The Representation of Citizenship Values in Arabic Textbooks: Marrying Delanty and Hopkins Concepts

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ABSTRACT

Although research on citizenship values in language textbooks has been widely documented, little is known about citizenship values in Arabic textbooks at Indonesian Islamic Junior High Schools. To extend this scholarship, the present study examines the values of citizenship in those textbooks and how they are presented. Data collection was carried out using document analysis techniques in three textbooks. Data analysis was carried out using a combination of Delanty and Hopkins concepts of citizenship values. The findings revealed that eight aspects of civic values are found in textbooks presented in reading materials, conversations and training materials. They are honesty (1.23%), rights (6.79%), courage (8.33%), compassion (15.43%), participation (15.74%), respect (16.35%), identity (17.90%), and responsibility (18.20%). This finding implies that Arabic textbooks in Indonesian Islamic Junior High Schools should be conducted by incorporating citizenship values equally, such as honesty, rights, and courage. Since students are supposed to become the nation's successors who have allegiance to the state, nation, and religion, these values should be instilled in them from an early age.

1. Introduction

In recent years, citizenship education has become an issue of interest among scholars around the globe. In Palestine, Al-Rub (2021) identified the values of citizenship that are included in Arabic language textbooks for lower primary education. In Japan, Davidson and Liu (2020) reported the cultural representation and perception of global citizenship in English textbooks for Japanese primary schools. In addition, in the UAE, Al-Qatawneh et al. (2019) found the extent to which citizenship values are included in Arabic textbooks for the intermediate-stage and teacher awareness of ethics in the United Arab Emirates. In Hong Kong, Shan (2011) showcased his research findings regarding challenges in teaching civic values where the educational practice is increasingly coupled with political and economic considerations rather than ethical issues. Research that examines civic education has so far expanded, not only limited to national citizenship but its thinking has included global citizenship. However, Buckner and Russell (2013) showed that global citizenship discourse does not necessarily replace the idea of national citizenship. Ramirez et al. (2009) reported that many countries have shifted their focus to global citizenship curricula.

Entering the 21st century, as transnational and cross-cultural interactions increase, more and more people adopt the idea of living in a multicultural society,

global economy, and global citizenship (Banks, 2004). The development of the times has made world citizens increasingly aware of the need to play an active role by appreciating the value of diversity and understanding how the world functions economically, politically, socially, culturally, technologically, and environmentally. The conception of social justice, the motivation to participate and contribute to society at the local and global levels, and the desire to act make the world more just, sustainable, and responsible (Ibrahim, 2005). Nonetheless, many are also concerned that globalization will take over local culture (Beyer, 2007), especially with the emergence of the Internet, which accelerates modern knowledge and technology in its various forms, impacting the behavior and lifestyle of students and thereby affecting their future. As a guideline for organizing learning activities to achieve specific goals, the curriculum plays an essential role in promoting civic values appropriate for dealing with challenges in everyday life. Instilling citizenship concepts and values can provide opportunities for students to be involved in implementing community ways to behave as responsible individuals in their communities (Homana et al., 2006).

The desire to instill citizenship values in students through education is a dilemma because it is feared that the influence of globalization can affect the standard values that apply in society. Nevertheless, on the other hand, the influence of global progress demands the importance of teaching global citizenship, which presents various innovations, scientific creativity, and technological and communication revolutions that consciously or unconsciously cause the loss of boundaries between countries in the world as a global village. As a result, allowing transfers from different cultures affects people's privacy and causes an imbalance that affects civic values and loyalty among members of society (Abdi et al., 2006; Al-Qatawneh et al., 2019). Facing a dilemmatic position, educational institutions need to fully participate in instilling civic values so that students gain proportional knowledge and understanding, one form of participation is by integrating them into subjects, including Arabic language lessons, especially in Islamic Junior High Schools. Adolescence is characterized by enormous hormonal and physical changes (Feldman et al., 1990; Hendry et al., 1992). Dramatic changes in identity and self-awareness mark the transition to adulthood and cognitive flexibility. Adolescents have more self-reflection than children. They begin to develop the capacity to remember more multidimensional concepts (Biesta, 2011), and self-identity as citizens need to be introduced (Hendry et al., 1992). Citizenship education for youth is mostly carried out in an educational context because school is the only institution in society that almost all young people can reach directly (Geijsel et al., 2012).

In response to the importance of instilling citizenship values as early as possible in students in junior high schools, this study attempts to integrate the concept of citizenship values which were popularized by Delanty (2000) and Hopkins (2002) to examine the value of citizenship in three Arabic language textbooks in Islamic Junior High Schools (grades 7, 8 and 9). Based on that, this paper aims to examine (1) how to present Arabic textbooks material in Islamic Junior High Schools (2) What citizenship values are in Arabic textbooks of the Islamic Junior High

Schools (3) how Arabic textbooks in Islamic Junior High Schools present citizenship values.

