



TRANSFORMATION OF THE ARABIC LANGUAGE CURRICULUM IN MADRASAH FROM MINISTRY OF RELIGIOUS AFFAIRS REGULATIONS TO TEACHING MODULES: AN ANALYSIS OF CURRICULUM COMPONENT COHERENCE

Melisa Rezi¹, Yasmadi², Rahmawati³, Zulkifli⁴, and Vugar Abdullayev⁵

¹ Universitas Islam Negeri Imam Bonjol Padang, Indonesia

² Universitas Islam Negeri Imam Bonjol Padang, Indonesia

³ Universitas Islam Negeri Imam Bonjol Padang, Indonesia

⁴ Universitas Islam Negeri Imam Bonjol Padang, Indonesia

⁵ Azerbaijan University of Architecture and Construction, Azerbaijan

Corresponding Author:

Melisa Rezi,

Universitas Islam Negeri Imam Bonjol Padang.

Jl. Prof. Mahmud Yunus Lubuk Lintah, Anduring, Kec. Kuranji, Kota Padang, Sumatera Barat 25153., Indonesia

Email: melisarezi.fah@uinib.ac.id

Article Info

Received: October 10, 2025

Revised: January 23, 2026

Accepted: March 22, 2026

Online Version: April 29, 2026

Abstract

The transformation of the Arabic language curriculum in Islamic school (madrasah) is not determined solely by regulatory changes, but also by the extent to which these regulations can be translated into coherent teaching materials. This article aims to analyze the transformation of the Arabic language curriculum in madrasah from Ministry of Religious Affairs regulations into teaching modules, with particular emphasis on the coherence of objectives, content, learning processes, evaluation, and value integration. This study employed a qualitative approach using document analysis. The data were drawn from madrasah curriculum regulations, ranging from Permenag Nomor 2 Tahun 2008 to KMA Nomor 1503 Tahun 2025, as well as the Arabic language teaching module for Grade IX at MTsN 2 Payakumbuh. The data were analyzed through reduction, categorization, coherence mapping, and theoretical synthesis. The findings indicate that the Arabic language curriculum has shifted from a structural-grammatical orientation toward learning that is more communicative, contextual, value-based, reflective, and authentic. At the teaching module level, this transformation is reflected in the strengthening of learning outcomes, life-related themes, active learning activities, differentiation, projects, authentic assessment, Rahmatan lil 'Alamin Student Profile, and Love-Based Curriculum. However, several parts of the module still show an administrative tendency, particularly in the formulation of objectives and assessment. These findings highlight the need to develop Arabic language teaching modules that not only fulfill administrative formats, but also strengthen the relationship among learning outcomes, materials, activities, assessment, and values, so that regulations are manifested as meaningful learning experiences.

Keywords: Arabic Language in Madrasah, Pedagogical Coherence, Teaching Module



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://research.adra.ac.id/index.php/lingeduca>

How to cite:

Rezi, M., Rahmawati, Zulkifli, & Abdullayev, V. (2026). Transformation of the Arabic Language Curriculum in Madrasah From Ministry of Religious Affairs Regulations to Teaching Modules: An Analysis of Curriculum Component Coherence. *Lingeduca: Journal of Language and Education Studies*, 5(2), 120–136. <https://doi.org/10.70177/lingeduca.v5i2.4127>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The Arabic language curriculum in Indonesian Islamic School (madrasah) is currently undergoing a significant process of change (Jumhana & Fahmi, 2025; Raswan et al., 2025; Taufiqurrochman, 2025). Arabic can no longer be adequately positioned as a subject centered merely on the mastery of mufradat, nahwu, sharaf, qira'ah, or translation; rather, it needs to be understood as a learning system that integrates objectives, content, processes, and evaluation in a coherent manner (Akmaliyah et al., 2021; Qpilat & Alhosani, 2026; Ritonga et al., 2021; Wahyuni et al., 2026). This change is in line with the direction of Ministry of Religious Affairs regulations, which position Arabic not only as an object of linguistic knowledge, but also as a medium of communication, literacy in Islamic texts (Rekan et al., 2025; Suja et al., 2025), character formation (Aziz et al., 2026; Nurbayan & Sanusi, 2025; Zakarneh & Mahmoud, 2025), value reinforcement, and the development of meaningful learning experiences (Nurbayan & Sanusi, 2025; Suja et al., 2025). Therefore, the Arabic language curriculum in madrasah needs to be viewed as a pedagogical system that regulates what is to be achieved, what materials are selected, how learning is designed, and how students' learning outcomes are assessed (Atiyah, 2013; Syafei, 2025b, 2025a)(Aziz et al., 2026; Nurbayan & Sanusi, 2025; Zakarneh & Mahmoud, 2025)

The strategic position of Arabic in madrasah makes curriculum issues increasingly important (Hamid & Ali, 2021; Raswan et al., 2025). Arabic is directly related to students' ability to access the Al-Qur'an, hadis, turats, Islamic literature, and contemporary Islamic discourse (Hasan, 2023; Subhan et al., 2024). However, in learning practice, Arabic is often still understood narrowly as the mastery of rules and vocabulary. Learning is frequently centered on memorization, text translation, structural explanation, written exercises, and grammatical tests (Alhawary, 2023; Kartini et al., 2026; Zaki et al., 2024). This pattern remains necessary for developing linguistic accuracy, but it is not fully sufficient when the curriculum is directed toward communicative competence, textual literacy, cultural understanding, positive attitudes, and meaningful learning. Studies on Arabic language learning indicate that students' motivation and attitudes influence learning success (Alghannam et al., 2024), while cultural competence and intercultural openness constitute important components in learning Arabic as a target language (Al-Batal, 1988; Gao et al., 2024; Karkour, 2020).

This shift in orientation has become increasingly evident in the development of madrasah curriculum regulations (Aminullah et al., 2024; Haddade et al., 2024; Romlah et al., 2025). The curriculum is no longer understood merely as a list of materials to be completed, but as a system of standards that governs learning outcomes, content, processes, and assessment. In the context of madrasah, this change has a distinctive character because the Ministry of Religious Affairs regulates Islamic Religious Education and Arabic through separate regulations (Peraturan Menteri Agama Nomor 2 Tahun 2008; Keputusan Menteri Agama Nomor 347 Tahun 2022; Keputusan Menteri Agama Nomor 1503 Tahun 2025; Undang-Undang Nomor 20 Tahun 2003; Peraturan Pemerintah Nomor 57 Tahun 2021). The trajectory of these regulations can be traced from Permenag Nomor 2 Tahun 2008, KMA Nomor 165 Tahun 2014, KMA Nomor 183 and 184 Tahun 2019, KMA Nomor 347 Tahun 2022, KMA Nomor 450 Tahun 2024, to KMA Nomor 1503 Tahun 2025. In the most recent regulation, Arabic language learning is directed toward learning outcomes, essential materials, differentiated learning, Rahmatan lil 'Alamin Student Profile, Deep Learning, and Love-Based Curriculum.

