



Cognitive, Affective, and Psychomotor Alignment in Arabic Teaching Materials: A Comparative Study of Kurikulum Merdeka and Kurikulum Cinta

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Abstract

This research is motivated by differences in Arabic learning material orientations between the Merdeka Curriculum, which focuses on competence independence, and the Love Curriculum, which emphasizes emotional-spiritual values, creating a gap in integrating cognitive, affective, and psychomotor domains. This study aims to analyze and compare the integration of these three domains in Arabic teaching materials at the Madrasah Tsanawiyah level. Utilizing a qualitative library research approach, data were gathered through documentation and systematic content analysis. The results reveal that Merdeka Curriculum materials excel in cognitive and language skills through contextual, project-based learning. Conversely, Love Curriculum materials dominate the affective domain by internalizing character, spirituality, and affection, although practical skills still require strengthening. In conclusion, both curricula possess complementary characteristics. The implication of this study offers valuable insights for curriculum developers and educators in formulating holistic Arabic teaching materials that balance cognitive, affective, and psychomotor aspects.

Keywords: Teaching Materials, Merdeka Curriculum, Love Curriculum, Bloom's Taxonomy

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Introduction

Education is one of the main pillars in improving the quality of human resources, including Arabic language learning at the Madrasah Tsanawiyah level. Arabic occupies a special position as an international language as well as Lughat Al-Qur'an which is the main means of understanding Islamic teachings (Khairani et al., 2023). Learning Arabic requires the availability of teaching materials that are able to develop the cognitive, affective, and psychomotor realms of students in a balanced manner. Along with the times, the education system in Indonesia has undergone policy reforms through the Independent Curriculum. This curriculum is designed by the government to provide flexibility, facilitate diversity, and encourage students to be more active, independent, and creative (Nursafinah et al., 2024). However, the Ministry of Religion released the Decree of the Minister of Religion (KMA) Number 1503 of 2025 concerning the Love-Based Curriculum (KBC) as a national strategy (Saputra et al., 2026). The KBC policy exists as a response to the void of the social-emotional dimension in modern educational approaches. KBC is built on a theo-anthropological foundation in the form of rahmah and mahabbah, combined with a humanistic psychopedagogical approach to strengthen emotional intelligence and character building (Mu'ti, 2020). The emergence of these two policies gave birth to a social discourse in madrasah institutions regarding how scientific values and compassion are integrated into learning media. The existence of structured teaching materials is a crucial means to bridge the goals of the national curriculum with the formation of students' attitudes and skills as a whole.

The reality in the field shows that there are transitional dynamics and dualism in the implementation of the curriculum at the Madrasah Tsanawiyah level which has a direct impact on the characteristics of Arabic teaching materials. In the cognitive realm, the facts in the classroom show that the teaching materials of the Independent Curriculum strongly emphasize contextual communication skills, but often cause students to be weak in mastering grammar (qawaid) in depth. On the other hand, the teaching materials of the Love Curriculum are rich in theological content and moral vocabulary, but are less adaptive to the development of modern scientific terms that students need today. In the affective realm, the majority of students still consider Arabic as a difficult and boring subject. The teaching materials of the Independent Curriculum that tend to focus on administrative competence targets sometimes ignore the emotional side of students. This is inversely proportional to the Love Curriculum which touches on the aspect of taste, so that it is better able to arouse students' intrinsic motivation and mahabbah attitude. Meanwhile, in the realm of psychomotor or language skills (al-maharat al-arba'ah), the teaching materials of the Independent Curriculum have designed modern project-based learning, but its implementation is often hampered by limited facilities and teacher readiness. On the other hand, the Love Curriculum has succeeded in honing the psychomotor aspect through daily verbal habituation and speech traditions, although its implementation is academically less structured. The tug-of-war

between system modernization and humanist approaches creates a real gap in the fulfillment of the three domains of student development in the field.