1.1. Previous studies on citizenship in the textbooks

Most of the previous research has shown how important for civic values to be presented in various textbooks, as reported by Al-Rub (2021), which emphasizes the importance of including citizenship values in textbooks in the right percentage and in a balanced way. Therefore, it is crucial to establish a clear value map before putting the book down to writing. Furthermore, there must be coordination among Arabic writers. Choi and Kim (2020) discussed social science textbooks in South Korea which view the issue of citizenship as an essential discussion amid the dominance of liberal ideology in education, in their study shows the prevalence of neoliberal agendas and rhetoric nationalists in the discourse of global citizenship in textbooks. Komalasari and Saripudin (2017) reported that the inculcation of citizenship values through textbooks had a strong influence on the character formation of junior high school students in Indonesia, conceptually a textbook based on life values education integrates life values and the principles of value education into textbooks by taking into account the principles of scientific learning, core competencies, and basic competencies in accordance with the national curriculum, as well as the principles of writing textbooks which include the appropriateness of the content, presentation, language, and readability.

Textbooks are essential in achieving educational goals because they are a forum for the education system. Textbooks contain everything that can be presented to students in subject matter, organized learning experiences, or school activities to achieve the goals set in learning (Baraka, 2008; Chen & Reid, 2002). The contents of textbooks can grow and improve students' educational values and personalities by presenting a set of values adopted by society and the social environment (Alhumidi, n.d.). Citizenship Education is one of the Social education is important to be carried out by educational institutions because it helps students understand the community in which they live, as well as make them aware of their roles, rights, and obligations towards their homeland (Piattoeva, 2005).

Teaching in textbooks needs to provide citizenship education that will help students to live in a better way. The process can be done by introducing subject matter that can foster good citizenship awareness, which aims to provide students with adequate information and skills, including loyalty and patriotism (Tan et al., 2018). Textbooks provide students with information, knowledge, skills, and life values that prepare them to play a role as citizens in society (Wellington, 2003). In learning, it is necessary to create an interaction between textbooks and civic values to students by presenting them in textbooks. Learning skills (Sperling, 2009). Foreign language learning also uses textbooks. Rashidi and Ghaedsharafi (2015) emphasize that teachers can spread an international mindset with textbooks. Language textbooks can be a starting point that can give the impression of foreign cultural influences that students get in everyday life. So, McConachy (2018) reported his findings in several studies that language textbooks also contain problematic cultural representations that can hinder the absorption of global citizenship values. Piattoeva (2005) showed that the concept of Citizenship includes four elements, namely: the interest in national identity; interest in political culture; recognition of rights and

obligations; an interest in developing values that give the individual a high degree of harmony with society. Citizenship's most essential characteristics are broad knowledge of local and global issues, effective contribution in building society, making the right decisions for problems and having the necessary thinking skills to adapt to today's times.

1.2. Concept of Citizenship

Conventionally, the understanding of citizenship is conducted through formal education in schools and the introduction is done through subjects. In general, citizenship education is programmed in most countries' history and citizenship curricula. The material is mainly focused on developing a knowledge based on how governments and other institutions understand the rights and obligations of citizens related to their country and are oriented towards developing national identity. Citizenship, in the Arabic dictionary, namely المواطنة (Al mawāṭanatu) comes from the word وطن (waṭanun), meaning homeland, which refers to a person's country of origin. Meanwhile, in the English dictionary, "Kewarganegaraan" from the origin of the word citizen (citizen) is a person who lives in a nation-state and has certain rights and privileges, as well as obligations to the state, such as loyalty to the government (Althof & Berkowitz, 2006; Azra, 2001). One of the studies related to the value of citizenship in Arabic textbooks by Al Qatawneh reported that the frequency for several citizenship values in textbooks, such as respect for human rights, justice, freedom, courage and interaction with community organizations civil) in four textbooks studied is still lacking (Al-Qatawneh et al., 2019). Sperling (2009) emphasizes the need to create interactions between textbooks and citizenship outcomes to provide learners with lifelong learning skills and increase their sense of responsibility towards society.

The value of citizenship that is inherent and unified in every person of a nation shows his position and status as a citizen (Simpson & Weiner, 1989). Beaman (2016) defines citizenship as rights, obligations, and identities that connect citizens with the state and nation. In other words, citizenship means instilling the desired social behavior in accordance with the values of the society in which one lives for the formation of good citizens who love their homeland and try to contribute to their homeland. The value of citizenship should be a considered way to represent the equal participation of citizens in their homeland in their rights and obligations as well as the possibility of legal rules for equal rights and their application in the homeland of residence (Hasanen et al., 2014). Kumaravadivelu (2012) notes that the task of promoting cultural awareness is difficult to achieve except with the awareness to use teaching materials that can help students to internalize their cultural and civic values so that they have strong beliefs about their nation's culture which is related to the existence of themselves and others.

