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Principles, Foundations, and Implementation of Arabic Language Curriculum Development in Indonesia

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Abstract

The development of the Arabic language curriculum in Indonesia holds a strategic position, both as a religious language and as an international language of communication. This article aims to examine the principles, foundations, and implementation of the Arabic language curriculum by referring to academic literature and the latest regulations, including the 2024 Learning Achievement (CP) documents and the Director General of Islamic Education Decree No. 3302 of 2024. The method used is a literature review (library research) with a content analysis approach. The study results indicate that the development of the Arabic language curriculum is based on six dimensions: educational philosophy, Pancasila, linguistics, psychology, education, and the Arab-Islamic socio-cultural context. Curriculum implementation includes learning planning, innovative strategies, teaching material development, authentic assessment, the roles of teachers and institutions, the integration of local culture, and the utilisation of digital technology. In conclusion, the Arabic language curriculum in Indonesia must function as a religious, scientific, humanistic, and global instrument that produces graduates rooted in local culture but ready to face the challenges of international communication.

Keywords: *Arabic Language; Curriculum; Islamic Education; Implementation; Socio-Cultural.*

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Introduction

Arabic occupies a distinctive position in Indonesian education because it functions both as a religious language and as a language of wider international communication (Ritonga, Wahyuni, et al., 2023). In the religious context, Arabic proficiency enables learners to access the Quran, hadith, and classical Islamic scholarship more directly. In the international context, Arabic is one of the official languages of the United Nations and is used in diplomacy, education, economic cooperation, and contemporary intellectual exchange in the Islamic world (United Nations, 2024). Arabic curriculum development in Indonesia, therefore, involves pedagogical, religious, cultural, and communicative considerations. It is not limited to how Arabic is taught in the classroom, but also concerns how learners are prepared to understand Islamic sources, maintain cultural identity, and communicate in broader global contexts.

Indonesian curriculum policy has also changed substantially in recent years. The Core Competency (KI) and Basic Competency (KD)-based curriculum used since KTSP and the 2013 Curriculum has now been abandoned, replaced by the Learning Achievement (CP) paradigm in the Merdeka Curriculum (Astuti et al., 2024). This change affects how learning objectives, materials, teaching strategies, and assessments are designed, because the curriculum is now expected to focus more clearly on observable learning outcomes rather than on the completion of content alone (Sholeh et al., 2023; BSKAP, 2024). Within the madrasah context, the Decree of the Director General of Islamic Education Number 3302 of 2024 emphasises Arabic Language Learning Outcomes that are directed toward communicative competence, the internalisation of Islamic values, and the formation of Pancasila student profiles who are religious, critical, independent, and adaptable (Dirjen Pendis, 2024). This policy direction is further supported by the Ministry of Religious Affairs' curriculum implementation guidelines for madrasahs, which allow educational institutions to adapt curriculum design to learner needs, institutional characteristics, and local contexts (Kementerian Agama, 2024).

Several recent studies have discussed the changing orientation of Arabic language curriculum development. Mohamed (2023), in his study on a CEFR-aligned Arabic curriculum, emphasised that an outcome-based curriculum with clear competency levels can improve learning outcomes and assessment quality. Zikriah and Mauludiyah (2024), through a systematic literature review of Scopus-indexed publications, highlighted the growing tendency of Arabic language research to focus on communicative competence, authentic assessment, and the role of 21st-century teachers. At the implementation level, Salsabyila and Taufiq (2025) showed that the Merdeka Curriculum in Arabic language learning provides flexibility and encourages student independence, although it still faces challenges related to digital infrastructure and teacher readiness. Meanwhile, Harisca et al. (2023) underlined the urgency of reformulating the Arabic curriculum by integrating religious texts, contemporary materials, and digital literacy in response to the needs of Society 5.0. Similarly, Sapawi and Yusoff (2025) affirmed that the integration of artificial intelligence, speech recognition, and online platforms can enrich Arabic teaching practices while expanding access to learning.

