



Arabic learning model in a Kurikulum Berbasis Cinta in a madrasah

Yesika Alfianingsih¹, Ahmad Riyadissolihin², Khaerul Muttakin³, Muhajir⁴, Dewi Atma Junira⁵
Helmi Najamudin⁶

^{1,2,3,4,5} Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

⁶ Institut Agama Islam Hamzanwadi NW, Lombok Timur, Indonesia

25204081010@student.uin-suka.ac.id¹, 24204022023@student.uin-suka.ac.id²

ABSTRACT

The implementation of the Kurikulum Berbasis Cinta is still dominant at the conceptual and policy levels, while operational learning models, especially for Arabic, have not been systematically formulated. This study aims to describe and formulate an Arabic language learning model that integrates the values of compassion, empathy, and humanism throughout the learning process. This study uses a descriptive, qualitative approach grounded in a literature review, drawing on policy documents, books, scientific articles, and relevant prior research. The results show that the Arabic language learning model in the Kurikulum Berbasis Cinta has four main characteristics, namely 1) Learning objectives that combine mastery of four language skills with the internalization of the values of love and empathy; 2) Learning materials that integrate linguistic texts with Qur'anic values, humanity, and the lives of students; 3) A learning approach that applies compassionate pedagogy and collaborative learning to create a safe and inclusive learning environment; 4) Learning evaluation that assesses students' learning processes, attitudes, and development. These findings confirm that the model can serve as a pedagogical strategy and a humanistic, operational, and relevant framework for learning Arabic, suitable for implementation in madrasahs.

ARTICLE INFO

Article History:

Received: 13 Oct 2025

Revised: 10 Apr 2026

Accepted: 13 Apr 2026

Publish online: 29 Apr 2026

Keywords:

Arabic learning model;
Kurikulum Berbasis Cinta;
madrasah

Open access

Curricula: Journal of Curriculum Development is a peer-reviewed, open-access journal.

ABSTRAK

Implementasi Kurikulum Berbasis Cinta masih dominan pada tataran konsep dan kebijakan, sementara model pembelajaran operasional, khususnya dalam Bahasa Arab, belum dirumuskan secara sistematis. Penelitian ini bertujuan untuk mendeskripsikan dan merumuskan model pembelajaran bahasa Arab yang mampu mengintegrasikan nilai kasih sayang, empati, dan humanisme dalam seluruh proses pembelajaran. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan, melalui analisis terhadap dokumen kebijakan, buku, artikel ilmiah, dan hasil penelitian terdahulu yang relevan. Hasil penelitian menunjukkan bahwa model pembelajaran Bahasa Arab pada Kurikulum Berbasis Cinta memiliki empat karakter utama, yaitu 1) Tujuan pembelajaran yang memadukan penguasaan empat keterampilan berbahasa dengan internalisasi nilai cinta dan empati; 2) Materi pembelajaran yang mengintegrasikan teks kebahasaan dengan nilai Qur'ani, kemanusiaan, dan kehidupan murid; 3) Pendekatan pembelajaran yang menerapkan compassionate pedagogy dan pembelajaran kolaboratif untuk menciptakan lingkungan belajar yang aman dan inklusif; 4) Evaluasi pembelajaran yang menilai proses, sikap, dan perkembangan belajar murid. Temuan ini menegaskan bahwa model ini dapat berfungsi sebagai strategi pedagogis dan kerangka pembelajaran Bahasa Arab yang humanis, operasional, serta relevan untuk diterapkan di madrasah.

Kata Kunci: kurikulum berbasis cinta; madrasah; model pembelajaran bahasa Arab

How to cite (APA 7)

Alfianingsih, Y., Riyadissolihin, A., Muttakin, K., Muhajir, M., Junira, D. A., & Najamudin, H. (2026). Arabic learning model in a Kurikulum Berbasis Cinta in a madrasah. *Curricula: Journal of Curriculum Development*, 5(2), 463-478.

Peer review

This article has been peer-reviewed through the journal's standard double-masked peer review, where both the reviewers and authors are anonymised during review.

Copyright

2026, Yesika Alfianingsih, Ahmad Riyadissolihin, Khaerul Muttakin, Muhajir, Dewi Atma Junira, Helmi Najamudin. This is an open-access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) <https://creativecommons.org/licenses/by-sa/4.0/>, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. *Corresponding author: 24204022023@student.uin-suka.ac.id

INTRODUCTION

In the current era of globalization, madrasah curricula must anticipate changes and respond to the demands of a world that continues to grow (Rohman et al., 2023). The curriculum is a set of plans designed to facilitate the teaching and learning process under the responsibility of schools or other educational institutions, by involving all educators as the main implementers (Nasir, 2021). This view is strengthened based on Law Number 20 of 2013 concerning the National Education System, which states that the curriculum is defined as a set of plans and arrangements regarding the objectives, content, and learning materials, along with the methods used as guidelines in the implementation of learning activities to achieve the expected educational goals and quality (Supriyanta, 2021). In response to these dynamics, the Ministry of Religious Affairs launched the Kurikulum Berbasis Cinta as a strategic step to reorient religious education in Indonesia (Hidayati & Maula, 2025). This approach emphasizes common ground rather than differences, making love the main foundation of the learning process (Fadhilah et al., 2025).