Delanty (2000) summarizes the four elements of citizenship such as rights, responsibilities, participation, and identity. While Hopkins (2002) identifies five main aspects of good citizenship behavior: honesty, compassion, respect, responsibility, and courage. This study combines the two concepts of civic values popularized by Delanty (2000) and Hopkins, (2002) by using eight indicators of citizenship values. (1) *rights* is a set of rights and rules that governs in macro society, state-country and is a mixture of tasks and responsibilities of citizens

toward each other and government in its common meaning and also rights and privileges that government should satisfy them; (2) *identity* is an expression of public identity. It is the recognition of an official position by the government and the ability to enjoy rights and privileges after that position by individuals. It is also a personal property of a country's public identity; (3) *responsibility* includes personal responsibility and public responsibility as well as responsibility and commitment to defend and protect the homeland; (4) *participation*, people or community feel a sense of commitment to their neighborhood and are actively involved in activities to improve the quality of life their nation; (5) *compassion* refers to the emotion of caring for others and other living beings; (6) *honesty* refers to a good citizen must be honest with others, as well as with himself; (7) *respect* is related to self-esteem as a citizen, respecting the ideas of others, and respecting laws and regulations; (8) *courage* is the participation of citizens in bringing about change in society. These eight indicators are used to analyze research data from Arabic textbooks from Indonesian Islamic Junior High Schools.

1.3.   Citizenship Education in Indonesian Textbooks

In the history of the curriculum in Indonesia, the discussion of citizenship has undergone various changes, namely citizenship, civics, and citizenship education. The development of these terms makes two terms that are often used interchangeably, civic education or *Pendidikan Kewarganegaraan (PKN)* (Komalasari & Saripudin, 2017; Komara, 2017; Numan Somantri, 1972). Furthermore, the word "Civics" later expanded to become civic education, whose materials were taken from the branches of the social sciences, so that civic education is sometimes difficult to distinguish from the notion of social studies as a term for a social learning program. In social contract theory (Hall, 1963) citizenship status has implications for rights and obligations. With the term "active citizenship", a citizen is required to contribute his abilities to improve the community through economic participation, public services, volunteer work, and various similar activities to improve the livelihoods of his community. From this premise emerged the subject of Citizenship (English: Civics) which is taught in schools.

In Indonesia, citizenship education is taught from elementary to tertiary level. This is an embodiment of the explanation contained in the 2013 Curriculum that Citizenship Education aims to develop students to become Indonesian people who have a sense of nationality, insight into the archipelago, awareness of being a state, and good attitudes and behavior. Love for the motherland based on national culture and national resilience in the nation's future generation imbued with the values of Pancasila and the 1945 Constitution. It is very important to instill citizenship values using various sources and media. However, in many countries, textbooks are still used as the main source in shaping students' character and perceptions of Citizenship (Lebrun et al., 2002).

Citizenship education is democratic education that aims to educate the younger generation to become democratic and participatory citizens through a dialogical education. Hoon (2013) explains that citizenship education is a political education that aims to help students become politically mature citizens and participate in building a democratic political system. Further, Azra (2001) and Harijanti et al. (2007) emphasize that civic education is an education that has a wider

scope than democracy education and human rights education. It includes studies and discussions about government, constitution, democratic institutions , rule of law, rights and obligations of citizens, democratic processes, active participation and involvement of citizens in civil society, knowledge of institutions and systems in government, political heritage, public administration and the legal system, knowledge of processes such as active citizenship, critical reflection, investigation and cooperation, social justice, intercultural understanding and environmental sustainability and human rights.

Pinson (2007) and Starkey (2002) emphasize that these attributes of citizenship will vary according to the nature of the political system in which a person lives. However, in general, the elements of citizenship are classified by Isin and Turner (2007) into five categories: the sense of identity, enjoyment of certain rights, fulfillment of pertinent obligations, level of interest and involvement in public affairs, and acceptance of the basic values of society. Observing several views related to civic values that take place in people's lives, they have common ground in looking at attributes of citizenship values that can be identified through clarity of self-identity, sense of responsibility, participation in public affairs, acceptance of basic values in society which include rights, honesty, courage, compassion and mutual respect between citizens.