These studies clarify several directions in current Arabic curriculum reform, especially the need for communicative competence, flexible curriculum design, digital literacy, and authentic assessment. However, the existing literature has not sufficiently connected these discussions into a single curriculum framework for the Indonesian madrasah context. Studies on Arabic curriculum development often discuss technology, competence, policy, or pedagogy separately, while the relationship between national curriculum regulation, Pancasila values, Arabic linguistic characteristics, learner psychology, pedagogical principles, and Arab-Islamic socio-cultural foundations remains underdeveloped. This gap is important because Arabic in Indonesia is taught in a context where it functions at once as a language of worship, scholarship, formal education, and international communication.

Based on this gap, this article examines the principles, foundations, and implementation of Arabic language curriculum development in Indonesia by proposing an integrated framework that can be used for curriculum design and classroom implementation. The study focuses on six foundational dimensions: educational philosophy, Pancasila values, linguistics, psychology, educational principles, and Arab-Islamic socio-cultural context. These six foundations are then linked to concrete curriculum implementation, including lesson planning, learning material development, teaching strategies, authentic assessment, teacher and institutional roles, local cultural integration, and digital technology use. Through this framework, the Arabic language curriculum is understood as a curriculum that supports religious understanding, academic literacy, intercultural awareness, and practical communication.

This study is guided by two research questions. First, what philosophical, ideological, linguistic, psychological, educational, and socio-cultural foundations underpin Arabic language curriculum development in Indonesia? Second, how can these foundations be operationalised into learning outcomes, teaching materials, pedagogical strategies, assessment practices, and digital integration within the Merdeka Curriculum framework? To answer these questions, this article employs a qualitative integrative literature review with a thematic content analysis. The primary sources include official regulations issued by the Ministry of Religious Affairs and the Ministry of Education, curriculum documents, Arabic language curriculum textbooks, and reputable national and international scientific articles. This approach is used to produce a framework that can help read curriculum policy more systematically and guide Arabic learning practices in madrasahs and Islamic higher education institutions.

Method

This study employed a qualitative integrative literature review supported by thematic content analysis. This design was selected because the study aimed to examine and synthesise concepts, policy directions, and scholarly arguments related to Arabic language curriculum development in Indonesia. The review was not intended to measure the effectiveness of a curriculum model, but to formulate a conceptual framework based on relevant literature and policy documents. The analysis focused on six foundations of curriculum development: educational philosophy, Pancasila, linguistics, psychology, education, and Arab-Islamic socio-cultural foundations. These six foundations were then connected to their implementation implications in learning outcomes, teaching materials, learning strategies, assessment, teacher roles, institutional support, local cultural integration, and digital technology use. This approach is appropriate for studies that aim to build conceptual synthesis from policy documents and academic literature rather than collect empirical field data(Creswell, 2014; Booth et al., 2016; Snyder, 2019).

The data were drawn from three main groups of sources: official regulatory and policy documents, Arabic language curriculum documents and textbooks,

and peer-reviewed national and international journal articles. The policy documents included the National Education System Law, National Education Standards, Merdeka Curriculum documents, Learning Outcomes documents, and the Decree of the Director General of Islamic Education Number 3302 of 2024 concerning Learning Outcomes for Islamic Religious Education and Arabic Language in Madrasas.

The literature was identified through accredited Indonesian journal portals, international academic databases, Google Scholar, and official government repositories. The sources were selected based on thematic relevance, academic credibility, policy relevance, and their contribution to the six analytical categories used in this study: educational philosophy, Pancasila, linguistics, psychology, education, and Arab-Islamic socio-cultural foundations. Sources that were not directly related to Arabic curriculum development or lacked clear academic or institutional authority were excluded.

Data analysis was conducted in three stages. First, the selected literature was reduced and grouped according to the six foundations of Arabic curriculum development. Second, each foundation was interpreted in relation to curriculum components, including learning outcomes, materials, teaching strategies, assessment, teacher roles, institutional support, local culture, and digital technology. Third, the findings were synthesised into an integrated framework for Arabic language curriculum development in Indonesia. Through these stages, the study formulates a framework relevant to the implementation of the Merdeka Curriculum in madrasas and Islamic higher education institutions.

