultural, and religious identity. As noted by Thornborrow (2007, cited in (Thomas, 2007)), both individual and collective identities are shaped through linguistic

practices. In Islamic educational settings, linguistic practices do more than convey information; they operate as a mechanism for value management that influences the development of students' moral behavior. One such practice—bearing both symbolic and pedagogical significance—is the use of Arabic naming, which reflects religious values and forms part of a broader strategy for cultivating moral character.

As the residential institution of UIN Maulana Malik Ibrahim Malang, Ma'had al-Jāmi'ah plays a substantial role in integrating academic, spiritual, and ethical dimensions in students' daily lives. A notable expression of value management in this environment is the systematic use of Arabic naming for programs, activities, and institutional roles. Research by (Inayaturo Rosyidah, 2024), shows that Arabic naming functions not only as a marker of Islamic identity but also as a medium for internalizing religious values such as sincerity (ikhlaṣ), obedience (ṭā'ah), and responsibility (mas'ūliyyah). Consequently, this linguistic practice becomes a deliberate component of the institution's value management system aimed at shaping students' moral and religious character.

Although previous studies have examined naming practices from linguistic, semiotic, or cultural perspectives, research that explicitly links Arabic naming to value management in Islamic education remains limited (Ariwibowo, 2016), for example, examined shifts in Javanese naming systems from a sociolinguistic viewpoint, while (Kuipers, 2018), analyzed the political dimensions of Islamization through naming without relating it to the formation of religious character. Meanwhile, studies on character education in pesantren or ma'had settings such as those by (Said Alwi, Syukran, 2024), tend to focus on curriculum design and religious activities rather than on the moral values embedded in linguistic symbols.

This gap underscores the need for a more comprehensive examination of how language—particularly naming practices—functions within the value management systems of Islamic educational institutions. This study seeks to address that gap by exploring how value management and Arabic naming practices contribute to the moral formation of students at Ma'had al-Jāmi'ah, UIN Maulana Malik Ibrahim Malang. Through this approach, the study aims to illuminate the role of linguistic symbols as media for internalizing Islamic values and shaping students' religious identity. The findings are expected to enrich ethnolinguistic and identity-linguistic scholarship while offering a fresh perspective on language- and culture-based value management in the cultivation of religious character among young Muslims.

METHOD

This study employed a qualitative descriptive approach using a field research design conducted at Ma'had al-Jāmi'ah, UIN Maulana Malik Ibrahim Malang. The approach was selected because it enables an in-depth exploration of the socio-cultural dynamics surrounding Arabic naming practices and the moral values embedded within them. An ethnolinguistic perspective was adopted to examine how language, cultural traditions, and value systems intersect in shaping the religious character of the campus-based pesantren community. In this study, the researcher served as the primary research instrument and was supported by interview protocols, observation guidelines, and field notes. The inquiry centered on value management processes and the use of Arabic naming as a strategy for moral development, with particular attention to practices at Mabna Fāṭimah az-Zahrā, where female students undergo intensive linguistic and character training.

Data were collected through participant observation, in-depth interviews, and document analysis involving administrators, mentors, and students. Observations were directed toward academic routines and daily interactions in which Arabic functioned both communicatively and symbolically. Documentary sources—such as name boards, program brochures, and administrative records—were examined to understand naming practices within institutional settings. Data analysis followed the stages proposed by Miles, Huberman, and Saldana (2014), comprising data reduction, data display, and conclusion drawing. The credibility of findings was strengthened through source and method triangulation, member checking, and peer debriefing, in accordance with Creswell's (2016) criteria for qualitative research validity (Creswell, 2016).

DISCUSSION

The Symbolic Meaning and Religious Values of Arabic Naming Practices at *Ma'had al-Jāmi'ah*

1. The Symbolic Meaning and Religious Values Behind Naming

Arabic naming practices within *Ma'had al-Jāmi'ah* at UIN Maulana Malik Ibrahim Malang carry layered symbolic significance that extends beyond their immediate linguistic form. These names contribute to shaping the religious, moral, and intellectual ethos of the community, functioning not only as identifiers but also as cultural expressions of the institution's value system. Each Arabic term—whether attached to personal titles, organizational roles, or spiritual-development programs—encapsulates particular ideals that inform the daily life of the Islamic boarding school based dormitory. Viewed through an ethnolinguistic lens, language does far more than facilitate communication; it also mediates the construction and transmission of social and spiritual meaning (Wareing, 2007). Within this framework, the naming system at the *Ma'had* becomes a cultural mechanism through which Islamic ethical principles are articulated, embodied, and gradually internalized by its members. In other words, naming serves both as a reflection of the community's moral universe and as a subtle pedagogical tool that supports the cultivation of character.

