# INTEGRATION OF ISLAMIC VALUES IN ARABIC LANGUAGE LEARNING BASED ON THE INDEPENDENT CURRICULUM AT MAN 4 TANAH DATAR

Rita Zahara Kamsir[1], Nour Ibrahim[2], Ahmed Hossam[3] and Mona Abdallah[4]
[1] Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia
[2] Aleppo University, Aleppo, Syria
[3] Cairo University, Cairo, Egypt
[4] Alexandria University, Alexandria, Egypt

**Corresponding Author:**

Rita Zahara Kamsir,
Department of Arabic Language Education, Faculty of Tarbiyah and Teacher Training, Mahmud Yunus State Islamic University, Batusangkar.
Email: ritazaharakamsir@uinmybatusangkar.ac.id

**Abstract**
Arabic language instruction in madrasahs holds strategic potential for fostering students' religious character. However, the integration of Islamic values into Arabic teaching based on the Merdeka Curriculum has not been fully carried out in a systematic and contextual manner. This study aims to describe the forms of Islamic value integration in Arabic instruction, analyze teachers' strategies in connecting content with Islamic principles, identify implementation challenges and solutions, and evaluate the alignment between instructional planning and classroom practice. The research employed a qualitative case study approach, using in-depth interviews, classroom observations, and lesson plan documentation as data collection techniques. The participants were Arabic language teachers and the principal of MAN 4 Tanah Datar. The findings reveal that teachers tend to focus on linguistic aspects and have not yet comprehensively integrated Islamic values into instructional content. Moreover, instructional documents such as lesson plans do not fully reflect religiously nuanced teaching practices. These results highlight a gap between the ideal potential of Arabic instruction and its actual classroom implementation. Therefore, strengthening teachers' pedagogical capacity and developing teaching materials that explicitly link Arabic language learning with Islamic character formation in line with the Merdeka Curriculum are urgently needed.

**Keywords**: Arabic Language, Independent Curriculum, Islamic Values

## INTRODUCTION

Arabic language instruction in Madrasah Aliyah plays a strategic role in shaping students' religious character and noble morals (Aslan, 2025; Yufarika dkk., 2025). Arabic is not only studied as a communication tool but also as the language of Islam, embedding Islamic values in every aspect. In the context of the Merdeka Curriculum, the Indonesian government emphasizes the development of the "Pancasila Student Profile," which substantially aligns with Islamic values such as religiosity, mutual cooperation, and integrity (Azis, 2024; Rohmaniah & Kurniawan, 2025). However, Arabic instruction is still predominantly focused on linguistic aspects, particularly grammatical mastery, without a systematic integration of spiritual and moral dimensions of Islam. As a result, the learning process becomes cognitive and disconnected from students' daily life contexts as Muslims. Moreover, discrepancies are still found between the intended learning objectives outlined in lesson plans (RPP) and actual classroom practices. This gap necessitates research that deeply explores how Islamic values can be contextually and practically integrated into Arabic language learning under the Merdeka Curriculum framework.

Numerous studies have highlighted the importance of character education integration in language learning, including Arabic. For instance, humanistic and constructivist educational approaches emphasize the need for value development in learning to ensure students not only master content but also apply it meaningfully in real life (Syamsuriah dkk., 2025; Wahyuni dkk., 2025). However, most language learning theories still focus heavily on linguistic components, with minimal attention to affective and spiritual dimensions. In studies related to the Merdeka Curriculum, the emphasis is primarily on differentiation and diagnostic assessment, yet they do not explicitly guide how Islamic values should be integrated into madrasah education. Consequently, existing literature does not adequately address how Arabic teachers can implement Islamic values effectively in classroom instruction. This indicates a theoretical and practical gap that requires field-based studies focusing on real teaching practices in madrasah settings.

This study aims to describe the forms of Islamic values integration in Arabic language learning under the Merdeka Curriculum at Madrasah Aliyah Negeri 4 Tanah Datar. Furthermore, it seeks to analyze the strategies employed by teachers in relating Arabic language content to Islamic values found in students' everyday lives. The study also intends to identify the challenges faced by teachers in the integration process and the solutions they adopt. Lastly, the research will evaluate the alignment between the lesson plans (RPP) and the actual implementation of Islamic values integration in classroom instruction. By articulating these clear and measurable objectives, this research is expected to contribute both theoretically and practically to the development of meaningful and character-oriented Arabic language learning in madrasah contexts.

Based on the background and research objectives outlined, it can be argued that this study is essential to fill the gap in Arabic language instruction that incorporates Islamic values. The initial hypothesis underpinning this research is that the integration of Islamic values in Arabic language teaching has not been optimally implemented, either in lesson planning or classroom execution. Although the Merdeka Curriculum provides a broad opportunity for holistic learning development, little research has examined its specific application in the

context of Arabic education in madrasahs. Therefore, this study seeks to uncover effective approaches that can serve as models for Arabic language teachers to develop instruction that not only focuses on academic achievement but also functions as a medium for contextual and sustainable value-based education grounded in Islamic principles.

Islamic values are moral and ethical principles derived from Islamic teachings, which serve as the foundation for shaping the character and behavior of Muslim individuals (Daryanto & Ernawati, 2024; Yusri dkk., 2024). These values are reflected in the Qur'an, Hadith, and the life practices of the Prophet Muhammad and his companions. In educational contexts, Islamic values are not merely normative rules but carry a vision of holistic human development—intellectual, spiritual, and social (Juariah, 2023; Nuh dkk., 2025). Islamic values encompass theological (tawhid), ritual (ibadah), social interaction (muamalah), moral (akhlaq), and legal (shariah) dimensions, forming an integrated ethical framework. In learning environments, these values function not only as moral guidelines but also as the basis for curriculum design and learning processes. Arabic language instruction, particularly in madrasah settings, offers significant potential as a medium for internalizing Islamic values, given Arabic's status as the language of Islamic scriptures. Therefore, understanding the concept of Islamic values is essential for guiding educational goals, especially in integrating those values into Arabic language teaching under the Merdeka Curriculum.

Islamic values can be categorized into several manifestations that are closely tied to daily life. First, theological values (tawhid) emphasize the recognition of the oneness of Allah as the core of all human activity. Second, ritual values involve acts of worship such as prayer, fasting, and almsgiving, which instill discipline and sincerity. Third, social values (muamalah) concern interpersonal ethics, including honesty, justice, and responsibility in interactions. Fourth, moral values (akhlaq) highlight character traits such as patience, trustworthiness, and humility. These categories do not stand alone but interact to form a comprehensive moral structure in Islam. In education, these values can be applied through teaching materials, pedagogical approaches, and teacher-student interactions. For effective integration, teachers must possess both pedagogical and spiritual awareness. This ensures that Islamic values are not only verbally conveyed but also internalized by students through modeling and habitual practice within the school culture.

Arabic is a Semitic language with a privileged position in Islam, as it is the language of the Qur'an, Hadith, and other classical Islamic texts (Aprizal, 2021; Sya'bani & Has, 2023). In education, Arabic is not merely a communicative tool but a gateway to accessing Islamic teachings in their original linguistic form. Linguistically, Arabic is rich in structure, morphology, and semantics, making it a highly expressive and meaningful language (Khairani & Susiawati, 2024; Sugito & Suparmi, 2025). This complexity demands a deep understanding for learners to comprehend and interpret both classical and contemporary texts. In madrasahs, Arabic plays a central role in fostering students' religious literacy and enhancing their spiritual identity. Therefore, mastering Arabic contributes not only to communicative competence but also to the internalization of Islamic values. The teaching of Arabic supports the preservation and understanding of Islam's foundational sources, positioning it as a core subject in religious education. Thus, Arabic learning is not limited to linguistic acquisition but serves as a medium for character development and spiritual growth.

The teaching and learning of Arabic language are manifested through four fundamental skills: listening (istima'), speaking (kalam), reading (qira'ah), and writing (kitabah) (Hidayat dkk., 2024; Mahbub & Khusnul, 2022). These skills not only enhance students' linguistic proficiency but also act as vehicles for transmitting Islamic values contextually. For instance, in reading, students engage with texts that convey moral and ethical messages. In speaking, they practice using language that reflects politeness and Islamic etiquette. In writing and listening activities, students are trained to construct and interpret narratives rich in religious meaning. Arabic language instruction also includes grammar studies (nahwu and sarf), enabling students to grasp the structural nuances of Islamic texts. When Arabic education is

integrated with Islamic values, it fosters not only language competence but also holistic character development. Therefore, Arabic instruction in madrasahs must be designed not solely for academic achievement but also for instilling a strong sense of religious identity and ethical behavior.

The Merdeka Curriculum is a recent educational framework in Indonesia that emphasizes flexibility, differentiated instruction, and student-centered learning (Azzahra & Rahmadhani, 2025; Ningrum & Andriani, 2023). This curriculum was introduced in response to the growing demand for an adaptive, collaborative, and competency-based educational approach. It promotes creativity, autonomy, and the strengthening of national and spiritual values. One of its core components is the development of the "Pancasila Student Profile," which includes six key dimensions such as faith, piety to God, and noble character. This framework opens broad opportunities for integrating religious and moral values—including Islamic values—into classroom instruction, especially in madrasah settings. The Merdeka Curriculum also supports character-building projects and formative assessments tailored to student needs. In Arabic language learning, this curriculum allows teachers to design meaningful, contextual, and value-driven instruction that supports both academic and spiritual development. Hence, understanding the Merdeka Curriculum is essential to explore its potential for embedding Islamic values in language education.

The implementation of the Merdeka Curriculum is evident through key principles such as differentiated learning, project-based learning, and character-strengthening instruction (Ngaisah & Aulia, 2023; Nursalam dkk., 2023). Differentiated learning involves tailoring methods and materials based on students' readiness, interests, and learning profiles. Project-based learning, on the other hand, emphasizes student agency by engaging them in real-world, collaborative activities. The curriculum balances cognitive, affective, and psychomotor domains, particularly highlighting spiritual and moral development. In the context of madrasah education, these principles align closely with the integration of Islamic values into classroom practice. Teachers are encouraged to embed religious content into learning goals, instructional strategies, and classroom culture. Therefore, the Merdeka Curriculum not only targets academic outcomes but also supports the formation of holistic individuals. This is in line with the Islamic educational philosophy, which seeks to nurture individuals who are intellectually competent and morally upright. As such, the Merdeka Curriculum provides a fertile framework for value-based Arabic language instruction.

## RESEARCH METHOD

The object of this research is Arabic language learning in Madrasah Aliyah, which plays a vital role in shaping students' religious character and moral excellence. Arabic is taught not only as a linguistic skill but also as a medium for internalizing Islamic values. In the context of the Merdeka Curriculum, instruction is directed toward strengthening the Profile of Pancasila Students, which aligns with Islamic principles such as religiosity, integrity, and collaboration. However, in practice, the integration of Islamic values into Arabic learning is often not implemented systematically. Teachers tend to focus more on structural and grammatical aspects without contextualizing learning with the spiritual and moral dimensions of Islam that should permeate the entire educational process. Additionally, discrepancies are often found between the learning objectives outlined in the lesson plans (RPP) and their actual implementation in the classroom. These issues highlight the need for an in-depth investigation to understand how Islamic values are truly applied in classroom practices, making this research object relevant for a comprehensive study.

This research adopts a qualitative approach using a case study method to explore the integration of Islamic values in Arabic language learning in a deep and contextual manner. The case study method was chosen as it allows for a thorough exploration of a particular unit of analysis—in this case, Madrasah Aliyah Negeri 4 Tanah Datar. The study uses both primary and secondary data. Primary data were collected through in-depth interviews with key informants, including teachers, the head of the madrasah, and students, who shared their experiences and perceptions regarding Arabic learning and the incorporation of Islamic values. Secondary data were gathered from written documents such as lesson plans (RPP), relevant academic literature, and curriculum policy documents related to the keywords of this study: Islamic values, Arabic language, and the Merdeka Curriculum. A triangulation strategy was employed to ensure the validity of data by cross-checking information from different sources for a holistic and well-rounded analysis.

The participants in this study include various individuals directly involved in the implementation of Arabic language learning in the madrasah. The primary informants are three Arabic language teachers teaching at grades X and XI at MAN 4 Tanah Datar. They were selected based on their experience and involvement in designing and implementing Arabic instruction within the Merdeka Curriculum framework. Additionally, the head of the madrasah was included as a curriculum policy informant, providing strategic insights into curriculum implementation and the integration of Islamic values. To support data triangulation, six students from grades X and XI were also interviewed to offer complementary perspectives from the learners' side. Participants were selected through purposive sampling, considering their capacity to provide in-depth and relevant information. Consequently, the collected data can represent the teaching and learning practices comprehensively and reflect the actual integration of Islamic values into Arabic instruction at the selected institution.

Data collection in this study was conducted using three main techniques: in-depth interviews, direct observation, and documentation. Semi-structured interviews were conducted using a flexible guide to explore the experiences of teachers, the head of the madrasah, and students regarding Arabic language instruction and the application of Islamic values. Observations were carried out during classroom activities to examine how teachers deliver materials, interact with students, and incorporate Islamic elements into their teaching practices. Documentation was used to analyze lesson plans, instructional materials, and other supporting documents that illustrate planning and implementation aspects. These three techniques enabled the researcher to obtain holistic and rich data and to validate findings through triangulation. This multi-method approach is essential to understanding the integration of Islamic values not only from informants' narratives but also from observable practices and documented evidence.

The data analysis in this study employs the Miles and Huberman model, which consists of three main stages: data reduction, data display, and conclusion drawing and verification. Data reduction involves selecting relevant information from interviews, observations, and documentation based on the research focus. The data are then presented in descriptive narrative form to illustrate the relationships among thematic categories. Conclusions are drawn inductively from patterns and meanings emerging from the field data and are verified by comparing across different data sources to ensure result credibility. To ensure data validity, four criteria were applied: credibility, transferability, dependability, and confirmability. All data were analyzed within a case study framework to develop a complete contextual understanding. The final interpretations are expected to contribute to the theoretical and practical development of Arabic language education based on Islamic values within the madrasah context.

## RESULTS AND DISCUSSION

Interview data with Teacher 1 revealed that the integration of Islamic values in Arabic language learning is carried out through the selection of vocabulary and reading texts themed around ethics and worship. The teacher gave examples such as texts about the virtues of congregational prayer and the stories of prophets. Meanwhile, Teacher 2 acknowledged that there is no systematic technical guideline from the madrasah regarding the integration of Islamic values, making such efforts personal initiatives. The principal explained that the school promotes the implementation of the Merdeka Curriculum with a spirit of religiosity; however, not all teachers have been able to develop lesson plans (RPP) that are optimally integrated with Islamic values. Students stated that Arabic learning feels more meaningful when it is connected to daily life and religious values, such as discussing dialogues on maintaining family ties or respecting parents.

Observation results showed that the teacher began and ended the class with a prayer and inserted reflections on Islamic values at the end of the lesson. During the teaching of fi'il madhi, the teacher used morally themed sentences such as "صَدَقَ عُمَرُ" (Umar spoke the truth). However, the assessment given still focused primarily on linguistic aspects and did not fully evaluate students' internalization of Islamic values. From the documentation analysis, out of five lesson plans reviewed, only two explicitly mentioned Islamic values as part of the learning objectives. The remaining lesson plans listed basic competencies without detailing how Islamic values are to be integrated into the learning process. Additionally, no affective indicators were found that specifically assess students' acquisition of Islamic character traits.

These findings indicate that while the integration of Islamic values into Arabic learning is present, it is not yet systematic. Teachers' initiatives to incorporate Islamic content exist but are not supported by comprehensive instructional tools or structured school policies. The core issue raised in this research—namely the fragmented implementation of Islamic values within lesson plans and the absence of affective assessment—was clearly reflected in the field data.

In interviews with Teachers 1 and 2, it was conveyed that Arabic language teaching focuses on reading and text comprehension skills, with moral meanings embedded in vocabulary and sentence structure. Teachers strive to select content relevant to students' everyday lives, such as texts about family or etiquette in social interactions. The principal added that Arabic competence is viewed as a means to strengthen students' Islamic identity. Students stated that they found it easier to understand Arabic when the material was connected to real-life situations, such as conversations with friends, asking for permission, or offering greetings.

Observation data revealed that the teacher taught fi'il madhi through a contextual approach. The teacher presented examples of verb usage in everyday scenarios that align with Islamic values. The learning activity also encouraged students to construct their own sentences based on their personal experiences. Document analysis, including student worksheets and lesson plans, showed attempts to incorporate religious and social vocabulary. However, not all materials were designed with a contextual or communicative approach.

The data show that Arabic language instruction is moving toward a more meaningful and applicable model, but has not yet fully supported the integration of Islamic values. The research problem—centered on the dominance of grammatical approaches and inconsistent value integration—is mirrored in the current implementation, which remains partially aligned with the goals of the Merdeka Curriculum that emphasizes contextual and values-based learning.

Interviews with the principal and teachers indicated that the implementation of the Merdeka Curriculum is underway, but challenges persist, especially in integrating Islamic values. Teachers are not yet fully familiar with applying differentiated learning or creating teaching modules that explicitly contain Islamic elements. The principal mentioned that while Merdeka Curriculum training has been conducted, it has not sufficiently addressed the aspect

of religiosity. Students reported enjoying learning experiences that allow personal exploration, particularly when connected to their religious life.

Observations revealed that teachers had started applying elements of the Merdeka Curriculum such as project-based learning and efforts to strengthen the "Profil Pelajar Pancasila," although not yet optimally reflecting Islamic values. Analysis of lesson plans showed that only a small portion included affective indicators related to Islamic values. Teaching modules used in class remained general and lacked explicit integration of spiritual competencies.

These findings indicate that the implementation of the Merdeka Curriculum at the madrasah still requires reinforcement, particularly in the area of Islamic value integration within Arabic language instruction. The disconnect between policy, planning, and classroom execution appears to be a major factor hindering the full internalization of Islamic values, consistent with the core issue highlighted in this research regarding the lack of systematic value integration in the context of curriculum reform. Below, the researcher presents research findings compiled based on the research objectives and referring to key issues such as the strategic role of Arabic, strengthening Islamic values in the Independent Curriculum, obstacles to value integration, and the gap between lesson plans and learning implementation.

Table 1. researcher presents research findings compiled based on the research objectives

| Research Objectives | Research Findings | Analytical Explanation |
|---|---|---|
| To describe the integration of Islamic values in Arabic language learning | Islamic value integration remains implicit and underdeveloped | Teachers lack a systematic framework for incorporating Islamic values; the integration largely relies on personal initiative and is not explicitly structured |
| To analyze teachers' strategies in linking Arabic content to Islamic values | Strategies remain textual and linguistic in nature | Instruction focuses on grammar and vocabulary, neglecting contextual interpretation of Islamic moral teachings embedded in Arabic content |
| To identify challenges and solutions in applying Islamic value integration | Main challenge: lack of value-based pedagogical training; solution: development of integrative teaching modules | Teachers have not received specific training on integrating Islamic values within the Merdeka Curriculum; thematic teaching modules are needed |
| To evaluate the alignment between lesson plans (RPP) and classroom implementation | Mismatch between affective learning goals and classroom activities | Lesson plans outline religious character goals, but these are not reflected in the actual learning process and daily classroom interactions |

This study reveals that the integration of Islamic values in Arabic language instruction at MAN 4 Tanah Datar remains suboptimal. While teachers attempt to incorporate religious values through vocabulary and texts with moral themes, these efforts are sporadic and lack systematic planning in lesson plans (RPP). The instruction tends to focus on linguistic aspects, with limited incorporation of spiritual and moral values—core elements of madrasah education—into both teaching and assessment processes.

These findings align with prior studies by Zuchdi (2021) and Mulyasa (2020), which highlighted the weak integration of character values in competency-based education. However, this study contributes a new perspective by contextualizing the discussion within the Merdeka Curriculum framework and focusing specifically on the madrasah setting. Its strength lies in the triangulation of data from observations, interviews, and document analysis, revealing a disconnect between planning and classroom implementation—an issue rarely explored in depth in previous research.

The results affirm the significance of Arabic instruction not merely as a linguistic endeavor but as a vehicle for instilling essential Islamic values. The aim to describe and analyze strategies for value integration proves vital in addressing the broader mission of madrasahs as religious institutions. Individual teacher efforts need to evolve into institutional strategies so that integration becomes systemic rather than optional.

These findings imply a pressing need for strengthening both planning and instructional supervision. Integrated RPPs should include not only linguistic competencies but also moral and spiritual learning indicators. This study may serve as a reference for developing technical guidelines for Arabic instruction that are both contextual and value-based in line with the Merdeka Curriculum.

The insufficient integration of Islamic values can be attributed to several factors, including a lack of teacher training in value-based instruction within the Merdeka Curriculum, inadequate quality control of RPPs, and the absence of a reflective, spirituality-oriented teaching culture. Additionally, the common belief that religious values are solely the responsibility of Islamic Studies teachers results in Arabic teachers feeling less accountable for value internalization.

In response to these findings, strategic measures should include developing Arabic teacher training modules focused on value integration in the Merdeka Curriculum context. Madrasahs should establish cross-disciplinary curriculum teams to collaboratively design holistic RPPs. Student evaluation must address cognitive, affective, and spiritual aspects to ensure that the comprehensive educational goals of madrasahs are fully realized.

## CONCLUSION

One of the most striking findings of this study is that Arabic language instruction in madrasahs—despite being embedded in an Islamic educational framework—has not yet fully functioned as an effective medium for systematically and contextually internalizing Islamic values. Teachers tend to rely heavily on structural-linguistic approaches, overlooking the pedagogical potential to embed spiritual values inherent in Arabic learning materials. Even in formal lesson plans (RPP), Islamic values often appear more as symbolic formalities rather than substantive objectives that are meaningfully implemented in classroom instruction.

This research offers significant contributions to the development of theoretical and practical approaches to value integration in language education, particularly within the framework of the Merdeka Curriculum. Theoretically, it enriches the conceptual discourse on value-based education in Arabic instruction. Practically, the findings serve as a strategic foundation for developing instructional modules and teacher training programs that holistically and contextually integrate Islamic values into Arabic teaching, aligning it more closely with the madrasah's mission of nurturing students' religious character.

Although this study yielded substantial findings, its limited focus on a single public madrasah in Tanah Datar Regency presents an opportunity for broader exploration. Rather than being a weakness, this limitation opens avenues for future research to compare Islamic value integration models across various madrasahs in different regions or provinces, including pesantren and general schools. Further research may also expand to assess learning outcomes that measure students' internalization of Islamic values over time through longitudinal approaches.

## REFERENCES

Aprizal, A. P. (2021). Urgensi pembelajaran bahasa Arab dalam pendidikan Islam. *Jurnal Pendidikan Guru*, *2*(2). https://doi.org/10.47783/jurpendigu.v2i2.232

Aslan, M. (2025). Pembelajaran Akidah Akhlak dalam Pembentukan Karakter Religius Peserta Didik di Madrasah Aliyah Pondok Pesantren Darul Qur'an At-Taqwa Jampue. *Iqra: Jurnal Ilmu Kependidikan Dan Keislaman*, *20*(1), 96–115. https://doi.org/10.56338/iqra.v20i1.6640

Azis, A. A. (2024). Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila. *Tadbir Muwahhid*, *8*(2), 323–353. https://doi.org/10.30997/jtm.v8i2.15809

Azzahra, I. F., & Rahmadhani, R. (2025). Kurikulum Merdeka: Telaah Potensi dan Tantangan Implementatif dalam Mewujudkan Pendidikan Fleksibel di Indonesia. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, *5*(3). https://doi.org/10.59818/jpi.v5i3.1530

Daryanto, D., & Ernawati, F. (2024). Integrasi Moral dan Etika dalam Pendidikan Agama Islam. *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman*, *9*(1), 15–31. https://doi.org/10.32764/dinamika.v9i1.4137

Hidayat, A. F. S., Nukman, N., Sofian, G. Y., & Annisa, M. N. (2024). Keterampilan Berbahasa Arab Dalam Literatur Akademik Indonesia: Tren Penelitian Dalam Jurnal Terakreditasi SINTA (2018-2022). *Borneo Journal of Language and Education*, *4*(1), 50–64. https://doi.org/10.21093/benjole.v4i1.8085

Juariah, S. (2023). Paradigma pendidikan Islam dan pengembangan sumber daya insani dalam membentuk etika dan karakter dalam masyarakat Islam. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, *1*(2), 65–71. 'https://doi.org/10.62070/kaipi.v1i2.48

Khairani, P. D., & Susiawati, I. (2024). Eksplorasi Denotasi dan Konotasi dalam kosakata bahasa Arab: Pendekatan semantik. *INCARE, International Journal of Educational Resources*, *5*(3), 250–264. https://doi.org/10.59689/incare.v5i3.1018

Mahbub, M., & Khusnul, R. (2022). Pengembangan Media Audio Visual Untuk Pembelajaran Maharah Istima'Di Madarasah Tsanawiyah Al-Amiriyah Blokagung Banyuwangi. *Tadris Al-Arabiyat: Jurnal Kajian Ilmu Pendidikan Bahasa Arab*, *2*(2), 252–264. https://doi.org/10.30739/arabiyat.v2i2.1629

Ngaisah, N. C., & Aulia, R. (2023). Perkembangan pembelajaran berdiferensiasi dalam kurikulum merdeka pada pendidikan anak usia dini. *Bunayya: Jurnal Pendidikan Anak*, *9*(1), 1–25. https://doi.org/10.22373/bunayya.v9i1.16890

Ningrum, M., & Andriani, R. (2023). Kurikulum merdeka belajar berbasis pembelajaran berdiferensiasi di Madrasah Ibtidaiyah. *EL Bidayah: Journal of Islamic Elementary Education*, *5*(1), 85–100. https://doi.org/10.33367/jiee.v5i1.3513

Nuh, H., Habib, M. A., & Zahrani, M. (2025). Dasar-Dasar Pendidikan Islam Dalam Perspektif Al-Qur'an Dan Hadis. *Journal of Sustainable Education*, *2*(2), 123–133. https://doi.org/10.63477/jose.v2i2.177

Nursalam, N., Sulaeman, S., & Latuapo, R. (2023). Implementasi kurikulum merdeka melalui pembelajaran berbasis proyek pada sekolah penggerak kelompok bermain terpadu Nurul Falah dan Ar-Rasyid Banda. *Jurnal Pendidikan Dan Kebudayaan*, *8*(1), 17–34. https://doi.org/10.24832/jpnk.v8i1.3769

Rohmaniah, S., & Kurniawan, W. (2025). Strategi Integrasi Nilai-Nilai Islam dalam Kurikulum Merdeka untuk Pembentukan Karakter. *TAUJIH: Jurnal Pendidikan Islam*, *7*(01), 72–85. https://doi.org/10.53649/taujih.v7i01.1065

Sugito, S., & Suparmi, A. (2025). Kajian Makna dan Perubaan Makna Bahasa Arab dalam Penguatan Kompetensi Linguistik Bahasa Arab. *SIYAQIY: JURNAL PENDIDIKAN DAN BAHASA ARAB*, *2*(1), 32–41. https://doi.org/10.61341/siyaqiy/v2i1.014

Sya'bani, M. Z., & Has, Q. A. B. (2023). Relevansi Bahasa Arab dalam Dakwah: Refleksi atas kedudukan bahasa arab sebagai bahasa Al-Quran (Tinjauan Literatur). *Ath-Thariq: Jurnal Dakwah dan Komunikasi*, *7*(1), 97–111. https://doi.org/10.32332/ath-thariq.v7i1.6532

Syamsuriah, S., Djollong, A. F., Suherni, S., Jupri, J., Mulias, I., & Saleh, A. R. (2025). Relevansi Model Kurikulum Humanistik dan Konstruktivistik dalam Pengembangan Kurikulum PAI. *Sulawesi Tenggara Educational Journal*, *5*(1), 340–349. https://doi.org/10.54297/seduj.v5i1.1116

Wahyuni, S., Hidayat, N., & Hapsari, F. (2025). KURIKULUM PENDIDIKAN DARI PERSPEKTIF FILOSOFI PROGRESIVISME, HUMANISME DAN KONTRUKSIVISME: KAJIAN PUSTAKA. *Research and Development Journal of Education*, *11*(1), 020–028. http://dx.doi.org/10.30998/rdje.v11i1.26319

Yufarika, S. D., Supriyatno, T., & Zuhriyah, I. A. (2025). Strategi Pembentukan Karakter Religius di Madrasah Ibtidaiyah. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, *9*(2), 552–573. http://dx.doi.org/10.35931/am.v9i2.4852

Yusri, N., Ananta, M. A., Handayani, W., & Haura, N. (2024). Peran penting pendidikan agama Islam dalam membentuk karakter pribadi yang Islami. *Jurnal Pendidikan Islam*, *1*(2), 12–12. https://doi.org/10.47134/pjpi.v1i2.115