Finding and Discussion

Analytical Mapping of Arabic Curriculum Foundations

The analysis shows that Arabic language curriculum development in Indonesia is built on six interrelated foundations: educational philosophy, Pancasila, linguistics, psychology, educational principles, and Arab-Islamic socio-cultural context. These foundations do not stand separately. Each foundation contributes to a different curriculum dimension, ranging from the formulation of learning outcomes and learning materials to teaching strategies, assessment, and digital learning practices. This mapping is important because Arabic in Indonesia is taught not only as a linguistic subject, but also as a medium for religious literacy, Islamic scholarship, national character formation, and global communication.

Table 1. Mapping of Arabic Curriculum Foundations and Their Curriculum Implications

Foundation	Main Orientation	Curriculum Implication	Implementation Focus
Educational philosophy	Values, knowledge,	Balancing Islamic tradition and	Classical texts, communication,

	and future orientation	modern learning needs	critical thinking, digital learning
Pancasila	National ideology and character formation	Integrating religiosity, humanity, unity, democracy, and justice	Pancasila student profile, tolerance, collaboration
Linguistics	Structure and use of Arabic	Balancing grammar, meaning, and communicative competence	Phonology, ṣarf, nahwu, semantics, pragmatics
Psychology	Learner development and motivation	Designing age-appropriate and supportive learning	Scaffolding, motivation, anxiety reduction
Educational principles	Curriculum design and classroom practice	Aligning CP, materials, methods, and assessment	Relevance, continuity, flexibility, effectiveness
Arab-Islamic socio-cultural context	Identity, culture, and global interaction	Connecting Arabic with Islamic civilisation and local Indonesian culture	Fuṣḥā, cultural literacy, local wisdom, digital culture

Table 1 clarifies that the curriculum should not be developed from a single perspective. A curriculum that only stresses grammar may produce learners who can analyse texts but struggle to communicate. Conversely, a curriculum that only stresses communication may weaken access to classical Islamic texts. For this reason, Arabic curriculum development in Indonesia requires a balanced design that connects religious, linguistic, pedagogical, cultural, and technological dimensions

Educational Philosophy and Pancasila as Normative Foundations

Educational philosophy provides the value orientation for Arabic curriculum development. It helps explain why Arabic should be taught, what kind of learners the curriculum aims to form, and how Arabic learning should respond to changing educational needs. In this context, the Arabic curriculum should not be understood merely as a list of topics, grammar rules, or textbook units, but as a structured educational design that reflects values, knowledge orientation, and social needs (Luthfiyah & Lhobir, 2023; Nira & Fauziyah, 2021; Bahri, 2011).

The philosophical foundations discussed in the literature contribute different emphases. Idealism places Arabic as a medium for internalising divine values and strengthening students' moral and spiritual awareness (Stier, 2004; Taufiqurrochman, 2025). This is relevant because Arabic is closely related to the Quran, hadith, and Islamic scholarly traditions (Arifah et al., 2024).

Realism, on the other hand, directs the curriculum toward practical language use, such as reading contemporary texts, understanding international documents, and communicating across cultures (Lubis & Widiawati, 2022). Reconstructivism highlights the role of Arabic learning in preparing students to engage with social change and contribute to Islamic and national civilisation (Stanley, 1981; Nasution, 2016). Meanwhile, perennialism and essentialism maintain the importance of nahwu, ṣarf, and classical texts as the foundation of Islamic knowledge (Surajudeen, 2022), Progressivism strengthens the need for student-centred learning, communicative competence, collaboration, and digital learning practices (Faiz & Kurniawaty, 2020; Jannah & Al Anshori, 2024; Nurrahma & Suryanto, 2025).

From these perspectives, the philosophical basis of the Arabic curriculum should be integrative. It needs to preserve the Islamic intellectual tradition while also preparing students to use Arabic in academic, professional, and global contexts. This point is important because the Merdeka Curriculum encourages learning that is meaningful, contextual, and oriented toward competence rather than content completion alone.