1) Personal and Structural Naming

Personal and structural designations at *Ma'had al-Jāmi'ah*—mostly drawn from classical Arabic—function both as symbolic markers and as tools for organizing institutional roles. These titles clarify lines of authority, outline responsibilities, and differentiate mentoring levels within the community. At the same time, each designation carries implicit moral expectations, as its linguistic meaning often evokes virtues such as integrity, humility, or spiritual discipline. Consequently, the naming system helps cultivate a “moral ecology” in which authority, guidance, and piety interact to shape communal life. The use of Arabic terminology does more than preserve tradition; it embeds students and mentors within an ethical framework that informs their self-understanding and their engagement with the institution's religious values.

Table 1. Symbolic Meanings and Religious Values of Arabic Personal and Structural Naming

No	Arabic Term	Lexical Meaning	Function/Role in <i>Ma'had</i>	Core Religious and Symbolic Values
1	Mudir (مدير)	Leader, administrator	Director or Head of <i>Ma'had</i>	<i>Amānah</i> (trust), <i>Mas'ūliyyah</i> (responsibility), visionary and spiritual leadership
2	Mu'allim /ah (معلم/معلمة)	Teacher	Academic and moral mentor	<i>'Ilm</i> , <i>Ikhlāṣ</i> , <i>Uswah Ḥasanah</i> — embodiment of knowledge and moral excellence
3	Murabbī /ah (مربي/مربية)	Educator, nurturer	Character and spiritual mentor	<i>Tarbiyah</i> , <i>Ṣabr</i> , <i>Raḥmah</i> — guiding piety and worship discipline
4	Musyrif /ah (مشرف/مشرفة)	Supervisor, advisor	Dormitory and activity supervisor	<i>Mas'ūliyyah</i> , <i>Adab Ijtimā'ī</i> — fostering social ethics and moral supervision
5	Muharrrik /ah (محرك/محرّكة)	Motivator, activator	Coordinator of student activities	<i>Amar Ma'rūf</i> , social leadership, and collective responsibility
6	Mushohih /ah (مصحح/مصححة)	Corrector, examiner	Evaluator of recitations and writings	<i>Tathhīr</i> , <i>Sidq</i> , <i>Taqwā</i> — preserving the purity and sincerity of Qur'anic learning

The table below presents several core Arabic designations used at *Ma'had al-Jāmi'ah*, showing how specific linguistic choices simultaneously articulate managerial roles and encode the spiritual values embedded in daily educational practice.

2) Naming of Activities and Programs

Beyond personal and structural titles, Arabic nomenclature also shapes the *Ma'had*'s educational and spiritual programs, each term signaling an ethical orientation that integrates knowledge (*'ilm*),

practice (*ʿamal*), and faith (*īmān*). The systematic use of Arabic in program naming not only frames learning as a sacred endeavor but also embeds Islamic moral values into students' everyday routines..

Table 2. Symbolic Meanings and Religious Values of Arabic Naming in Activities and Programs

No	Arabic Term	Lexical Meaning	Type of Activity	Religious and Symbolic Values
1	<i>Ta'lim</i> (تعليم)	Teaching	General learning sessions	Integration of knowledge and worship; learning as devotion
2	<i>Ta'lim al-Qur'ān</i> (تعليم القرآن)	Qur'anic instruction	<i>Tahfīz, Tajwīd, Tadabbur</i>	Spiritual connection with Allah
3	<i>Ta'lim Afkār</i> (تعليم أفكار)	Study of thought	Discussion of classical Islamic scholarship (<i>Turāth</i>)	Reflective, critical, and appreciative of Islamic intellectual heritage
4	<i>Mahfūzāt</i> (محفوظات)	Vocabulary memorization	Arabic word drills	Discipline, linguistic consistency
5	<i>Muhādathah</i> (محادثة)	Conversation	Arabic speaking practice	<i>Adab al-Hiwār</i> —courteous communication and Islamic identity
6	<i>Tarbiyah Rūhiyyah</i> (تربية روحية)	Spiritual training	<i>Qiyām al-Layl, Dhikrullāh, Mujāhadah</i>	Strengthening faith and spiritual awareness
7	<i>Khidmah</i> (خدمة)	Social service	Community/dormitory service	<i>Ikhlas</i> , social responsibility, <i>ʿAmal Ṣāliḥ</i>
8	<i>Usbu' Lughawī</i> (الأسبوع اللغوي)	Language Week	Arabic competitions and performances	Creativity, collaboration, linguistic pride
9	<i>Imtiḥān</i> (امتحان)	Examination	Academic and moral assessment	Honesty, accountability, spiritual trial
10	<i>Khiṭābah</i> (خطابة)	Speech, preaching	Public speaking and <i>Da'wah</i> training	<i>Balāghah</i> , courage, leadership
11	<i>Halaqah ʿIlmiyyah</i> (حلقة علمية)	Scholarly circle	Academic discussion group	Intellectual brotherhood, respect for knowledge