Previous literature reviews on Arabic language learning and curriculum development in the madrasah environment have explored various study focuses. Zamsiswaya et al. (2024) examined the implementation of student learning outcomes in Islamic Education based on the Independent Curriculum at the Madrasah Tsanawiyah level, emphasizing the importance of balancing academic values, attitudes, and skills. On the other hand, Mu'awanah and Nurmala (2024) and Jannah et al. (2025) specifically analyzed the integration of affective, cognitive, and psychomotor domains in Arabic language learning based on the Independent Curriculum at the Madrasah Aliyah level. A study on the structure of Arabic teaching materials at the Madrasah Tsanawiyah level has also been conducted by Pati (2022), who evaluated the content of textbooks using the framework of the single-figure Abd al-Rahman ibn Ibrahim al-Fauzan. In addition, Suryadarma and Fahrulrozi (2023) conducted a comparative study of the macro curriculum by comparing the 2013 Curriculum and the Independent Curriculum in Arabic language learning in madrasahs. In general, these literature emphasizes that the success of the learning process is highly dependent on the effectiveness of teaching materials and curriculum alignment in accommodating student development comprehensively. However, most studies are still oriented towards single policy evaluation or comparison of conventional curriculum.

Although studies on the Independent Curriculum and Arabic teaching materials have been widely published, there is still a real research gap. Most of the previous research (Jannah et al., 2025; Mu'awanah & Nurmala, 2024; Zamsiswaya et al., 2024) focuses more on the implementation of learning outcomes in the classroom or policy analysis at the Madrasah Aliyah level. The existing comparative research so far is limited to comparisons between the 2013 Curriculum and the Independent Curriculum (Suryadarma & Fahrulrozi, 2023) or using a single-person perspective (Pati, 2022). There has been no study that comprehensively compares the content of Arabic teaching materials between the Independent Curriculum and the Love Curriculum at the Madrasah Tsanawiyah level. The novelty of this research lies in the micro-comparative analysis approach to teaching materials by juxtaposing two contemporary curriculum models—the Independent Curriculum which emphasizes independent competence and the Compassion Curriculum which is based on grace. This research fills the literature gap by evaluating in a balanced way how the two teaching materials manifest the Bloom Taxonomy (cognitive, affective, and psychomotor) for junior middle age students.

The urgency of this research lies in the urgent need to map the strengths and weaknesses of Arabic teaching materials in the midst of the dualism of the curriculum approach, so that teachers and the compilers of teaching materials are not trapped in a dichotomy between pursuing national administrative targets or fostering students' emotional character. The results of this research are important as comprehensive evaluation materials for curriculum developers and educators in madrasahs. Based on this urgency, this study aims to analyze and compare Arabic teaching materials in the Independent Curriculum and the

Love Curriculum at the Madrasah Tsanawiyah level in a cognitive, affective, and psychomotor perspective.

Method

This research is designed using a qualitative approach with the type of library *research* to explore and compare the structure of teaching materials textually. This approach was chosen because the focus of the study is centered on the analysis of existing documents, texts, and teaching materials without direct interaction with resource persons or the field. In this context, the research population includes all literature, curriculum documents, and Arabic teaching materials at the Madrasah Tsanawiyah level related to the Independent Curriculum and the Love Curriculum. The research sample was taken *purposively* based on the criteria of relevance, actuality of the issue, and completeness of the material which specifically contains cognitive, affective, and psychomotor aspects. These secondary data sources are accessed and collected from trusted literature databases, such as *Google Scholar*, reputable journals, primary textbooks, and related theses or theses.

The data collection process is carried out through a search of online literature and precise keyword-based physical documents. The main instrument in this study is the researcher himself (*human instrument*) which is equipped with documentation guidelines and a data inventory matrix to record, filter, and group information systematically. The data collection procedure begins with the determination of topics relevant to the actual issues of Arabic language learning, followed by searching for information sources through various academic databases. The researcher then conducts a critical selection and evaluation of the validity, credibility, and accessibility of literature sources to ensure that the data collected is truly valid and supports the research object studied.

The selected data were then analyzed in depth using *content analysis* techniques and critical comparative analysis. The researcher examined, mapped, and compared the content of the teaching materials of the two curricula based on the framework of cognitive, affective, and psychomotor perspectives. The relevant information obtained was analyzed conceptually to find patterns of differences, similarities, advantages, and development gaps between the two. The results of the data synthesis were then systematically compiled into logical narrative reports, so as to be able to provide significant theoretical contributions and practical solutions for the development of Arabic teaching materials at the madrasah level.