Pancasila strengthens this philosophical basis by placing Arabic learning within the framework of Indonesian national education. The Arabic curriculum is expected to support the formation of students who are religious, humane, tolerant, democratic, and socially responsible (Oktafiani & Muhtarom, 2022). In this sense, Arabic learning should not be framed as cultural separation from Indonesian identity. Instead, it should enrich Indonesian Muslim identity by connecting Islamic literacy with national values.

The first principle of Pancasila supports Arabic learning as a means of understanding Islamic sources. However, this religious orientation must be accompanied by openness and respect for Indonesia's religious and cultural diversity. The principle of humanity requires Arabic teaching to consider students' motivation, dignity, emotional needs, and learning difficulties (Azzahra et al., 2025; Hijriyah et al., 2024). The principle of unity positions Arabic as part of Indonesia's educational and intellectual wealth, not as the property of one social group (Sadat, 2017). The principle of democracy can be realised through discussion, debate, collaborative projects, and student participation in Arabic learning (Aziz et al., 2024). Finally, the principle of social justice requires wider access to Arabic learning, including through digital platforms and flexible learning resources for students from different social and geographical backgrounds (Ali Maksum & Nana Jumaha, 2024).

Thus, the philosophical and ideological foundations lead to one important curriculum direction: Arabic learning in Indonesia must develop religious literacy, national character, and communicative ability at the same time.

Linguistic and Psychological Foundations

The linguistic foundation determines what Arabic content should be taught and how it should be sequenced. Arabic has distinctive phonological, morphological, syntactic, semantic, and pragmatic features. These features

require careful curriculum design because Indonesian learners often face challenges that are different from learners whose first language is closer to Arabic.

From a phonological perspective, Arabic is known for its unique sound system, such as emphatic consonants (ص, ض, ط, ظ), guttural sounds (خ, غ, ع, ح), and vowel length (harakat and madd). This requires systematic training in listening and speaking, including contrastive pronunciation exercises, intensive listening, and, where possible, speech recognition technology (Shehata, 2024). For example, Indonesian students who don't have similar sounds in their native language often find it difficult to pronounce /ع/ or distinguish between /qaf/ and /kaf/. The curriculum needs to design systematic phonetic methods, such as intensive listening exercises, the use of speech recognition technology, or a contrastive phonetic approach. Thus, mastering phonology not only trains articulation skills but also sharpens sensitivity to meaning, as differences in phonemes can significantly alter the meaning of words. In morphology, Arabic has a productive root-and-pattern system. The term "sigot" should be corrected to "ṣīghah" or "word pattern" because this is more accurate in Arabic linguistic terminology. Mastery of ṣarf should not stop at memorising wazn, but should help students predict word meanings and expand vocabulary independently (Boudelaa & Marslen-Wilson, 2013; Raswan et al., 2022).

Nahwu remains central because Arabic syntax directly affects meaning, especially in classical and religious texts. However, grammar learning should not be separated from reading and writing practices. Students need to identify grammatical functions in real texts, including Quranic passages, classical works, contemporary articles, and academic writing (Abdou, 2022; Midhwah & Alhawary, 2020). For example, students learn the function of the mubtada' and khabar not only in the form of definitions, but also by directly identifying them in the text of the Quran or Arabic news articles. This integration makes learning more contextual and meaningful.

Semantic and pragmatic foundations are also important because Arabic words may carry different meanings depending on context, genre, and communicative situation (Kembaren et al., 2024; Midhwah & Alhawary, 2020). In addition, the curriculum needs to balance fuṣḥā as the academic and formal standard with limited awareness of ʻāmiyyah for communicative and intercultural purposes.

Modern linguistic theory also supports this balanced direction. Structural approaches help students understand grammatical rules, while communicative approaches emphasise the ability to use language meaningfully (Canale & Swain, 1980). For the Indonesian context, the most suitable curriculum direction is not choosing grammar or communication, but connecting both. Grammar should support comprehension and communication, while communicative practice should remain grounded in accurate language use (Ritonga, Wahyuni, et al., 2023).