The programmatic and ritual naming system at Ma'had al-Jāmi'ah illustrates a cohesive interplay between linguistic expression, moral formation, and spiritual cultivation. Each Arabic term is deliberately selected to encapsulate particular pedagogical aims, thereby transforming routine activities into meaningful arenas for the internalization of Islamic values.

Within the Ma'had of UIN Maulana Malik Ibrahim Malang, Arabic naming functions not merely as an administrative convention but as a religious-linguistic framework that communicates moral, spiritual, and institutional expectations to the *mahasantri*. Its organization into two principal domains—(1) personal and structural titles, and (2) educational and devotional programs—clarifies how each designation operates symbolically while supporting mechanisms of value internalization. Viewed from an ethnolinguistic perspective, this system demonstrates the role of language in shaping institutional identity and fostering a religious habitus among students (Rosyidah et al. 2024).

Personal and structural designations (e.g., *Mudir, Mu'allim, Murabbī, Musyrif, Muharrik, Mushohih*) convey not only organizational functions but also a set of moral ideals embedded within the Ma'had culture. *Mudir* signifies leadership anchored in *amānah* and responsibility, *Murabbī* underscores the educator's role as a spiritual guide, while *Mushohih* denotes a guardian of Qur'anic accuracy and ethical purity. These terms embed ethical expectations into everyday interactions, generating a moral ecology in which authority, guidance, and piety converge. Such dynamics reinforce ethnolinguistic observations that institutional titles in religious settings encode culturally grounded moral meanings (Shaik, 2024). Programmatic designations (e.g., *Ta'lim, Ta'lim al-Qur'ān, Ta'lim Afkār,*

Mahfūzhāt, *Muhādatsah*, *Tarbiyah Rūḥiyyah*, *Khidmah*) further integrate pedagogical aims with spiritual orientation. *Ta'lim* frames learning as worship through the unity of 'ilm and 'amal; *Ta'lim al-Qur'ān* deepens devotional attachment to the divine word; *Khidmah* cultivates sincerity and social responsibility. Through these Arabic-labeled activities, students internalize values not merely at the conceptual level but through sustained, embodied practice. Research in pesantren and *ma'had* contexts likewise shows that religiously infused program names strengthen value internalization when supported by consistent management and habituation (Azizah et al., 2023).

Functionally, the two naming domains operate synergistically: personal titles offer role models and structural anchors, while program names create experiential spaces for moral formation. When figures such as *Mudir* or *Murabbī* embody their symbolic mandates and programs are systematically implemented, value management becomes integrated across planning (name designation), habituation (daily practice), mentoring (guidance), and evaluation (*Imtiḥān*). This synergy contributes to the broader transformation of Islamic education toward sustainable moral and spiritual development (Yanti, 2025). Field observations, however, reveal a partial disconnect: many *mahasantri* can identify the Arabic terms but lack an understanding of their symbolic significance. This aligns with wider ethnolinguistic trends in which institutional symbols risk becoming “empty signifiers” when meaning is not intentionally reinforced. Effective value management therefore requires systematic meaning orientation—through reflective modules, dialogic clarification, and evaluative comprehension (Rosyidah et al., 2024; Shaik, 2024).

Theoretically, these findings reaffirm the language-identity nexus in ethnolinguistics: naming practices function as semiotic tools that shape both institutional ethos and personal religious identity. In the context of Islamic education, Arabic naming thus emerges as a deliberate strategy of value management, whose success depends on the coherence between symbolic terminology, lived practices, and evaluative mechanisms.