These developments indicate that the Arabic language curriculum in madrasah has undergone not only a change in terminology, but also a shift in perspective (Jumhana & Fahmi, 2025; Raswan et al., 2025; Taufiqurrochman, 2025). Learning outcomes need to be translated into operational learning objectives; essential materials need to be selected according to students' needs; differentiated learning needs to be reflected in learning activities (Marlina et al., 2024; Susanti et al., 2025); Rahmatan lil 'Alamin Student Profile and Love-Based Curriculum need to be present in themes, processes, and assessment; while Deep Learning

needs to be realized through learning experiences that are mindful, meaningful, and joyful (Abiddin et al., 2024; Anwar et al., 2026; Supriyoko et al., 2022). Thus, curriculum issues cannot be sufficiently addressed by merely reading the contents of regulations; they must also be examined through the ways in which these regulations are translated into teaching materials. Studies on language policy and curriculum show that curriculum change becomes meaningful when it is able to bridge policy, instructional planning, teacher capacity, and students' needs (Chazy & Thomure, 2022; Musthofa, 2022).

A number of previous studies have enriched the understanding of Arabic language learning. Studies on policy and curriculum development emphasize the need to reconstruct Arabic language learning so that it aligns with the goals of Islamic education, skills development, and the direction of language policy (Musthofa, 2022; Ritonga et al., 2021). Other studies discuss Arabic language curricula based on competence, collaboration, independent learning, and the spirit of Freedom to Learn (Merdeka Belajar) (M. F. Maulana, 2020; Raswan et al., 2025). Meanwhile, studies on learning strategies highlight the importance of communicative approaches that are friendly to non-Arabic-speaking learners, genre-based, and responsive to students' needs (Almelhes, 2024; Jumhana & Fahmi, 2025). Other research also shows that Arabic language learning is increasingly influenced by multimedia, digital resources, mobile applications, multimodal environments, cultural competence, social values, and assessment practices that evaluate communication and language performance (Al-Batal, 1988; Alfarisy et al., 2023; Alhabshi & Abdelaziz, 2022; Wicaksono et al., 2023).

Although these studies have made important contributions, there remains an area that has not been widely addressed, namely studies that examine the relationship between Ministry of Religious Affairs regulations and Arabic language teaching modules in madrasah through the coherence of curriculum components. Existing studies generally focus on curriculum at the policy and curriculum development levels (Chazy & Thomure, 2022; Musthofa, 2022; Raswan et al., 2025; Ritonga et al., 2021), Arabic language teaching strategies that are communicative, genre-based, and responsive to learners' needs (Almelhes, 2024; Hammad, 2019; Jumhana & Fahmi, 2025), the use of media, multimedia, digital resources, and learning applications (Alhabshi & Abdelaziz, 2022; Idhan et al., 2026), the development of particular language skills (Alfarisy et al., 2023; A. Maulana et al., 2020), or program evaluation in Arabic language learning (Wicaksono et al., 2023). However, few studies have specifically shown how regulatory directions are translated into operational instructional documents through the alignment of objectives, content, learning processes, evaluation, and value integration. In fact, the teaching module is one of the key documents that demonstrates how teachers or educational institutions understand, interpret, and translate the curriculum into instructional design.

On this basis, an analysis of teaching modules becomes important. Regulations provide general directions, whereas teaching modules present concrete choices: what objectives are formulated, what materials are selected, what activities are designed, what values are integrated, what media are used, and what assessments are prepared. If teaching modules merely reproduce curriculum terminology without changing the logic of learning, then Independent Curriculum (Kurikulum Merdeka), Deep Learning, and Love-Based Curriculum risk remaining administrative slogans. Conversely, if teaching modules are able to establish coherence among objectives, content, processes, and evaluation, then regulations have the potential to be manifested as designs for learning experiences that are more communicative, contextual, value-based, and meaningful (Jumhana & Fahmi, 2025; Noruddin et al., 2025).

Based on this background, this article analyzes the transformation of the Arabic language curriculum in madrasah from Ministry of Religious Affairs regulations into teaching modules. The analysis focuses on the coherence of curriculum components, namely the alignment among objectives, content, learning processes, and evaluation. This article addresses three main questions: (1) what is the direction of the transformation of Arabic language curriculum components in Ministry of Religious Affairs regulations; (2) how is this regulatory direction

translated into Arabic language teaching modules in madrasah; and (3) how is coherence established between regulations and teaching modules in developing an Arabic language learning design that is communicative, contextual, value-based, and meaningful. The contribution of this article lies in its examination of two curriculum levels: the macro level in the form of regulations and the micro level in the form of teaching modules. Thus, this article not only maps policy changes, but also shows how these changes are translated into madrasah learning documents.

RESEARCH METHOD

Research Design

This study employed a qualitative approach using document analysis. This method was selected because the study did not aim to measure the effectiveness of classroom learning, but rather to examine how the Arabic language curriculum in madrasahs is constructed within the Ministry of Religious Affairs regulations and subsequently translated into teaching modules. Through this design, the analysis was directed toward exploring the textual and contextual structures of the curriculum.

Research Target/Subject

The research subjects or targets in this document-based study consisted of two groups of documents selected purposively. The first group comprised official madrasah curriculum regulatory documents, including Undang-Undang Nomor 20 Tahun 2003, PP Nomor 57 Tahun 2021, Permenag Nomor 2 Tahun 2008, PMA Nomor 42 Tahun 2014, KMA Nomor 165 Tahun 2014, KMA Nomor 183 and 184 Tahun 2019, KMA Nomor 347 Tahun 2022, KMA Nomor 450 Tahun 2024, KMA Nomor 1503 Tahun 2025, and SK Dirjen Pendis Nomor 9941 Tahun 2025. The second group consisted of the Grade IX Arabic language teaching module documents from MTsN 2 Payakumbuh, which included the Kurikulum Merdeka teaching module with the theme *العجيرة السنية رأس* and the Deep Learning/Love-Based Curriculum modules with the themes *البيئة على الحفاظ*, *العالم خالق*, *الطبيعة جمال*.

Research Procedure

The data analysis procedure was carried out through four systematic stages: data reduction, categorization, coherence mapping, and theoretical synthesis. Coherence mapping was specifically utilized to examine the alignment among the formulated objectives, selected content, designed learning processes, and employed evaluation methods. To maintain the trustworthiness of the analysis, the researcher implemented document triangulation, referential adequacy, and the development of an analytical matrix. Given that this study was document-based and situated within a single madrasah context, its findings are not intended to generalize all Arabic language learning practices, but rather to demonstrate a specific portrait of how the direction of the Ministry of Religious Affairs regulations is translated into teaching materials.

Instruments, and Data Collection Techniques

The data were collected through a documentary study technique. This process was executed by thoroughly reading, marking, and classifying the relevant sections of the selected documents. Meanwhile, the research instrument or unit of analysis used to dissect these documents was developed based on specific curriculum component categories, which included: objectives, content, learning processes, evaluation, value integration, and coherence among curriculum components.