Psychological foundations complement linguistic foundations by explaining how learners acquire and use Arabic. Behaviourism remains useful for

pronunciation drills, vocabulary memorisation, and pattern practice, especially at the beginning level (Musthofa & Rosyadi, 2020; Ritonga, Armini, et al., 2023). However, it should not dominate the entire curriculum because Arabic learning also requires understanding, interpretation, and meaningful use. Cognitivism supports grammar analysis, concept mapping, and text comprehension because students need to process Arabic structures consciously (Lahay et al., 2023; Fidri & Safri, 2024). Constructivism supports contextual learning through dialogue, role play, collaborative projects, and text-based tasks. Vygotsky's scaffolding is relevant because Arabic learning often requires gradual support before students can use the language independently (Ehrich, 2006; Vygotsky, 1978).

Piaget's theory also reminds curriculum designers to adjust Arabic materials to students' cognitive stages (Malik & Marwaha, 2025). Younger learners need concrete media, pictures, songs, and simple expressions, while older learners can gradually work with grammar abstraction, text analysis, and academic writing. Motivation is equally important. In madrasah and pesantren contexts, religious motivation often becomes the starting point for learning Arabic (Fatoni, 2019). Yet the curriculum should also build instrumental motivation by showing that Arabic is useful for higher education, international careers, research, and global communication. Since many learners experience anxiety when speaking Arabic, classroom activities should build confidence through small-group practice, supportive feedback, and gradual performance tasks (Elkhayma, 2020).

Table 2. Linguistic and Psychological Implications for Arabic Curriculum Design

Aspect	Learner Challenge	Curriculum Response
Phonology	Difficulty producing unfamiliar Arabic sounds	Listening drills, pronunciation practice, speech recognition
Morphology	Memorising patterns without understanding meaning	Root-pattern analysis, contextual vocabulary building
Syntax	Learning nahwu as isolated theory	Text-based grammar practice in reading and writing
Semantics-pragmatics	Difficulty understanding contextual meaning	Contextual reading, genre awareness, communicative tasks
Motivation	Arabic seen only as a religious obligation	Linking Arabic to religion, study, career, and global communication
Anxiety	Fear of speaking Arabic	Small-group speaking, peer support, gradual performance

Table 2 shows that linguistic content and learner psychology should be planned together. Arabic curriculum development cannot only ask "what

should be taught," but must also ask "how learners can reasonably acquire and use it."

Educational Principles and Curriculum Implementation

The educational foundation connects policy, curriculum theory, and classroom practice. In the Indonesian context, Arabic curriculum development must refer to national education regulations, Merdeka Curriculum policy, and madrasah-specific regulations, including the Decree of the Director General of Islamic Education Number 3302 of 2024. These regulations place Arabic learning within broader educational goals: communicative competence, Islamic values, moral development, and the Pancasila student profile.

Several educational principles are central to implementation. The principle of relevance requires Arabic materials to meet students' religious, academic, social, and future professional needs. This means that the curriculum should include religious texts, contemporary Arabic discourse, academic vocabulary, and digital literacy. In the Indonesian context, the quality of Arabic learning materials also becomes an important curriculum concern. Halomoan (2025) shows that Arabic textbooks need to be evaluated not only from linguistic accuracy, but also from cultural and educational content. This supports the view that Arabic curriculum development should align language structure, learner needs, cultural relevance, and pedagogical standards. The principle of continuity requires a clear progression from basic sounds and vocabulary to sentence structure, text comprehension, academic writing, and heritage analysis. The principle of flexibility allows schools, madrasahs, pesantren, and universities to adapt Arabic learning to institutional characteristics without losing the core learning outcomes (Wessling & van der Velden, 2021). The principle of effectiveness requires teaching strategies, learning media, and assessment tools that realistically support learning achievement (Haque & David, 2023).

Arabic learning should also integrate cognitive, affective, and psychomotor domains. Arabic is learned as knowledge, as a communication skill, and as a medium for religious and cultural formation. Therefore, curriculum implementation should balance learning about language, learning through language, and learning to use language (Brevik & Rindal, 2020). Arabic learning should also integrate cognitive, affective, and psychomotor domains. Arabic is learned as knowledge, as a communication skill, and as a medium for religious and cultural formation. Therefore, curriculum implementation should balance learning about language, learning through language, and learning to use language (Kerimbayev et al., 2023).

