



Reconstruction of Arabic language education within the framework of the Kurikulum Merdeka: an ontological, epistemological, and axiological analysis

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ABSTRACT

The transformation of Arabic language education within the Kurikulum Merdeka requires a comprehensive philosophical reconstruction to address ontological ambiguity, epistemological gaps, and unclear axiological orientations. This study aims to formulate the ontological foundations of Arabic language education in the Kurikulum Merdeka, develop an epistemological framework aligned with the Merdeka Belajar paradigm, and evaluate the axiological relevance of curriculum implementation to student competency development. This research employs a library-based method with descriptive analysis of policy documents, academic journals, and philosophical literature on Arabic language education. The findings propose a theoretical framework that reconceptualizes Arabic learning as a humanizing process emphasizing competency-based learning, Islamic-oriented constructivism, and character formation through the internalization of Pancasila values. The epistemological framework integrates project-based and problem-based learning with contextual digital resources to promote active knowledge construction. The axiological dimension highlights ethical communication, spiritual intellectualism, and learning oriented toward solving social issues. The reconstructed framework strengthens the teacher's role as a facilitator of meaning and supports adaptive curriculum design responsive to learner needs. These findings are expected to serve as a theoretical foundation for the development of Arabic language curricula in Indonesia that are relevant, holistic, and sustainable.

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ABSTRAK

Transformasi pendidikan bahasa Arab dalam Kurikulum Merdeka menuntut rekonstruksi filosofis yang komprehensif untuk mengatasi ketidakjelasan tujuan ontologis, dasar epistemologis, dan orientasi aksiologis pembelajaran. Kondisi ini menimbulkan kebutuhan mendesak untuk merekonstruksi kerangka teoretis yang komprehensif. Penelitian ini bertujuan menyusun konsep ontologi pendidikan bahasa Arab dalam Kurikulum Merdeka, merumuskan kerangka epistemologis pembelajaran sesuai paradigma Merdeka Belajar, serta menilai relevansi aksiologis penerapan kurikulum terhadap pengembangan kompetensi murid. Penelitian ini menggunakan metode studi pustaka dengan analisis deskriptif terhadap dokumen kebijakan, jurnal akademik, dan literatur filsafat pendidikan bahasa Arab. Hasil penelitian menunjukkan kerangka teoritis yang menempatkan pembelajaran bahasa Arab sebagai proses humanisasi yang menekankan pembelajaran berbasis kompetensi, konstruktivisme bernuansa islami, dan pembentukan karakter melalui internalisasi nilai profil pelajar Pancasila. Kerangka epistemologis yang dihasilkan mencakup integrasi metode proyek, pembelajaran berbasis masalah, dan pemanfaatan sumber belajar digital yang kontekstual. Dimensi aksiologis ditandai penguatan nilai etika komunikasi, spiritualitas keilmuan, dan orientasi pembelajaran pada pemecahan masalah sosial. Kerangka ini berimplikasi pada penguatan peran guru sebagai fasilitator makna dan desain kurikulum yang adaptif terhadap kebutuhan murid. Temuan penelitian diharapkan mampu menjadi landasan teori dalam pengembangan kurikulum bahasa Arab di Indonesia secara relevan dan berkelanjutan.

Kata Kunci: filsafat pendidikan; Kurikulum Merdeka; pendidikan bahasa Arab; rekonstruksi

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INTRODUCTION

The implementation of the Kurikulum Merdeka has brought significant changes to the paradigm of Indonesian education by providing flexible and creative space for both teachers and students (Prahastina et al., 2024). In the context of Arabic language learning, this change is particularly urgent because previous practices were monotonous, teacher-centered, and focused on grammar memorization, thereby inadequately fostering communicative competence. Ideally, the Kurikulum Merdeka should be used to introduce a broader range of teaching methods that are more varied, contextual, and student-oriented. This new approach to Arabic language learning is expected to be more engaging, interactive, and effective in achieving comprehensive educational goals (Rohimah et al., 2024).

Nevertheless, Arabic language learning based on the Kurikulum Merdeka, initiated by the Ministry of Education, Culture, Research, and Technology since 2022, still faces various challenges. Several studies indicate that, ontologically, Arabic language learning is often reduced to memorization of grammar. From an epistemological perspective, the innovative methods offered by the curriculum have not been fully optimized, as they remain teacher-centered in practice. Meanwhile, from an axiological perspective, the values and objectives of Arabic language learning have not been thoroughly examined, leading to only partial implementation. This situation raises questions about how the gap between the ideals of the Kurikulum Merdeka and the reality of Arabic language learning can be bridged through philosophical study.