2. Arabic Naming as a Value Management Strategy

The use of Arabic terminology at Ma'had al-Jāmi'ah UIN Maulana Malik Ibrahim Malang functions as a central instrument of value management rather than a decorative linguistic practice. Within the boarding-based system, these terms operate simultaneously as tools of organizational regulation and as mediums for the internalization of religious and moral values. Titles such as *Mudir* (director), *Mu'allim* (teacher), and *Murabbī* (educator) denote figures who not only occupy structural positions but also serve as moral exemplars responsible for shaping students' intellectual, ethical, and spiritual development. While the *Mudir* oversees academic and moral governance, *Mu'allim* and *Murabbī* cultivate discipline, *adab*, and spiritual refinement through daily interaction and guidance.

Arabic-labelled programs—such as *Ta'lim Afkār* (Islamic thought), *Tarbiyah Rūḥiyyah* (spiritual formation), and *Ḥalaqah 'Ilmiyyah* (scholarly circles)—provide structured settings in which faith, ethics, and intellectual depth are practiced and strengthened. Personal and programmatic naming thus work in tandem: the former anchors behavioral expectations through role modelling, while the latter offers concrete spaces for the enactment of those values. This pattern aligns with key stages of Islamic value management (Sri Ekowati, Sarpendi, 2025): (a) planning, assigning names and roles with explicit moral intentions; (b) habituation, routine implementation of programs; (c) mentoring, daily supervision by *Mudir*, *Murabbī*, and *Mu'allim*; and (d) evaluation, conducted through *Imtiḥān* and reflective oversight.

From an ethnolinguistic standpoint, these terminologies function as religious-linguistic symbols that shape institutional culture and cultivate a distinctive student habitus. Their pedagogical impact echoes (Lickona, 2012) triadic model of moral education: *moral knowing* is developed through understanding the meanings embedded in terms such as *Mudir* or *Tarbiyah Rūḥiyyah*; *moral feeling* is fostered through emotional bonds with mentors and spiritual activities; and *moral action* emerges from habitual engagement in practices like *Khidmah* or *Ḥalaqah 'Ilmiyyah*.

Through this integrated mechanism, Arabic terminology reinforces sincerity (*ikhhlās*) through comprehension and modelling, discipline through routine participation (e.g., *Ta'lim*, *Mahfūzhāt*), responsibility through role fulfilment (*Mudir*, *Musyrif*), and brotherhood (*ukhuwah*) through collective activities (e.g., *Usbu' Lughawī*, *Ḥalaqah*). In sum, the systematic deployment of Arabic terms at Ma'had al-Jāmi'ah represents a linguistic approach to value management that harmonizes

cognitive, affective, and behavioral dimensions of moral education, thereby contributing significantly to the formation of students' religious character.

3. Moral Formation and Religious Identity of *Mahasantri*

The use of Arabic terminology at Ma'had al-Jāmi'ah functions not simply as a linguistic convention but as a symbolic system that sustains a religious habitus. These linguistic markers operate as continuous reminders of Islamic principles across academic, spiritual, and social activities. As noted by Supriyadia et al. (2025), Arabic-based symbols in Islamic educational settings deepen students' spiritual engagement both in classroom learning and daily interaction. Haryanto similarly observes that pesantren culture embeds values through routine practice and communal life (Haryanto, 2022).

Character formation among mahasantri can be mapped through Lickona's (Lickona, 2012) tripartite framework of Moral Knowing, Moral Feeling, and Moral Action. Moral Knowing develops as students understand the semantic and ethical content of Arabic designations; Moral Feeling emerges from the emotional resonance generated through communal worship, academic rituals, and social interactions structured by these terms; and Moral Action becomes visible when students consistently enact virtues such as *ikhlaṣ* (sincerity), discipline, responsibility, and *ukhuwah* (brotherhood) in their everyday conduct. Within this integrated system, Arabic naming becomes more than a marker of institutional identity—it functions as an instrument of value management that links roles, activities, and moral evaluation in a coherent pedagogical framework.

