



A Child-Friendly Arabic Curriculum in Islamic Educational Institutions

Mawadda Warahmah¹, Mira Alia², Beri Nopriansyah*³, Pengki⁴

¹Universitas Islam Maulana Malik Ibrahim Malang, Indonesia

²Sultan Abdul Halim Mu'adzam Shah International Islamic University, Malaysia

³Sekolah Tinggi Agama Islam Balaiselasa, Indonesia

⁴International Islamic University of Islamabad, Pakistan

✉ berinopriansyah25@gmail.com*

Abstract

This study aims to design and analyze the implementation of a child-friendly Arabic language curriculum in private Islamic educational institutions, with a case study at Anaqi Privat. The primary focus of this study is on how the principles of child-centered learning are applied to strike a balance between linguistic proficiency and the development of children's moral character. Using a descriptive qualitative approach, data were collected through participatory observation, in-depth interviews with teachers and the school principal, and analysis of curriculum documents. The results show that the curriculum design at Anaqi Privat emphasizes the integration of Islamic values into every learning theme, presenting contexts familiar to children such as family, school, and the social environment. The teaching strategies implemented include the communicative approach, project-based learning, language games, and the integration of adab values into daily interactions. These findings align with the theories of Communicative Language Teaching, Experiential Learning, and Multiple Intelligences, which emphasize the importance of meaningful experiences, diverse potentials, and social interaction in language learning. This study confirms that child-centered Arabic language education grounded in Islamic values can foster a civilized, creative, and communicative personality from an early age. The findings of this study make an important contribution to the development of Arabic language curricula in private Islamic institutions, particularly in establishing a holistic, humanistic, and morally grounded learning model.

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INTRODUCTION

The development of Islamic education in the modern era calls for a reformulation of the curriculum that not only emphasizes cognitive aspects but also accommodates the affective and psychomotor dimensions of students. In this context, Arabic language instruction requires a curriculum design capable of bridging Islamic values and children's developmental needs. The concept of a child-friendly curriculum is particularly relevant for private educational institutions such as Anaqi Privat, which positions itself as an institution focused on personalized learning and enjoyable

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learning experiences ([Ramadhan et al., 2024](#)).

A child-centered Arabic language curriculum not only reorganizes the teaching material but also shifts the pedagogical paradigm, which has traditionally tended to be teacher-centered and focused on grammatical knowledge (Wahdah et al., 2023). The tradition of teaching Arabic in formal institutions is often limited by a structural approach that emphasizes mastery of the rules of nahwu and sharaf, while children's communicative needs are frequently neglected. Anaqi Privat strives to bring about this paradigm shift through a curriculum design grounded in humanistic, constructivist, and communicative principles. Arabic is introduced as a means of interaction, not merely as something to be memorized, so that children can experience the language as part of their lives ([Husna et al., 2022](#)).

The Anaqi Privat curriculum is rooted in a deep understanding of the developmental characteristics of children in early childhood and elementary school. Each learning activity is designed to stimulate curiosity, spark the imagination, and build children's confidence in using Arabic. Teachers serve as facilitators who create a conducive, empathetic, and stress-free classroom atmosphere. The learning approach is carried out through language games, Islamic songs, storytelling, and simple project-based activities that foster natural communication skills. This strategy aligns with Jerome Bruner's concept of discovery learning, in which children construct meaning through direct exploration of the linguistic phenomena they encounter ([Habibie et al., 2022](#)).

Arabic in the Anaqi Privat curriculum is also presented as an integral part of Islamic character development. Spiritual values are not separated from language learning but are integrated through contextual activities such as daily prayer conversations, stories of the Prophet's exemplary deeds, and casual discussions about Islamic life. This integration enriches the function of the Arabic language, making it not only a tool for communication but also an instrument for fostering children's moral development and religious identity. This process demonstrates the close connection between language, culture, and spirituality which is the very essence of Islamic education ([Ma'wa et al., 2023](#)).