Assessment should also follow this direction. Evaluation should not only test vocabulary memorisation and grammar rules. It should also measure reading comprehension, speaking performance, writing ability, cultural understanding, digital literacy, and learning attitudes. Authentic assessment can be implemented through portfolios, presentations, projects, reflective journals, oral performance, and text analysis tasks. This form of assessment is more

consistent with the CP paradigm because it evaluates what students can do with Arabic, not only what they know about Arabic, see Table 3.

Table 3. Operationalisation of Arabic Curriculum Components

Curriculum Component	Recommended Direction	Example of Implementation
Learning outcomes	Competence-based and contextual	Students understand religious texts and communicate in formal Arabic
Materials	Religious, academic, contemporary, and local	Quranic passages, hadith, news texts, academic texts, local Islamic culture
Teaching strategies	Communicative, text-based, and project-based	Dialogue, text analysis, collaborative writing, digital projects
Assessment	Authentic and performance-based	Portfolios, oral tests, presentations, writing tasks
Teacher role	Facilitator and curriculum interpreter	Guiding practice, giving feedback, adapting materials
Technology	Supportive and selective	LMS, digital dictionaries, speech recognition, Arabic learning applications

This operationalisation helps clarify how the six foundations can be translated into classroom practice. It also prevents the discussion from remaining at the level of abstract theory.

Arab-Islamic Socio-Cultural Foundations and the Indonesian Context

Arabic is closely connected to religious identity, Islamic scholarship, and Arab-Islamic civilisation (Majadly & Amara, 2025). In Indonesia, this connection is visible in worship, pesantren traditions, Islamic studies, religious vocabulary, and the teaching of classical texts. Arabic, therefore, carries a strong religious meaning for Muslim learners (Al-Busaidi, 2019). However, the curriculum should avoid reducing Arabic to a language of worship. It should also present Arabic as a language of knowledge, culture, communication, and global interaction (Nasution et al., 2025).

The socio-cultural foundation requires learners to understand Arabic texts in relation to their cultural context. Arabic expressions, literary styles, rhetorical forms, and scholarly traditions are part of the meaning-making process in Arabic learning (Aditya et al., 2025). This means that Arabic teaching should not only explain vocabulary and grammar, but also help students understand how Arabic reflects values, manners, intellectual traditions, and patterns of communication in Arab-Islamic civilisation.

Sociolinguistic awareness is also needed. The curriculum should place fuṣḥā as the main standard because it is used in religious texts, academic writing, formal communication, and international contexts. At the same time, limited exposure to ʿāmiyyah can be introduced when relevant to communication with

native speakers or understanding contemporary media (Hermawan, 2018). The aim is not to replace fuṣḥā, but to enrich students' awareness of Arabic language use in real social contexts.

In Indonesia, the Arabic curriculum also needs to bridge Arab-Islamic culture and local culture. Since the Islamisation of the archipelago, Arabic has interacted with local languages, pesantren traditions, religious practices, and Islamic scholarship in Nusantara. The pesantren context also shows that Arabic curriculum development in Indonesia cannot be separated from the tradition of classical Islamic texts. Hayati and Satria (2022) indicate that curriculum renewal in pesantren includes the renewal of kitab kuning learning, which reflects the need to preserve Islamic scholarly traditions while responding to contemporary educational demands. Therefore, Arabic learning should respect local wisdom while maintaining access to global Islamic knowledge (Suleiman, 2019). This balance is important so that Arabic does not create a false opposition between being Islamic and being Indonesian. Instead, Arabic can strengthen a form of Muslim identity that is rooted in local culture and open to global dialogue.

Digital culture adds another layer to the socio-cultural foundation. Students now encounter Arabic through printed books, online lectures, social media, learning applications, and artificial intelligence tools (Sapawi & Yusoff, 2025). The curriculum should therefore include digital literacy, not only the ability to access Arabic content but also the ability to evaluate its accuracy, context, and ideological tendency. This is directly related to the Pancasila student profile, especially the formation of learners who are religious, critical, creative, and globally aware (Oktafiani & Muhtarom, 2022).

Integrative Framework for Arabic Curriculum Development in Indonesia

Based on the six foundations discussed above, Arabic curriculum development in Indonesia can be formulated through an integrated framework. The framework connects normative foundations, linguistic content, learner needs, pedagogical principles, socio-cultural context, and classroom implementation.

Table 4. Integrative Framework for Arabic Language Curriculum Development in Indonesia

Foundation	Curriculum Question	Practical Direction
Educational philosophy	What values and educational aims guide Arabic learning?	Integrate Islamic tradition, intellectual development, and future skills
Pancasila	What kind of learner should be formed?	Build religious, tolerant, critical, collaborative, and socially responsible learners
Linguistics	What Arabic content should be prioritised?	Balance phonology, ṣarf, nahwu, semantics, pragmatics, and communication

Psychology	How do learners acquire Arabic effectively?	Use scaffolding, motivation, learner-centred tasks, and anxiety reduction
Educational principles	How should the curriculum be implemented?	Align CP, materials, methods, assessment, teachers, and technology
Socio-cultural context	How should Arabic relate to identity and culture?	Connect Arab-Islamic civilisation, Indonesian local wisdom, and global communication

This framework shows that Arabic curriculum development in Indonesia should move in three directions. First, it should preserve access to Islamic sources and classical scholarship. Second, it should develop communicative and academic competence needed in modern education. Third, it should connect Arabic learning with Indonesian identity, local culture, Pancasila values, and digital transformation.

In practical terms, this framework can guide curriculum developers, teachers, and institutions in designing Arabic learning that is more coherent. Learning outcomes should be written in observable competencies. Materials should combine religious, academic, contemporary, and culturally relevant texts. Teaching strategies should include text-based learning, communicative practice, collaborative projects, and digital learning. Assessment should move beyond grammar tests toward authentic performance. Teacher development should also be strengthened because curriculum change depends heavily on teachers' ability to interpret CP, design modules, use technology, and assess students holistically.

Therefore, the main result of this study is not a new curriculum document, but a conceptual framework for reading, organising, and implementing Arabic curriculum development in Indonesia. This framework is relevant to the Merdeka Curriculum because it connects learning outcomes with meaningful learning, student diversity, institutional flexibility, and the broader aims of Islamic education.

Conclusion

This study concludes that Arabic language curriculum development in Indonesia requires an integrated foundation that connects educational philosophy, Pancasila, linguistics, psychology, educational principles, and the Arab-Islamic socio-cultural context. These foundations should not be treated as separate theoretical elements, but as a coherent basis for designing learning outcomes, materials, teaching strategies, assessment, and the use of technology in Arabic learning.

The philosophical and ideological foundations position Arabic learning within two important orientations: preserving the Islamic intellectual tradition and responding to contemporary educational needs. In this context, Arabic is

not only taught as a language of religious texts but also as a medium for intellectual development, communication, and character formation. Pancasila further strengthens this orientation by ensuring that Arabic learning remains connected to Indonesian national values, including religiosity, humanity, tolerance, democracy, and social responsibility.

The linguistic and psychological foundations show that Arabic curriculum design must balance grammatical accuracy, textual understanding, and communicative competence. Phonology, ṣarf, nahwu, semantics, and pragmatics need to be taught in ways that are meaningful for Indonesian learners. At the same time, learner development, motivation, anxiety, and gradual scaffolding should be considered so that Arabic learning does not become merely rule-based, but also supportive, contextual, and usable.

From the educational and socio-cultural perspectives, the curriculum needs to be implemented through relevant materials, continuous progression, flexible institutional adaptation, authentic assessment, and selective technology integration. Arabic learning should also connect Arab-Islamic civilisation with Indonesian local wisdom and digital culture. This balance is important so that learners can access Islamic sources and global Arabic discourse without being separated from their Indonesian cultural identity.

Therefore, the main contribution of this study lies in the formulation of an integrative framework for Arabic curriculum development in Indonesia. The framework can help curriculum developers, teachers, and institutions design Arabic learning that is religiously meaningful, linguistically sound, pedagogically realistic, culturally rooted, and responsive to contemporary educational change.

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