2. Method

To answer the research questions, I started to demystify that the textbooks selected in this study are Arabic textbooks for Islamic Junior High Schools. Presentation procedure was performed by explaining the contents of the textbooks starting from grade 7, grade 8, and grade 9, which amounted to 18 themes. Elements of citizenship, namely: rights, responsibilities, participation, and identity, and combined with the concept of Hopkins (2002), which elaborates that the main aspects of citizenship behavior include; honesty, compassion, respect, responsibility, and courage, so that the identification shown in the table consists of 8 aspects, namely; (1) rights (2) identity (3) responsibility (4) participation (5) compassion (6) honesty (7) respect (8) courage. Every aspect contained in the 18 themes in Arabic textbooks at Islamic Junior High Schools is calculated carefully and entered into the prepared table. In order to know the frequency of occurrence of each aspect analyzed throughout the contents of the textbooks, the general frequency of each aspect for the three textbooks, and the specific frequency of the three textbooks, the first diagram presents data for each class and the second diagram presenting data that summarizes data on citizenship values in 3 textbooks. Then, to show the pattern of presenting citizenship values in the 3 textbooks, I displays several verbal examples of citizenship values contained in the textbooks, both those found in reading materials or conversation or dialogue materials.

3. Findings

3.1. Arabic textbook material at Islamic Junior High Schools

The publication of Arabic textbooks at Islamic Junior High Schools is anchored on the Decree of the Minister of Religious Affairs Number.183/2019 concerning the Islamic Education Curriculum and Arabic Language at Madrasas, through the Directorate General of Islamic Education as the executor for publishing textbooks.

One of them is Arabic book in Islamic Junior High Schools. In preparing the Arabic textbook, a message from the Directorate General of Islamic Education of the Ministry of Religious Affairs is contained in the Preface section. The preamble describes that in order to fulfill the requirement to transmit the country's ethical culture and moral principles to pupils, the Arabic language curriculum in madrasas should be able to foresee quick changes. As a result, they are capable of being actors in their time period, have strong personalities and characters, and have not been cut off from the nation's cultural foundations. This message emphasizes the importance of inculcating the values of the nation's character and personality, which can be described as the content of citizenship values. 3 different authors compiled this book. Faruq Baharudin wrote the book used for Grade 7. The book used for Grade 8 was written by Masrukhin. The book used for Grade 9 was written by Yushi M Mahmudah. The editor for 3 books was Muh. Wahib Dariyadi. Each book encompasses six subjects which can be seen in the Table 1.

Table 1. The subject of three distinct classes' textbooks

No	Subjects for Class 7	Subjects for Class 8	Subjects for Class 9
1	التعارف (Introduction)	الساعة (Time)	رأس السنة الهجرية (Islamic New Year)
2	المرافق المدرسية (School facility)	يومياتنا (Our Daily Activities)	الحفل مولد الرسول (Prophet Muhammad birthday celebration)
3	الأدوات المدرسية (School supplies)	الهواية (Hobby)	نزول القرأن والعيدان (The day the Qur'an was revealed and the two days of Eid)
4	العنوان (Address)	الرياضة (Sport)	جمال الطبيعة (The beauty of the universe)
5	البيت (House)	المهنة (Profession)	خلق العالم (Nature creation)
6	من يوميات الأسرة (Family daily activities)	عيادة المريض (Visiting the sick)	الحفاظ على البيئة (Protecting the environment)