Results and Discussion

a. Independent Curriculum

A study of the characteristics of Arabic subject teaching materials at the Madrasah Tsanawiyah (MTs) level shows a fundamental transformation at the juridical, structural, and methodological levels after the implementation of the Independent Curriculum. The foundation for the development of this curriculum is rooted in a hierarchy of national regulations that explicitly affirm the position of religious education. Law Number 20 of 2003

concerning the National Education System (Articles 30, 36, and 37) establishes a basic framework for increasing faith, piety, and diversity of students' potential. These provisions were reliably lowered through the Decree of the Minister of Religion (KMA) Number 450 of 2024 as a refinement of KMA Number 347 of 2022, as well as the Decree of the Head of BSKAP Number 032/H/KR/2024 which details the formulation of Learning Outcomes (CP) Phase D for grades VII, VIII, and IX.

Based on the analysis of the curriculum structure in KMA Number 450 of 2024, Arabic subjects are designated as the Typical Subjects group of the Ministry of Religion. Unlike general subjects that cut the portion of face-to-face hours allocation for the Pancasila Student Profile Strengthening Project (P5), the allocation of Arabic intracurricular hours is maintained in its entirety to ensure the intensity of foreign language acquisition.

Table 1 Allocation of Arabic learning load at MTs level

Class Level	Intracurricular Allocation per Week	Total JP per Year	P5RA Scheme
Class VII	3 JP (45 minutes/JP)	108 JP	Integrated Co-curricular / P5RA Theme
Class VIII	3 JP (45 minutes/JP)	108 JP	Integrated Co-curricular / P5RA Theme
Class IX	3 JP (45 minutes/JP)	96 JP	Integrated Co-curricular / P5RA Theme

The data in Table 1 shows the consistency of allocation of 3 JP per week (108 JP per year in grades VII–VIII and 96 JP in grade IX). This complete allocation of hours provides space for educators to apply *Communicative Language Teaching* (CLT) optimally without reducing essential materials.

The methodological transformation is reflected in the CP Phase D document which shifts the focus of learning from *the Grammar-Translation Method* to mastering the four elements of language skills (*Al-Maharat Al-Lughawiyyah*).

Table 2 Mapping of Learning Outcomes Elements and Applications of Arabic Language
Learning Phase D

Skill Elements	Description of Learning Outcomes (CP) Official Document	Scope of In-Class Application
Listening (Al-Istima')	Understand and respond to the main ideas and expressed/implicit information of oral texts about daily life.	Use of <i>native speaker audio</i> , identification of key words, and response to verbal instructions.
Speaking (Al-Kalam)	Interact, dialogue, and convey ideas orally smoothly and politely on functional topics.	Conversation practice (<i>Hiwar</i>), <i>role-play</i> , and simple oral presentation.
Reading - Viewing (Al-Qira'ah)	Understand and analyze simple written text and messages in visual text.	Reading aloud, descriptive reading structure analysis, and interpretation of visual/poster media.
Writing - Presenting (Al-Kitabah)	Compile words, sentences, and short paragraphs (<i>Kalimah Mufidah</i>) according to <i>the rules of imla'</i> and grammar.	Preparation of descriptive paragraphs, creation of creative writing products, and presentation of works.

Table 3 Integration of Grammatical Structure (Qawa'id) in Communication Discourse Based on Class Level

Class Level	Context of Themes/Communication Discourse	Integration of Grammatical Structure (Qawa'id)
Class VII	Self-Introduction (<i>At-Ta'aruf</i>), Madrasah Facilities (<i>Al-Marafiq</i>), School Supplies (<i>Al-Adawat</i>).	<i>Isim Isyarah (Hadza/Hadzihi)</i> , <i>Dhamir Muttashil & Munfashil</i> , Concept of <i>Mudzakar & Muannats</i> .
Class VIII	Time/Hour (<i>As-Sa'ah</i>), Daily Activities (<i>Al-Yaumiyyat</i>), Hobbies (<i>Al-Hiwayah</i>).	<i>Number of Ismiyyah (Mubtada' + Khabar)</i> , moderate <i>Fi'il Mudhari'</i> , <i>Harf Jar & Dharaf Eat</i> .