Data from interviews with 36 mahasantri of Mabna Fāṭimah az-Zahrā show that students' engagement with Arabic naming unfolds across three dimensions.

a) Conceptual Understanding

Most respondents recognized the meanings and ethical expectations embedded in titles such as *Mudir* (intellectual–spiritual leader) and *Murabbī* (moral mentor), and in program names like *Ta'lim Afkār*. This aligns with the Moral Knowing dimension.

b) Habitual Practice

Participation in *Ḥalaqah 'Ilmiyyah*, *Muhādatsah*, and *Tarbiyah Rūḥiyyah* fosters discipline, spiritual attentiveness, and social responsibility through repeated enactment rather than abstract comprehension.

c) Value Awareness and Identity

Arabic terminology serves as an identity marker, reinforcing sincerity, discipline, and solidarity. Language becomes a moral cue that strengthens both personal conduct and collective belonging.

This finding supports (Thornborrow, 2004) linguistic identity theory, which argues that social identity is shaped and sustained through linguistic practices. In the context of Ma'had al-Jāmi'ah, the Arabic naming system creates a symbolic domain through which moral and spiritual values are collectively internalized—bridging Moral Knowing, Moral Feeling, and Moral Action in the everyday life of mahasantri.

4. Practical Implications for Islamic Education

The use of Arabic naming at Ma'had al-Jāmi'ah operates as a deliberate strategy for cultivating religious character rather than a decorative linguistic practice. By embedding Arabic terminology into institutional roles and program activities, *mahasantri* are continuously oriented toward the moral and spiritual values that shape their daily experience. Titles such as *Mudir*—associated with responsibility and leadership—and program labels like *Tarbiyah Rūḥiyyah*, which emphasize spiritual discipline and self-reflection, function as constant ethical reminders. This approach aligns closely with Lickona's (2011) framework of character education, wherein value formation proceeds through Moral Knowing, Moral Feeling, and Moral Action.

Through the interplay of language and symbolism, Ma'had al-Jāmi'ah creates a religious habitus in which linguistic forms do more than facilitate communication; they serve as vehicles for value internalization. Students come to understand their institutional roles conceptually, develop affective attachment to the values embedded in the naming system, and ultimately enact Islamic virtues—*ikhlaṣ* (sincerity), discipline, responsibility, and *ukhuwah* (brotherhood)—in their everyday conduct. In this sense, Arabic naming operates as both a linguistic architecture and a moral framework that sustains religious identity formation within the Ma'had community.

The *Ma'had al-Jāmi'ah* model of Arabic-based value management can be adapted for other Islamic educational institutions, particularly those implementing residential or boarding systems. Adaptations may include:

- a) Using Arabic terminology for positions and programs as symbolic representations of core Islamic values.
- b) Integrating linguistic symbols into both curriculum and daily practices, ensuring that values are not only taught theoretically but also internalized experientially.
- c) Employing a holistic approach that merges academic, spiritual, and social dimensions to cultivate a consistent and strong religious identity.

Research in Ghana indicates that Arabic or Islamic naming practices do more than signal religious affiliation; they also contribute to the formation of a complex cultural identity within a diverse social context (Bin Yusuf, J., & Dumbe, 2022). This finding resonates with practices in Islamic educational institutions. In madrasahs, for example, Arabic language learning is not solely aimed at developing linguistic competence. Evidence suggests that the process also fosters moral and religious values, as language instruction is integrated with ethical and spiritual guidance embedded in the Islamic educational tradition (Ghufron, Z., Alawiyyah, A., & Kuakul, 2025). In contemporary contexts, the use of digital platforms to link Arabic language learning with Islamic educational content further allows students to engage simultaneously with linguistic and ethical dimensions, providing a more holistic learning experience, particularly for those growing up in the digital era (Akzam et al., 2024).

Similarly, the system of Arabic naming at *Ma'had al-Jāmi'ah* extends beyond symbolic tradition. It functions as a practical model of linguistically mediated value management, where language actively supports character formation, strengthens moral integrity, and reinforces the religious identity of students in their daily life.

CONCLUSION

The Arabic naming practices at *Ma'had al-Jāmi'ah* of UIN Maulana Malik Ibrahim Malang constitute a deliberate value-management strategy that integrates linguistic, spiritual, and moral dimensions within its boarding-based educational environment. Structural titles such as *Mudir*, *Mu'allim*, and *Murabbī* encode notions of leadership, authority, and ethical mentorship, while programmatic labels like *Tarbiyah Rūḥiyyah* and *Ta'lim Afkār* function as vehicles of religious habituation embedded into the daily lives of *mahasantri*.