RESULTS AND DISCUSSION

Transformation of Arabic Language Curriculum Regulations in Madrasah

The analysis of regulatory developments shows that the Arabic language curriculum in madrasah has undergone a shift in orientation from a curriculum that was predominantly structural, grammatical, and content-centered toward one that is more competency-based, communicative, contextual, flexible, value-oriented, and directed toward authentic assessment. This change has taken place gradually through a long historical-regulatory process. In the early phase, Arabic language learning was more closely associated with the mastery of structures, vocabulary, reading, translation, and the memorization of grammatical rules. During the KBK and KTSP phases, the orientation began to shift toward competence. In Kurikulum 2013, competence was expanded to include spiritual attitudes, social attitudes, knowledge, and skills. In Kurikulum Merdeka and the most recent regulations, the curriculum is directed toward learning outcomes, Rahmatan lil ‘Alamin Student Profile, Deep Learning, Love-Based Curriculum, differentiation, projects, and more authentic forms of assessment.

This shift indicates that Ministry of Religious Affairs regulations have not merely changed the name of the curriculum, but have also transformed how curriculum components operate. Objectives are no longer directed only toward the mastery of language structures, but also toward the ability to understand texts, communicate, reason, engage with culture, develop character, and internalize values. Content no longer consists only of qawa'id, mufradat, and qira'ah, but also includes life-related themes, texts, culture, values, and learning experiences. The learning process no longer relies solely on lectures, memorization, and translation, but is directed toward active, communicative, differentiated, reflective, and deep learning. Evaluation has also shifted from written tests toward diagnostic, formative, summative, performance-based, product-based, project-based, portfolio-based, and reflective assessments.

Table 1. Development of Arabic Language Curriculum Components in *Madrasah* from 1975 to the Most Recent Regulations

Curriculum/ Regulatory Phase	Objectives	Content	Process/Method	Evaluation
Kurikulum 1975	Mastery of basic language skills, reading, translation, and recognition of language structures.	Mufradat, qira'ah, sentence patterns, and basic grammatical rules.	Teacher-dominated instruction; structural exercises, memorization, reading, and translation.	Written tests, memorization, translation, reading comprehension, and grammatical rules.
Kurikulum 1984	Structural-grammatical orientation, with initial attention to gradual skill development.	Vocabulary, structures, reading texts, and pattern drills.	Pattern drills, grammar-translation, and teacher-directed learning.	Material-based tests, written comprehension, and mastery of language forms.
Kurikulum 1994	A gradual shift from structure toward simple language use.	Hiwar, qira'ah, tarkib, kitabah, mufradat, and grammatical	Mixed methods; explanation of grammatical rules accompanied by exercises in language use.	Written tests remained dominant, with initial attention to assessing language comprehension and use.

			rules.		
KBK and 2006	2004 KTSP	Competency-based objectives through SK-KD.	Content selected to support language competence.	Active, contextual, and flexible learning at the educational unit level.	Evaluation directed toward the achievement of competencies.
Permenag No. 2 Tahun 2008		SKL for PAI and Arabic gained a specific regulatory basis.	Content Standards for PAI and Arabic in madrasah.	Developed within the framework of madrasah KTSP.	Measuring the achievement of SKL and Content Standards.
KMA 165 Tahun 2014 / K-13	No. Tahun	KI-KD covered spiritual attitudes, social attitudes, knowledge, and skills.	Arabic language materials were linked to holistic competence.	Scientific approach and learning activities.	Authentic assessment of attitudes, knowledge, and skills.
KMA 183 and 184 Tahun 2019	No. 184	Refinement of KI-KD and relevance to the 21st century.	Refinement of PAI and Arabic substance.	Guidelines for implementing the madrasah curriculum.	Assessment within the framework of madrasah implementation.
KMA 347 Tahun 2022	No. Tahun	Learning outcomes and student profiles.	Essential, flexible materials and P5RA values.	Differentiation, projects, and contextual learning.	Diagnostic, formative, and summative assessment.
KMA 450 Tahun 2024	No. Tahun	Strengthening the profile and distinctiveness of madrasah.	Curriculum structure, local content, intracurricular, co-curricular, and extracurricular components.	Flexible learning, P5RA, and the madrasah curriculum.	Learning, assessment, monitoring, and evaluation of implementation.
KMA 1503 Tahun 2025	No. Tahun	Love-Based Curriculum and Deep Learning.	Values of love, character, spirituality, knowledge, the environment, and the homeland.	Meaningful, reflective, contextual, and deep learning.	Authentic, reflective, process-based, character-based, and outcome-based assessment.

Source: Compiled from the literature on the history of the Arabic language curriculum and Ministry of Religious Affairs regulations.

Table 1 shows that the transformation of the Arabic language curriculum has occurred not only at the level of regulatory documents, but also in the relationship among curriculum components. In the early phase, objectives and evaluation were more closely associated with structure and memorization. In the competency-based phase, objectives and content began to be formulated as learning achievements. In the Kurikulum 2013 phase, learning was directed toward attitudes, knowledge, and skills. Meanwhile, in the Kurikulum Merdeka phase and KMA Nomor 1503 Tahun 2025, the curriculum has moved toward learning outcomes, deep learning, the value of love, and authentic assessment. Thus, regulatory changes demonstrate a shift from the logic of material completion toward the logic of learning achievement.

This shift is also evident in the development of Arabic language material themes in madrasah. The Arabic Language Learning Outcomes indicate that learning themes are arranged progressively from MI, MTs, to MA/MAK levels. The MI level emphasizes concrete themes that are close to children's experiences. The MTs level expands the themes to social, religious, health, natural, and environmental life. The MA/MAK level develops more abstract and global themes. This pattern shows that curriculum content is not merely a list of topics, but serves as a pathway for students' cognitive, communicative, religious, and cultural development.

Table 2. Arabic Language Material Themes in *Madrasah* by Educational Level in the Most Recent Learning Outcomes

Level	Phase/Grade	Material Themes
MI	Phase A / Grades I-II	Introductions, my family, my house, my madrasah, my hobbies, names of fruits, colors, means of transportation, and natural scenery.
MI	Phase B / Grades III-IV	School subjects, names of animals, illnesses, sports, my friends, parks, addresses, professions, my aspirations, at home, family members, and love for Indonesia.
MI	Phase C / Grades V-VI	Body parts, the zoo, the living room and study room, the library, the canteen, time, I like Arabic, holiday activities, and picnics.
MTs	Phase D / Grades VII-IX	Introductions, madrasah facilities, school supplies and colors, addresses and time, daily activities, the house, hobbies, sports, professions, health, the Hijri New Year, the Prophet's Maulid, the two Eid holidays and Nuzulul Qur'an, natural beauty, the Creator of nature, and environmental preservation.
MA/ MAK	Phase E / Grade X	Introductions, family, madrasah, hobbies, professions, and daily life.
MA/ MAK	Phase F / Grades XI-XII	Travel/tourism, health, hajj and umrah, religions in Indonesia, information and communication technology, Islamic figures, and university study.