Minister of Religious Affairs Nasaruddin Umar explained that this policy was born out of concern for the recurring humanitarian crisis, aiming to see education as the most effective means to bring about sustainable social change. In the early stages of implementation, the Ministry of Religion compiled a Kurikulum Berbasis Cinta guide. It distributed it to teachers as a reference for integrating the value of love into learning, along with socialization plans, adjustments to teaching materials, and the provision of supporting facilities to ensure its optimal implementation (Danil et al., 2025). Despite this, many educators still struggle to integrate the value of love into classroom learning practices, especially in Arabic instruction. This condition affects students' limited understanding and communication skills. In fact, Arabic is no longer seen as a foreign language, but as a source language for Islamic teachings that shape religious identity (Abdalla, 2025). The texts studied, such as the Qur'an, hadith, and classical literature, embody values of compassion, justice, and humanity, thereby providing a strong epistemological and theological foundation for integrating the paradigm of love.

In addition, the recognition of Arabic as the official language of the United Nations confirms its role in the international realm (AlAfnan, 2026). The situation demands a love-based Arabic learning model that is not only oriented toward the formation of religious character but also toward strengthening communicative competence. The learning model serves as a framework for determining approaches, methods, and techniques for developing language skills. The absence of a structured model means that values of empathy, caring, and humanist relationships are not operationalized; they remain at the conceptual level. In addition, some educators' limited mastery of various learning models hinders the internalization of the value of love in learning Arabic (Khoerunnisa & Aqwal, 2020). Various studies on the Kurikulum Berbasis Cinta show the development of increasingly systematic discourses within Islamic education. Previous research confirms that a Kurikulum Berbasis Cinta is relevant for building humanistic values in the madrasah environment, especially by strengthening empathy, appreciation, and meaningful social relationships (Afryansyah & Sirozi, 2025). Another study expands this perspective by positioning the Kurikulum Berbasis Cinta as a paradigm of Islamic education, oriented to the integral formation of students'

moral and humanitarian character. In addition, empirical findings indicate that implementing this curriculum has a positive impact on students' emotional and social development, reflected in increased empathy, emotional intelligence, interpersonal skills, and a sense of community in the school environment (Abdullah, 2025). Although various studies have affirmed the importance of the Kurikulum Berbasis Cinta for character building, most continue to focus on its conceptual dimension and normative value. The formulation of operational learning models, especially in Arabic language learning, has not been systematically designed to provide a learning experience that integrates the values of love in language. The Arabic learning model should not focus solely on mastering structures and vocabulary, but also on developing communicative skills grounded in empathy and care (Hasanah & Himami, 2021).

Thus, the model must be designed to integrate language competence with the formation of learning relationships, so that learning Arabic not only emphasizes the accuracy of rules but also provides a meaningful learning experience in harmony with the values of love that underpin the curriculum. Based on this gap, this research examines how the Arabic language-learning model can integrate values into the Kurikulum Berbasis Cinta within the madrasah environment. The purpose of this study is to describe an Arabic learning model that teachers can apply as an innovative approach to teaching and learning, in line with the principles and goals of a Kurikulum Berbasis Cinta. This research is expected to make a theoretical and practical contribution to the development of learning practices that support the formation of student character and foster a warm, meaningful, and fun learning atmosphere in madrasahs.

LITERATURE REVIEW

Arabic Language Learning Model

Learning activities identify various terms used to explain how teachers organize students' learning (ElSayary, 2024). In contemporary educational practice, terms such as approaches, strategies, methods, techniques, and tactics are integral to pedagogic discourse, as each has a distinct conceptual scope and operational characteristics. These differences are not separate but are interrelated and integrated in a more comprehensive framework known as the learning model (Nind & Lewthwaite, 2020). The learning model reflects a comprehensive design that governs the entire process of planning and implementing learning, where the approach serves as a philosophical foundation, the strategy as an operational plan, the methods as implementation procedures, the techniques as concrete steps, and the tactics as contextual adjustments (McDaniel & Einstein, 2020). Thus, the learning model is not merely a general term but a conceptual structure that systematically integrates all learning components. Learning models are generally based on learning theories and specific scientific foundations.

Experts formulated it by taking into account theories of educational psychology, social theory, systems analysis, and relevant pedagogical principles (Archambault et al., 2022). Joyce and Weil classify learning models according to the orientation of the learning theory underlying each, suggesting that each has a specific epistemological basis (Munir, 2024). Therefore, the learning model is a structured design that serves as a guideline for planning and implementing learning, with procedures for organizing learning experiences to achieve

predetermined goals. The design also serves as a reference for determining teaching materials, media, classroom activities, and evaluation systems, so that the model acts as an operational design that guides the entire learning process consistently and measurably. In Arabic language learning, the selection of models has significant implications given its status as a second or foreign language (Zurqoni et al., 2020). Learning Arabic includes at least four main competencies, namely *istimā'* (listening), *kalām* (speaking), *qirā'ah* (reading), and *kitābah* (writing). These four skills need to be developed in an integrated manner in various communicative contexts (Ilhami & Robbani, 2021).