Based on several previous studies on the Kurikulum Merdeka, the formal (traditional) Arabic language teaching approach remains relevant, this method must be adapted to address the challenges of the 21st-century disruption era (Farhan et al., 2025). This challenge involves redefining the nature of Arabic language learning (ontological dimension), with the focus no longer on merely memorizing rules but on mastering the language functionally. Additionally, a reorientation of teaching methods and approaches (epistemological dimension) is required, meaning that classical methods such as *Al-Qawa'id Wa Al-Tarjamah* and *Qira'ah* need to be adapted to modern needs. The importance of reforming the values and objectives of learning (the axiological dimension) to enable Arabic language education to develop practical skills and provide students with valuable benefits in the digital era.

The paradigm shift from content-based learning to competency-based learning within the Kurikulum Merdeka necessitates a comprehensive understanding of the essence, process, and values of Arabic language learning (Hasnah et al., 2024; Khotami et al., 2024). Although various studies have been conducted regarding the implementation of the Kurikulum Merdeka, specific research on the reconstruction of Arabic language learning from a philosophical perspective remains limited. Previous studies have tended to focus on the technical aspects of curriculum implementation without exploring the philosophical dimensions underlying the paradigm shift in learning, thus revealing a research gap identified by the researcher: The absence of a comprehensive theoretical framework regarding the nature of Arabic language learning within the context of the Kurikulum Merdeka. Furthermore, the majority of previous studies are practically oriented, lack a strong philosophical foundation, and yield solutions that are temporary and unsustainable (Ritonga et al., 2021). Indeed, the reconstruction of Arabic language learning requires a solid philosophical foundation to ensure effective and sustainable implementation.

Based on the background and research gaps that have been outlined, this study aims to: 1) Analyze the nature and essence of Arabic language learning within the framework of the Kurikulum Merdeka from an ontological perspective; 2) Examine the epistemology of Arabic language learning in accordance with the principles of independent learning; and 3) Evaluate the axiological dimensions of Arabic language learning in the context of character development and student competencies in the era of the Kurikulum Merdeka. This study is expected to make theoretical contributions by providing a conceptual framework for a

comprehensive and applicable reconstruction of Arabic language learning within the context of contemporary Indonesian education.

LITERATURE REVIEW

The Philosophy of Education as the Foundation of a Kurikulum Merdeka

Educational philosophy functions as a normative foundation in determining the direction, objectives, and meaning of the entire educational process. The goal of educational philosophy is to humanize the learning process by developing critical consciousness, fostering reflective abilities, and fostering moral responsibility and respect for humanity (Ariwidodo, 2023). Philosophy plays a role in shaping the curriculum's guidelines, ensuring that education is not only oriented towards academic achievement but also towards social and ethical transformation. A curriculum must be built on a philosophical, juridical, psychological, and social foundation to ensure that its direction aligns with a nation's worldview. Previous studies have identified a gap in the lack of concrete explanations for translating these philosophical principles into contextual learning strategies, particularly in disciplines such as language and culture, including Arabic. As a result, humanistic values and philosophical aspects are often separated from curriculum design (Hadi, 2022).

The philosophy of education plays a central role in determining both the substance and objectives of teaching, aiming to develop well-rounded learners by aligning theoretical foundations with educational practice that is responsive to social and cultural values. Despite this ideal, a gap persists between progressive educational philosophy and its classroom implementation, as many instructional practices still rely on conventional, teacher-centered methods (Öksüz & Şentürk, 2021). In response to such gaps, the philosophical foundation of the Kurikulum Merdeka is directed toward strengthening learner autonomy, fostering freedom of thought, and encouraging creativity as essential outcomes of the educational process, thereby marking a shift toward a more emancipatory paradigm of learning (Qomarullah et al., 2023). Nevertheless, there remains a conceptual gap between the philosophical idealism of the Kurikulum Merdeka and its practical implementation in educational institutions, particularly in fostering learner autonomy and active participation. This gap opens opportunities for research on the reconstruction of Arab language education with a philosophical orientation, namely, how the goals of educational philosophy, such as freedom, critical awareness, and humanity, can be practically realized in curriculum design and learning.

METHODS

This study employs a qualitative approach with a library research method because its focus is a conceptual and philosophical examination of the reconstruction of Arabic language learning within the framework of the Kurikulum Merdeka. The research data sources include primary literature in the form of documents Learning Outcomes of the Kurikulum Merdeka by Badan Standar, Kurikulum, dan Asesmen Pendidikan (BSKAP) in 2024, and scholarly works discussing the philosophy of education, particularly the ontological, epistemological, and axiological dimensions. Secondary data sources comprise books, journal articles, dissertations, and other relevant publications, primarily from 2021 to 2025, which focus on the Kurikulum Merdeka and the professional development of Arabic language teachers. This timeframe ensures that the sources reflect recent studies and contemporary perspectives in the field.

Data collection was conducted through a documentation study, tracing, classifying, and recording relevant information from the accumulated literature. Data analysis was conducted using content analysis techniques, involving data reduction, grouping by ontological, epistemological, and axiological themes, and interpretation to formulate a reconstruction of Arabic language learning in line with the principles of

the Kurikulum Merdeka. The validity of the data was maintained through source triangulation, external and internal critiques of the literature, and close reading to ensure the accuracy of interpretation.

RESULTS AND DISCUSSION

Based on Ki Hajar Dewantara’s concept of learning independence, the Kurikulum Merdeka is understood as an effort to liberate students to develop independently, creatively, and with strong character through project-based learning that fosters both competencies and the values of Pancasila (Jufriadi et al., 2022; Masturoh & Mahmudi, 2023; Vhalery et al., 2022).

Based on the above description, if analyzed from the perspective of educational philosophy, the following is presented in **Table 1** below.

Table 1. The Philosophical Framework of Education in the Kurikulum Merdeka

Aspect	Description	Main focus
Ontological	Ontologically, the Kurikulum Merdeka is based on the view that the essence of humans is as beings with the potential to learn independently and develop according to their nature.	The essence of humans is independent, dynamic learning.
Epistemological	From an epistemological perspective, the Kurikulum Merdeka emphasizes the construction of knowledge derived from direct experience, exploration, and contextual learning.	The development of learning methods as a bridge to solve students' problems.
Axiological	From an axiological perspective, the principal value of the Kurikulum Merdeka lies in the development of students' character grounded in Pancasila values, such as cooperation, independence, and responsibility.	The purpose of values: character development based on Pancasila and humanity.

Source: Alwanda & Saputra (2025); Hadi & Hidayat (2024); Rifai et al. (2025).

Integration of Philosophical Dimensions in Arabic Language Learning in the Era of the Kurikulum Merdeka

The reconstruction of Arabic language learning in the Kurikulum Merdeka demands a comprehensive integration of three dimensions of educational philosophy: ontological, epistemological, and axiological. These three dimensions are interrelated in shaping a holistic and humanistic learning paradigm. The shift from the old paradigm to the Kurikulum Merdeka involves a fundamental transformation in perspectives concerning the nature of learning, the process of knowledge construction, and the values that guide educational orientation. A comprehensive comparison of the old paradigm in the Kurikulum Merdeka is presented in **Table 2**.

Table 2. Integration of the Three Dimensions of Philosophy in Pre-Merdeka Belajar Curriculum

Aspect	Ontological Dimension	Epistemological Dimension	Axiological Dimension
The Essence of Learning	The mechanistic activity of mastering the structure of language as an object of study, separate from the subject (Fadilla et al., 2024)	The objective transmission of knowledge from teacher to student through memorization and repetition (Kristiani et al., 2023)	Cognitive-technical orientation without the internalization of ethical and aesthetic values (Kristiani et al., 2023)

Aspect	Ontological Dimension	Epistemological Dimension	Axiological Dimension
Position of the learner	Passive recipients of already-acquired language knowledge (Fadilla et al., 2024)	The recipient of information who imitates and repeats language patterns (Rifai et al., 2025)	Participants who memorize the material without reflecting on the moral values (Rohimajaya et al., 2022)
Position of a teacher	The primary source of authoritative and hierarchical knowledge (Fadilla et al., 2024)	Transmitting knowledge through the drill method and lectures (Madani et al., 2024)	A presenter of material without serving as a role model of values (Rohimajaya et al., 2022)
The Essence of Language	Abstract systems (grammatical structures) are independent of the learner's life (Fadilla et al., 2024)	The memorization material consists of grammatical rules of nahwu and sharaf, as well as vocabulary (Madani et al., 2024)	Academic tools and subject formalities (Fadilla et al., 2024).
Learning methods	Focus on the mechanical analysis of language structure (Fadilla et al., 2024)	<i>Grammar-translation, drill, audiolingual, lecture, Aural-Oral</i> (Madani et al., 2024).	Oriented towards exam results and memorization without internalizing values (Fadilla et al., 2024)
Source of knowledge	Teachers and textbooks as the sole authorities (Rifai et al., 2025)	Knowledge is fixed and objective, originating from a single source (Rifai et al., 2025).	Standard material without contextualization of local values (Madani et al., 2024)
Learning objectives	Mastering the structure of language technically (Madani et al., 2024)	The ability to translate and answer grammar questions (Madani et al., 2024).	Achievement of formal academic grades. The 2013 Curriculum is more suitable for building basic skills gradually (Madani et al., 2024)

Source: Research 2025

A comprehensive comparison of reconstruction in the Kurikulum Merdeka is shown in **Table 3** below.

Table 3. Reconstruction of the Merdeka Belajar Curriculum

Aspect	Ontological Dimension	Epistemological Dimension	Axiological Dimension
The Essence of Learning	The existential process of self-meaning and identity actualization through language (Madani et al., 2024)	The active construction of knowledge through experience, reflection, and social interaction (Kristiani et al., 2023)	The transformation of values to shape noble character (Rohimajaya et al., 2022).
Position of the learner	An active subject who is autonomous, free, and responsible in constructing learning experiences (Madani et al., 2024).	A knowledge constructor who thinks critically and creatively (Kristiani et al., 2023).	An individual who reflects upon and internalizes moral and aesthetic values (Rohimajaya et al., 2022).
Position of the teacher	A dialogical facilitator who accompanies the process of meaning-making and self-development (Henukh et al., 2024).	A facilitator who provides scaffolding in accordance with the zone of proximal development (Henukh et al., 2024).	An inspirer of values and a model of ethical character (Rohimajaya et al., 2022).

Aspect	Ontological Dimension	Epistemological Dimension	Axiological Dimension
The Essence of Language	A medium for expressing consciousness, identity, values, and socio-cultural relations (Fadilla et al., 2024).	A communicative tool for constructing meaning within an authentic context (Henukh et al., 2024).	A reflection of the moral, spiritual, and aesthetic values of Arab-Islamic culture (Madani et al., 2024).
Learning methods	Contextual and meaningful learning that connects language with life (Fadilla et al., 2024).	Project-based learning, problem-based learning, inquiry-based learning, and collaborative learning (Rifai et al., 2025).	Value-based learning through discovery learning and moral reflection (Rifai et al., 2025).
Source of knowledge	Diverse: firsthand experiences, digital media, authentic interactions, and independent exploration (Rifai et al., 2025).	The construction of experience, experimentation, dialogue, and critical reflection (Rifai et al., 2025).	Integration of values from religious texts, Arab culture, and Pancasila values (Rifai et al., 2025).
Learning objectives	Developing self-awareness, identity, and language skills as part of becoming a whole human being (Fadilla et al., 2024).	Developing communicative competence using language in real-life contexts (Fadilla et al., 2024).	Shaping individuals who are ethical, aesthetic, communicative, and embody the character of Pancasila (Kristiani et al., 2023).

Source: Research 2025

The Kurikulum Merdeka, which began as a pilot program in 2020 and has been implemented nationally since 2022, is an educational innovation based on the concept of learning independence (Madhakomala et al., 2022). This curriculum seeks to restore the essence of national education by making learning more contextually relevant to society's needs (Firnanda et al., 2025). Its design reflects alignment between macro-level national policies and micro-level school implementation. This alignment is outlined in **Table 3**, specifically in the section "Learning Methods" and "Source of Knowledge," which describes how contextual, project-based, and experiential approaches become the core of curriculum reconstruction.

Philosophically, the essence of Merdeka Belajar reflects human freedom in obtaining knowledge and learning experiences in accordance with their nature (Jufriadi et al., 2022). This aligns with the thoughts of Ki Hajar Dewantara, who places freedom at the foundation of the development of human potential, enabling individuals to learn independently, creatively, and responsibly (Vhalery et al., 2022). As shown in **Table 3** under "The Essence of Learning" and "Position of the Learner" the curriculum positions students as autonomous subjects who actively construct meaning, while teachers act as dialogical facilitators. (Yuliasari et al., 2025). This is further elaborated in **Table 3** under the "Axiological Dimension" which emphasizes moral, ethical, and character formation as essential curriculum outcomes. Thus, the Kurikulum Merdeka becomes an instrument for shaping students who are competent, adaptable to the times, and possess noble character in accordance with the identity of the Indonesian nation.

Discussion

Research Dimensions Through the Perspective of the Philosophy Of Education

Philosophy of Education is a field of study that reflects upon and addresses fundamental questions concerning the nature of education. This branch of philosophy is rooted in three main domains of General Philosophy: Ontology (the examination of existence and reality), Epistemology (the examination of the nature and acquisition of knowledge), and Axiology (the examination of values, both ethical and aesthetic).

In the Philosophy of Education, these three branches are applied as follows: Ontology examines the purpose and meaning of education; Epistemology highlights the nature and sources of knowledge in the learning process; and Axiology questions the value, appropriateness, and relevance of the content that should be taught (Fogelberg & Wang, 2024).

Axiological

Axiology, as a branch of philosophy that studies values (*axia*), focuses on the nature and position of values in human life, including the processes of evaluation, goal setting, and the implementation of actions (Kuznetsova et al., 2024). In the field of education, axiology places values as an essential element that shapes individuals to be conscious, moral, and purposeful in life (Afifuddin & Ishak, 2023). The object of axiology emphasizes the practical benefits of knowledge, which must align with moral and cultural principles to create a positive impact on society (Nurcholis et al., 2020). The philosophy of axiology consists of ethics, which encompasses moral values and behavior, and aesthetics, which emphasizes beauty and harmony. These two domains serve as the philosophical foundation for the Kurikulum Merdeka, ensuring that education is not only technical but also integrates humanistic values and serves as the ideological, moral, and professional foundation for educators (Rifai et al., 2025).

From an axiological perspective, the Kurikulum Merdeka is based on the values of Pancasila, which are realized through the Pancasila Student Profile, encompassing six moral and social dimensions. This profile serves as an ethical and aesthetic guideline in every learning process, balancing rational and moral aspects to shape students' intellectual, social, and spiritual qualities. For example, in Arabic language learning, ethics and aesthetics serve as complementary dimensions (Nurcholis et al., 2020), where ethics governs behavior according to values of goodness and propriety, while aesthetics relates to the beauty of language use across the four language skills. Therefore, a reconstruction of the Arabic curriculum is necessary so that it not only teaches linguistic skills but also fosters ethics (for instance, through *hiwar* that instills politeness) and communicative aesthetics (through literary appreciation), all of which are aimed at contextually strengthening the Pancasila Student Profile (Edidarmo & Fudhaili, 2023).

Ephistemological

Epistemology, which examines the nature, origin, and limits of human knowledge, plays a central role in education by guiding the development of critical thinking skills and scientific awareness (Pipere & Lorenzi, 2024). Epistemologically, the Kurikulum Merdeka is based on modern theories that emphasize the formation of knowledge through experience and social interaction. The theoretical foundation of this curriculum includes constructivism, sociocultural theory, competency-based approaches, and humanism, which collectively position learners as active subjects in constructing knowledge (Madhakomala et al., 2022; Putri et al., 2023). This philosophy aligns with John Dewey's progressivism, which emphasizes freedom and direct experience, but is further expanded by reconstructionism, which focuses on social transformation alongside the development of active individuals (Faiz & Kurniawaty, 2020; Fatimah, 2020). This perspective underscores that knowledge is not a static entity, but the result of active construction through exploration and reflection (Hasanah et al., 2021).

In education, particularly in Arabic language learning, epistemological reconstruction requires a shift in the teacher's role to that of a facilitator who encourages critical, collaborative, and contextually grounded thinking. This approach is realized through project-based or problem-based learning that connects the language with social and cultural contexts (Fatimah, 2020). Thus, learners use Arabic not only as a means of communication but also as a tool to understand social realities. The goal of this epistemological

reconstruction is to develop critical, reflective, and contextual thinking skills, in line with humanistic values and the spirit of the Kurikulum Merdeka.

Ontological

Ontology is a branch of philosophy that examines the nature of being and reality (Dewi et al., 2024), focusing on understanding what truly exists and the relationships between elements of reality as a basis for interpreting the world. In education, ontology serves to trace the essence of education itself, positioning it not merely as the transmission of knowledge but as the core of human existence in becoming a complete self. This aligns with the view that educational ontology is rooted in individuals who educate themselves through self-awareness (Horne, 2025). Furthermore, the ontology of language asserts that language is an expression of human existence that goes beyond mere communicative function, serving as a means of self-understanding, consciousness, values, culture, and personal freedom (Panova & Marugina, 2025). This ontological understanding encourages the Kurikulum Merdeka to reconstruct language learning from a structural approach to an existential-humanistic one, using language as a medium for self-actualization, character development, and social reflection.

The implementation of this ontology in Arabic language learning within the Kurikulum Merdeka emphasizes a shift from mastery of grammar and vocabulary to a meaningful contextual approach. Arabic is understood as a medium for students to express identity, experiences, and cultural values, while simultaneously developing critical thinking, affective, and social skills (Astri, 2020). Learning is directed towards student freedom and autonomy, with teachers acting as facilitators for exploring meaning through authentic experiences. Thus, Arabic language learning functions as a medium for existential reflection and character formation, fundamentally supporting the realization of the Pancasila Student Profile in line with the goals of the Kurikulum Merdeka to nurture individuals who think critically, are cultured, socially civilized, and capable of appreciating both their own existence and that of others.

Practical Implications of Three-Dimensional Integration

The integration of three philosophical dimensions (Ontology, Epistemology, and Axiology) in Arabic language learning has practical implications at all stages. 1) At the learning planning stage, teachers are required to design materials that not only teach language structures but also integrate values, provide space for knowledge construction, and facilitate the process of students' self-actualization; 2) At the implementation stage, learning activities must be contextual, meaningful, and reflective; for example, when teaching *hiwar* (conversation), teachers need to discuss the ethical values of communication (axiological), allow students to construct dialogues based on their experiences (epistemological), and encourage them to express their identity through language (ontological); and 3) At the evaluation stage, assessment must be holistic, encompassing cognitive aspects (language proficiency), affective aspects (internalization of values), and psychomotor aspects (use of language in context), while providing students with the opportunity to reflect on their learning process and personal development.

Therefore, the reconstruction of Arabic language learning through the integration of three philosophical dimensions not only has implications for the renewal of teaching methods and materials but also entails a more fundamental paradigm shift in the nature, objectives, and orientation of learning itself within the context of the Kurikulum Merdeka. Arabic is no longer taught merely as a linguistic skill, but as a process of holistic human formation that develops critical thinking, moral sensitivity, and spiritual depth. Language learning becomes a space for humanization, encouraging students to understand human values, interact in a civilized manner, and cultivate self-awareness as part of the global community without losing their national identity. In this way, Arabic language instruction serves to reinforce Pancasila values, shape a

generation that is intelligent, ethical, and spiritually inclined, and position language as a means to build a civilized and cultured society.

CONCLUSION

A philosophical analysis of Arabic language learning within the Kurikulum Merdeka underscores the need for meaningful reconstruction, namely by positioning language education as a process of humanization rather than merely technical exercises in linguistic memorization. Ontological, epistemological, and axiological perspectives collectively point toward an educational orientation that emphasizes student autonomy, meaningful knowledge construction, and the internalization of moral and cultural values. This philosophical foundation affirms that Arabic language learning will be effective if it engages students as active subjects exploring language as an expression of identity, culture, spirituality, and social awareness. Therefore, the Kurikulum Merdeka encourages a shift from traditional instructional models towards experiential, reflective, and value-oriented learning, in which teachers must move from mere conveyors of information to facilitators of meaning, guiding students to engage with language cognitively, ethically, and aesthetically.

Thus, Arabic language education aligned with the Kurikulum Merdeka not only supports linguistic mastery but also fosters students grounded in morality, social awareness, and cultural responsiveness, reflecting the fundamental goals of national education. In line with this conclusion, further research should focus on the practical application of philosophical principles in the classroom to identify effective strategies for realizing the ontological, epistemological, and axiological dimensions of learning. Future studies can also examine teacher readiness and professional development needs to support this shift in pedagogical paradigms. Moreover, curriculum designers are encouraged to develop models, materials, and assessment frameworks that explicitly integrate philosophical perspectives to ensure the sustainable implementation of the humanistic objectives of the Kurikulum Merdeka across various educational contexts.

AUTHOR'S NOTE

The author declares that there is no conflict of interest regarding the publication of this article. The author confirms that the article's data and content are free of plagiarism.

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