Source: Compiled from the Arabic Language Learning Outcomes for *madrasah*.

Table 2 is important because the themes that appear in the Grade IX teaching modules, such as the Hijri New Year, the beauty of nature, the Creator of the universe, and environmental preservation, are aligned with the direction of the Arabic Language Learning Outcomes in Phase D. This indicates that the teaching modules analyzed do not stand apart from the regulations, but are situated within the thematic and learning outcome trajectory developed by the Ministry of Religious Affairs.

Implementation of Regulations in Arabic Language Teaching Modules in Madrasah

The second finding shows that the Grade IX Arabic language teaching modules analyzed have begun to translate the direction of Ministry of Religious Affairs regulations into teaching

materials. The Kurikulum Merdeka module with the theme رأس السنة الهجرية contains the module identity, initial competencies, Pancasila Student Profile and Rahmatan lil ‘Alamin Student Profile, facilities and infrastructure, target learners, learning models and methods, learning objectives, meaningful understanding, triggering questions, learning activities, assessment, enrichment, remedial activities, and reflection. The structure of this document indicates that the module does not merely contain a list of materials, but also presents a learning design that connects objectives, activities, assessment, and character strengthening.

In the Kurikulum Merdeka module, the translation of regulations is evident in the use of literacy activities, critical thinking, collaboration, communication, creativity, reflection, and confirmation. The material on رأس السنة الهجرية is not only positioned as a reading theme, but is also linked to simple texts, vocabulary related to past events, and the grammatical structure of تصريف الفعل الماضي المجرد. In terms of evaluation, the module includes attitude assessment, performance assessment, written assessment, diagnostic, formative, and summative assessments, practice rubrics, teacher and student reflection, enrichment, and remedial activities. These findings indicate that the Kurikulum Merdeka module has attempted to translate the curriculum into a more active learning design, although several formulations still appear to follow the general format of teaching modules.

The Deep Learning/ Love-Based Curriculum module shows a more explicit translation of the latest policy. This document contains the themes of Five Love Values (Panca Cinta), such as love for the environment, love for Allah Swt. and His Messenger, love for knowledge, love for oneself and fellow human beings, and love for the homeland. In the theme جمال الطبيعة, learning is directed toward the introduction of nature-related mufradat, descriptive texts, fi’il amr, descriptive works, posters, and invitations to protect nature. In the theme خالق العالم, learning is directed toward vocabulary related to the universe, isim maushul, tadabbur of Allah’s creation, and reflective works. In the theme الحفاظ على البيئة, learning is directed toward identifying environmental problems, isim tafdih, discussing solutions, and developing environmental love campaign projects.

The translation of regulations in the KBC module is also evident in the design of its learning process. Learning activities are designed through mindful, meaningful, and joyful learning approaches. Students are guided to observe pictures, reflect, discuss, perform role plays, compose persuasive sentences, create posters, write paragraphs, produce videos or infographics, and present their work. In addition, differentiated learning is reflected in the choices of content, process, and product. Thus, the KBC module does not merely mention the terms Deep Learning and Love-Based Curriculum, but has begun to translate them into more concrete learning activities.

In general, the teaching modules show that the components of objectives, content, process, and evaluation have begun to be organized as an integrated sequence. Learning objectives are not only directed toward the mastery of language elements, but are also linked to values, communication, creative work, and action. Learning content combines language structures with life-related themes. The learning process is designed through active, collaborative, reflective, and creative activities. Evaluation is also not limited to written tests, but includes diagnostic, formative, and summative assessments, as well as performance, product, project, and reflective assessments.

Patterns of Curriculum Component Coherence in Teaching Modules

The coherence analysis was conducted to examine the alignment among objectives, content, learning processes, evaluation, and value integration in the teaching modules. Coherence is understood as the interconnectedness among curriculum components: whether the objectives are supported by relevant content, whether the content is brought to life through appropriate learning processes, and whether the evaluation is able to assess the formulated learning outcomes. The results of the analysis show that coherence in the teaching modules has begun to emerge, particularly in the Deep Learning/ Love-Based Curriculum module, although

several parts still need to be strengthened. These findings indicate that the teaching modules analyzed have moved from administrative documents toward learning designs that are more communicative, contextual, and value-based, although the coherence among components still needs to be examined further through the following table analysis.

Table 3. Coherence Analysis of Curriculum Components in the Arabic Language Teaching Module

Component	Indications in the Kurikulum Merdeka Module	Indications in the Deep Learning/KBC Module	Coherence Analysis
Objectives	Objectives include the pronunciation of word sounds, understanding meanings, reading narrative texts, examining grammatical structures, writing ideas, demonstrating spoken expressions, and composing simple texts.	Objectives for each meeting connect language ability with values: identifying mufradat related to nature, understanding texts, forming fi'il amr, using isim maushul/isim tafdhil, and creating posters, videos, paragraphs, or environmental love campaigns.	The objectives have begun to move from linguistic knowledge toward communicative competence and values. However, some formulations remain lengthy and need to be condensed into more measurable outcomes.
Content	The theme رأس السنة الهجرية, simple texts, vocabulary related to past events, and تصرف الفعل الماضي المجرد.	The themes جمال الطبيعة, الحفاظ على العالم, and البيئة; vocabulary related to nature, the universe, and the environment; rules of fi'il amr, isim maushul, and isim tafdhil; and Panca Cinta values.	The content shows an integration of language structures, texts, life-related themes, and values. Themes function not merely as chapter titles but as contexts for language use.
Process	Activities are organized through introduction, literacy, critical thinking, collaboration, communication, creativity, reflection, and confirmation. Methods include discovery learning, gallery walk (karya kunjung), marketplace, and demonstration.	The module uses mindful, meaningful, and joyful learning; picture and picture, inquiry, problem-based learning, project-based learning, role play, discussion, games, presentations, exhibitions of student work, and differentiated learning.	The learning process is directed toward active, communicative, reflective, and creative activities. The main strengths lie in projects, reflection, and differentiation; the weakness is that actual implementation cannot yet be ascertained because the data are document-based only.
Evaluation	The module includes attitude assessment, performance assessment, written assessment, diagnostic, formative,	The module includes diagnostic assessment, process observation, performance assessment, written exercises, product assessment, presentations,	Evaluation has begun to move toward authentic assessment. Written tests remain in place to assess language, but they are

	and summative assessments, practice rubrics, teacher and student reflections, enrichment, and remedial activities.	projects, creativity, accuracy of rules, collaboration, and depth of value messages.	complemented by products, performance, projects, and reflection.
P5RA and KBC	PPP includes faith and devotion to God, noble character, critical reasoning, creativity, collaboration, and global diversity. PRA includes taaddub, tawassuth, tathawwur wa ibtikar, and tasamuh.	Panca Cinta appears explicitly: love for the environment, love for Allah and His Messenger, love for knowledge, love for oneself and others, and love for the homeland. Values are integrated into themes, activities, projects, and reflection.	Value integration appears more operational in the KBC module than in the Kurikulum Merdeka module. Values are not only mentioned but have begun to be translated into activities and assessments.
General coherence	Coherence is visible among objectives, 4C activities, assessment, and reflection, although some sections remain template-based and not yet fully specific to the theme.	Coherence is stronger: value-based objectives are supported by contextual content, reflective and project-based processes, and product/performance evaluation.	The module demonstrates the transformation from regulations to teaching materials, but further refinement is still needed so that each objective has more specific indicators, activities, and rubrics.