Learning Arabic aims to develop oral and written communication skills and foster awareness of language as a symbol system with social and cultural dimensions, both in its role as a second language and in its relationship with students' first language (Ritonga et al., 2022). Therefore, the language learning process is not sufficiently oriented towards mastering concepts and structures, but rather must emphasize continuous practice and habituation of using language in real-world situations, since the success of learning is ultimately reflected in the ability to communicate authentically in the target language. Based on this description, the Arabic language learning model can be understood as a systematic approach to achieving the goal of mastering language competencies in an integrated manner. This model includes integrated paradigms, approaches, strategies, methods, techniques, media, teaching materials, and evaluation tools. Its existence is the foundation for ensuring that the learning process is consistent, well-directed, and relevant to students' characteristics and the goals of Arabic language education set.

The Concept of a Kurikulum Berbasis Cinta

The term curriculum comes from the Latin curriculum, which means "trajectory" or "path", and was originally understood as a set of subjects that students had to take (Kasman & Firdaus, 2025). This understanding is considered inadequate because it overemphasizes content and ignores students' learning experiences and overall development (Muhajir et al., 2024). Therefore, education experts expand the definition of the curriculum to include the overall learning effort and experience that schools design to achieve educational goals, both inside and outside the classroom (Richards, 1984). Meanwhile, love is defined as an inner condition that encourages a person to love, love, and appreciate others, with a wide scope of meaning and can be understood from various scientific perspectives, including philosophy, psychology, sociology, anthropology, and Sufi religion and tradition (Muldowney, 1990). In the context of education, expanding the curriculum's scope creates space to integrate affective values into the learning process. The concept of love is understood not only as a personal emotion but also as a pedagogical value that shapes the educational relationship between educator and student.

The integration of these two concepts confirms that education is not only oriented to academic achievement but also to the formation of attitudes and character. The concept of learning in the love curriculum is grounded in compassionate pedagogy, a learning model that emphasizes care, empathy, and respect for students' dignity throughout the learning process. *Compassionate pedagogy* can be understood as the awareness that every human being has the potential to experience difficulties or suffering, accompanied by readiness and willingness to help alleviate them (Hamilton & Petty, 2023). There are four main components

in compassion, namely: (1) the cognitive component in the form of awareness of the suffering of others, (2) the affective component in the form of emotional mobility when witnessing suffering; (3) a deliberate component in the form of a desire to alleviate suffering; and (4) the motivation component in the form of readiness to take real action. These four components are an important foundation for designing Arabic language learning that is oriented towards human values (Killingback et al., 2025).

The Kurikulum Berbasis Cinta is an education system plan that focuses on the values of compassion, caring, and love in a universal sense. Love is understood not only as an emotion but also as a philosophical and ethical principle that guides human relationships with God, others, and the environment. From the perspective of Islamic education, the value of love is rooted in the principle of *rahmah*, which serves as the basis for shaping students' attitudes, behaviors, and character in daily life (Kaur et al., 2023). Within the framework of curriculum theory that emphasizes students' social, emotional, and moral development, particularly the Humanistic Curriculum Theory, students are viewed as unique and valuable individuals; therefore, education is geared toward supporting their potential by balancing emotional, social, and psychological needs. A Kurikulum Berbasis Cinta positions the learning process as a means to foster independence, creativity, and a sense of personal and social responsibility, enabling students to develop as wholesome individuals and contribute positively to people's lives (Maharani et al., 2025).

Another aspect emphasized in the Kurikulum Berbasis Cinta is concern for the environment through the creation of a sustainable learning culture. The madrasah environment is intended to be a clean, orderly, and environmentally friendly space through practical measures, including waste management, energy efficiency, and the cultivation of environmentally responsible behaviors. This approach instills ecological awareness as part of the formation of students' character and social responsibility (Afryansyah & Sirozi, 2025). The curriculum includes components such as goals, content, strategy, and assessment. The goal of the curriculum is to develop students' character, social sensitivity, and emotional maturity. Learning content and strategies prioritize meaningful examples, habits, and learning experiences, while assessments focus on students' overall development. With these characteristics, the Kurikulum Berbasis Cinta functions as the main spirit in the implementation of humane, meaningful, and benefit-oriented education (Remein et al., 2020).

METHODS

This study uses a qualitative approach, drawing on the literature to trace references relevant to the Arabic language-learning model in the Kurikulum Berbasis Cinta (Wilson & Anagnostopoulos, 2021). Data sources include official documents, regulations, and educational policies related to the Kurikulum Berbasis Cinta, which serves as the main reference, as well as books, scientific articles, journals, proceedings, and previous research as supporting materials. Data collection was carried out in stages through literature search in academic databases and institutional documents, selection of sources based on relevance and credibility, in-depth reading, and systematic recording of concepts and ideas related to the research focus (Chong & Reinders, 2021).

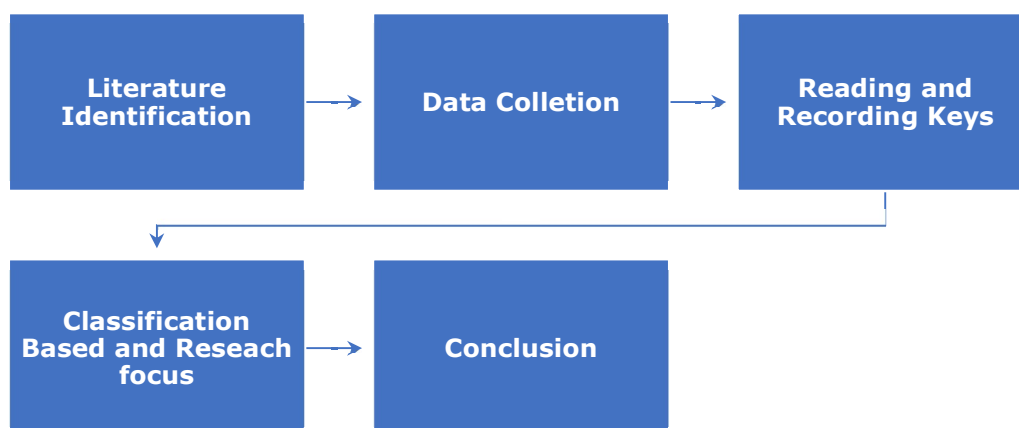


Figure 1. Research Method Flow
Source: Personal Documentation

The analysis examined the document's content to identify concepts, principles, and argumentation patterns related to the Arabic language-learning model in the Kurikulum Berbasis Cinta (Goodwin et al., 2023). The gathered information is compared across sources to assess suitability and identify differences in emphasis, then summarized and organized systematically to compile a conceptual synthesis. The procedure results in an analytical construct that explains the relationship between linguistic competence and affective dimensions in the context of madrasahs. This construction provides a structured foundation for formulating a learning model aligned with the principles of the Kurikulum Berbasis Cinta. To clarify the stages and relationships among the processes, the flow of this research is summarized in the schema shown in **Figure 1**.

RESULTS AND DISCUSSION

Characteristics of Arabic Language Learning Models in A Kurikulum Berbasis Cinta

The learning model in the Arabic curriculum must include all situations, language experiences, and communicative activities that are systematically designed and organized to enable students to master and develop language skills in listening, speaking, reading, and writing (Zurqoni et al., 2020). Within the framework of the Kurikulum Berbasis Cinta, Arabic language learning is not only aimed at linguistic mastery but also at the formation of students' character through the internalization of the values of love.

Table 1. Characteristics of the Arabic Language Learning Model in a Kurikulum Berbasis Cinta

No	Aspects of a Kurikulum Berbasis Cinta	Characteristics of Learning Models
1	Love for Allah and His Messenger	Learning Arabic is grounded in spiritual values by linking the material to Qur'anic verses, hadiths, and the example of the Prophet as a source of value and meaning.

No	Aspects of a Kurikulum Berbasis Cinta	Characteristics of Learning Models
2	Love for oneself	The learning model encourages students' confidence and self-awareness in using Arabic through a positive, supportive learning experience.
3	Love for others	Learning is collaboratively designed to emphasize polite communication, cooperation, and mutual respect in Arabic dialogue and discussion.
4	Love for the environment	The learning model integrates themes of cleanliness, nature conservation, and social responsibility into Arabic-language learning materials and activities.
5	Love for the homeland	Arabic language learning is embedded in Indonesian national and cultural values as a learning context to foster a love of the homeland.

Source: *Buku Pandun Kurikulum Berbasis Cinta*

The love-based Arabic learning model has distinctive characteristics that distinguish it from conventional learning approaches. This model aims to build a humanist relationship between teachers and students, in which teachers create a learning environment that is safe, inclusive, and respects students' diverse abilities. Such a learning atmosphere fosters students' confidence in using Arabic without fear of making mistakes. Learning is also designed by relating language materials and activities to students' experiences, so that Arabic is understood as a means of communication that is close to everyday life, rather than merely a complex language (ElSayary, 2024). These distinctive characteristics are further operationalized based on the five core themes of the Kurikulum Berbasis Cinta, as summarized in **Table 1**.

Implementation of the Love-Based Arabic Learning Model in Madrasah

The implementation of the love-based Arabic learning model begins with developing a learning plan that includes objectives, materials, approaches, and evaluation criteria.

Learning Objectives: In implementing the love-based Arabic learning model in madrasah, learning planning begins with formulating goals that go beyond mastery of language skills to include the internalization of human values. Learning Arabic is framed as a means of value education that fosters love, empathy, and compassion in communication. Arabic is positioned as a medium for the formation of polite language attitudes and behaviors (Mayasari, 2025). In the learning process, students are guided to develop tolerance, mutual respect, and concern for others. In this case, Arabic teachers act as role models who embody the value of love through their speech, attitudes, and classroom teaching methods, enabling students to emulate these values directly in their learning practices (Mamluk, 2023). The goal of learning Arabic should be designed to integrate aspects of student development, which includes the cognitive, affective, and psychomotor domains (Abdelhadi et al., 2020). This goal is strengthened through the involvement of the educational community, including teachers, students, and parents, in creating an environment that supports habituation through the use of Arabic, both in the madrasah environment and in daily life, so that the values of love can be applied during the teaching and learning process.

Learning Materials: Arabic learning materials in the Kurikulum Berbasis Cinta are designed to integrate Qur'anic values and hadith with the theme of love and humanity to develop language skills. Relevant Qur'anic verses and hadiths, such as Surah Ali 'Imran verses 133-134, are used as learning materials to practice the skills of qira'ah, kalam, istima', and kitabah. Through the study of language structure using the Nahwu and Sharaf approaches, students not only understand the rules of language but also internalize the values of empathy, patience, and forgiveness embedded in these texts (Laili, 2024). In addition, the learning material is enriched through the use of classical Islamic texts, such as *al-Ḥikam*, *Dalā'il al-Khairāt*, and *Ihya' 'Ulūm ad-Dīn*. These texts are used to expand the mastery of Arabic vocabulary and structure through various language activities. The study of Nahwu and Sharaf in the context of classical texts helps students deepen their understanding of meaning, cultivate spiritual sensitivity, and form characters with moral integrity and a spirit of love. The kalam and istima' language skills are designed interactively to encourage students' active involvement, while the qira'ah and kitabah materials focus on themes of compassion and empathy. Nahwu and Sharaf learning is presented in an applied manner, so that the rules of language are not understood in the abstract, but as means that support the contextual use of Arabic and contribute to the formation of students with a civilized character grounded in the value of love.

Learning Approach: The implementation of the Kurikulum Berbasis Cinta in Arabic language learning relies on an approach that strengthens communicative interaction and encourages students' intellectual and emotional engagement. Learning activities are designed to provide students with opportunities to use Arabic through tasks that require understanding, responding, and expressing ideas. Teachers play a role in managing classroom dynamics to balance academic direction and freedom of expression, thereby enabling students to gradually develop language skills in line with their characteristics and learning readiness. The implementation strategy of the Kurikulum Berbasis Cinta in Arabic language learning is chosen based on learning activities that emphasize involvement, cooperation, and shared responsibility. Learning activities are designed to encourage student interaction, whether through discussions, paired assignments, or group work, so that the use of Arabic becomes a means of building healthy social relationships. In addition, the learning process is accompanied by reflective reinforcement of the Arabic language learning experience, enabling students to understand their own development and to interpret learning as a continuous process of personality formation. This approach is implemented through several learning methods that encourage students' active involvement and instill the values of love in the Arabic language learning process. The learning methods employed are as follows.

1. Project-Based Learning (FIDS)

This method emphasizes the *Feel-Imagine-Do-Share* stage to connect Arabic use to students' daily lives. Through the design and implementation of Arabic projects, students are trained to master the four maharah in an integrated manner while applying the principles of Nahwu and Sharaf in context (Guo et al., 2020).

2. Experiential Learning (ARKA)

This method emphasizes learning through hands-on experience and incorporates the Active, Reflective, Kinaesthetic, and Affective dimensions. Students are actively engaged

in practicing the four maharahs of Arabic, accompanied by a reflective process to interpret language use and internalize the values of love in learning (Ilyasa et al., 2024).

3. Collaborative Learning

This method emphasizes student cooperation through discussion activities, dialogues, and group projects. Through the communicative interactions fostered by collaborative learning, learners actively engage with one another, exchange ideas, and develop Arabic language skills in a respectful atmosphere (Ansari & Khan, 2020).

Learning Evaluation: The evaluation of the Kurikulum Berbasis Cinta in Arabic language learning aims to ensure that the values of love, empathy, and tolerance are clearly integrated in the learning process and outcomes. This evaluation not only assesses students' Arabic language skills but also observes the development of attitudes, language behaviors, and character traits formed through learning activities in madrassas. The evaluation uses an integrated quantitative and qualitative approach. A quantitative approach is used to assess mastery of Arabic language skills against established indicators. In contrast, the qualitative approach is used to examine the process of internalizing the value of love in students' interactions and learning experiences. Evaluations are conducted periodically and continuously, involving Arabic teachers, students, and relevant madrasah stakeholders. The evaluation techniques used include group discussions to explore students' understanding and attitudes toward the value of tolerance and empathy in the use of Arabic, self-reflection through written learning experiences, peer assessments to evaluate cooperation and communication, and the preparation of reports on Arabic activities. These techniques provide a comprehensive overview of students' language skills and learning attitudes. Learning evaluation must contain instruments such as observation sheets, interview guides, questionnaires, and assignment assessment rubrics (Liu et al., 2023). In the Love Curriculum, evaluation results are analyzed and reported to inform improvements in Arabic language learning and to provide teachers with feedback to enhance the implementation of the Kurikulum Berbasis Cinta in madrasah.

Discussion

The application of *compassionate pedagogy* in Arabic language learning emphasizes the importance of pedagogical relationships based on care, respect for diversity, and constructive emotional management. These findings align with the premise that psychological safety is a prerequisite for academic engagement. A stress-free learning environment encourages students' courage in exploring the structure and meaning of language. Supportive teacher-student relationships have been proven to strengthen participation in learning and resilience (Romanovska & Novak, 2024). This research expands the framework by integrating the spiritual dimension as the relational foundation of learning. Affective approaches also contribute to increased intrinsic motivation in language learning (Nurjali & Marfuah, 2024). The results of this study confirm these findings through increased active participation and positive attitudes towards Arabic. The formulation of love values as a systematic curricular framework rather than just a motivational strategy.

The integration of linguistic materials with the values of the Qur'an and hadith forms a reflective learning experience. Thus, learning moves from simply strengthening motivation to forming moral awareness. From a cognitive perspective, the process of acquiring, transforming, and evaluating information is most effective when students are actively involved, thereby deepening the construction of meaning in learning (Bruner, 1985). This research shows that love-based emotional stability strengthens these cognitive processes. Conducive affective conditions help students build linguistic schemes more systematically. The contribution of this research lies in the simultaneous integration of cognitive and affective dimensions in learning design. Humanistic theory views learning as a process of self-actualization that respects the uniqueness of individuals, thereby emphasizing the importance of freedom and psychological comfort in language learning (Syarifuddin, 2022). The findings of this study strengthen the relevance of this approach in the context of madrasahs.

However, this study adds the dimension of religious values as a normative framework for learning Arabic. Learning success is not measured solely by linguistic achievement but also by the development of social attitudes and responsibilities. Based on the above explanation, the Love Curriculum in Arabic language learning in madrasahs can strengthen the pedagogical dimension and foster students' character development. The integration of love values is realized through a reflective teaching model, and the selection of materials that contain moral and spiritual content. An inclusive and humanist classroom environment creates a psychologically safe space that encourages students' intrinsic motivation, emotional engagement, and affective development, enabling Arabic to be understood as the internalization of Islamic values and spirituality. This model reorients the learning paradigm from an instructive to a transformative pattern, placing teachers as facilitators of humanity and students as learners who grow intellectually and ethically.

CONCLUSION

The Arabic language learning model in a Kurikulum Berbasis Cinta can be operationalized through the use of Al-Qur'an texts rich in spiritual value, thematic dialogue that encourages reflection, and the creation of a warm, participatory classroom atmosphere. The use of classical works not only enriches the vocabulary and structure of language but also fosters inner sensitivity and depth of meaning. On the other hand, a supportive, relational learning environment is a prerequisite for students to become emotionally involved in the learning process. Teachers play a role not only as material presenters but also as facilitators and role models who guide the process of internalizing values. With a design like this, the love-based Arabic-learning model in madrasahs can integrate linguistic competence and character formation in a coherent, sustainable manner. Further research is recommended to develop an Arabic learning model based on the Kurikulum Berbasis Cinta that can be applied at the madrasah level. Development can focus on formulating products that serve as references for learning objectives, the roles of teachers and students, and evaluation strategies that comprehensively measure the achievement of love values. In addition, advanced research can test the effectiveness of learning models through empirical studies at various levels and madrasah contexts. Thus, the development of a Kurikulum Berbasis Cinta-based learning model is expected to improve the quality of learning and the formation of students' character.

AUTHOR'S NOTE

The author states that there is no conflict of interest in the writing and publication of this article, and that all data, analyses, and content are prepared independently, in accordance with academic standards, and free of plagiarism. This article provides recommendations for learning models that instill the values of love in the madrasah environment, aiming to cultivate students who are not only intellectually capable but also emotionally and socially mature. Given that this is a literature review, further research is recommended to conduct field studies to assess the effectiveness of the learning model in madrasa settings.

REFERENCES

- Abdalla, M. (2025). Exploring tarbiyah in Islamic education: a critical review of the English- and Arabic-Language literature. *Education Sciences*, 15(5), 1-18.
- Abdelhadi, R., Hameed, L., Khaled, F., & Anderson, J. (2020). Creative interactions with artworks: an engaging approach to Arabic language and culture learning. *Innovation in Language Learning and Teaching*, 14(3), 273-289.
- Abdullah, E. J. (2025). Implementasi kurikulum berbasis cinta dalam membangun karakter siswa di MTs Laboratorium UIN Bukittinggi. *JKIP: Jurnal Kajian Ilmu Pendidikan*, 6(4), 1802-1814.
- Afryansyah, A., & Sirozi, M. (2025). Pendidikan humanis melalui internalisasi kurikulum berbasis cinta di Madrasah Aliyah Negeri. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 15(2), 343-358.
- AlAfnan, M. A. (2026). Language, diplomacy and global governance: discourse strategies in a Middle Eastern UN Address. *World Journal of English Language*, 16(1), 33-44.
- Ansari, J. A. N., & Khan, N. A. (2020). Exploring the role of social media in collaborative learning: the new domain of learning. *Smart Learning Environments*, 7(1), 1-16.
- Archambault, L., Leary, H., & Rice, K. (2022). Pillars of online pedagogy: a framework for teaching in online learning environments. *Educational Psychologist*, 57(3), 178-191.
- Bruner, J. (1985). Child's talk: learning to use language. *Child Language Teaching and Therapy*, 1(1), 111-114.
- Chong, S. W., & Reinders, H. (2021). A methodological review of qualitative research syntheses in call: the state of the art. *System*, 103(1), 1-40.
- Danil, H., Syafaruddin, B., & Sarda, M. (2025). Insertion of a love-based curriculum in multicultural Islamic religious education. *ETDC: Indonesian Journal of Research and Educational Review*, 4(4), 1323-1335.
- ElSayary, A. (2024). An investigation of teachers' perceptions of using ChatGPT as a supporting tool for teaching and learning in the digital era. *Journal of Computer Assisted Learning*, 40(3), 931-945.

- Fadhilah, U., Damanhuri, & Susanti. S. S. (2025). Peran guru pendidikan agama Islam dalam menanamkan nilai-nilai karakter disiplin peserta didik di MIN 4 Way Jepara Lampung Timur. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 4(1), 1586-1591.
- Goodwin, J., Savage, E., & O'Donovan, A. (2023). Using the draw and tell method with adolescents as part of an interpretive descriptive study. *Qualitative Research Journal*, 23(3), 273-286.
- Guo, P., Saab, N., Post, L. S., & Admiraal, W. (2020). A review of project-based learning in higher education: student outcomes and measures. *International Journal of Educational Research*, 102(1), 1-13.
- Hamilton, L. G., & Petty, S. (2023). Compassionate pedagogy for neurodiversity in higher education: a conceptual analysis. *Frontiers in Psychology*, 14(1), 1-9.
- Hasanah, Z., & Himami, A. S. (2021). Model pembelajaran kooperatif dalam menumbuhkan keaktifan belajar siswa. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 1(1), 1-13.
- Hidayati, L., & Maula, I. (2025). Peradaban pesantren sebagai model implementasi kurikulum berbasis cinta: analisis terhadap Kep. Dirjen Pendis No. 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. *Qalam: Jurnal Pendidikan Islam*, 6(2), 49-59.
- Ilhami, Z., & Robbani, A. S. (2021). Arabic language learning in a comprehensive approach (theoretical study). *Ekspose: Jurnal Penelitian Hukum dan Pendidikan*, 20(2), 1240-1249.
- Ilyasa, F. F., Rahardja, M. N. A., Firmansyah, M. I., Faqihuddin, A., & Muflih, A. (2024). Implementation of ARKA model (aktivitas, refleksi, konseptualisasi, aplikasi) in PAI learning: building 21st century competencies. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 15(1), 179-195.
- Kasman, & Firdaus. (2025). Challenges in implementing the local content curriculum in urban schools. *Inovasi Kurikulum*, 22(3), 1715-1726.
- Kaur, H., Khant, M., Kistner, S., McHugh, D., Yu, W., Moraga-Prieto, C., Pax Andebo, P., & Lin, J. (2023). Toward eco-centric, earth-as-school, and love-based curriculum and learning: example of a graduate course. *South African Journal of Higher Education*, 37(5), 4-26.
- Khoerunnisa, P., & Aqwal, S. M. (2020). Analisis model-model pembelajaran. *Fondatia*, 4(1), 1-27.
- Killingback, C., Tomlinson, A., & Stern, J. (2025). Compassionate pedagogy in higher education: a scoping review. *Journal of University Teaching and Learning Practice*, 22(1), 1-32.
- Laili, M. I. (2024). Implementasi Kurikulum Cinta dalam pembelajaran Bahasa Arab madrasah. *Al Yasini: Jurnal Keislaman, Sosial, Hukum dan Pendidikan*, 9(2), 306-317.
- Liu, F., Zhang, T., Zhang, C., Liu, L., Wang, L., & Liu, B. (2023). A Review of the evaluation system for curriculum learning. *Electronics (Switzerland)*, 12(7), 1-38.

- Maharani, A., Nugraha, L., Zainuri, A., & Hamzah, A. (2025). Implementasi kurikulum berbasis cinta pada madrasah ibtidaiyah di Kota Palembang: sebuah studi literatur. *El Banar: Jurnal Pendidikan dan Pengajaran*, 8(2), 100-111.
- Mamluk, D. (2023). The quest to cultivate tolerance through education. *Studies in Philosophy and Education*, 42(3), 231-246.
- Mayasari, A. (2025). Upaya meningkatkan hasil belajar siswa dengan menggunakan media benda konkret di kelas V MI Tarbiyah Islamiyyah Tirta Makmur. *Journal Primary Edu*, 3(1), 124-137.
- McDaniel, M. A., & Einstein, G. O. (2020). Training learning strategies to promote self-regulation and transfer: the knowledge, belief, commitment, and planning framework. *Perspectives on Psychological Science*, 15(6), 1363-1381.
- Muhajir, M., Arnidah, A., & Febriati, F. (2024). Implementation of the compassion-based curriculum at Lazuardi Athaillah GCS. *Inovasi Kurikulum*, 21(2), 789-806.
- Muldowney, A. (1990). Love as passion: the codification of intimacy. *New Ideas in Psychology*, 8(3), 418-419.
- Munir, B. (2024). Joyce and Weil's information processing model in improving the quality of English language learning at Madrasah Aliyah Palopo. *Riwayat: Educational Journal of History and Humanities*, 7(2), 472-480.
- Nasir, M. (2021). Curriculum development and accreditation standards in the traditional Islamic schools in Indonesia. *Journal of Curriculum Studies Research*, 3(2), 37-56.
- Nind, M., & Lewthwaite, S. (2020). A conceptual-empirical typology of social science research methods pedagogy. *Research Papers in Education*, 35(4), 467-487.
- Nurjali, & Marfuah, S. (2024). Peran guru dalam meningkatkan motivasi belajar siswa melalui pendekatan humanistik. *Pena: Jurnal Pendidikan dan Pengajaran*, 1(1), 22-28.
- Remein, C. D. F., Childs, E., Pasco, J. C., Trinquart, L., Flynn, D. B., Wingerter, S. L., Bhasin, R. M., Demers, L. B., & Benjamin, E. J. (2020). Content and outcomes of narrative medicine programmes: a systematic review of the literature through 2019. *BMJ Open*, 10(1), 1-15.
- Richards, J. C. (1984). Language curriculum development. *RELC Journal*, 15(1), 1-29.
- Ritonga, M., Febriani, S. R., Kustati, M., Khaef, E., Ritonga, A. W., & Yasmar, R. (2022). Duolingo: an Arabic speaking skills learning platform for andragogy education. *Education Research International*, 20(1), 1-9.
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2) 1-17.
- Romanovska, L., & Novak, M. (2024). The role of teacher-student relationships in providing social and psychological support to participants in the educational process. *Recent Issues in Education Social Work and Education*, 11(2), 308-319.

- Supriyanta, A. (2021). Implementasi kurikulum muatan lokal di era otonomi daerah menurut Undang-Undang Sisdiknas Nomor 20 Tahun 2013 dalam meningkatkan life skills peserta didik. *Journal Justiciabelen (JJ)*, 1(2), 93-105.
- Syarifuddin, S. (2022). Teori humanistik dan aplikasinya dalam pembelajaran di sekolah. *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 6(1), 106-122.
- Wilson, S. M., & Anagnostopoulos, D. (2021). Methodological guidance paper: the craft of conducting a qualitative review. *Review of Educational Research*, 91(5), 651-670.
- Zurqoni, Z., Retnawati, H., Rahmatullah, S., Djidu, H., & Apino, E. (2020). Has Arabic language learning been successfully implemented?. *International Journal of Instruction*, 13(4), 715-730.

APPENDIX

Appendix 1. Example of Arabic lesson plan in a love-based curriculum

Subjects	Arabic
Phase and Class	D (Grade 9 MTs)
Subject Matter	العالم
Love-Based Curriculum Theme	Love of Allah SWT. and His Messenger; love the environment
Materi	Be grateful for the blessings of Allah SWT through daily gratitude. Prohibition of damaging the environment (QS. Ar-Rum: 41)
Time Allocation	3 x 40 minutes
Learning Methods	Project-Based Learning (PBL)

Learning Objectives

Students can communicate ideas orally and in writing through simple paragraphs about nature, using the grammatical structure *isim mausul* as a form of love for Allah SWT and the environment.

Learning Goal Achievement Indicators

- 1) Defining the meaning of *isim mausul*.
- 2) Getting to know the types of *isim mausul*.
- 3) Identifying *isim mausul* in sentences.
- 4) Using *isim mausul* in sentences.
- 5) Explaining the function of *isim mausul* in sentences.
- 6) Mentioning verses from the Qur'an or hadith about the creation of the earth and the sky.
- 7) Writing down actions as a form of gratitude to Allah SWT.
- 8) Explain the negative impact of human actions on the balance of nature
- 9) Make a video of the steps to maintain the balance of nature with the rules of *ism mausul*.

Learning Activities

Introduction (minutes)	(10)	• The teacher opens the learning with greetings and prayers. • The teacher conducts an apperception by inviting students to mention one of the creations of Allah Swt. that they admire. • The teacher conveys the learning objectives and the projects that will be carried out, and relates them to the greatness of Allah Swt, the creator of the universe.
Core Activities (Project Orientation)	(40 minutes)	• Students observe pictures/videos shown by teachers about the beauty of the universe. • The teacher asks the sparking question: Who created all this? • Students listen to the teacher's explanation of the greatness of Allah, Swt, using relevant verses from the Qur'an. • Students discussed the relationship between قولمخ and قلاخ, how Allah SWT created each of His creations, and man's responsibility for creating Allah SWT. • Students expressed their opinions orally about the meaning of love for Allah SWT. and gratitude for the creation of nature. • The teacher listens to the reading text about لماعلا قلاخ with the correct intonation, and the students listen carefully. • Students read the text لماعلا قلاخ under the teacher's guidance. • The teacher shows videos or illustrations to support understanding of the text's content.

	Students delve into the content and ideas of the reading text and relate it to the greatness of Allah Swt. as the creator of the universe
(Project Planning)	- Students are divided into several groups. - Students discussed in groups about the role of humans in maintaining the balance of the solar system as a form of gratitude to Allah SWT. - Each group was given a project to make a video outlining the steps to maintain the balance of the solar system, incorporating relevant Qur'an verses or hadiths.
Closing (10 minutes)	- Students conclude the learning outcomes. - The teacher invites students to read a prayer of gratitude for the knowledge they have gained. - The teacher delivers the closing greeting.
Assessment and Evaluation	
Formative Assessment	- A short quiz about the creation of Allah SWT and the role of living beings in maintaining their balance. - Observation of students' participation in group discussions.
Summative Assessment	- Posters or infographics that explain how to maintain the solar system as a form of love for Allah SWT. - Journal of reflection on gratitude for the creation of Allah SWT.
Attitude Assessment	- Observation of students' attitudes in showing concern for the creation of Allah SWT. - Assessment of students' commitment to maintaining the balance of the solar system.

Source: Buku Panduan Kurikulum Berbasis Cinta