Class IX	Hijri New Year, Prophet's Birthday Commemoration, Ideals (<i>Al-Mihnah</i>), Nature Preservation (<i>Al-Bi'ah</i>).	<i>Number of Fi'liyyah (Fi'il Madhi & Mudhari), Isim Maushul, Structure of Na'at & Man'ut.</i>
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In addition to the linguistic aspect, the findings of the analysis of the teaching module documents confirm the existence of an integrated internalization of the values of the Rahmatan lil 'Alamin Student Profile (P5RA). There are three main values of religious moderation that are integrated in Arabic teaching materials:

Tasamuh (Tolerance): Realized through differentiated learning design and heterogeneous group work to facilitate differences in backgrounds and students' initial ability levels.

Tawassut (Moderate): Applied through the selection of polite Arabic diction and reading discourse that prioritizes inclusive understanding.

Muwathanah (Citizenship): Integrated through Arabic-language discourse materials that raise the theme of local wisdom and Indonesian nationality. Overall, the analysis of regulatory documents and learning operational tools indicates three main findings: the existence of vertical alignment between the National Education System Law No. 20/2003, KMA No. 450 of 2024, and BSKAP No. 032/H/KR/2024; the shift in teaching philosophy from *grammatical focus* to *functional communication focus*; as well as the opening of flexibility for educators to prepare diagnostic assessments and learning differentiation to bridge the diversity of student *input* at the MTs level.

b. Love Curriculum

The characteristics of the teaching materials for Arabic subjects based on the Love Curriculum at the Madrasah Tsanawiyah (MTs) level show a transformation of the learning paradigm towards a humanistic, communicative, and transformative approach. This curriculum combines national juridical compliance with the philosophical entity of *Mahabbah* (love) to build an *anxiety-free learning atmosphere*. Legally, the Love Curriculum is rooted in Law Number 20 of 2003 concerning the National Education System (Articles 30, 36, and 37) which mandates the enhancement of faith, piety, and the potential of students. These provisions are operationalized through the Decree of the Minister of Religion (KMA) Number 450 of 2024 which positions Arabic as a characteristic subject of madrasah based on a harmonious interpersonal approach, as well as the Decree of the Head of BSKAP Number 032/H/KR/2024 Phase D which enriches the Learning Objectives Flow (ATP) and Teaching Modules through affective and empathic dimensions.

Table 1 Arabic Lesson Hour Allocation Structure Based on the Love Curriculum at MTs Level

Class Level	Intracurricular Allocation per Week	Total JP per Year	P5RA Scheme & Love Character
Class VII	3 JP (45 minutes/JP)	108 JP	Integrated Love Theme: Love & Introduction
Class VIII	3 JP (45 minutes/JP)	108 JP	Integrated Love Theme: Empathy & Daily Life
Class IX	3 JP (45 minutes/JP)	96 JP	Integrated Love Theme: Caring for Nature & Ambition

The data in Table 1 shows the consistency of time allocation of 3 JP per week (108 JP per year for grades VII and VIII, and 96 JP for class IX). This intracurricular learning time is optimally used to form a friendly, dialogical, and full of exemplary values (*qudwah hasanah*).

The implementation of the Love Curriculum also transforms the four elements of Arabic Language Learning Outcomes (CP) by inserting the dimensions of empathy and deep meaning (*tadabbur*) in each language skill.

Table 2 mapping of Learning Outcomes Elements and Empathy-Based Applications of the Love Curriculum Phase D

Skill Elements	Description of Learning Outcomes (CP) of the Love Curriculum	Scope of Empathy-Based Application
Listening (<i>Al-Istima'</i>)	Listen to Arabic tutors/audio with attention, empathy, and understand explicit and implicit messages of kindness.	Listen to polite speech, capture the meaning of kindness from verbal dialogue, and respond with a positive attitude.
Speaking (<i>Al-Kalam</i>)	Expressing ideas, appreciation, and dialogue orally with politeness, confidence, and exuding the value of affection.	Practice appreciative expressions (warm greetings, compliments, thank you) in interactive conversations.

Skill Elements	Description of Learning Outcomes (CP) of the Love Curriculum	Scope of Empathy-Based Application
Reading - Viewing (Al-Qira'ah)	Read and appreciate Arabic texts that contain messages of human values, peace, and the beauty of language.	Reading with deep meaning (<i>tadabbur</i> reading) and identifying moral values and love in the text.
Writing - Presenting (Al-Kitabah)	Stringing together beautiful, polite, and useful Arabic sentences, and presenting them as self-expressions.	Preparation of polite speeches, messages of kindness/motivation, and narratives of positive experiences in Arabic.

This transformation has an impact on shifting perceptions of grammatical rules (*Qawa'id*). In the Love Curriculum, *Qawa'id* is no longer positioned as a doctrinal burden or academic threat, but is understood as the art of arranging a polite and orderly language.

Table 3 Integration of Friendly Qawa'id Structure in Love-Based Thematic Discourse

Class Level	Love-Based Thematic Discourse	Integration of a Friendly Qawa'id Structure
Kelas VII	Knowing Myself & Friends (<i>At-Ta'aruf</i>), My Home/Madrasah of My Heaven (<i>Al-Marafiq</i>).	The use of the word friendly (<i>Isim Isyarah</i>) and the expression of courtesy ownership (<i>Dhamir</i>).
Class VIII	Respect for time (<i>as-sa'ah</i>), the beauty of hobbies (<i>al-hiwayah</i>), piety (<i>al-yaumiyyat</i>).	A pattern of positive activity sentences (<i>Number of Ismiyyah & Fi'il Mudhari'</i>) that describe daily life.

Class Level	Love-Based Thematic Discourse	Integration of a Friendly Qawa'id Structure
Class IX	Loving the Prophet, Noble Ideals (<i>Al-Mihnah</i>), Caring for the Earth (<i>Al-Bi'ah</i>).	The use of descriptions of goodness (<i>Na'at-Man'ut</i>) and the expression of exemplary stories (<i>Fi'il Madhi</i>).

Conclusion

Based on the results of data analysis and discussion on the integration of cognitive, affective, and psychomotor values in Arabic teaching materials at the Madrasah Tsanawiyah (MTs) level, this study concludes that the Independent Curriculum and the Love Curriculum have characteristics and complementarity that are complementary to each other. The Arabic language teaching materials in the Independent Curriculum stand out in the structuring of functional competencies, mastery of pragmatic grammar, contextual language skills, and students' readiness to face the demands of the digital era through project-based learning and technology.

On the other hand, teaching materials based on the Love Curriculum excel in depth in the aspects of taste, the growth of intrinsic motivation and love for the language of the Qur'an, as well as the formation of affective bonds, empathy, and interpersonal manners between teachers and students.

The pattern of integration of the three domains of educational taxonomy shows fundamental differences at the pressure points of orientation. The Independent Curriculum integrates the cognitive, affective, and psychomotor domains in a structured manner by making the cognitive-pragmatic and project-based psychomotor domains as the main determinants, while the affective dimension is accommodated in the framework of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile (P5RA). On the other hand, the Love Curriculum places the affection-based affective realm (*mahabbah*) as the main driver that drives theological-cognitive understanding, which is then manifested in real terms through polite actions and moral habituation in the psychomotor realm.

Overall, the two curricula proved to be complementary. The methodological completeness, flexibility, and technical proficiency of the Independent Curriculum are able to fill the practical shortcomings of the Love Curriculum. On the contrary, the depth of the emotional-spiritual approach and the relational warmth of the Love Curriculum can fill the void of affective aspects that are often overlooked due to the administrative orientation of the Independent Curriculum. The main recommendation of this study is the importance of the formulation of hybrid teaching materials that combine the modern competency framework of the Independent Curriculum with the spirit of compassion of the Love Curriculum in order to realize holistic Arabic learning at the MTs level.

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