Insights from interviews with 36 students indicate that these Arabic designations are understood not merely as institutional terminology but are internalized as normative moral and spiritual references. Their meanings inform students' outlooks, emotional dispositions, and behavioral orientations. This pattern of internalization closely corresponds with Lickona's (2011) tripartite model of character formation—moral knowing, moral feeling, and moral action—manifested through a dormitory culture structured by religious-linguistic symbols. Taken together, the Arabic naming system at *Ma'had al-Jāmi'ah* represents a coherent model of linguistically grounded value management. It supports the integrated development of moral, spiritual, and behavioral competencies and offers a transferable framework for strengthening character education in other Islamic educational institutions.

REFERENCE

- Akzam, I., Yunita, Y., & Zubaidah. (2024). Integration portal of Arabic language and Islamic education in the digital era. *The International Journal of Education Management and Sociology*, 3(5), 266–276. <https://doi.org/10.58818/ijems.v3i5.162>
- Alwi, S., Syukran, S., & Sari, M. (2024). Internalization of character education values in Arabic language learning at Islamic boarding school in Indonesia. *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 12(1), 89–102. <https://doi.org/10.23971/altarib.v12i1.7882>
- Aribowo, E. K., & Herawati, N. (2016). Trends in naming system on Javanese society: A shift from Javanese to Arabic. *Lingua Cultura*, 10(2), 117–122. <https://doi.org/10.21512/lc.v10i2.1730>

- Askuri, A., & Kuipers, J. C. (2018). The politics of Arabic naming and Islamization in Java: Processes of hybridization and purification. *Al-Jāmi'ah: Journal of Islamic Studies*, 56(1), 59–94. <https://doi.org/10.14421/ajis.2018.561.59-94>
- Azizah, A. K., Mukarromah, F., & Ainiy, N. (2024). The influence of pesantren educational background on Arabic language competence of students in Islamic higher education. *Journal of Arabic Language Learning and Teaching (JALLT)*, 1(2), 75–84. <https://doi.org/10.23971/jallt.v1i2.143>
- Bin Yusuf, J., & Dumbe, Y. (2022). Islamic/Arabic names and their implications for cultural identity in Ghana. *Oguaa Journal of Religion and Human Values*, 6(6), 1–18.
- Creswell, J. W. (2016). *Research design: Pendekatan kualitatif, kuantitatif, dan campuran* (T. A. Fawaid & R. K. Pancasari, Eds.; 4th ed.). Pustaka Pelajar.
- Ekowati, S., Sarpendi, S., & Munirom, A. (2025). Manajemen pendidikan Islam: Konsep, prinsip, dan implementasi di era modern. *UNISAN Jurnal: Jurnal Manajemen dan Pendidikan*, 4(2), 11–20.
- Ghufron, Z., Alawiyyah, A., & Kuakul, Y. (2025). Integration of Arabic language learning in the formation of social-religious identity in madrasahs: A systematic study of policy, local practices, and digital transformation. *Al-Jadwa: Jurnal Studi Islam*, 5(1), 149–163.
- Haryanto, S. (2022). Internalization of Islamic boarding school values in an Indonesian Islamic educational institution. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 6371–6380. <https://doi.org/10.35445/alishlah.v14i4.2099>
- Juhardi, J., & Yanti, R. (2025). Islamic value-based education management strategies to improve students' memorization quality and character. *Journal of Education, Administration, Training, and Religion*, 6(2), 105–110. <https://doi.org/10.38075/jen.v6i2.557>
- Lickona, T. (2012). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Rosyidah, I., Nurhadi, & Saleh, M. (2024). Pembentukan karakter religius di balik penamaan bahasa Arab di lingkungan Ma'had al-Jami'ah UIN Maliki Malang. *Attanwir: Jurnal Kajian Keislaman dan Pendidikan*, 15(1), 1–14.
- Shaik, N. H. (2024). Politics of personal naming and Islamization: A sociological study of the naming patterns among the Dudekula community. *Language, Discourse & Society*, 12(2), 67–87. <https://doi.org/10.5281/zenodo.14216650>
- Thomas, L., & Wareing, S. (2007). *Bahasa, masyarakat dan kekuasaan*. Pustaka Pelajar.
- Thornborrow, J. (2004). *Language and identity* (2nd ed.). Routledge.