Source: Compiled from the Grade IX Arabic language Teaching Modules of MTsN 2 Payakumbuh.

Based on Table 3, the objective component in the teaching modules indicates a shift from the mastery of language as knowledge toward the use of language as competence. In the Kurikulum Merdeka module, the learning objectives include skills such as pronouncing, understanding, reading, examining, writing, demonstrating, and composing texts. In the KBC module, the objectives are not formulated merely as the mastery of grammatical rules, but also as the ability to foster love for nature, invite others to protect the environment, describe Allah's creation, and produce creative works. This indicates that the objectives of Arabic language learning have begun to be positioned as communicative skills as well as a means of value formation.

The content component shows two tendencies. First, language structures remain the foundation, such as *fi'il madhi mujarrad*, *fi'il amr*, *isim maushul*, and *isim tafdhil*. Second, these structures have begun to be situated within contextual and value-based themes, such as the Hijri New Year, the beauty of nature, the Creator of the universe, and environmental preservation. In this context, content no longer functions merely as an object of memorization, but as a context for language use. For example, *fi'il amr* is not only taught as an imperative form, but also as a tool for encouraging environmental protection; *isim maushul* is not only taught as a grammatical rule, but also as a tool for describing Allah's creation; and *isim tafdhil* is not only presented as a comparative pattern, but also as a tool for analyzing environmental conditions and selecting the best solutions.

The learning process component indicates an active and reflective tendency. The Kurikulum Merdeka module employs a pattern of literacy, critical thinking, collaboration,

communication, and creativity. The KBC module expands this process through mindful, meaningful, and joyful learning. The activities designed are not limited to reading and answering questions, but also include observing pictures, reflecting, discussing, performing role plays, creating posters, producing videos, designing infographics, presenting works, holding exhibitions, and reflecting on the messages of learning. This shows that Pembelajaran Mendalam has begun to be translated into learning experiences that connect language, meaning, values, and action.

The evaluation component shows a shift toward more varied forms of assessment. The documents include diagnostic assessment to identify students' readiness, formative assessment during discussions and presentations, summative assessment in the form of written tests, as well as performance and product assessments. The skills rubrics cover fluency, grammatical accuracy, content, pronunciation, and gestures. In the KBC module, project assessment includes the alignment of content with the theme of environmental love, the use of language rules, creativity, the appeal of the message, presentation, and collaboration. Thus, evaluation no longer measures only right-or-wrong answers, but has begun to assess language practice, learning products, collaboration, creativity, and the depth of the message.

Nevertheless, the document analysis also identified several critical notes. First, some formulations of objectives are still too extensive and have not always been condensed into measurable operational indicators. Second, some activities and assessments still use general formats that may function as administrative templates. Third, the integration of the value of love is already strong in the KBC module, but it needs to be maintained so that it does not become a moral narrative detached from language tasks. Fourth, the documents cannot yet demonstrate actual implementation in the classroom. Therefore, these findings should be understood as an analysis of teaching materials, rather than as a claim about learning practices that have been fully implemented.

The findings of this study affirm that the transformation of the Arabic language curriculum in madrasah cannot be understood merely as a change in regulations, but rather as a paradigm shift in viewing Arabic language learning. The shift from a structural-grammatical orientation toward a competency-based, communicative, contextual, value-oriented, and reflective orientation shows that Arabic is no longer positioned merely as a collection of *qawā'id*, *mufradāt*, *qirā'ah*, or translation materials. Arabic has begun to be positioned as a learning system that integrates objectives, content, processes, and evaluation in a coherent manner. In this context, the curriculum functions as a systemic unity: objectives provide direction, content offers materials for learning experiences, processes bring the content to life, and evaluation assesses the achievement of objectives (Atiyah, 2013; Syafei, 2025a, 2025b). Thus, the essence of regulatory change within the Ministry of Religious Affairs lies in the demand for pedagogical coherence, rather than merely administrative completeness or the addition of new terms in policy documents.

In the context of Arabic language learning, these findings show that the grammatical orientation has not been abandoned, but has undergone repositioning. Language structures such as *fi'il māḍī mujarrad*, *isim mauṣūl*, and *isim tafḍīl* remain present as linguistic foundations, but they no longer stand as the final objectives of learning. These structures have begun to be positioned as tools for understanding texts, constructing expressions, engaging in dialogue, creating works, and conveying value-based messages. This repositioning is important because Arabic language learning that relies too heavily on the memorization of rules may weaken the meaningfulness of learning, while learning that emphasizes communication without grammatical accuracy may reduce linguistic precision. Therefore, the ideal point of the Arabic language curriculum in madrasah lies in the balance between grammatical accuracy and communicative meaningfulness. Within this framework, *qawā'id* is not marginalized, but is instead functioned as a tool for building more dynamic understanding, expression, and language literacy (Almelhes, 2024; Hammad, 2019; Jumhana & Fahmi, 2025).

The development of Arabic language material themes also shows that curriculum content is directed as a trajectory of learning experiences, rather than merely a list of topics. Themes at the MI level, which are close to students' concrete experiences; themes at the MTs level, which begin to address social, religious, health, natural, and environmental life; and themes at the MA/MAK level, which are more abstract and global, indicate a gradual development of content. This pattern emphasizes that learning content needs to address two aspects simultaneously: what material is learned and what kind of language experience is developed through that material. In this context, themes such as the Hijri New Year, the beauty of nature, the Creator of the universe, and environmental preservation expand the function of Arabic from the mastery of language forms toward the understanding of texts, culture, values, and life. This direction is important because Arabic language learning as a target language cannot be separated from cultural dimensions, values, and intercultural openness (Al-Batal, 1988; Gao et al., 2024; Karkour, 2020).