Each volume in the textbook consists of 6 subjects. The total subjects covered from grades 7, 8 and 9 are 18 themes. Each topic consists of 4 learning activities; listening, reading, speaking, and writing skills. Furthermore, each topic is equipped with grammatical explanations.
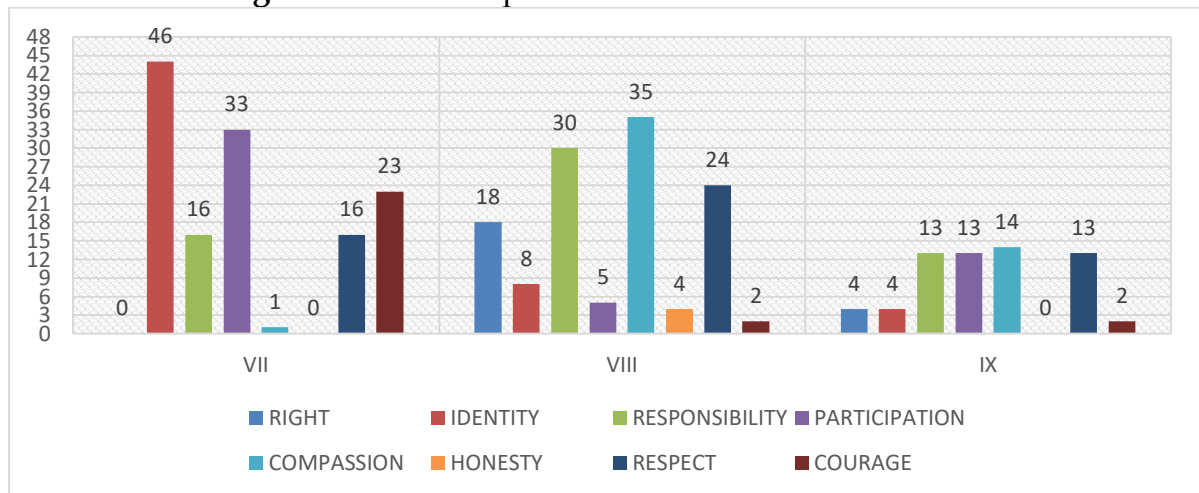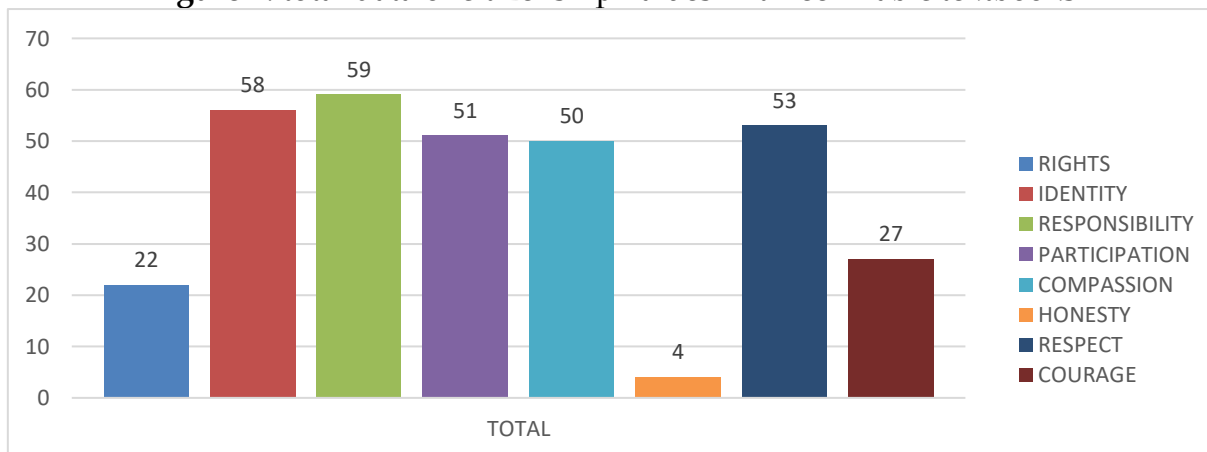
3.2. The representation of citizenship values in three Arabic textbooks

By following the combination concept coined by Delanty (2000) and Hopkins, (2002), I traced citizenship values in the textbooks from Grade 7, Grade 8, and Grade 9, as can be seen in the Table 2.

Table 2. Citizenship values in Arabic textbooks

Class	Themes	Delanty (2000) and Hopkins (2002)								
		Rights	Identity	Responsibility	Part Icipation	Compassion	Honesty	Respect	Courage	Total
VII	التعارف (introduction)	0	21	5	4	0	0	0	4	34
	المرافق المدرسية (school facility)	0	1	1	5	0		9	2	18
	الأدوات المدرسية (school supplies)	0	2	2	6	0	0	3	4	17
	العنوان (address)	0	6	2	5	1	0	0	3	17
	البيت (house)	0	5	2	6	0	0	2	4	19
	من يوميات الأسرة (family daily activities)	0	11	4	7	0	0	2	6	30
	Total	0	46	16	33	1	0	16	23	135
VIII	الساعة (time)	8	1	3	0	0	0	0	0	12
	يومياتنا (Our daily activities)	5	0	17	3	11	3	3	0	42
	الهواية (Hobby)	3	4	1	0	7	0	9	0	24
	الرياضة (Sport)	1	1	3	2	4	0	5	2	18
	المهنة (Profession)	1	2	5	0	2	1	3	0	14
	عيادة المريض (visiting the sick)	0	0	1	0	11	0	4	0	16
	Total	18	8	30	5	35	4	24	2	126
IX	رأس السنة الهجرية (Islamic New Year)	0	1	0	4	2	0	1	0	8
	الحفل مولد الرسول (Prophet Muhammad birthday celebration)	0	1	11	6	1	0	1	0	20
	نزول القرأن والعيدان (The day the Qur'an was revealed and the two days of Eid)	4	2	1	0	9	0	0	0	16
	جمال الطبيعة (the beauty of the universe)	0	0	0	0	2	0	7	0	9
	خلق العالم (nature creation)	0	0	0	0	0	0	3	1	4
	الحفاظ على البيئة protecting the environment)	0	0	1	3	0	0	1	1	6
		4	4	13	13	14	0	13	2	63
	Total	22	58	59	51	50	4	53	27	324

Furthermore, to make it easier to read the data table above, the author displays in the form of a diagram the citizenship value data partially and in total as Figure 1 and 2.

Figure 1. Citizenship values in three Arabic textbooks

Figure 2. total data of citizenship values in three Arabic textbooks

The representation of citizenship values by looking at the data for each theme, the highest number of distributions is on the theme "*My daily activities*", reaching 42 times. It is caused the theme contains values of compassion and responsibility among family members. The previous table also shows the representation of civic values by looking at the data for each class, the highest number of distributions of citizenship values was found in grade 7 with a total of 135 data, and the highest data was found in 3 aspects, namely in the aspect of identity as much as 46 times, compassion 35 times and participation 33 times. The second highest was found in grade 8, total of 126 data spread on aspects of citizenship values, and the most data on compassion aspects with 35 times, responsibility 30 times, and respect 24 times. The order of the lowest amount of data was found in grade 8 with 63 times, the highest data on the aspect of compassion 14 times, and responsibility, participation, and respect each had 13 data. The data above shows that in grade 9 as the highest class, the number of data on aspects of citizenship values is decreasing. The table above also shows that the aspects that sometimes lack data are honesty and rights parameters. Suppose the combined data on citizenship values are displayed in 3 Arabic textbooks in Islamic Junior high schools starting from grades 7, 8, and 9, totaling 324 times. In that case, the distribution of the data shows that the highest number is found sequentially starting from the aspect of responsibility 59 times, identity 58 times, respect 53 times,

participation 51 times, compassion 50 times, courage 27 times, rights 22 times and finally honesty with the least amount of data is only 4 times.

3.3. Presentation of citizenship values in three Arabic textbooks

Citizenship values in textbooks are presented on almost all subjects, although the presentation method is unstructured and not systematically arranged on each theme. However, aspects of citizenship values are contained in several themes, especially in the material of reading and conversation. The author presents by taking examples from various data spread in textbooks from grades 7, 8, and 9 to give an overview of the presentation of data in three Islamic junior high school textbooks.

Data 1. Conversation between a father and his son [8th grade book on page 61]

Ahmad	:	Father, please allow me, I want to turn on the television
Father	:	Go ahead, what are you going to watch
Ahmad	:	I want to watch a sporting event
Father	:	Does your friend Fauzi also enjoy riding a bicycle
Ahmad	:	Yes, he is still in the process of practicing riding a bicycle, while his sister likes basketball
Father	:	How about Hisham and your other friends
Ahmad	:	Hisham and my other friends are members of the soccer group
Father	:	I support you, I hope you don't forget to practice swimming
Ahmad	:	Why, dad?
Father	:	Because swimming is beneficial for physical and mental health.

A dialogue between a father and son is presented in Data 1. Ahmad requests his father's permission to turn on the television because football is his pastime. The attitude of asking for permission demonstrates his appreciation for his father, and the father also grants the request of Ahmad. Respect for one's rights in their entirety is exemplified by the father's decision to allow his son to watch television. This example demonstrates the value of citizenship, which is associated with the liberty to exercise rights and the value of respect or admiration.

Data 2. Faruq identity and others around him [7th grade book on page 9]

"My name is Faruq. I am a student at this school. This is my brother Shaleh. He is also a student. This one is my friend Fithriyah. He is also a student. That is my teacher. His name is Ustadz Nafisah. He works as an Arabic teacher. That's Ustadz Mansur. He works as a school principal. Look!! there is Mr. Umar. He works as a guard in this school library. There is also Mrs. Hafsah. She works as a librarian. In addition, there are also sellers at my school, Mr. Khalish and Mrs. Fatimah. There was also a person who worked as a driver. His name was Mr. Hafid. See!! there is a school security guard. His name is Mr. Mas'ud. He is from Surabaya. There is someone who works as a waiter. His name is Nabilah. He is from Bandung"

Citizenship values relating to dimensions of identity are represented by Data 2. Faruq introduced himself as a student before introducing his brother, also a student, Saleh. Then, he presented his buddies, teachers, principal, school guards, librarians, salespeople, drivers, security personnel, and waiters. This identification of

identity can be found in Arabic textbooks for seventh-grade introductions. This section has four sections of learning activities. The learning exercise begins with the introduction of vocabulary connected to the theme of introduction and continues with the introduction of each individual's identity. Therefore, it is not suprising that Faruq presented himself, his friends, and others around him so that their identities might be established.

Data 3. Dialoge between Husain, his friend and teacher about today's program [9th grade book on page 27]

Teacher	**:**	We are celebrating the Prophet's Birthday today
Husain	:	Yes, we celebrate today
Teacher	:	What did you prepare before the event?
Husain	:	We held a meeting to discuss the division of committee tasks. I am the chairman of the committee. Hasan is the secretary. Aisyah is the treasurer. Some of my other friends are the committee members.
Teacher	:	What did you do Faridah, before the birthday event
Faridah	:	I, Zainab and Aminah sent invitations to the participants
Teacher	:	Who arranges the seats at the venue
Hamid	:	Yusuf and Ridwan arrange chairs in the school hall
Amen	:	They all worked really hard in decorating the venue with some beautiful flowers

Data 3 demonstrates the importance of citizenship in relation to student participation in marking the prophet's birthday. It appears from the discourse that students share duties and responsibilities. Among them are the committee chairman, secretary, and treasurer, as well as the committee members. Similarly, someone is responsible for preparing and distributing invitation to visitors, setting up and arranging chairs, and adorning the location with gorgeous flowers.