In terms of curriculum design, Anaqi Privat emphasizes flexibility and diversity in learning styles. The curriculum is not one-size-fits-all but is designed to adapt to the individual needs of each student. A differentiated approach is applied by taking into account each child's dominant intelligence whether linguistic, musical, interpersonal, or kinesthetic. The curriculum structure allows for variation in learning pace, material difficulty levels, and the types of activities provided. Thus, learning goes beyond the mere transfer of knowledge and transforms into a personalized language learning experience.

The evaluation system at Anaqi Privat has a strong formative focus. Assessment is not centered on final outcomes, but rather on the child's progress and participation in the learning process. Each child is assessed through behavioral observations, verbal participation, activity portfolios, and the ability to express themselves in communicative contexts. This authentic assessment model eliminates the psychological pressure often associated with conventional grading systems and emphasizes that mistakes are an essential part of the language learning process.

The curriculum designed at Anaqi Privat represents a systematic effort to integrate Islamic values with modern educational theory. Its communicative orientation is combined with a psychopedagogical approach that takes into account the child's inner world, while its religious values are integrated with a joyful spirit of learning. The integration of these two elements gives rise to a vibrant, dynamic, and humanistic model of language education. The experience created is not merely a process of learning Arabic, but the formation of individuals who love knowledge, speak with an

awareness of meaning, and live out Islamic values as the foundation of their lives ([Fitri & Hasibuan, 2024](#)).

The curriculum practices at Anaqi Privat make a significant contribution to the discourse on the development of Arabic language education in private institutions. They demonstrate that educational transformation does not always depend on the grandeur of a system, but rather on the courage to design learning experiences that respect children's humanity. A child-friendly curriculum is a manifestation of the true ideals of Islamic education: nurturing individuals who are faithful, knowledgeable, and express themselves with a living heart.

METHODS

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the design and implementation of a child-friendly Arabic language curriculum at Anaqi Privat. The research focuses on curriculum design, the learning process, and students' responses and experiences. Data were collected from Arabic language teachers, students, and curriculum administrators who were selected through purposive sampling. Data collection was conducted through participatory observation, in-depth interviews, and documentation of learning tools and teaching materials. The selection of this approach allowed the researcher to understand the learning process naturally within the context of the institution ([Sugiyono, 2019](#)).

The data obtained were then analyzed thematically using the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. The analysis was conducted by comparing information from various sources and observational findings to ensure data consistency ([Miles & Huberman, 2014](#)). The results of the analysis were aimed at describing the characteristics of a child-friendly Arabic language curriculum, its implementation strategies, and students' experiences during the learning process. The validity of the data was strengthened through triangulation of sources and techniques, while the interpretation of the results drew upon the concepts of child-friendly education, communicative language learning, and Islamic educational values ([Nopriansyah et al., 2025](#)).

RESULT AND DISCUSSION

Child-Friendly Arabic Language Curriculum Design at Anaqi Privat

The findings indicate that the Arabic language curriculum at Anaqi Privat is designed based on a child-centered pedagogical approach, in which each component of the curriculum is directed toward developing both linguistic competence and Islamic character. This approach positions children as active participants in the learning process rather than merely as recipients of information. The curriculum addresses three main domains of child development cognitive, affective, and psychomotor so that learning not only develops language skills but also nurtures children's moral and social awareness. An Arabic language teacher at Anaqi Privat explained:

"Our curriculum does not follow the conventional madrasah model. The children learn Arabic through themes that are familiar to them. For example, when discussing *al-usrah* (family), we introduce vocabulary such as *ummun* (mother) and *abun* (father), while also instilling values of love and respect for parents."

This statement demonstrates that the curriculum integrates language learning with values drawn from children's everyday lives. Vocabulary and language structures are therefore not taught in isolation but are connected to Islamic ethical and spiritual values. This approach is consistent with Syed Muhammad Naquib al-Attas's (1980) view that Islamic education should cultivate *ta'dib*, namely the development of proper conduct and moral awareness grounded in knowledge ([D. P. Ramdhani, 2024](#)). Thus, Arabic language learning at Anaqi Privat functions not only as a cognitive process but

also as a means of developing Islamic character.

The curriculum also reflects the principle of developmental relevance described in Jerome Bruner's (1966) spiral curriculum, which emphasizes that complex concepts can be introduced gradually and revisited in increasingly meaningful contexts (Wynne et al., 2026). This principle can be seen in the teachers' practice of connecting learning materials with children's everyday environments. For example, in the theme *as-sūq* (market), students learn vocabulary for everyday items such as *tuffāḥ* (apple) and *keḥubẓ* (bread), while also learning about the values of honesty and trustworthiness in buying and selling. Through gradual and contextualized repetition, students develop linguistic understanding while simultaneously internalizing relevant values

The approach also resonates with Vygotsky's (1978) sociocultural theory of learning, which emphasizes social interaction as an essential component of cognitive and language development. At Anaqi Privat, students engage in small-group conversations, greet one another in Arabic, and practice simple dialogues related to real-life activities. Teachers act as scaffolds, providing linguistic and emotional support appropriate to the children's *zone of proximal development* (ZPD). This approach supports language development while also strengthening students' confidence in using Arabic for communication (D. Ramdhani, 2020).

This flexibility can strengthen students' emotional engagement and contribute to a more enjoyable learning environment. Conceptually, this practice is consistent with Piaget's (1952) constructivist perspective, which emphasizes that children construct knowledge through active experiences and interaction with their environment. The findings reveal several interconnected characteristics of the child-friendly Arabic language curriculum implemented at Anaqi Privat. These characteristics encompass child-centered learning, the integration of Islamic values, contextual and socially mediated learning, curriculum flexibility, and the integration of cognitive, affective, and psychomotor development. The relationship between the theoretical foundations and their implementation in the learning process is summarized in Table 1.

Table 1. Characteristics of the Child-Friendly Arabic Language Curriculum at Anaqi Privat

Curriculum Dimension	Theoretical Foundation	Implementation at Anaqi Privat	Expected/Observed Outcome
Child-centered learning	Child-centered pedagogy	Students are positioned as active participants in learning activities	Greater student involvement and participation
Integration of Islamic values	Al-Attas's concept of <i>ta'dib</i>	Arabic vocabulary is connected with values such as respect, honesty, and responsibility	Development of Islamic character alongside language competence
Contextual learning	Bruner's spiral curriculum	Vocabulary and language structures are introduced through familiar themes and repeated progressively	Better contextual understanding and vocabulary retention
Social interaction	Vygotsky's sociocultural theory	Students practice dialogues, greetings, and group activities with teacher scaffolding	Improved communication skills and confidence
Curriculum flexibility	Constructivist perspective	Teachers adapt topics and materials to students' interests and learning needs	Greater engagement and a more enjoyable learning environment

Integrated development	Cognitive, affective, and psychomotor domains	Language learning combines linguistic activities, character formation, and active participation	Balanced linguistic, social, and affective development
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As shown in Table 1, the curriculum at Anaqi Privat does not treat Arabic language competence as an isolated learning objective. Rather, language development is integrated with character formation, social interaction, and students' everyday experiences. This integration indicates that the curriculum adopts a holistic and humanistic orientation, in which linguistic and non-linguistic competencies are developed simultaneously.

Overall, the findings show that the Arabic language curriculum at Anaqi Privat represents a synthesis of Islamic value-based education and contemporary theories of child learning. The curriculum integrates linguistic, moral, and affective dimensions within a coherent framework, reflecting a humanistic and contextual approach to Arabic language education that remains firmly grounded in Islamic values.

Implementation of Arabic Language Learning at Anaqi Privat

The implementation of Arabic language learning at Anaqi Privat reflects a shift from a traditional, structure-oriented approach toward a humanistic and contextual approach that positions students as active participants in the learning process. Learning is not focused solely on linguistic reproduction but also on developing meaning and values through meaningful language experiences. Based on an interview with the Head of Anaqi Privat, Arabic language learning is designed to enable children to "acquire the language naturally within a positive emotional context." He explained:

"We do not require children to be able to read or write quickly. What we emphasize is that they enjoy the learning process and feel happy when listening to, imitating, and speaking Arabic."

This approach reflects a shift in Arabic language education from a predominantly textual orientation toward a more communicative and supportive model. It is consistent with Krashen's (1982) Affective Filter Hypothesis, which suggests that language acquisition is facilitated when emotional barriers such as anxiety, pressure, and fear are minimized. At Anaqi Privat, this principle is reflected in a child-friendly learning environment characterized by positive interaction, emotional support, and enjoyable learning activities ([Warahmah, Hasyb, et al., 2025](#)).

Furthermore, teachers at Anaqi Privat function as facilitators and learning partners rather than as the sole sources of knowledge. One teacher explained:

"We do not position children merely as recipients of learning materials. They actively participate through thematic activities such as drama, conversations, and simulations of everyday activities. We want Arabic to become part of their world rather than something unfamiliar."

This practice is consistent with Vygotsky's (1978) sociocultural theory, which views language learning as a social activity in which interaction and collaboration play important roles in linguistic development. The use of familiar contexts such as the "market," "family," and "school" also supports the concept of the Zone of Proximal Development (ZPD), in which children are guided from their current level of ability toward more advanced abilities through appropriate social and pedagogical support.

The implementation of Arabic language learning also integrates moral and spiritual values into classroom activities. Each session begins with greetings, prayer, and simple Arabic expressions such as *bismillah* and *alhamdulillah*. Such practices support not only linguistic development but also the cultivation of proper conduct and Islamic values. This is consistent with al-Attas's (1980) concept of *ta'dib*, which emphasizes the development of a morally and ethically grounded person through education. Thus, Arabic language learning at Anaqi Privat develops communicative competence while

simultaneously strengthening students' ethical and spiritual awareness (Warahmah, Syaifullah, et al., 2025).

Table 2. Implementation of Child-Friendly Arabic Language Learning at Anaqi Privat

Implementation Aspect	Learning Practice	Theoretical Foundation	Main Implication
Emotional environment	Learning is conducted in a relaxed, enjoyable, and supportive atmosphere	Krashen's Affective Filter Hypothesis	Reduced anxiety and greater willingness to use Arabic
Student participation	Drama, conversations, and simulations of everyday activities	Vygotsky's Sociocultural Theory	Increased interaction and active language use
Contextual learning	Themes such as family, market, and school are used as learning contexts	Vygotsky's ZPD	Language is learned through familiar and meaningful situations
Teacher's role	Teacher acts as facilitator and learning partner	Sociocultural learning	Greater student autonomy and participation
Integration of values	Greetings, prayers, <i>bismillah</i> , <i>alhamdulillah</i> , and Islamic manners are integrated into learning	Al-Attas's concept of <i>ta'dib</i>	Development of linguistic, moral, and spiritual dimensions
Communicative practice	Students listen, imitate, speak, and participate in simple conversations	Communicative language learning	Development of functional Arabic communication

The findings presented in Table 2 demonstrate that the implementation of Arabic language learning at Anaqi Privat is characterized by emotional support, active participation, contextual learning, teacher facilitation, communicative practice, and integration of Islamic values. These elements work together to create a learning environment in which children can develop Arabic language skills through experiences that are meaningful, socially interactive, and appropriate to their developmental needs.

Arabic Language Learning Strategies at Anaqi Privat

The learning strategies implemented at Anaqi Privat demonstrate an integration of modern language acquisition theories and Islamic educational principles. One teacher, Rahmawati, describes the approach as "Playful Communicative Immersion," which combines active communication, educational games, and a positive emotional atmosphere. She explained:

"Children learn while playing, singing, telling stories, and imitating expressions. When they laugh, they are actually building deeper connections with the language."

This approach shares similarities with Suggestopedia, developed by Georgi Lozanov (1978), particularly in its emphasis on relaxation and a positive emotional atmosphere to support language learning. At Anaqi Privat, this principle is reflected in enjoyable classroom activities and a psychologically safe learning environment. Classroom interactions are designed to encourage children's confidence and willingness to participate in Arabic activities (Amrullah, 2021).

In addition to the emotional dimension, the learning strategies emphasize meaningful and contextual learning. Ridwan, one of the teachers, explained that instruction begins with vocabulary that is directly relevant to children's everyday lives:

"We start with things that are closest to them, such as words for family members, objects

at home, or activities at school. Children need to feel that Arabic is part of their everyday lives.”

This strategy reflects Bruner’s (1966) concept of the spiral curriculum, in which learning concepts are introduced gradually, from simple to more complex forms, while considering children’s cognitive readiness. Through this approach, previously learned materials become a foundation for subsequent learning while maintaining relevance and meaning.

Furthermore, the learning strategies incorporate the concept of communicative competence proposed by Hymes (1972). Learning is not limited to mastering grammatical structures but also focuses on the ability to use Arabic appropriately according to social contexts. Therefore, learning activities include simulations of authentic communication, such as conversations at a market (*as-sūq*), introducing friends, and expressing gratitude in relevant social situations. This practice is consistent with Vygotsky’s (1978) view of learning as a socially mediated process in which interaction supports language development.

The findings from observations and interviews indicate that the learning strategies at Anaqi Privat combine intellectual scaffolding and emotional engagement. This combination creates a balance between cognitive development and affective involvement. Thus, Arabic is not merely presented as a set of linguistic structures to be memorized but as a language experienced through play, interaction, meaningful contexts, and positive emotional engagement (Tuerah & Tuerah, 2023).

Table 3. Arabic Language Learning Strategies at Anaqi Privat

Learning Strategy	Implementation	Theoretical Basis	Learning Implication
Playful learning	Games, singing, storytelling, and imitation	Suggestopedia (Lozanov)	Creates a relaxed and enjoyable learning atmosphere
Contextual learning	Vocabulary related to family, home, and school	Spiral Curriculum (Bruner)	Makes Arabic more relevant to children’s experiences
Communicative practice	Dialogues, role-play, and everyday communication simulations	Communicative Competence (Hymes)	Develops the ability to use Arabic appropriately in context
Social interaction	Pair and group activities with teacher guidance	Sociocultural Theory (Vygotsky)	Strengthens interaction and language development
Emotional engagement	Positive feedback, encouragement, and supportive interaction	Affective approach	Builds confidence and willingness to communicate
Integrated scaffolding	Gradual linguistic and emotional support from teachers	Vygotsky’s ZPD	Supports children in progressing toward more independent language use

As shown in Table 3, the learning strategies at Anaqi Privat integrate play, contextualization, communication, social interaction, and emotional support. These strategies create learning experiences that are developmentally appropriate and meaningful for children. The combination of cognitive scaffolding and emotional

engagement further demonstrates that Arabic language learning at Anaqi Privat is designed not only to develop linguistic competence but also to foster confidence, participation, and positive attitudes toward learning Arabic.

CONCLUSION

This study concludes that the design and implementation of the Arabic language curriculum at Anaqi Privat reflect a child-centered approach that integrates linguistic, emotional, and spiritual dimensions into a coherent learning process. The curriculum is implemented through contextual, communicative, playful, and value-based activities that position children as active participants in learning. The findings indicate that Arabic learning at Anaqi Privat extends beyond the acquisition of vocabulary and language structures by incorporating meaningful experiences, social interaction, emotional support, and Islamic values. This approach creates a learning environment that is more responsive to children's developmental needs and encourages their active participation in using Arabic.

Furthermore, the study demonstrates that the integration of modern language-learning approaches with Islamic educational values provides a meaningful framework for child-friendly Arabic education in non-formal Islamic institutions. The implementation at Anaqi Privat shows that Arabic can function not only as a means of communication but also as a medium for developing character, social awareness, and Islamic values. Therefore, the findings contribute to the development of Arabic language education by highlighting the importance of humanistic, contextual, communicative, and value-based learning in creating meaningful Arabic learning experiences for children.

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Author Contribution

Mawadda Warahmah: Writing-Preparation of original manuscript, Conceptualization Data accuracy, **Mira Alia and Beri Nopriansyah:** Visualization, Methodology, Improve Language, Investigation.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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