At the level of teaching modules, the findings of this study show that teaching materials serve as an important space for translating regulations into learning designs. Regulations provide general directions, while teaching modules show how these directions are selected, organized, and operationalized in objectives, materials, activities, media, assessment, and reflection. The Kurikulum Merdeka module demonstrates an effort to connect learning objectives with literacy, critical thinking, collaboration, communication, creativity, reflection, and assessment. Meanwhile, the Deep Learning/ Love-Based Curriculum module shows a more explicit translation through *Panca Cinta*, mindful, meaningful, and joyful learning, differentiation, projects, products, and reflection. Curriculum change becomes more meaningful when it does not stop at regulation, but is able to bridge policy, instructional planning, teacher capacity, and students' needs (Chazy & Thomure, 2022; Musthofa, 2022). Thus, teaching modules cannot be understood merely as administrative documents, but as a bridge between curriculum policy and the design of learning experiences in madrasah.

The integration of values in teaching modules shows that Arabic language learning in madrasah is being directed beyond linguistic achievement alone. Rahmatan lil 'Alamin Student Profile and Love-Based Curriculum should not merely be included as document identities, but need to be integrated with themes, activities, products, projects, and assessment. The findings show that values have begun to be connected with language functions: *fi'il āmr* is used to construct invitations to protect nature, *isim mauṣūl* to describe Allah's creation, and *isim tafḍīl* to compare environmental conditions and formulate solutions. In this context, values do not appear as moral additions separated from language lessons, but rather as contexts for language use. This is important because Arabic language learning in madrasah carries a dual mandate: developing language competence while also enlivening Islamic literacy, character, and social awareness. Thus, value integration becomes meaningful when values operate through language, texts, activities, and evaluation, rather than merely through normative statements (Alenezi & Alanazi, 2024; Shabalala, 2026).

In terms of process and evaluation, the findings reveal a shift toward more active, multimodal, and authentic learning. Deep Learning should not be understood as the addition of more difficult materials, but as the deepening of the relationship among language, experience, meaning, values, and action. Activities such as observing pictures, discussing, performing role plays, creating posters, composing paragraphs, producing videos or infographics, delivering presentations, and reflecting on learning messages show that Arabic has begun to be presented through learning experiences that are more concrete, communicative, responsive to students' needs, and friendly to non-Arabic-speaking learners (Almelhes, 2024; Hammad, 2019; Jumhana & Fahmi, 2025). The expansion of assessment toward diagnostic, formative, summative, performance-based, product-based, project-based, practice-rubric-based, and reflective assessment also strengthens the direction of authentic assessment. Evaluation in Arabic language learning should not only measure written answers, but also examine context,

input, process, product, language practice, collaboration, creativity, and the depth of messages (Wicaksono et al., 2023).

Nevertheless, this discussion also shows that curriculum transformation at the document level still leaves several challenges. Some formulations of objectives remain lengthy, several activities and assessments still appear to follow general formats, and value integration needs to be maintained so that it does not become a moral narrative detached from language tasks. In addition, since this study is based on document analysis, the findings cannot yet be used to conclude actual implementation in the classroom. The claim that can be advanced is that the teaching modules have shown a direction in translating regulations toward Arabic language learning that is more communicative, contextual, value-oriented, and authentic. Thus, the main contribution of this study lies in affirming that the quality of Arabic language curriculum transformation in madrasah is determined by pedagogical coherence: the alignment among objectives, content, processes, evaluation, and values. A good curriculum is not only administratively complete, but is also able to transform regulations into meaningful learning experience designs for students.

CONCLUSION

The transformation of the Arabic language curriculum in madrasah does not end with regulatory changes, but is determined by the ability of these regulations to establish pedagogical coherence within teaching materials. This analysis shows that the new direction of the curriculum has shifted Arabic from predominantly grammatical learning toward learning experiences that are more communicative, contextual, value-oriented, reflective, and authentic. However, this change becomes meaningful only when objectives, content, learning processes, evaluation, and value integration are organized as a mutually reinforcing unity. Thus, the quality of the Arabic language curriculum in madrasah cannot be sufficiently measured by administrative completeness or by the use of new terms such as Rahmatan lil ‘Alamin Student Profile, Deep Learning, and Love-Based Curriculum, but rather by the extent to which these terms are concretely manifested in learning designs that enliven students’ linguistic accuracy, communication, literacy, character, and life values.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used BlackBox AI to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

- Abiddin, N. Z., Omar, R., & Saroni, M. (2024). Cultivating Empathy And Environmental Stewardship: Harnessing The Partnerships Of Parents, Teachers And Communities For Sustainable Moral Development And Social Cohesion; [Cultivar La Empatía Y La Gestión Ambiental: Aprovechar Las Alianzas De Padres, Maestros Y Comunidades Para El Desarrollo Moral Sostenible Y La Cohesión Social]; [Cultivar A Empatia E A Gestão Ambiental: Aproveitar As Parcerias De Pais, Professores E Comunidades Para O Desenvolvimento Moral Sustentável E A Coesão Social]. *Revista de Gestao Social e Ambiental*, 18(8). <https://doi.org/10.24857/rgsa.v18n8-052>
- Akmaliyah, Hudzaifah, Y., Ulfah, N., & Pamungkas, M. I. (2021). Child-friendly teaching approach for arabic language in nn indonesian islamic boarding school. *International Journal of Language Education*, 5(1), 501 – 514. <https://doi.org/10.26858/IJOLE.V5I1.15297>
- Al-Batal, M. (1988). Towards Cultural Proficiency in Arabic. *Foreign Language Annals*, 21(5), 443–453. <https://doi.org/10.1111/j.1944-9720.1988.tb01093.x>
- Alenezi, M., & Alanazi, F. (2024). Integrating environmental social and governance values into higher education curriculum. *International Journal of Evaluation and Research in Education*, 13(5), 3493–3503. <https://doi.org/10.11591/ijere.v13i5.29440>
- Alfarisy, I. H., Ainin, M., & Khasairi, M. (2023). Constructing Arabic Grammar Test Items Involving Higher-Order Thinking Skills; The Obstacles Against the Teachers. *Journal of Higher Education Theory and Practice*, 23(4), 147–154. <https://doi.org/10.33423/jhetp.v23i4.5895>
- Alghannam, B., Alabdulrazzaq, H., Alshammari, L., Al-Hunaiyyan, A., & Alsaber, A. (2024). Bridging the Skills Gap: Identifying the Business Computing Graduate Competencies Needed to Enhance Organisational Performance through an IT Managers' Lens. *Journal of Logistics, Informatics and Service Science*, 11(5), 189–208. <https://doi.org/10.33168/JLISS.2024.0512>
- Alhabshi, W., & Abdelaziz, H. A. (2022). Developing a Multimodal Interactive Learning Environment to Enhance the Reading Comprehension of Grade 4 Students in the UAE Public Schools. *International Journal of Learning, Teaching and Educational Research*, 21(1), 231–255. <https://doi.org/10.26803/IJLTER.21.1.14>
- Alhawary, M. T. (2023). Teaching Arabic as a Foreign Language: Techniques for Developing Language Skills and Grammar. In *Teaching Arabic as a Foreign Language: Techniques for Developing Language Skills and Grammar*. Taylor and Francis. <https://doi.org/10.4324/9781315686677>
- Almelhes, S. (2024). Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges. *Education Sciences*, 14(10). <https://doi.org/10.3390/educsci14101116>
- Aminullah, Mujahidin, Yussuf, A. Bin, Syahabuddin, & Salenda, K. (2024). The Impact Of Madrasah Integration In The National Education System On The Academic Quality Of Madrasah Aliyah Alumni In South Sulawesi. *Ulumuna*, 28(2), 1017 – 1048. <https://doi.org/10.20414/ujis.v28i2.1091>
- Anwar, H., Luneto, B., Pratiwi, W., Irawan, I., & Musthofa, M. (2026). Strategic Management of Pancasila and Rahmatan Lil'alamin Values in State Islamic Senior High Schools. *Jurnal Ilmiah Peuradeun*, 14(1), 275 – 298. <https://doi.org/10.26811/peuradeun.v14i1.2381>
- Atiyah, M. A. (2013). *al Manaahij al hadiitsah wa thoro0iq al tadriis* (1st ed.). Daaar al-Manahej.
- Aziz, M. H., Hidayat, A. F. S., Isnainiyah, I., Annas, A., Rahman, R. A., Buhori, B., & Haq, M. A. (2026). Formation of Socially Caring Character and Humble Behavior Through