Data 4. The narration on my daily activity   [7th grade book on page 32]
"I had breakfast with my mother, father and brother then I said goodbye. We used to drive a bus to school every day and we arrived at school at 6:45 am. The school bell rang at 7 am. Learning activities start at 7.30 am. At that time, it is mandatory to be in class. This is very important in the daily program. I am committed to always not being late. I listen to my teacher's advice well and apply it in activities at school. I am used to helping each other with friends to overcome difficulties. Thus,I become a student whom teachers and friends like at school"

Data 4 showcases the value of affection which can be seen in the preceding text excerpt. The first sentence of the reading text describes love. This might be located in the breakfast narration with the extended family. Other values such as discipline and obedience in conducting the rules set by the school are also found. The clause 'I am committed to never being late' demonstrates the application of disciplinary values. Other sentence describes the value of mutual affection by helping to alleviate the difficulties of others.

Data 5. A conversation between two friends over the celebration of the Hijri New Year [9th grade book on page 12]

Saleh	:	Have you celebrated the Hijri New Year?
Sadiq	:	Yes, I celebrated last week in the school hall. My friends and I arranged chairs in the room, decorated them with flowers and beautiful pictures
Saleh	:	Who delivered the lecture on the topic?
Sadiq	:	Ustadz Abdur Rahim and his topic about the process of Prophet's Hijrah
Saleh	:	What do you understand about the Hijrah of the Prophet?
Sadiq	:	The Messenger of Allah and his companions left their hometown, house and property in Mecca and emigrated to Medina with total sincerity for the sake of Allah, and at that time, the Kafirs tried to restrain the Messenger of Allah from emigrating even the Kafirs tried to kill the Messenger of Allah.

Data 5 demonstrates the value of courage. The theme of "Hijri New Year" in the dialogue between Salih and Sadiq describes how the Prophet Muhammad and his companions emigrated from Mekkah to Medinah. They risked to forego their wealth and family to serve Allah and carry out the prophet's instructions. The value of courage appears from the clause *'left their hometown, house and property in Mecca and emigrated to Medina with total sincerity for the sake of Allah'.*

4. Discussion

This study aims to examine the representation of citizenship values in the Arabic language textbook in Indonesian Islamic Junior high Schools. The findings indicate that the textbook contains 324 examples of civic values with diverse representations for each examined facet of citizenship. The findings are also shown in Table 1 which is confirmed by the presentation in the form of a figure, showing the frequency of citizenship scores in three Arabic textbooks in multilevel Islamic Junior high Schools. The highest percentage of citizenship value data is found in grade 7, followed by grade 8 and the lowest is grade 9. The findings of this study are consistent with those in the UAE. Al-Qatawneh et al. (2019) noted that the quantity of values associated with citizenship in four Arabic textbooks used in UAE grades 6, 7, 8, and 9 differed greatly. The number of civic values that are not equally distributed across all facets, as well as their unstructured and inconsistent presentation in three textbooks (for grades 7, 8, and 9), show that the current guidelines have not yet evolved into ideal guidelines in compilling Arabic textbooks in Indonesia. The optimal guidelines should to be capable of incorporating civic ideals in reading texts, conversational texts, and homework assignments. Ideal parameters are required so that the selection of content can be tailored to the curriculum and educational objectives, such as understanding and awareness of societal variety, a desire to live in harmony, and sustaining moral, cultural, and social values. This is consistent with the roles and goals of national education as outlined in articles 2 and 3 of Law on the National Education System Number 20 of 2003.

The implementation of citizenship values learning emphasizes that citizenship values are considered vital educational values because they are closely related to the

existence and stability of society and as a strategy to maintain identity (Hahn, 1999; Shan, 2011). When citizenship is healthy, society will progress and enjoy prosperity and stability, but if the value of citizenship fades between individuals, society becomes weak and will be able to give rise to various negative phenomena. Baraka (2008) emphasizes that to achieve the goals of education and learning, the content of textbooks plays an important role in growing and improving students' personalities by introducing a set of values held by the community. This view is supported by Byram's theory of curriculum development which combines foreign language learning and civic education (Byram, 2008), he also asserts that the aims of language teaching education can be more fully developed if the combination of language teaching and civic education has significant potential (Byram, 2008; Porto et al., 2018). Furthermore, some studies conclude that community action is part of civic education. This view emphasizes language activities combined with citizenship orientation so that it acquires a public dimension by involving students in activities outside and inside the classroom (Osler & Starkey, 2006; Starkey, 2002).

The results also show that the value of responsibility dominates the citizenship values data in Arabic textbooks at Islamic junior High Schools, similar data are also found in the results of textbook research in the Spanish curriculum Caba Collado & Lopez Atxurra (2006) where responsibility in the family context appears in all textbooks to a greater extent and includes two main dimensions covering habits or obligations and division of tasks, although other topics such as the value of caring also appear but less frequently.

The imbalance of citizenship values data in textbooks is common even though textbooks are a medium of the public education system and contain everything that can be presented to students in the form of subjects, organized learning experiences or school activities that are appropriate to achieve goals. Which is targeted by the educational process, it is necessary to integrate the values in the textbook, as Profeli (2007) said, integration makes these values more consistent when obtained by students. Caba Collado & Lopez Atxurra (2006) and (Hahn, 1999) emphasized the importance of organizing textbook content and producing it as a way to help students acquire values about the practice of civic life in everyday life. The idea of combining language textbooks with citizenship values in preparing textbooks is proposed by (Byram, 2008). This is an important point whose implementation is expected to emerge from the compilers of the book as an extension of information from the regulations that the Government has set, the Byram concept needs to be introduced, and this step is taken to be a reference by the book compilers and to the process of delivering learning in class which the teacher will execute. Al-Qatawneh et al. (2019) reported that the lack of content of citizenship values in textbooks is due to the literal lack of experience and compliance by writers and curricula experts in integrating civic values into learning.

The concept of citizenship is one of the most important aspects in the education system of all countries in the world, because education can participate effectively in the formation and development of a democratic culture in society (Al-Qatawneh et al., 2019; Biesta, 2011). Students should be taught the meaning of democracy and its elements, and this can be achieved by incorporating the value of citizenship into the themes of learning in schools (Kumaravadivelu, 2012). In the 21st

century, citizenship education refers to citizens' knowledge of their rights and desire to practice as independent personality. So, their decisions and behavior always reflect moral considerations of social justice and human dignity, and by doing the steps mentioned, the learner will be able to self-regulate through his sense of civic duty (Osler & Starkey, 2006).

Entering the 21st century, as transnational and cross-cultural interactions increase, more and more people adopt the idea of living in a multicultural society, global economy, and global citizenship (Banks, 2004). The development of the times has made world citizens increasingly aware of the need to play an active role by appreciating the value of diversity, understanding the world economically, politically, socially, culturally, technologically and environmentally, the conception of social justice, motivation to participate and contribute to society at the local and global levels, the desire to act that makes the world more just, sustainable and responsible (Ibrahim, 2005). Nonetheless, many are also concerned that globalization will take over local culture (Beyer, 2007), especially with the emergence of the Internet which accelerates modern knowledge and technology in its various forms, impacting the behavior and lifestyle of students, thereby affecting their future. Therefore, the curriculum as a guideline for organizing learning activities to achieve specific goals plays an important role in promoting civic values that are appropriate for dealing with challenges in everyday life, by instilling citizenship concepts and values can provide opportunities for students to be involved in implementing community ways to behave as responsible individuals in their communities (Homana et al., 2006).

Accordingly, Hahn, (1999), (Kolstø, 2000), and (Sigauke, 2012) suggest ways to teach citizenship to students by preparing graphs, diagrams, and pictures that emphasize aspects of life in society and preparing textbooks that display examples related to students' local environment so that they connect with the community. Linking the issues that occur with the concept of handling social problems contained in the textbooks. Make visits to archaeological heritage sites. Practicing real activities outside the classroom that can be related to community service. Invite students to do volunteer work and field visits. The points suggested by Hahn, Kolstoe and Sigauke are important to pay attention to in the preparation of language textbooks, they need to be emphasized to make the themes in the textbooks contribute clearly in caring for and growing the citizenship values of students.

5. Conclusion

It turns out that the citizenship values in Arabic textbooks, especially in Islamic junior high schools, have been included as part of the important values introduced, but the presentation still seems unstructured. By using the theory of Delanty (2000) and Hopkins (2002), it was found that values of citizenship in 3 Arabic language textbooks namely grades 7, 8 and 9 presents the values of citizenship which vary in number. The highest number of citizenship values is in grade 7, followed by grade 8, and finally grade 9. Furthermore, the 8 citizenship values are also displayed unevenly, where the value of honesty receives less attention in the presentation of textbook material. This shows that the preparation of textbooks has not prepared standard guidelines for compiling. For this reason, the availability of guidelines for the preparation of textbooks is needed. In addition, the commitment of all relevant

elements, in this case, the Ministry of Religion of the Republic of Indonesia to the compilers of textbooks, is required to prepare textbook presentations that can accommodate messages of regulation that need to be included in the curriculum which is implemented through textbooks, this is important because textbooks are an effective medium for instilling values in the nation's generation. This research has not been able to cover all the problems related to Arabic textbooks in Indonesian Islamic Junior High Schools, so there are opportunities for further research, especially those related to Arabic textbooks at various levels, from elementary school, junior high school, and senior high school to higher education.

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