



Formulation of an Integrative-Transformative Indonesian Language Curriculum Model for Phase F Based on Civic-Religious Values

Heri Gunawan^{1✉}, Cecep Wahyu Hoerudin², Yeti Heryati³, Ahmad Syaeful Rahman⁴, Abdul Kosim⁵, Abdulghani Tehmamad⁶

¹²⁴⁵ States Islamic University Sunan Gunung Djati, Bandung, Indonesia

³Fatoni University, Pattani, Thailand

ABSTRACT

The dichotomy between technical literacy mastery and character formation within Indonesian language instruction remains a persistent challenge in curriculum design. This documentary-conceptual study aims to formulate an Integrative-Transformative Curriculum Model integrating Islamic values and religious moderation into Phase F (Grades XI–XII) upper secondary education. Adopting a qualitative library research approach, data were extracted from a screened corpus of 62 documents—comprising 8 official curriculum policy frameworks and 54 peer-reviewed academic studies published between 2015 and 2026—and analyzed through content analysis, comparative mapping, and conceptual synthesis. The research yields a four-component model connecting reconstructed Learning Outcomes (Capaian Pembelajaran), religious moderation text materials, reflective-dialogic strategies, and authentic assessment rubrics centered on tabayyun, qawl sadid, and amanah 'ilmiyyah. This study expands integrative curriculum literature by connecting language pedagogy, Islamic philosophy (ta'dib), and civic mandates (Profil Pelajar Pancasila and Rahmatan lil 'Alamin) within a unified analytical architecture. Formulated purely through document synthesis without empirical field validation, this framework provides auditable conceptual directives for curriculum developers and instructional designers in Phase F.

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ABSTRAK

Dikotomi antara penguasaan literasi teknis dan pembentukan karakter dalam pembelajaran bahasa Indonesia tetap menjadi tantangan mendasar dalam desain kurikulum. Studi dokumenter-konseptual ini bertujuan merumuskan Model Kurikulum Integratif-Transformatif yang mengintegrasikan nilai-nilai Islam dan moderasi beragama pada pendidikan menengah atas Fase F (Kelas XI–XII). Menggunakan pendekatan studi pustaka kualitatif, data diekstraksi dari korpus tersaring sebanyak 62 dokumen—terdiri atas 8 kerangka kebijakan kurikulum resmi dan 54 studi akademik bereputasi terbitan 2015–2026—yang dianalisis melalui analisis isi, pemetaan komparatif, dan sintesis konseptual. Penelitian ini menghasilkan model empat komponen yang menghubungkan rekonstruksi Capaian Pembelajaran, materi teks moderasi beragama, strategi reflektif-dialogis, dan rubrik asesmen autentik berpusat pada tabayyun, qawl sadid, dan amanah 'ilmiyyah. Studi ini memperluas literatur kurikulum integratif dengan menghubungkan pedagogi bahasa, filsafat Islam (ta'dib), dan mandat kewarganegaraan (Profil Pelajar Pancasila dan Rahmatan lil 'Alamin) dalam arsitektur analitis terpadu. Diformulasikan murni melalui sintesis dokumen tanpa validasi lapangan empiris, kerangka ini memberikan arahan konseptual yang terpetakan bagi pengembang kurikulum dan perancang pembelajaran pada Fase F.

KATA KUNCI

Integrasi Kurikulum, Pembelajaran Bahasa Indonesia, Nilai Islam, Profil Pelajar Pancasila, Rahmatan lil 'Alamin.

Introduction

Curriculum is not merely a mechanism for knowledge transmission, but a social construction that actively shapes society, embeds ideological values, and guides behavioral transformation (Belbase et al., 2022; Hussain et al., 2024; Tahirsylaj, 2019). Within this framework, character education functions most effectively when integrated across the curriculum rather than treated as an isolated program (Choo et al., 2025; Pike et al., 2021). In Indonesia, this conceptual foundation underpins the *Kurikulum Merdeka*, which embeds character formation within the *Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin* frameworks. However, empirical metrics indicate persistent challenges in character internalization across educational institutions. According to the OECD PISA 2022 report, 25% of female students and 30% of male students in Indonesia report experiencing bullying multiple times a month (OECD, 2023). Furthermore, data from the Ministry of Primary and Secondary Education indicates that approximately 36% of elementary and junior high school students remain at risk of bullying, while 34% face risks of sexual violence (Badan Kebijakan Pendidikan Dasar dan Menengah, 2025).

Recent scholarship over the past decade has increasingly examined character education and religious moderation within Indonesian schooling, yet existing literature remains conceptualized in programmatic silos. A dominant cluster of studies relies heavily on qualitative case designs and content analyses to demonstrate how Islamic values and civic profiles are implemented—predominantly within Religious Education (PAI) and school-wide socio-cultural practices through habituation and leadership models (Kurniawan et al., 2025). Conversely, research in Indonesian language pedagogy continues to focus primarily on functional literacy, communicative competencies, and generic character traits, treating language instruction merely as a technical skill medium rather than an ideological site for character construction (Afida et al., 2025; Aprily, 2020; Hidayatulloh et al., 2023; Prayogi & Najiyah, 2023; Rodiah & Januari, 2025). Methodologically, the literature relies almost exclusively on descriptive qualitative and library research, resulting in a distinct lack of model-development frameworks and mixed-methods evaluations that bridge curriculum theory with instructional design (Saputra et al., 2023). Consequently, current empirical findings remain fragmented: while consensus confirms the individual efficacy of religious moderation and civic value internalisation, these domains are treated as parallel imperatives rather than integrated paradigms (Ardiyansyah et al., 2025; Mumtahanah, 2020). Existing studies fail to position language education as an integrative locus, nor do they operationalise the synergy between *Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin* values (Kartini & Utami, 2023). This collective limitation reveals a fundamental research gap, highlighting the necessity of an Integrative-Transformative Indonesian Language Curriculum Model to synthesize civic-religious imperatives into a unified pedagogical framework.

The thematic synthesis of the reviewed literature exposes critical academic limitations that justify further study. Conceptually, while studies extensively address national character and religious moderation individually, existing literature treats *Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin* as parallel, disjointed frameworks rather than an integrated paradigm (Afifuddin et al., 2025). Methodologically, scholarship is heavily skewed toward descriptive qualitative case studies and localized observations, revealing a distinct gap in integrative theoretical synthesis and robust analytical frameworks capable of organizing abstract value paradigms into a coherent pedagogical architecture. Consequently, a conceptual-implementation gap emerges: current literature offers high-level policy guidance or subject-specific habituation (predominantly in Religious Education), yet lacks a comprehensive analytical model, instructional framework, or conceptual alignment tailored to language learning. Furthermore, language education remains theoretically underutilized, frequently reduced to functional literacy rather than

leveraged as a transformative site for civic-religious values (Wang et al., 2022). Taken together, these collective gaps demonstrate that the field lacks an operationalized framework that synthesizes civic-religious mandates within language pedagogy. Accordingly, this study addresses these unresolved challenges by constructing and proposing an Integrative-Transformative Indonesian Language Curriculum Model framework based on Islamic values, offering a systematic conceptual architecture that connects policy directives with theoretical instructional design.

This study builds its conceptual foundation by synthesizing seminal Islamic philosophies of knowledge to construct a coherent curriculum framework. Al-Ghazali (1982) establishes that knowledge ('ilm) and ethics ('amal) are inseparable, positioning education as a process of spiritual and moral refinement (*tahdhīb al-nafs*). Complementing this goal, Al-Attas (1980) articulates the educational process as *ta'dīb*—the instillation of *adab*—wherein language serves as the primary instrument for embedding values and shaping human identity. Expanding this into structural curriculum design, Al-Faruqi (1982) proposes the integration of knowledge grounded in *Tawhīd*, eliminating the dichotomy between sacred and secular disciplines. Synthesizing these perspectives yields two core theoretical propositions: (P1) Indonesian language pedagogy that integrates functional literacy with *ta'dīb* and *Tawhīd*-based values serves as a conceptual mechanism to facilitate holistic character construction, moving beyond viewing language instruction solely as a technical skill medium; and (P2) Operationalizing *Profil Pelajar Pancasila* alongside *Rahmatan lil 'Alamin* mandates an integrative-transformative curriculum structure that aligns epistemological principles with pedagogical execution. Consequently, this theoretical triad serves as the conceptual architecture for formulating learning outcomes, instructional strategies, and authentic assessments within the proposed curriculum model.

To resolve these unresolved conceptual and implementation gaps, this study formulates a comprehensive conceptual framework for an Integrative-Transformative Indonesian Language Curriculum Model based on Islamic values. Rather than relying on empirical validation or broad implementation claims, this research employs a document-based conceptual analysis to systematically synthesize curriculum theory, Islamic educational philosophy, and language pedagogy. The study's originality lies in its holistic conceptual integration across four structural dimensions: learning objectives, instructional materials, pedagogical strategies, and authentic assessment. Theoretically, this research contributes to curriculum literature by unifying *Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin* mandates into a singular, cohesive framework for language education, thereby expanding the epistemological boundaries of value-integrated pedagogy. Practically, it provides curriculum developers and educators with an analytical design framework and conceptual principles to guide the integration of civic-religious values within Indonesian language learning. By intentionally focusing on conceptual formulation without overclaiming empirical testing or field effectiveness, this study establishes a rigorous theoretical architecture that serves as a foundational blueprint for future design-based research (*R&D*) and empirical validation in diverse educational settings.

Methods

This study adopts a qualitative conceptual research design based on documentary analysis (Creswell & Creswell, 2018; Snyder, 2019). This design was selected because the primary research objective is to formulate a conceptual curriculum model rather than to empirically test or validate instructional interventions in field settings. Methodologically, the research relies on a systematic literature search as a procedure to retrieve primary

documents, documentary analysis as a technique to extract policy frameworks and curriculum standards, and conceptual analysis alongside theoretical synthesis to integrate curriculum theories, Islamic educational philosophy, and language pedagogy (Grant & Booth, 2009). By systematically organizing these methodological components, this approach yields an analytically rigorous and coherent conceptual framework, serving as an essential theoretical blueprint for future design-based research (*R&D*) and empirical validation.

This documentary and conceptual study was conducted in phases between January 2025 and May 2026, focusing on the textual analysis of Indonesian educational policy frameworks and academic literature published between 2015 and 2026 to incorporate recent scholarly developments. Rather than observing physical field sites, the research context centers on analyzing official curriculum standards for High School Indonesian Language (*Fase F*), selected specifically because this stage demands advanced critical literacy, analytical engagement with texts, and complex ethical reasoning suited for values integration. The primary data units comprise core policy documents from the Ministry of Primary and Secondary Education, including *Capaian Pembelajaran (CP) Bahasa Indonesia Fase F*, regulations on *Profil Pelajar Pancasila*, and guidelines for *Profil Pelajar Rahmatan lil 'Alamin*. Secondary data consist of peer-reviewed journal articles, scholarly books, and proceedings retrieved through database-specific search protocols executed across multiple platforms between January 15, 2025, and February 10, 2026:

To ensure reproducibility, data selection followed strict inclusion criteria: (1) peer-reviewed or official policy status, (2) direct relevance to upper secondary language education or curriculum integration, (3) publication in English or Indonesian within the defined timeframe, and (4) full-text accessibility. Documents were excluded if they were duplicate entries, non-academic opinion pieces, or focused strictly on primary/lower secondary education without conceptual relevance. The initial identification pool yielded a total of 184 records across the targeted databases and institutional repositories. Following the removal of 32 duplicate entries, 152 records underwent title and abstract screening. During this stage, 64 records were excluded for failing to meet the inclusion criteria or for focusing exclusively on primary/lower secondary schooling without broader conceptual relevance. The remaining 88 full-text documents were systematically assessed for eligibility, resulting in the exclusion of 26 non-academic opinion pieces and structurally incomplete reports. Consequently, a systematic screening process reduced the initial identification pool to a final corpus of 62 documents (8 policy frameworks and 54 academic studies). A comprehensive inventory matrix detailing the corpus profile (ID, publication year, jurisdiction, methodology, and thematic scope) is provided in Appendix A.

Data collection in this qualitative conceptual library research was executed exclusively through a structured documentary study, targeting text-based policy artifacts and scholarly literature rather than human participants. The collection process followed a five-stage protocol: (1) multi-database identification across Scopus, SINTA, Google Scholar, and Ministry Repositories during 2015–2026, (2) duplicate removal, (3) title-and-abstract screening via a standardized Screening Sheet, (4) full-text eligibility assessment using a Document Extraction Matrix, and (5) systematic cataloging into a Bibliographic Matrix. To ensure methodological transparency and auditability, all retrieval queries were recorded in a Search Log (Appendix B), the selected documents were inventoried in Appendix A, and the analytical coding framework was detailed in Appendix C. This study strictly relied on text-based extraction and synthesized 62 eligible documents, without conducting interviews, observations, surveys, or expert validation procedures. The resulting corpus serves as the sole empirical base for formulating the conceptual curriculum model.

Comparative analysis was applied to evaluate convergence and divergence between *Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan lil 'Alamin* indicators, alongside curriculum policy and language pedagogy frameworks (Elo & Kyngäs, 2008; Snyder, 2019). Divergent perspectives or conflicting policy mandates were not discarded; rather, they were critically analyzed as boundary conditions to refine model propositions. To support analytical consistency, the interpretation integrated source comparison (cross-examining policy texts, academic literature, and official guidelines) and theoretical framing (synthesizing Ghazalian, Attasian, and Faruqian epistemologies with curriculum studies), alongside documented thematic extraction steps and researcher reflexivity. Independent of empirical field testing, intercoder reliability metrics, or external expert validation, this structured analytical sequence serves to synthesize the corpus into a coherent logico-theoretical reconstruction grounded in the underlying documents.

Results and Discussion

Results

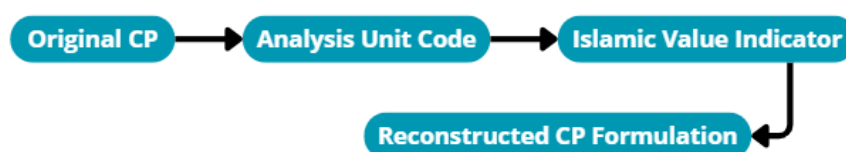
This section presents the analysis of 24 Indonesian Language Learning Outcome (CP) elements across Phases A–F (BSKAP Decree No. 033/H/KR/2022). Using verb and noun phrases as coding units, the study conducted a textual and conceptual alignment connecting CP elements, pedagogical meanings, and Islamic values (*Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan lil 'Alamin*). The findings are organized into two primary foci: (1) the mapping and reconstruction of CP formulations based on language action units and value alignment matrices, and (2) the identification of alignment patterns, integration tendencies, structural variations, and alternative value mappings.

Reconstruction of Islamic Value-Based Indonesian Language Learning Outcomes (*Capaian Pembelajaran*) for Phase F

This stage analyzed High School Indonesian Language Learning Outcomes (CP) exclusively for Phase F (Grades 11–12) under BSKAP Decrees 033/H/KR/2022 and 032/H/KR/2024, targeting advanced critical literacy and ethical reasoning across Listening, Reading/Viewing, Speaking/Presenting, and Writing domains. Action verbs and content noun phrases were coded to construct an analytical matrix connecting CP elements, pedagogical meanings, and Islamic-civic values (*Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin*). Through purely textual-conceptual policy analysis, the findings present reconstructed Phase F CP formulations alongside alignment patterns and alternative value selection rationales.

Reconstruction Matrix and Operationalization

The CP reconstruction process yielded new textual formulations that integrate Phase F upper-secondary language competencies with Islamic value indicators. Based on



the analytical matrix, traceability from source documents to final formulations follows a structured path:

Table 1 displays representative exemplars illustrating the reconstruction process across the key language skill domains of Phase F. To ensure complete empirical traceability, the comprehensive mapping matrix covering all analyzed operational elements of Phase F is documented in Appendix D (Supplementary Materials).

Table 1. Representative Reconstruction Exemplars of Islamic Value-Based Indonesian Language Learning Outcomes (Phase F)

Element & Focus	Original CP Formulation (Phase F / BSKAP 033/2022)	Analysis Unit Code	Islamic Value Indicator	Reconstructed CP Formulation
Reading & Viewing	Students are able to evaluate, analyze, and synthesize information in complex texts (exposition, argumentation, literary work) to uncover implicit meanings, bias, and underlying ideology.	CP-MB-F1 (Cognitive: Evaluating/Analyzing; Focus: Complex Critical Text)	Tabayyun (Critical Verification & Epistemic Scrutiny)	Students are able to evaluate, analyze, and synthesize information from complex texts using the principle of tabayyun to detect bias, verify factual truth, and assess ideological premises before deriving critical conclusions.
Speaking & Presenting	Students are able to present ideas, thoughts, and complex arguments orally in public forums, debates, or academic presentations with polite, coherent, and persuasive language.	CP-BC-F1 (Cognitive: Presenting/Debating; Focus: Public Academic Communication)	Qawlan Layyinan & Sadīdan (Ethical & Truthful Utterance)	Students are able to present complex arguments and public discourses orally by combining logical rigor with qawlan layyinan (courteous delivery) and qawlan sadīdan (truthful, responsible content) in diverse social contexts.
Writing	Students are able to write complex scientific arguments, analytical essays, and critical reviews logically, systematically, and creatively while observing text conventions.	CP-MN-F1 (Cognitive: Writing Arguments; Focus: Scientific & Critical Writing)	Amanah 'Ilmiyyah (Academic Integrity & Ethical Attribution)	Students are able to construct scientific arguments and analytical essays logically and critically while upholding amanah 'ilmiyyah through rigorous citation practices, transparent authorship, and active rejection of plagiarism.
Listening	Students are able to evaluate and critique complex oral discourses, speeches, and lectures to discern explicit and implicit perspectives.	CP-MS-F1 (Cognitive: Evaluating Oral Discourse; Focus: Complex Aural Texts)	Inshāt (Critical Attentive Listening)	Students are able to listen to and evaluate complex oral discourses attentively through the attitude of inshāt (concentrated, reflective listening) to assess argument validity and underlying values objectively.

Note: Table 1 illustrates representative operational exemplars across Phase F skill elements. The complete 24-element traceability matrix across all Phase F sub-competencies is cataloged in Appendix D.

The reconstruction of Phase F Learning Outcomes reveals three primary structural patterns for integrating Islamic values into upper secondary Indonesian language

instruction: cognitive accentuation, where values like *tabayyun* drive high-order cognitive precision by elevating critical text evaluation into active verification; linguistic behavior normativization, where concepts such as *qawlan layyinan* and *qawlan sadidan* act as ethical controls over advanced oral and written communication in debates or public speeches; and epistemic habituation, where principles like *amanah 'ilmiyyah* shape methodological and scholastic responsibility in scientific writing. During matrix development, several CP elements overlapped with multiple values, prompting an alternative mapping analysis based on cognitive relevance, domain specificity, and semantic scope to determine the most precise formulations (Table 2).

Table 2. *Alternative Mapping Matrix and Value Selection Rationale for Phase F CPs*

CP Code & Focus Competency	Alternative Value A	Alternative Value B	Select ed Value	Conceptual Rationale for Selection
CP-MB-F1 (Evaluating complex text information)	<i>Amanah</i> (General integrity in text reception)	<i>Tabayyun</i> (Critical verification & textual scrutiny)	<i>Tabayyun</i>	<i>Tabayyun</i> demonstrates higher cognitive alignment with Phase F action verbs ("evaluate," "analyze," "detect bias") than <i>Amanah</i> , which leans toward general affective disposition.
CP-BC-F1 (Presenting oral public arguments)	<i>Shiddiq</i> (Truthfulness of message content)	<i>Qawlan Layyinan & Sadidan</i> (Courteous & truthful public utterance)	<i>Qawlan Layyinan & Sadidan</i>	<i>Qawlan Layyinan & Sadidan</i> specifically governs both delivery mode (courtesy) and content integrity in upper secondary public communication, whereas <i>Shiddiq</i> addresses only factual content.
CP-MN-F1 (Writing scientific arguments)	<i>Ihsan</i> (Striving for excellence/perfection)	<i>Amanah 'Ilmiyyah</i> (Academic integrity & citation ethics)	<i>Amanah 'Ilmiyyah</i>	<i>Amanah 'Ilmiyyah</i> directly targets the technical and ethical requirements of scientific writing (attribution, avoiding plagiarism) expected in Phase F, compared to the broader scope of <i>Ihsan</i> .

The selection of values within the Phase F reconstruction matrix was systematically driven by the operational precision of each value relative to upper secondary cognitive action verbs and language skills. Specific methodological and epistemic values were prioritized over broad affective concepts to maintain clear, auditable performance indicators within the proposed curriculum model.

Religious Moderation Text Material Integration in Phase F Indonesian Language Curriculum

The unit of analysis in this subsection focuses on the primary text genres within the Kurikulum Merdeka for upper secondary education, strictly anchored in Phase F (Grades 11–12). Drawn from the Learning Progressions (*Alur Tujuan Pembelajaran / ATP*) documents for Phase F Indonesian Language, five key complex text genres were analyzed: (1) Editorial/Persuasive Text (*Teks Editorial/Opini*), (2) Discussion Text (*Teks Diskusi*), (3) Analytical Narrative/Short Story Text (*Teks Narasi/Cerpen Kompleks*), (4) Critical Evaluation/Explanatory Text (*Teks Evaluasi/Eksplanasi Kompleks*), and (5) Scientific Essay/Report Text (*Teks Laporan Hasil Observasi/Esai Ilmiah*). The source policy documents and learning progressions were analyzed using conceptual coding techniques through the categorization of key phrases reflecting the communicative functions, cognitive demands, and rhetorical characteristics of each Phase F text genre.

The material alignment process was performed using a structured analytical matrix following a traceable evidence path:



This matrix extracted the rhetorical structure of texts, identified value fusion points, compared alternative religious moderation alignments (*Tasamuh*, *Tawassuth*, *I'tidal*, *Musawah*, *Syura*), and established reconstructive learning materials. The findings are organized based on functional alignment patterns between text structures and religious moderation criteria, without incorporating empirical testing or field efficacy assessments.

Traceability Matrix and Genre-Based Material Reconstruction

The reconstruction of Phase F text materials demonstrates an alignment pattern grounded in rhetorical precision between text functions and moderation indicators. Table 3 displays representative exemplars illustrating the integration matrix across the core Phase F text genres. To maintain complete empirical traceability, the detailed mapping matrix covering all extended text materials across Phase F learning objectives is cataloged in Appendix D (Supplementary Materials).

Table 3. Traceability Matrix of Religious Moderation Text Material Integration in Phase F Indonesian Language Curriculum

Code	Text Genre & Phase	Indonesian Language Competency	Rhetorical Characteristics	Analysis Code	Selected Moderation Value	Reconstructed Text Material Implementation
GT-F01	Editorial / Persuasive Text (Phase F)	Developing opinionated arguments and critical public views.	Opinion thesis, logical arguments, calls to action/recommendations.	KA-EDI-F1	<i>Tasamuh</i> (Tolerance) & <i>Musawah</i> (Equality)	Drafting editorial texts themed on respecting differences in religious traditions and advocating equal civil rights in public spaces.
GT-F02	Discussion Text (Phase F)	Weighing two or more pro-and-con perspectives critically.	Controversial issues, supporting arguments, opposing arguments, neutral synthesis.	KA-DIS-F2	<i>Syura</i> (Consultation) & <i>Tawassuth</i> (Middle Ground)	Simulating discussion texts on socio-religious policy issues by presenting balanced pro-and-con views to construct a harmonizing middle-ground conclusion.
GT-F03	Analytical Narrative / Short Story (Phase F)	Analyzing complex intrinsic elements, character psychological traits, and worldview ethics.	Conflict resolution plot, subtle characterization, moral synthesis.	KA-NAR-F3	<i>Tasamuh</i> & <i>I'tidal</i> (Proportional Justice)	Writing analytical short stories centered on resolving interfaith youth community friction through restorative justice and mutual social empathy.

GT-F04	Critical Evaluation / Explanatory Text (<i>Phase F</i>)	Analyzing cause-and-effect relationships of complex social phenomena.	Objective causes, multi-causal processes, evidence-based conclusions.	KA-EKS-F4	<i>I'tidal</i> (Proportional Justice)	Constructing explanatory texts that analyze social friction or religious misunderstandings objectively based on verified historical chronology and empirical data without bias.
GT-F05	Scientific Essay / Observation Report (<i>Phase F</i>)	Identifying facts, classifying phenomena, and articulating critical scientific arguments.	Specific description, objective classification, freedom from subjective bias.	KA-ESS-F5	<i>Tawassuth</i> (Balance & Objectivity)	Drafting scientific observation essays on religious cultural heritage sites, documenting physical features and social harmony functions void of sectarian prejudice.

Note: Table 3 illustrates representative operational exemplars for Phase F upper secondary text genres. The complete traceability matrix covering all Phase F text unit variations is cataloged in Appendix D.

Material reconstruction reveals that religious moderation values integrate systematically based on the rhetorical functions of Phase F text genres. Editorial texts embed *Tasamuh* and *Musawah* to advocate civil equality, while discussion texts combine *Syura* and *Tawassuth* to synthesize multi-perspective arguments into neutral conclusions. Furthermore, explanatory and scientific texts map onto *I'tidal* and *Tawassuth* to ensure unbiased causal analysis, whereas narrative genres align with *Tasamuh* and *I'tidal* to foster restorative social empathy through plot resolution. Thus, value integration is intentionally tailored to the cognitive and structural characteristics of each genre.

Authentic Character-Based Assessment and Integrative-Transformative Model Construction

To operationalize value-integrated language competencies into an auditable curriculum framework, authentic assessment tools were reconstructed from core educational policy documents and student profile guidelines. To guarantee total empirical traceability and methodological transparency, all data source codes (D1–D5), competency items (C-AS), value codes (N-AS), and model component codes (M-Codes) utilized throughout this analysis are defined in the Data Source and Code Dictionary (Table 4).

Table 4. Data Source & Code Dictionary for Authentic Assessment and Model Components

Source / Code Category	Code / ID	Primary Document Title & Jurisdiction	Target Model Component
Primary Policy Document	D1	BSKAP Decree No. 033/H/KR/2022 & 032/H/KR/2024 (CP Bahasa Indonesia Fase F)	Reconstructed Learning Outcomes (M-01)
Primary Policy Document	D2	BSKAP Regulation No. 009/H/KR/2022 (Profil Pelajar Pancasila Dimensions)	Value Fusion Framework (M-01, M-02)
Primary Policy Document	D3	Kemenag RI Guidelines (Profil Pelajar Rahmatan lil 'Alamin Implementation)	Value Fusion Framework (M-02, M-03)
Primary Policy Document	D4	Kemendikbudristek Learning & Assessment Standards (Panduan Pembelajaran & Asesmen)	Authentic Assessment System (M-04)
Primary Policy Document	D5	Permendikbudristek No. 12 Year 2024 (Kurikulum Merdeka Framework)	Overall Model Architecture (M-01 to M-04)
Competency Extraction Code	C-AS1 to C-AS4	Operational language skill indicators (Oral argument, Reading evaluation, Writing attribution, Narrative plot)	Language Performance Items
Islamic & Civic Value Code	N-AS1 to N-AS4	Synthesized value indicators (<i>Qawl Sadīd, Tabayyun, Amanah 'Ilmiyyah, Ukhuwwah/Lā 'Unf</i>)	Value Integration Criteria
Model Component Code	M-01 to M-04	Core curriculum domains (Outcomes, Content/Materials, Pedagogy, Assessment)	Integrative Model Constructs

Authentic Assessment Traceability & Author-Proposed Design Contrasts

Conceptual coding of source documents [D1–D5] yielded four authentic assessment dimensions for Phase F upper secondary language learning: (1) spoken argument etiquette [AS-01], (2) critical reading verification [AS-02], (3) authorial integrity and citation [AS-03], and (4) narrative empathy [AS-04]. Rubric indicators trace directly from extracted language performance items [C-AS] and synthesized value codes [N-AS] across four performance tiers (Needs Improvement, Basic, Proficient, Advanced).

To clarify the analytical status of Table 5, the "Rejected Rubric Alternatives" are explicitly defined as author-proposed normative design contrasts derived from curriculum theory analysis. They represent conventional assessment practices that fail to capture character construction, contrasted against the advanced criteria proposed by this study.

Table 5. Traceability Matrix for Authentic Assessment Dimensions in Phase F Indonesian Language Instruction

Dimensi on & Code	Language Performance Item [C-AS]	Selected Value [N-AS]	Advanced Tier Criterion (Targeted Model Standard)	Author-Proposed Normative Design Contrast (Rejected Alternative)
[AS-01] Spoken Argumen- tation	[C-AS1] Rhetorical fluency, logical coherence, and debate delivery in Phase F public speaking.	[N-AS1] Qawl Sadīd (Truthful Speech) & Adab al- Ikhtilāf (Ethics of Disagreement)	Presents evidence-based arguments respectfully while acknowledging opposing views and adhering to ethical debate decorum.	Scored strictly by speaking dominance, interruption frequency, or raw rhetorical aggression (ignoring communicative etiquette).
[AS-02] Critical Text Evaluati- on	[C-AS2] Identifying implicit bias, factual validity, and underlying ideology in complex texts.	[N-AS2] Tabayyun (Critical Verification & Epistemic Scrutiny)	Systematically analyzes bias and verifies claims through independent cross-source cross- examination before drawing conclusions.	Conventional multiple- choice recall testing (fails to capture active verification processes and critical evaluation).
[AS-03] Writing Account- ability	[C-AS3] Text structure, analytical essay organization, citation, and attribution.	[N-AS3] Amanah 'Ilmiyyah (Academic Integrity) & Iḥsān (Excellence)	Composes complex analytical essays free of plagiarism, ensuring accurate attribution, transparent citation, and high intellectual rigor.	Scored solely on raw word count or page length (ignores authorial honesty, citation ethics, and academic integrity).
[AS-04] Narrativ- e Text Producti- on	[C-AS4] Character psychological depth, conflict resolution plot, and moral synthesis.	[N-AS4] Lā 'Unf (Non-Violence) & Ukhuwwah (Brotherhood/Em- pathy)	Resolves narrative climax and interpersonal conflict through empathetic reasoning, restorative dialogue, and non-violent problem- solving.	Scored on narrative resolutions relying on physical violence or punitive destruction (ethically rejected as character outputs).

Rationale for Structural Selection (Directed-Linear vs. Cyclic):

A Directed-Linear Model Structure was deliberately selected over a cyclic or recurring structure based on two explicit curriculum design criteria:

1. Instructional Alignment Criterion: Curriculum theory (Tyler-Taba paradigm) dictates that secondary instructional design requires a definitive, auditable sequence where learning outcomes (M-01) systematically govern material selection (M-02), which in turn dictates pedagogical delivery (M-03), terminating in authentic assessment (M-04).
2. Policy Compliance Criterion: The structural framework of Kurikulum Merdeka (Phase F) mandates a linear operational flow starting from policy-defined *Capaian Pembelajaran* (CP) down to classroom assessment, ensuring that value integration can be systematically audited at each instructional phase.

The resulting synthesis connects outcomes, content, pedagogy, and assessment into a single, cohesive conceptual framework, as illustrated in Figure 1.

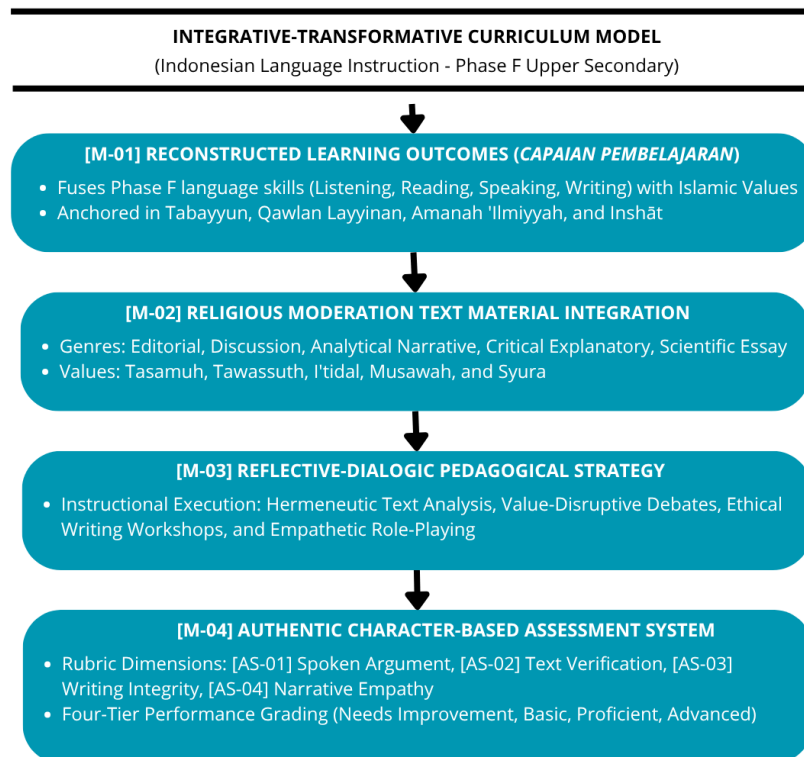


Figure 1. Integrative-Transformative Language Curriculum Model Architecture for Phase F Upper Secondary Education (Sequentially connecting Reconstructed Outcomes [M-01], Text Materials [M-02], Pedagogical Strategy [M-03], and Authentic Assessment System [M-04]).

Discussion

Epistemological Foundations of the Integrative-Transformative Model

The findings from the reconstruction of Learning Outcomes (*Capaian Pembelajaran* / CP) and the alignment of religious moderation text materials indicate that curricular integration is not merely a technical matter of appending normative content to cognitive action verbs, but a fundamental epistemological issue concerning how linguistic knowledge is conceptualized and functionalized (Jailani et al., 2025). The theoretical urgency of this issue stems from a latent tension between a secular-instrumental approach to language education—which frequently reduces language skills to the mastery of pragmatic communication techniques—and the imperative of transformative education, which demands ethical meaningfulness and lived values. Theoretical examination is crucial to mapping how this conceptual synthesis grounds itself upon the philosophy of Islamic education without compromising linguistic principles or the logical structure of the *Kurikulum Merdeka* (Pratiwi et al., 2024; Sa'i et al., 2026). Without a solid epistemological foundation, value-alignment efforts risk slipping into superficial *pseudo-integration* or, conversely, a doctrinal simplification that undermines students' literacy flexibility (Baker et al., 2021).

Epistemologically, this proposed conceptual framework is built upon a synthesis of classical and contemporary Islamic educational philosophy articulated alongside modern cognitive learning theories. Al-Ghazali's conception of the hierarchy of knowledge and the integration of spiritual value (*ma'rifah*) as its apex provides the foundation that language actions—such as critical reading and scientific writing—are

vehicles for seeking truth (*haqq*), rather than mere symbolic manipulation (Ruhendi et al., 2026). This is enriched by Syed Muhammad Naquib al-Attas's concept of *ta'dib*, which defines education as a process of instilling and recognizing the proper place of things within the order of existence, thereby positioning language practice as a reflection of adab and moral integrity (Ulum et al., 2021). Furthermore, Ismail Raji al-Faruqi's *Islamization of knowledge* paradigm underpins the deconstruction and reconstitution of text materials, aligning linguistic disciplines with tawhidic principles while respecting modern linguistic science (Husni et al., 2026). The study synthesizes these foundations with Mezirow's *Transformative Learning*, Schön's *Reflective Learning*, and Vygotsky's *Scaffolding* (Almengor, 2018; Hoggan & Hoggan-Kloubert, 2022; Vygotsky, 1978). Within this synthesis, practices such as *tabayyun* or *inshat* function as reflective learning tools that facilitate the transformation of students' cognitive frames of reference (*transformative learning*), while the text-genre structure of the *Kurikulum Merdeka* provides a Zone of Proximal Development (ZPD) populated through pedagogical scaffolding. A limit of comparability must be noted: whereas classical theories focus on the holistic spiritual development of the individual in traditional institutions, this conceptual framework restricts its scope to the domain of the Indonesian language curriculum within formal schooling.

A critical comparison with prior research demonstrates notable convergences alongside significant points of differentiation for this analytical framework. Previous studies examining value integration in school curricula generally utilized small-scale empirical qualitative designs focused on instructional material adaptations without deconstructing higher-level Learning Outcomes (Kurniawan et al., 2025; Mumtahanah, 2020). Those studies rested on the assumption that implicit value insertion sufficiently shapes student attitudes, though their evidence quality was largely restricted to short-term affective responses (Prayogi & Najiyah, 2023). In contrast, this conceptual study relies on policy document analysis and philosophical synthesis, producing a conceptual proposition oriented toward the epistemic structure of the curriculum rather than isolated teaching modules (Saputra et al., 2023). This study complements prior literature by offering a traceable analytical matrix linked directly to language action units and genre-specific rhetorical characteristics. Convergences emerge in the shared recognition of moderation values (*tawassuth*, *tasamuh*); however, divergence arises from this study's explicit mapping based on rhetorical precision and cognitive actions rather than a uniform, *one-size-fits-all* value application (Rodiah & Januari, 2025).

Despite offering a structured curriculum design framework, this proposition entails several implementation challenges and limitations that have not been qualitatively or quantitatively tested in the field. Curriculum overload represents a primary risk if value integration is misunderstood by educators as an additional content load rather than a refinement of existing cognitive orientations. Limitations in teacher capacity regarding the epistemological nuances of concepts like *tabayyun* or *inshat* could trigger doctrinal narrowing, wherein language instruction risks shifting into dogmatic confessional moralizing. Additionally, tension may arise between the universal values of the *Kurikulum Merdeka* and confessional Islamic values, raising assessment subjectivity. This design framework was developed with explicit boundary conditions focused on secondary level Phase F and derived purely from literature synthesis and document analysis; thus, it has not been validated through field implementation. This conceptual model may serve as an analytical framework and set of design principles for curriculum developers, instructional designers, and language educators. Future empirical validation through classroom action research, readability testing, and experimental designs remains necessary to evaluate the operational feasibility and utility of the model across diverse classroom settings.

Relevance of the Integrative-Transformative Model to the Pancasila Student Profile

The primary findings of this study demonstrate that aligning language competencies with Islamic values can be conceptually constructed without compromising the rigorous demands of critical literacy in *Fase F*. However, this conceptual convergence between confessional religious content and the dimensions of the Pancasila Student Profile raises a fundamental academic question regarding how such integration alters the underlying paradigm of language education (Lubis, 2017). The central issue is whether embedding an ethical-spiritual dimension into the national language curriculum enriches the critical function of texts or inadvertently distorts the core orientation of national competency standards. Within the *Kurikulum Merdeka* framework, the Pancasila Student Profile serves as a universal character compass; yet, its operationalization often reveals a disjunction between generic linguistic competencies and character internalization (Haris et al., 2024). Consequently, these conceptual reconstruction findings require deep theoretical interpretation to elucidate the dialogic mechanisms that bridge national character development and religious values within a unified curriculum design.

Theoretically, the connection between the Islamic value-based reconstruction of Learning Outcomes (*Capaian Pembelajaran* / CP) and the Pancasila Student Profile can be explicated through a synthesis of Mezirow's transformative learning theory, Freire's critical literacy, and Vygotsky's socio-cultural scaffolding framework. In transformative learning, textual interpretation extends beyond information acquisition to drive the revision of students' frames of reference through critical reflection. Integrating values such as *tabayyun* (scientific verification) and *sama'/inṣāṭ* (attentive/empathic listening) into the reading and listening domains functions as an epistemological tool that guides the deconstruction of intuitive assumptions when encountering textual bias. Concurrently, critical literacy provides the premise that language is an instrument for analyzing power and ideology (Rohman & Kusaeri, 2021). When *qawl sadid* (truthful speech) and *adab al-ikhtilāf* (ethics of disagreement) are embedded into the speaking domain, they reinforce the "Critical Reasoning" and "Global Diversity" dimensions of the Pancasila Student Profile. This synthesis demonstrates that Islamic character education need not be indoctrinatory; rather, it can operate as an affective-cognitive scaffold that clarifies the ethical direction of language use within a multicultural public sphere.

A critical comparison with prior scholarship highlights fundamental similarities and differences rooted in methodological design and theoretical assumptions. Previous qualitative empirical studies on integrating Islamic values into language curricula predominantly relied on limited classroom observations, concluding that value integration occurred implicitly through teacher modeling or ad-hoc text selection (Afida et al., 2025; Ardiyansyah et al., 2025; Kartini & Utami, 2023). In contrast, the conceptual reconstruction in this study examines curriculum document structures, yielding an explicit and traceable alignment matrix. This divergence stems from earlier studies adopting an additive approach—treating Islamic values as supplementary content—whereas the analytical framework proposed here employs an infusion approach, positioning values as an epistemological lens (Aprily, 2020). Agreements emerge regarding the non-contradictory nature of critical literacy and ethical values; however, comparative boundaries lie in the type of evidence utilized. While prior research depended on perceptual evidence from interviews or observations, this study contributes a conceptual, structural proposition traceable from policy documents to assessment rubrics.

Despite providing a structured alignment, the proposed conceptual framework faces critical boundary conditions in real-world application. From a curricular standpoint, multi-value integration risks inducing curriculum overload and expanding the cognitive

load on language teachers designing instructional sequences. Furthermore, potential normative tensions may arise between the universal values of Pancasila and confessional religious representations if implemented in culturally diverse school environments. Additionally, variations in pedagogical capacity, the inherent subjectivity of character assessment, and diverse local student backgrounds represent critical variables that constrain direct operationalization. It is crucial to emphasize that this proposed analytical framework was derived purely through conceptual document synthesis, is restricted to *Fase F* (Grades XI–XII) Indonesian Language education, and has not undergone expert validation or empirical classroom testing.

As a conceptual proposition, this framework is not intended as a plug-and-play model for immediate nationwide adoption without contextual adaptation. The academic contribution of this study lies in offering an integrative framework and curriculum design principles that can be empirically tested by future researchers. Practically, the prospective design implications provide a preliminary reference for curriculum developers, language educators, and instructional designers seeking to systematically connect national civic values with religious ethics. Future empirical investigations are necessary to evaluate the usability, cognitive feasibility, and student reception of this conceptual framework across diverse educational settings.

Pedagogical Implications in Indonesian Language Instruction

The exploration into integrating Islamic values and religious moderation into Learning Outcomes (*Capaian Pembelajaran*) and text genres reveals a fundamental pedagogical issue within Language Education studies: how to reconcile the technical-pragmatic function of language teaching with the formative-ethical function of character education without reducing either (Muis, 2026). The academic urgency of this issue stems from a pedagogical dichotomy that frequently confines language literacy to the mastery of linguistic instruments, while treating character value cultivation as an ad hoc addition detached from reasoning processes. Scholarly interpretation of the genre and Learning Outcomes integration findings is critical to demonstrate that instructional design in language learning inherently serves as a vehicle for social reconstruction and the formation of ethical consciousness among students. Without deep pedagogical interpretation, value alignment in the Indonesian Language curriculum risks degrading into mechanical moralistic exercises that overlook students' critical agency and independent thinking when navigating the complexities of modern discourse (Intiana et al., 2023).

Conceptually, this proposed pedagogical framework explicates a synthesis between constructivist learning theory, Mezirow's Transformative Learning, Dewey and Schön's Reflective Learning, and Vygotsky's Scaffolding, integrated seamlessly with the epistemological traditions of integrative Islamic education as articulated by Al-Ghazali, al-Attas, and al-Faruqi. Within this integrated synthesis, language acquisition is not viewed merely as the acquisition of verbal symbols, but as a process of *ta'dib* (al-Attas) that demands adab and the alignment of knowledge with spiritual truth (*ma'rifah* Al-Ghazali). Islamic value integration facilitated through text genre design acts as a form of scaffolding (Vygotsky) that guides students' cognitive and ethical development from textual comprehension toward value-oriented interpretation. When students engage in critical language tasks rooted in the principles of *tabayyun* and *qawlan layyinan*, a reflective learning cycle (Dewey; Schön) is triggered, prompting a disorienting dilemma (Mezirow). This reflective experience leads students to re-evaluate their conventional cognitive frames of reference, allowing language practice to facilitate a transformation of consciousness from formalist politeness toward autonomous ethical character formation (Dewey, 1986). The conceptual significance of this relationship underscores that

character cultivation through literacy does not require sacrificing language competence; rather, it positions the act of language use itself as a continuous process of self-transformation.

A critical comparison with prior research demonstrates notable convergences alongside fundamental points of departure for this conceptual instructional framework. Previous empirical studies, such as those conducted by Prayogi & Najiyah (2023) and Ardiyansyah et al. (2025) regarding strategies for integrating character values into Indonesian Language instruction, generally relied on single-case study designs with qualitative evidence limited to specific classroom interactions. Those studies rested on the assumption that explicit moral delivery by teachers is sufficient to shape student character, without accounting for the structural integration between the rhetorical functions of text genres and the cognitive structure of Learning Outcomes. The evidence quality in prior studies tends to be descriptive-contextual and difficult to extrapolate. Conversely, this conceptual study complements those limitations by offering instructional design principles developed through document analysis and primary theoretical synthesis, where Islamic values are functionally integrated into cognitive action verbs and text genres. Convergences emerge in the shared commitment to utilizing Indonesian Language instruction as a vehicle for character formation; however, divergence arises from this study's approach, which treats value internalization as a structured cognitive-reflective process aligned with students' rhetorical development, rather than the mechanical insertion of normative moral messages into teaching materials.

Despite offering a structurally grounded theoretical proposition, the prospective pedagogical implications of this analytical framework face several boundary conditions and practical complexities that cannot be resolved through conceptual research alone (Dirgantoro et al., 2025). The risk of curriculum overload represents a tangible barrier if educators misinterpret value alignment as an additional content burden rather than a refinement of critical thinking orientations. Limitations in teacher pedagogical capacity and value integration competence could trigger doctrinal narrowing, wherein language instruction risks shifting into dogmatic confessional moralizing. Furthermore, intrinsic tensions exist among demands for literacy efficiency, universal civic values, and religious value interpretations, leading to heightened subjectivity in authentic assessments. Variations in school culture, student heterogeneity, and instructional time constraints further expand the operational complexities of implementation (Kholis et al., 2019; Koul & Nayar, 2021). It must be explicitly stated that this conceptual framework was developed purely through literature synthesis bounded by the *Kurikulum Merdeka* Phase F context (upper secondary level); it has not undergone expert validation, classroom implementation testing, or direct generalization (Hidayah et al., 2025). This conceptual instructional design may serve as an initial reference and design principle for Indonesian Language teachers, curriculum developers, and instructional designers seeking to align national and religious values systematically. Future empirical validation through expert review, pilot implementation, and classroom-based studies remains necessary to evaluate the utility, operational feasibility, and instructional readability of this framework across diverse educational settings.

The primary scholarly contribution of this study lies in offering a proposed conceptual framework that expands the literature on integrative curricula by bridging language education, Islamic education, and character education. This study presents an alternative conceptual relationship that connects the Pancasila Student Profile and the *Rahmatan lil 'Alamin* Student Profile through a synthesis of Freire's Critical Pedagogy, al-Attas's concept of *ta'dib*, and al-Faruqi's *Islamization of knowledge* mapped directly onto cognitive action verbs and text genres. Positioned within current curriculum discourse, this article fills a theoretical gap by advancing a conceptual proposition that critical text

analysis (*tabayyun*) and communicative ethics (*adab*) can potentially operate cohesively as a form of Transformative Learning (Mezirow) embedded within language practice. These findings may inform curriculum development and provide analytical design principles for instructional material designers seeking to align core values without compromising linguistic standards.

The prospective implications offered in this study must be interpreted within its inherent boundary conditions, given that this analytical framework was derived entirely through library research bounded by the conceptual design of Phase F in the *Kurikulum Merdeka*. Conceptually, this framework has not yet undergone expert validation, teacher evaluations, efficacy testing, or direct classroom implementation. Consequently, future empirical investigations are essential to evaluate the operational feasibility and instructional utility of this model. Future research agendas warrant exploration through expert validation using a Delphi study design, design-based research (DBR), classroom-based pilot implementations, quasi-experimental studies, and multiple case studies to examine the practical dynamics and policy implications across diverse educational settings.

Conclusion

This conceptual study directly resolves the theoretical and pedagogical dichotomy between critical reasoning literacy development and character value internalisation by constructing an Integrative-Transformative Curriculum Model tailored for high school Indonesian language instruction (Phase F). By executing a systematic textual analysis and conceptual synthesis of official Kurikulum Merdeka policy frameworks—specifically Capaian Pembelajaran (CP) BSKAP No. 033/2022 and 032/2024—this research demonstrates that language instruction does not need to choose between technical skill mastery and civic-religious character formation. Instead, advanced language competencies (critical reading, public argumentation, and scientific writing) serve as the primary operational vehicles for embedding character values. Through the proposed model, cognitive action verbs and text genre structures are systematically reconstructed using Islamic epistemological principles (*ta'dīb*, *tahdhīb al-nafs*, and Tawhīd-based knowledge integration) alongside national civic mandates (*Profil Pelajar Pancasila* and *Rahmatan lil 'Alamin*). Ultimately, this study demonstrates that ethical character construction can be structurally embedded within textual analysis and composition processes rather than treated as an ad hoc or secondary addition to the language curriculum.

In terms of scholarly contribution and implications, this article advances the literature on integrative curriculum design by bridging Indonesian language pedagogy, Islamic educational philosophy, civic character education, and curriculum studies into a unified analytical architecture. Methodologically and theoretically, by intersecting critical pedagogy and transformative learning with Ghazalian, Attasian, and Faruqian epistemologies, the study provides an auditable operational framework that maps abstract value profiles directly onto concrete learning outcomes, text materials, and authentic rubric indicators. Practically and policy-wise, these insights offer clear guidance for curriculum developers, textbook authors, and instructional designers seeking to formulate value-integrated learning modules without compromising national literacy standards or cognitive rigor. Furthermore, it provides educators with actionable pedagogical strategies (reflective-dialogic instruction) and authentic assessment dimensions (*tabayyun*, *qawl sadīd*, and *amanah 'ilmiyyah*) to guide classroom practice.

This study entails explicit limitations that define its operational boundary and inform future inquiry. As a qualitative inquiry based strictly on library and documentary research, the analysis is bounded by a specific corpus of upper secondary Phase F curriculum documents and theoretical literature, without incorporating field implementation, classroom observations, or empirical data collection from teachers and students. To address these boundaries, future research should translate this conceptual architecture into empirical investigation. Specifically, prospective studies are recommended to: (1) execute a multi-round Delphi study for expert validation to refine the model's structural coherence and readability; (2) apply Design-Based Research (DBR) or R&D methodologies to field-test and iterate classroom instructional modules; (3) employ quasi-experimental and mixed-methods designs to evaluate the model's actual impact on student critical literacy and character dispositions; and (4) conduct policy implementation research to assess the model's operational feasibility and vertical adaptability across other educational levels (Phases A through E).

AI Disclosure

The author(s) utilized Gemini (Google) to assist with language editing, grammatical refinement, readability enhancement, and polishing the academic structure of the manuscript. All AI-generated outputs were thoroughly reviewed, verified, and edited by the author(s). The author(s) accept full responsibility for the accuracy, originality, scholarly interpretation, and integrity of the entire manuscript.

Author Contributions

CRedit: Heri Gunawan: Conceptualization, Methodology, Project administration, Writing – original draft, Writing – review & editing; Cecep Wahyu Hoerudin: Conceptualization, Formal analysis, Supervision, Validation, Writing – review & editing; Yeti Heryati: Investigation, Data curation, Visualization, Writing – original draft; Ahmad Syaeful Rahman: Data curation, Formal analysis, Resources, Writing – original draft; Abdul Kosim: Formal analysis, Investigation, Resources, Writing – original draft; Abdulghani Tehmamad: Validation, Formal analysis, Writing – review & editing.

Disclosure Statement / Conflict of Interest

The authors declare that there is no potential conflict of interest related to the research, authorship, interpretation, or publication of this article. No financial, professional, institutional, or personal relationships exist that could reasonably be perceived as influencing the objectivity, findings, or conclusions presented in this manuscript.

Notes on Contributors

Author 1: Heri Gunawan

Heri Gunawan is an Associate Professor at UIN Sunan Gunung Djati Bandung, Indonesia. He holds an expertise specialization in Islamic Education. His principal research interests include Islamic educational philosophy, character education, religious moderation, Islamic pedagogy, and Pesantren educational methodologies. He has authored and edited numerous scholarly books and peer-reviewed articles in national and international journals.

Author 2: Cecep Wahyu Hoerudin

Cecep Wahyu Hoerudin is a Professor of Indonesian Language Education at UIN Sunan Gunung Djati Bandung, Indonesia. He holds a Ph.D. in Indonesian Language Education from Universitas Pendidikan Indonesia. His principal research interests include language learning model development, digital language ecology, pedagogical interaction, critical literacy, and local wisdom-based language instruction.

Author 3: Yeti Heryati

Yeti Heryati is an Associate Professor at UIN Sunan Gunung Djati Bandung, Indonesia. She holds an academic specialization in Indonesian Language Pedagogy. Her principal research interests include Indonesian language instruction, language skills acquisition, religious moderation integration, public speaking, and language teaching methodologies.

Author 4: Ahmad Syaeful Rahman

Ahmad Syaeful Rahman is an Assistant Professor at UIN Sunan Gunung Djati Bandung, Indonesia. He holds an academic specialization in Indonesian Language and Literature Education. His principal research interests include Indonesian language pedagogy, reading literacy development, Indonesian as a Foreign Language (BIPA), and literary instruction.

Author 5: Abdul Kosim

Abdul Kosim is a Lecturer at UIN Sunan Gunung Djati Bandung, Indonesia. He holds an academic specialization in Linguistics and is an active member of the Linguistic Society of Indonesia (MLI). His principal research interests encompass theoretical linguistics, applied linguistics, discourse analysis, and language education.

Author 6: Abdulghani Tehmamad

Abdulghani Tehmamad is a Lecturer and Researcher at Fatoni University, Thailand. He holds an academic specialization in Islamic Pedagogy and Southeast Asian Educational Development. His principal research interests include Islamic character education, Islamic Religious Education (PAI) teaching methodologies, religious moderation strengthening, and cross-cultural Islamic education in Southeast Asia.

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