- Arabic Language Learning in Islamic High Schools. *Jurnal Ilmiah Peuradeun*, 14(2), 1325 – 1348. <https://doi.org/10.26811/peuradeun.v14i2.2441>
- Chazy, A. B., & Thomure, H. T. (2022). Arabic language-in-education policy opportunities : Pathways to policy change. *European Journal of Language Policy*, 14(2), 205–226. <https://doi.org/10.3828/ejlp.2022.12>
- Gao, L., Wang, K., Yang, Q., & Lu, Y. (2024). The role of the target language culture on Arabic learners' fondness for Arabic poetry. *Frontiers in Psychology*, 15. <https://doi.org/10.3389/fpsyg.2024.1310343>
- Haddade, H., Nur, A., Achruh, A., Rasyid, M. N. A., & Ibrahim, A. (2024). Madrasah management strategies through Madrasah Reform program: an evidence from Indonesia. *International Journal of Educational Management*, 38(5), 1289 – 1304. <https://doi.org/10.1108/IJEM-05-2023-0236>
- Hamid, M. O., & Ali, M. M. (2021). Arabic as an Early Language Learning Provision in Bangladesh: Policy Perspectives. *Language Policy(Netherlands)*, 26, 131 – 149. https://doi.org/10.1007/978-3-030-76251-3_6
- Hammad, M. (2019). The impact of a Web-based leveled reading program on Arabic language learners' reading experiences. *Foreign Language Annals*, 52(2), 413–432. <https://doi.org/10.1111/flan.12395>
- Hasan, M. A. K. (2023). The Role of Arabic in Muhammad Abu Zahrah's Interpretation of the Qur'an: A Study in Zahrah al-Tafāsīr. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 24(2), 405 – 424. <https://doi.org/10.14421/qh.v24i2.3670>
- Idhan, M., Jabir, M., Ruslin, R., Asmawi, M. N., Arafah, B., Ubadah, U., Ubay, U., & Fatima, F. (2026). Teachers' Experiences With Mobile Apps for Arabic Language Learning: Insights From Islamic Schools in Palu, Indonesia. *Journal of Language Teaching and Research*, 17(1), 338–350. <https://doi.org/10.17507/jltr.1701.34>
- Peraturan Menteri Agama Nomor 2 Tahun 2008 tentang Standar Kompetensi Lulusan dan Standar Isi Pendidikan Agama Islam dan Bahasa Arab di Madrasah, Peraturan Menteri Agama Nomor 2 Tahun 2008 (2008). <https://www.peraturan.go.id/id/permenag-no-2-tahun-2008>
- Keputusan Menteri Agama Nomor 347 Tahun 2022 tentang Pedoman Implementasi Kurikulum Merdeka pada Madrasah, Keputusan Menteri Agama Nomor 347 Tahun 2022 (2022).
- Keputusan Menteri Agama Nomor 1503 Tahun 2025 tentang Perubahan atas Keputusan Menteri Agama Nomor 450 Tahun 2024 tentang Pedoman Implementasi Kurikulum pada Raudhatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, dan Madrasah Aliyah Kejuruan, Keputusan Menteri Agama Nomor 1503 Tahun 2025 (2025). <https://jdih.kemenag.go.id/regulation/keputusan-menteri-agama-nomor-1503-tahun-2025-tentang-perubahan-atas-keputusan-menteri-agama-nomor-450-tahun-2024-tentang-pedoman-implementasi-kurikulum-pada-raudhatul-athfal-madrasah-ibtidaiyah-madrasah-tsanawiyah-aliyah-dan-madrasah-aliyah-kejuruan>
- Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Undang-Undang Nomor 20 Tahun 2003 (2003). <https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003>
- Peraturan Pemerintah Nomor 57 Tahun 2021 tentang Standar Nasional Pendidikan, Peraturan Pemerintah Nomor 57 Tahun 2021 (2021). <https://peraturan.bpk.go.id/Home/Details/165024/pp-o-57-tahun-2021>
- Jumhana, N., & Fahmi, T. (2025). Teachers' Understanding And Practice Of The Genre-Based Approach In Arabic Instruction At Indonesian Madrasahs. *Jurnal Pendidikan Islam*, 11(2), 331–342. <https://doi.org/10.15575/jpi.v11i2.44666>
- Karkour, I. (2020). Toward Living Together: Developing Intercultural Sensitivity Through Arabic Foreign Language Coursework. *Journal of Interdisciplinary Studies in Education*, 9(1), 57–70. <https://doi.org/10.32674/jise.v9i1.1737>

- Kartini, K., Nawas, K. A., & Tanal, A. N. (2026). Learning Outcomes of Arabic Pedagogy Via Classical Islamic Texts: A Systematic Review of the Indonesian Pesantren Tradition. *International Journal of Learning, Teaching and Educational Research*, 25(2), 953–984. <https://doi.org/10.26803/ijlter.25.2.42>
- Marlina, L., Dariyani, N., Rolipa, Sriyanti, I., Sudirman, & Meilinda. (2024). Differentiated Learning in SMA Negeri 3 Banyuasin III. In P. R.I.I., H. null, B. R., T. K., S. M., M. null, & K. D. (Eds.), *AIP Conference Proceedings* (Vol. 3052, Issue 1). American Institute of Physics. <https://doi.org/10.1063/5.0201822>
- Maulana, A., Ma'mun, T. N., & Mannaa, H. S. (2020). The curriculum development of arabic instruction to improve student's writing skills. *Universal Journal of Educational Research*, 8(9), 4261–4272. <https://doi.org/10.13189/ujer.2020.080952>
- Maulana, M. F. (2020). Instructional Strategies for Foreign Languages Learning: A Practical Approach of Mahmud Yunus' Thought. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 5(1), 87–96. <https://doi.org/10.24042/tadris.v5i1.5942>
- Musthofa, T. (2022). CEFR-Based Policy in Arabic Language Teaching and Cultural Dimension in Indonesian Islamic Higher Education. *Eurasian Journal of Applied Linguistics*, 8(2), 96–107. <https://doi.org/10.32601/ejal.911545>
- Noruddin, N., Wahid, N. A., Yusoff, M. T., & Salleh, S. F. (2025). Development of the Declarative Style Module Based on Quranic Verses in Arabic Rhetoric: A Needs Analysis. *Global Journal Al-Thaqafah*, 15(2), 142 – 153. <https://doi.org/10.7187/GJAT122025-8>
- Nurbayan, Y., & Sanusi, A. (2025). Integrating Character Values and EdTech Media: A Study of Arabic Teachers' Pedagogical Competence in Bandung Raya. *International Journal of Learning, Teaching and Educational Research*, 24(8), 248 – 271. <https://doi.org/10.26803/ijlter.24.8.11>
- Qpilat, N., & Alhosani, H. (2026). Bridging the Divide: Teacher Professional Development for Linguistic and Pedagogical Excellence in Arabic as a Foreign Language. *New Perspectives in Science Education - International Conference*, 2026(15). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105029725741&partnerID=40&md5=7bc1afea687d196fa7463279019d8b56>
- Raswan, R., Husni, A., Mudhofir, I., Qodri, M., Husein, S. Y., Muradi, A., & Ashfia, A. (2025). Developing A Competency-Based Arabic Curriculum To Foster Merdeka Belajar In Indonesian Madrasahs. *Jurnal Ilmiah Peuradeun*, 13(3), 1881–1908. <https://doi.org/10.26811/peuradeun.v13i3.1930>
- Rekan, A. A., Howell, H. R., Salleh, M. N. M., Rosin, N., Tabrani, Z. A., Ma`arif, M. A., & Adnan, M. A. M. (2025). Arabic Language Curriculum as a Foundation for Strengthening Religious Education in Public Higher Education. *Jurnal Pendidikan Agama Islam*, 22(1), 97 – 121. <https://doi.org/10.14421/jpai.v22i1.11340>
- Ritonga, M., Widodo, H., Munirah, & Nurdianto, T. (2021). Arabic language learning reconstruction as a response to strengthen Al-Islam studies at higher education. *International Journal of Evaluation and Research in Education*, 10(1), 355 – 363. <https://doi.org/10.11591/ijere.v10i1.20747>
- Romlah, R., Warisno, A., Muslim, A. B., & Harun, A. (2025). Navigating tradition and modernity in the strategic management and transformation of Madrasah Aliyah in multicultural Indonesia. *International Journal of Management in Education*, 19(3), 284 – 310. <https://doi.org/10.1504/IJMIE.2025.145945>
- Shabalala, N. P. (2026). School stakeholders' conceptualisation and management of the environmental education curriculum in KwaZulu-Natal secondary schools. *Discover Education*, 5(1). <https://doi.org/10.1007/s44217-026-01280-9>
- Subhan, Ghufroon, Z., Mufrodi, & Sahid, M. K. Bin. (2024). Towards A Tawhidic Framework In Islamic Higher Education Curriculum: A Comparative Study Of Indonesia And

- Malaysia. Qudus International Journal of Islamic Studies, 12(2), 333 – 370. <https://doi.org/10.21043/qijis.v12i2.28676>
- Suja, A., Anwar, K., Khuluq, M., & Eka Retnaningsih, L. (2025). Islamic kindergarten teachers' beliefs about early Arabic learning in the Indonesian context: advantaged learning, teacher's ability, and their methods in teaching Arabic. *Journal of Early Childhood Teacher Education*. <https://doi.org/10.1080/10901027.2025.2581022>
- Supriyoko, Nisa, A. F., Uktolseja, N. F., & Prasetyo, Z. K. (2022). The nature-based school curriculum: A solution to learning-teaching that promotes students' freedom. *Cakrawala Pendidikan*, 41(3), 643 – 652. <https://doi.org/10.21831/cp.v41i3.47903>
- Susanti, Elvi, M., Siregar, N. A. R., Liana, M., Izzati, N., & Prastowo, A. Y. (2025). Implementation of the “kurikulum Merdeka” differentiated learning by high school mathematics teachers in “sekolah Penggerak” in Bintan Regency. In N. D.A., S. V.P., & M. Y.H. (Eds.), *AIP Conference Proceedings* (Vol. 3293, Issue 1). American Institute of Physics. <https://doi.org/10.1063/5.0270103>
- Syafei, I. (2025a). *Buku Desain Kurikulum Bahasa Arab*. Penerbit Widina. https://books.google.co.id/books?id=MPJ_EQAAQBAJ
- Syafei, I. (2025b). *Buku Kurikulum Bahasa Arab*. Penerbit Widina. <https://books.google.co.id/books?id=RNhkEQAAQBAJ>
- Taufiqurrochman, R. (2025). Linking Environmental Education and Arabic Language Teaching: Curriculum Analysis of Madrasa and Pesantren in Indonesia; [Włączanie edukacji ekologicznej do nauczania języka arabskiego – analiza programu nauczania w szkołach typu medrasa i pesantren w Indonezji]. *Studia Ecologiae et Bioethicae*, 23(2), 73 – 85. <https://doi.org/10.21697/seb.2024.5845>
- Wahyuni, I., Azis, A., Afiyah, N., & Afandi, A. A. (2026). DIGITAL TRANSFORMATION OF ARABIC LEARNING ENVIRONMENTS IN ISLAMIC HIGHER EDUCATION. *Jurnal Pendidikan Islam*, 12(1), 202–216. <https://doi.org/10.15575/jpi.v12i1.54404>
- Wicaksono, T., Anam, S., & Maulana, A. (2023). Effectiveness of Cipp-Based Evaluation Management Context, Input, Process, Product in Arabic Language Communication Extracurriculars. *Munaddhomah*, 4(4), 1026–1037. <https://doi.org/10.31538/munaddhomah.v4i4.716>
- Zakarneh, B., & Mahmoud, D. A. M. (2025). Investigating the role of Arabic language in sustaining socio-cultural identity and family values in Emirati society. *Frontiers in Sociology*, 10. <https://doi.org/10.3389/fsoc.2025.1641732>
- Zaki, M. F. M., Ismail, U. S., Radzi, A. H. M., & Pisal, N. A. (2024). Teaching Methods of Arabic Language Grammar Lessons Among Arabic Teachers at Religious Secondary Schools in Malaysia. *Theory and Practice in Language Studies*, 14(10), 3100 – 3108. <https://doi.org/10.17507/tpls.1410.11>

Copyright Holder :

© Melisa Rezi et al. (2026).

First Publication Right :

© Lingeduca: Journal of Language and Education Studies

This article is under:

