

## The Qur'anic Foundation of Love-Based Curriculum (KBC): An Analysis of Thematic Interpretation of Humanistic Islamic Education

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### ABSTRACT

This study examines the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) developed by the Indonesian Ministry of Religious Affairs from a Qur'anic perspective. The research analyzes the Qur'anic normative foundations of the values of love that underpin the curriculum and their relevance to the development of humanistic Islamic education. This study employs a qualitative-descriptive approach, drawing on library research. Primary data were derived from the Qur'an, classical and contemporary tafsir literature, and official documents of the Love-Based Curriculum issued by the Ministry of Religious Affairs. The data were analyzed using the thematic interpretation method (tafsir mawḍū'i), focusing on Qur'anic verses related to love, compassion, humanity, knowledge, and the environment. The findings reveal that the Love-Based Curriculum possesses a strong normative foundation in the Qur'an. Love for Allah and the Prophet serves as the spiritual foundation of education, while love for fellow human beings emphasizes the importance of inclusive, tolerant, and humanistic education. Furthermore, love for knowledge positions education as a means of intellectual and moral transformation, whereas love for the environment reflects the eco-theological dimension of Islamic education. This study concludes that the Love-Based Curriculum is not merely a pedagogical innovation, but also an actualization of Qur'anic values within contemporary Islamic education. Therefore, the curriculum may serve as a paradigm of humanistic Islamic education that integrates spirituality, morality, intellectuality, and socio-ecological awareness in shaping holistic human beings.

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### Introduction

Education is fundamental to the development of a nation's civilization. It not only produces intellectually capable human resources but also cultivates generations characterized by noble character, integrity, and social awareness. Despite this, the current education system faces significant challenges. Issues such as intolerance, radicalism, violence, bullying, and moral decline persist in both general and Islamic schools (madrasah). The forces of globalization and intense competition often result in an education system focused solely on cognitive achievement, neglecting affective and spiritual dimensions.

Consequently, this leads to dehumanization and distances education from its humanitarian mission (Directorate General of Islamic Education, 2025).

To address these challenges, the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag) introduced the Love Curriculum or Love-Based Curriculum (KBC) through Decree of the Director General of Islamic Education Number 6077 of 2025. This curriculum is founded on philosophical principles intended to instill values such as compassion, moderation, tolerance, harmony, nationalism, and environmental awareness. The Ministry of Religious Affairs identifies six core aspects of love: love for God, oneself, others, the nation, the environment, and knowledge. Accordingly, the KBC represents not only a curricular innovation but also a paradigm shift toward humanization, religious moderation, and the cultivation of a peaceful civilization (Directorate General of Islamic Education, 2025).

Numerous studies have explored the KBC from diverse perspectives. Qamariah and Anwar (2024) identify KBC as a policy initiative by the Ministry of Religious Affairs that prioritizes spirituality-based character education (Zaitun Qamariah et al., 2025). Syaripudin and Hasna (2025) regard KBC as an integrative approach aligned with the 2013 Curriculum, enhancing empathy and spirituality (Khairani et al., 2025), and highlight its significance as a systematic strategy for promoting religious moderation and addressing intolerance (Ahmad Syaripudin et al., 2025). Additionally, Arham (2025) investigates the implementation of KBC at MIN 22, focusing on ecotheology, moderation, and nationalism.

Regarding instructional practices, Laili (2024) found that implementing KBC in Arabic language instruction fosters a humanistic learning environment and enhances students' enthusiasm for learning (M. Isroul Laili, 2025). Afryansyah and Sirozi (2025) report that internalizing the six aspects of love in State Islamic Senior High Schools (Madrasah Aliyah Negeri) promotes inclusive and humanistic education. Tri Asihati Ratna Hapsari (2025) interprets the Love Curriculum as a social movement aimed at cultivating a generation of individuals who spread love, while Hapsari (2025) underscores the KBC's contribution to deep learning strategies and the creation of a joyful learning culture.

Despite the breadth of existing research, most studies concentrate on policy, pedagogical, and implementation dimensions. Direct investigations connecting the Love Curriculum to the Quranic perspective remain scarce. As the foundational text for Muslims, the Quran should serve as the primary basis for ethical action, both theologically and in daily practice. Therefore, integrating Quranic values more profoundly into the development of the Love Curriculum is essential to foster a generation that is both academically proficient and spiritually grounded.

Given this context, the present study examines the Love Curriculum from a Quranic perspective. The research analyzes the conceptual framework of the Love Curriculum (KBC), its theological foundations as articulated in Quranic verses, and its implications for contemporary Islamic educational practice. This study aims to contribute to the academic discourse on Islamic education and to demonstrate that the Love Curriculum embodies the ideal of love as articulated in the Quran.

## Method

This study employs a qualitative-descriptive methodology, utilizing a literature review (library research) as its primary approach. This method is appropriate given the study's focus on an in-depth analysis of the Love Curriculum from a Quranic perspective, which necessitates examining normative texts and relevant educational policy documents. The qualitative-descriptive approach seeks to provide a comprehensive understanding of the phenomenon under investigation through textual analysis, rather than quantitative hypothesis testing. The research centers on interpreting and connecting the Love

Curriculum to the Quranic values of love, thereby achieving a nuanced, contextualized understanding of the subject matter (Rusandi et al., 2021).

The data sources for this study are categorized into two groups. Primary sources include the Quran as the principal normative text, classical commentaries such as Tafsīr al-Ṭabarī and Tafsīr Ibn Katsīr, and contemporary commentaries, including M. Quraish Shihab's al-Miṣbāḥ. The official document, Guidelines for a Love-Based Curriculum in Madrasahs, published by the Indonesian Ministry of Religious Affairs, is also classified as a primary source. Secondary sources include scientific articles, research findings, and relevant academic literature on the Love Curriculum and on love within the context of Islamic education.

Data analysis employed the thematic analysis method (tafsīr mawḍū'ī), which systematically examines Quranic verses on the theme of love (hubb, mawaddah, rahmah). Each verse is analyzed within its historical and linguistic context and interpreted using both classical and contemporary tafsir literature. The findings are then compared with the values articulated in the Ministry of Religious Affairs' Love Curriculum to identify the normative and theological relevance between the two.

This approach is anticipated to provide a deeper understanding of the Quranic foundations underlying the Love Curriculum and to elucidate its implications for contemporary Islamic educational practices.

## Results and Discussion

### The Ministry of Religious Affairs' Love Curriculum Concept

#### 1. Definition and Philosophical Foundation of the Love Curriculum

The Love-Based Curriculum (KBC) represents an innovative policy initiative by the Ministry of Religious Affairs (Kemenag), formalized through Decree No. 6077 of 2025 of the Director General of Islamic Education. KBC is conceived as a new educational paradigm that positions the value of love as the foundational principle across all educational activities in madrasahs, encompassing intracurricular, co-curricular, and extracurricular domains (Directorate General of Islamic Education, 2025). In this context, love is understood not merely as an emotion but as an ethical, spiritual, and social principle that guides education toward holistic human development.

Philosophically, the KBC is grounded in three principal foundations. First, its philosophical basis draws from Pancasila, Ki Hajar Dewantara's educational humanism, and the ideas of progressive educational thinkers. Education is thus redefined as a process of shaping individuals with character and civilization, rather than merely transmitting knowledge (Directorate General of Islamic Education, 2025). Second, the sociological foundation addresses the need to respond to challenges such as globalization, intolerance, dehumanization, and environmental crises. Love-based education is positioned as a counterpoint to value-neutral educational practices that prioritize cognitive development alone (Qamariah & Anwar, 2025). Third, the psychopedagogical foundation emphasizes the importance of nurturing children's social-emotional dimensions. The KBC guidelines reference Carl Rogers' humanistic educational theory, Albert Bandura's social learning theory, and Daniel Goleman's emotional intelligence (Directorate General of Islamic Education, 2025). Consequently, KBC is not simply an additional program or parallel curriculum, but a comprehensive philosophical orientation that integrates Islamic teachings, national values, and contemporary educational theory.

#### 2. Main Objectives of the Love Curriculum

The objectives of KBC can be interpreted at two levels: normative-theological and functional-pedagogical. The first objective is humanization, in which love-based education

seeks to restore education as a process of humanizing individuals. By emphasizing empathy, compassion, and solidarity, students are guided to develop integrity and care for others, rather than focusing solely on academic achievement (Syaripudin & Hasna, 2025). The second objective is religious moderation. The Ministry of Religious Affairs identifies the rise of intolerance and extremism as a critical issue in Indonesia. The KBC is designed to foster attitudes of *tawasuth* (moderation), *tasamuh* (tolerance), and *ukhuwah* (brotherhood), which are internalized through classroom activities and the broader madrasah culture (Vira Khairani, 2025). Reaffirm that religious education must not be separated from national commitment. The value of *hubbul wathan minal iman* (love of the homeland is part of faith) is positioned as an important pillar in shaping a generation with both an Islamic identity and a national commitment (Arham, 2025) – fourth, ecological awareness. The KBC introduces an ecotheological dimension, namely the awareness that loving God's creation is a form of spiritual devotion. Thus, concern for the environment is no longer just a scientific issue, but part of the expression of faith (Arham, 2025). These four goals demonstrate that KBC focuses not only on spiritual formation but also on building connections between faith, humanity, nationality, and the environment.

### **3. Six Aspects of Love: Pillars of a Love-Based Curriculum**

The Ministry of Religious Affairs has identified six aspects of love as the foundation of the Love-Based Curriculum (KBC). This framework is designed not simply as a collection of values but as a pedagogical structure to be integrated throughout the madrasa learning experience (Directorate General of Islamic Education, 2025). The first aspect, love for Allah and the Prophet, is established as the primary foundation. The spiritual dimension is emphasized as the guiding core for all other aspects. This love is internalized through the reinforcement of faith, the cultivation of worship practices, and the affirmation of noble character. The curriculum encourages students to develop a religious consciousness that informs all behavior, rather than limiting religious expression to formal rituals.

This aspect thus provides the foundational values that shape students' life orientation, such as strengthening self-awareness, maintaining physical and mental health, and upholding personal dignity. The guidelines emphasize the importance of building self-confidence, integrity, and discipline. Students are guided to recognize their potential while managing weaknesses. Thus, this aspect helps develop resilient individuals empowered to face life's challenges. Third, love for fellow human beings is defined as strengthening solidarity, tolerance, and social awareness. The Ministry of Religious Affairs emphasizes that education must produce a generation capable of appreciating diversity, avoiding discriminatory attitudes, and actively participating in social activities. This can be implemented through cooperation activities, social actions, and collaborative learning that foster mutual respect among students.

The fourth aspect, love of knowledge, catalyzes the cultivation of a culture of lifelong learning. The KBC guidelines emphasize curiosity, literacy, and creativity. Education is structured to ensure that students pursue knowledge not solely for personal advancement but also for societal benefit. Thus, the KBC's love of knowledge encompasses both cognitive and ethical dimensions. The fifth aspect, love of the environment, is a defining feature of the KBC. Recognizing the ecological crisis as a pressing issue for the current generation, the Ministry of Religious Affairs integrates environmental awareness into educational practices. Students are encouraged to engage in environmentally responsible behaviors, such as maintaining cleanliness, managing waste, planting trees, and participating in conservation efforts. This aspect expands the scope of religious education to include the relationship between humans and the natural world, in addition to relationships with God and other people.

Sixth, love for the homeland. The sixth aspect, love for the homeland, functions as both the concluding and unifying principle among all aspects. The Ministry of Religious Affairs asserts that religious education should cultivate citizens who are dedicated to national unity, uphold national values, and actively contribute to national development. In the KBC, love for the homeland is manifested not only through symbolic activities, such as flag ceremonies, but also through the integration of national values into curricula, daily routines, and madrasah activities that instill pride in being part of the Indonesian nation.

#### The Six Pillars of the Ministry of Religion's Love-Based Curriculum

Aspects of Love	Value Focus	Educational Goals	Implementation in Madrasah
<b>Love for Allah and the Messenger</b>	Faith, worship, noble morals	Forming students who are faithful, moral, and religious	The habit of congregational prayer, tadarus, religious activities, and integration of moral values in all lessons
<b>Love yourself</b>	Integrity, health, discipline	Cultivating awareness of maintaining one's dignity, potential, and well-being	Cultivating awareness of maintaining one's dignity, potential, and well-being
<b>Love for fellow human beings</b>	Solidarity, tolerance, caring	Forming a generation that values differences and cares about society	Social service activities, cooperation, collaborative learning, and child-friendly madrasah programs
<b>Love for knowledge</b>	Literacy, creativity, lifelong learning	Developing a meaningful learning culture for the benefit	Madrasah literacy movement, essay competitions, student research, project-based classes
<b>Love for the environment</b>	Ecological concern, environmentally friendly behavior	Raising awareness of preserving nature as a mandate	Greening program, waste management, water conservation, environmentally friendly, healthy canteen
<b>Love for the homeland</b>	Nationalism, national commitment	Producing citizens who love the Republic of Indonesia and make positive contributions	Producing citizens who love the Republic of Indonesia and make positive contributions

These six aspects are interrelated and inseparable. The spiritual dimension guides, the personal dimension strengthens integrity, the social dimension fosters solidarity, the intellectual dimension develops capacity, the ecological dimension fosters sustainable awareness, and the national dimension strengthens collective identity. With this

formulation, the Love-Based Curriculum presents a holistic and integrative vision of education, aimed at developing an intelligent and caring generation.

#### 4. Academic Challenges and Implications

Although the KBC has a strong vision, several conceptual and practical challenges and gaps remain. These challenges include: *First*, conceptual ambiguity. The term "love" is very broad, encompassing emotional, spiritual, and social meanings. Without clear behavioral indicators, there is a risk that the value of love will become merely normative jargon. Second, teacher limitations. Implementing this curriculum requires teachers to have the capacity for value pedagogy, the ability to manage conflict, and the skills to assess affective aspects. The reality on the ground shows that many teachers are still unprepared (Afryansyah & Sirozi, 2025).

*Third*, measuring affective learning outcomes. Values such as empathy, caring, or love are difficult to measure with simple quantitative instruments. The development of qualitative measurement tools such as reflective journals, observation rubrics, and project-based evaluations is needed (Hapsari, 2025). *Fourth*, the risk of ideologization. If implementation is rigid, the value of love may be interpreted in an exclusive way, potentially excluding diverse groups. Therefore, the principle of inclusivity must always be emphasized (Laili, 2024).

An analysis of the KBC concept shows that this curriculum has the potential to be a transformative educational model, but also faces serious implementation challenges. Academically, KBC broadens the discourse on Islamic curriculum by integrating Quranic foundations, national values, and modern educational theory. In practice, the success of KBC is largely determined by the Ministry of Religious Affairs' commitment to teacher training, assessment instruments, and ongoing monitoring and evaluation mechanisms.

### Normative Basis of the Love Curriculum in the Qur'an

#### 1. Love for Allah and the Messenger

Love for Allah and the Messenger is the primary foundation of Islam, serving as the core of a Muslim's entire life orientation. From the perspective of the Quran, the concept of love (*ḥubb*) is not merely an emotional feeling but an existential commitment that demands a spiritual and educational connection. Thus, love for Allah and the Messenger has both theological and practical dimensions, reflected in adherence to divine teachings and the example of the Prophet Muhammad (peace be upon him).

The primary normative basis for love for Allah and the Messenger can be found in Surah Āli 'Imrān [3]: 31, where Allah states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ

"Say (Muhammad), 'If you love Allah, follow me, Allah will love you and forgive your sins.' Allah is Forgiving, Most Merciful."

This verse emphasizes that the authentic indicator of love for Allah is following the Prophet (M. Quraish Shihab, 2005). In Al-Maturudi's interpretation of this verse, although it explicitly mentions only love for Allah, it also serves as the foundation for love for the Prophet, as it calls for following the Prophet (Abu Manshur Al-Maturidi, 2005). Theologically, this verse establishes a dialectical relationship between divine love and prophetic obedience: humans love Allah through obedience to the Prophet, and in return, Allah loves His servants. In classical commentaries such as Ibn Kathīr's Tafsir, this verse is referred to as the testing verse, namely, a measure of the honesty of claims of love for Allah (Ibn Kathir Ismail, 1999). This demonstrates that love in Islam is not abstract, but rather tested through concrete actions.

Furthermore, QS. At-Taubah [9]: 24 reinforces the priority dimension of this love:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ... أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ... فَتَرْصُدُوا

This verse emphasizes that love for Allah and the Messenger must take precedence over love for worldly matters, such as family, wealth, and economic pursuits. From an Islamic educational perspective, this verse conveys the actional value that students' life orientation should be directed toward transcendental values rather than merely materialistic ones.

In the Prophet's hadith, the concept of love for the Messenger is also emphasized as an integral part of faith. The Prophet said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

*None of you will believe (perfectly) until he loves me more than his parents, his children, and all mankind (al-Bukhari, 2021)*

This hadith demonstrates that love for the Prophet is not merely an ethical recommendation, but a prerequisite for perfecting faith. Theologically, this indicates that the emotional and spiritual relationship between the people and the Prophet has direct implications for the quality of one's faith. Furthermore, the dimension of love for God is also reflected in the reciprocal relationship between servants and God, as in the verse in Surah Al-Baqarah [2]: 165;

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*As for those who believe, their love for Allah is immense.*

This verse illustrates that believers possess a deep, intense love for Allah. Commentators explain that this love is manifested in obedience, sincerity, and earnestness in worship. Thus, love for Allah is not only oriented toward the internal spiritual dimension but is also reflected in daily practices.

In the context of the Love-Based Curriculum (KBC), the value of love for Allah and the Prophet serves as the primary foundation guiding all aspects of education. Internalization of this value can be realized through habitual worship, strengthening morals, and integrating the Prophet's exemplary values into the learning process. Teachers serve not only as instructors but also as role models (*uswah hasanah*) who represent prophetic values in real life.

Furthermore, love for Allah and the Prophet within the Love-Based Curriculum (KBC) framework has significant pedagogical implications. First, education is designed to foster spiritual awareness, which forms the basis of student behavior. Second, learning is oriented not only to knowledge transfer but also to character transformation grounded in divine values. Third, the teacher-student relationship is built on compassion and exemplary behavior, not merely on a formal instructional relationship.

Thus, it can be concluded that love for Allah and the Prophet, as understood in the Quran and Hadith, is an integrative theological concept encompassing the dimensions of faith, obedience, and morality. In the educational context, this value serves as the normative foundation for the Love-Based Curriculum, which aims to shape individuals who are not only intellectually intelligent but also spiritually deep and morally mature.

## 2. Love for fellow humans

Love for fellow human beings is a concrete manifestation of the value of *rahmah* (compassion), a fundamental principle in Islamic teachings. From the perspective of the Qur'an, humans are beings endowed with dignity (*karamah insaniyyah*), and relationships between humans must be built on a foundation of respect, empathy, and justice (Fahrudin Faiz, 2022). Thus, love for one's neighbor not only signifies harmonious social relationships but also reflects a theological commitment to universal human values.

The normative basis for human dignity is affirmed in QS. Al-Isra' (17): 70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا □

"Indeed, We have glorified the children and grandchildren of Adam, and We carried them on land and in the sea. We also bestowed upon them good fortune, and We preferred them above the many creatures that We created with perfect advantages."

This verse affirms that all humans, regardless of ethnic background, religion, or social status, have a noble position in the sight of Allah. Commentators explain that this nobility encompasses physical, intellectual, and spiritual dimensions, qualities not possessed by other creatures of Allah (al-Tabari, 2001). In the context of education, this verse implies that every student must be treated humanely and inclusively, without discrimination. Love for fellow human beings, therefore, is rooted in an awareness of the universal dignity of humankind (Siti Nurhaliza, 2020).

Furthermore, QS. Al-Anbiya' (21): 107 affirms the prophetic mission of the Prophet Muhammad as a mercy for all creation.:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you (Muhammad) but as a mercy for all the worlds."

The concept of rahmatan lil 'alamin (blessing for the universe) demonstrates that Islamic teachings prioritize universal compassion, not limited to Muslims but encompassing all of humanity and even the universe (al-Baghawi, 1997). From an interpretive perspective, this verse emphasizes that compassion is at the core of Islamic teachings, so every form of social interaction must reflect an attitude of compassion, tolerance, and peace.

The strengthening of the concept of love for others is also found in the Prophet's hadith, which emphasizes the link between faith and social compassion. The Prophet said:

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ حُسَيْنِ الْمُعَلَّمِ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"Narrated by Musaddad, he said: Narrated by Yahya, from Shu'bah, from Qatadah, from Anas ra, from the Prophet Muhammad SAW. Moreover, from Husain al-Mu'allim, who said: Narrated by Qatadah, from Anas, from the Prophet, Muhammad SAW: "None of you believes (with perfect faith) until he loves for his brother what he loves for himself." (Bukhari & Muslim, 1991).

This hadith places love for others as an indicator of the perfection of faith. Theologically, this demonstrates that faith is not merely individual but has a strong social dimension. Love for others is manifested in empathy, concern, and the desire to provide for others the same good that one desires for oneself.

Other hadith also emphasize the importance of compassion as a principle of social relations.:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ الرَّحِيمُ شَحْنَةُ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

"Has told us Ibnu Umar, has told us Sufyan from Amr bin Dinar from Abu Qabus from Abdullah bin Amr, he said Rasulullah SAW said. "Those who love will be loved by Rahman, be affectionate to anyone on earth, surely those in the heavens will love you. The proverb ar-rahim is taken from the proverb Ar Rahman, whoever connects ties, Allah will surely connect them (with His mercy), and whoever breaks ties, Allah will sever them (from His Grace). (al-Tirmidhi, 2020)

This hadith demonstrates the reciprocal relationship between human compassion and God's grace. Those who spread compassion to others will receive compassion from God. Thus, love for one's fellow human beings is not only a social act, but also a form of worship with a spiritual dimension (Rahmat Hidayat, 2021). In the context of the Love-Based Curriculum (KBC), the value of love for one's fellow human beings is a crucial pillar of an inclusive, humanistic education. Internalization of this value can be realized through collaborative learning, social activities, and the cultivation of tolerance within the madrasah environment. Students are guided to respect differences, avoid discriminatory attitudes, and actively participate in building social solidarity (Anis Fatimah, 2023).

Pedagogically, love for one's fellow human beings within the KBC framework has several implications. First, education must foster social intelligence, encompassing empathy, communication, and collaboration. Second, learning must be designed to foster an inclusive attitude, particularly in the context of Indonesia's cultural and religious diversity. Third, teachers act as mediators of values, instilling the principle of compassion in every learning interaction (Budi Santoso, 2023).

Furthermore, the concept of love for fellow human beings in the Qur'an and Hadith is also relevant to the agenda of religious moderation. The values of tolerance (*tasāmuḥ*), balance (*tawāsuṭ*), and justice (*'adl*) are essential foundations for building a peaceful and harmonious society (Ministry of Religious Affairs, 2025). In this regard, the Love-Based Curriculum can serve as a strategic instrument to prevent intolerance, radicalism, and social conflict rooted in exclusivism.

Thus, love for fellow human beings, as understood in the Qur'an and Hadith, is an integrative concept encompassing theological, ethical, and social dimensions. This value not only emphasizes the importance of harmonious relationships between people but also serves as an indicator of the quality of faith and a foundation for building a civilized society. In the educational context, this value is a key element in the development of the Love-Based Curriculum, which aims to foster a generation that is inclusive, empathetic, and committed to universal humanitarian values.

### 3. Love for Knowledge

Islam teaches that good manners and morals must accompany the pursuit of knowledge. One of these morals is a love of knowledge. Therefore, cultivating a love of knowledge is crucial, as it not only makes someone enjoy studying but also practices and teaches knowledge with noble morals (Lukmanul Hakim, 2026). A love of knowledge is a Muslim's inner love for knowledge, characterized by a strong desire to continuously pursue, understand, and use information, with the belief that knowledge is a path to drawing closer to God.

A love of knowledge is not simply defined as a learning activity, but as a spiritual and moral motivation rooted in the belief that knowledge is light (*nūr*) that can elevate human dignity and status. Therefore, a person can be said to love knowledge if they have a sincere intention in pursuing it, a true intention that seeks God's pleasure. Furthermore, a student should possess a strong curiosity for knowledge, accompanied by diligent study to acquire it (Lukmanul Hakim, 2026). In Islamic education, a love of knowledge is a crucial foundation because it is seen as a path to understanding religious teachings, building civilization, and shaping noble human character.

Therefore, the educational process is not only oriented toward the transfer of knowledge but also toward fostering positive attitudes toward knowledge, such as a love of reading, critical thinking, and the application of knowledge in everyday life. Within the KBC framework, learning is directed towards fostering a love of the learning process, so

that students learn not only out of obligation but also out of self-awareness and need. Teachers play a role in creating a learning environment that is enjoyable, inspiring, and motivating students to continue seeking knowledge. Cultivating a love of knowledge can also be achieved through reading, discussions, simple research, and learning contextualized to students' lives.

From the description of the concept of love of knowledge and the characteristics of those who love knowledge above, we can understand that love of knowledge is a spiritual drive as part of the morals and character of a Muslim that a student of knowledge must possess. It is a fundamental moral that must be possessed so that people who seek knowledge can achieve the goal of seeking knowledge itself. In addition, love of knowledge is also explained in QS. Al-Mujādilah [58]: 11: Allah SWT says: "Allah will exalt those who believe among you and those who are given knowledge by degrees." The verse above shows that in Islam, knowledge has a high position, so that those who have faith and knowledge will be elevated in status by Allah SWT. This shows that Islam instills the value of love of knowledge as part of the formation of human character.

From the perspective of Islamic education, this verse also contains two main educational values: first, etiquette in the assembly of knowledge, such as mutual respect, giving others space, and appreciating the learning process. This value demonstrates that seeking knowledge is not merely an intellectual activity but also a process of character and spirituality formation (Yunita Rahmawati et al., 2025). The second value is the virtue of knowledge. From an Islamic educational perspective, the virtue of knowledge demonstrates that knowledge serves not only as a means of acquiring knowledge but also as a path to improving human quality, both intellectually and spiritually. Knowledgeable people are expected to benefit society and build a better civilization.

The Context of Love-Based Curriculum. This verse emphasizes that learning is not only about academic success but also fosters a love of knowledge, in line with the ideals of faith within the Love-Based Curriculum. Students who receive instruction based on the principles of the Qur'an will view knowledge as a means to draw closer to God and improve themselves. (Ajeng Sukmaningrum & Sarwadi Sarwadi, 2025). The integration of faith and knowledge in the verse indicates that Islamic education must combine intellectual and spiritual components. The integration of faith, knowledge, and morals is very important to help students develop their character and use their knowledge for the good of society. In addition, knowledge is seen as a means to improve human moral and spiritual quality. Therefore, in the KBC concept, love for knowledge encourages students to continue learning, think critically, and apply knowledge in everyday life (Suwardi et al., 2006). Thus, love of knowledge in the Love-Based Curriculum can be understood as an effort to instill a learning motivation, born of religious awareness, that knowledge is a means of improving human dignity. This value makes the educational process not only oriented toward the transfer of knowledge but also toward the formation of character, morals, and social responsibility.

Another verse about Love for Knowledge is written in QS. At-Taubah [9]:122 Allah SWT says:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

"It is not appropriate for the believers to go all together (to the battlefield). Why not go from each group of them a few people to deepen their religious knowledge (liyatafaqqahu fid-din) and to warn their people when they have returned to him, so that they can guard themselves." (QS. At-Taubah: 122).

This verse underscores the importance of seeking depth in knowledge (*tafaqquh fi al-din*), namely, deepening religious knowledge. This explains that education must encourage students to love the learning process and understand knowledge deeply. In the Love-Based Curriculum, teachers not only transfer knowledge but also foster learning motivation born of spiritual awareness and a love of knowledge (Suwardi et al., 2006). This verse explains that each person has a different task; some pursue jihad, while others expand their knowledge. In the context of contemporary education, this highlights the importance of specializing in knowledge and dividing tasks within the education system to produce a generation of specialists in various fields of knowledge (Suwardi et al., 2006). Schools can use the Love-Based Curriculum to develop students' interests and talents, enabling them to explore fields of knowledge that align with their potential.

The Islamic concept states that seeking knowledge is not only an individual obligation but also a social responsibility to disseminate knowledge to society. Meanwhile, from an educational perspective, this verse teaches that some people must deepen their knowledge of religion, understand it in depth, and then teach it to society. This demonstrates that a love of knowledge is also related to the responsibility of *da'wah* and social service (Suwardi et al., 2006).

Furthermore, this verse underlies the principle that seeking knowledge is a form of intellectual jihad, as knowledge plays a vital role in building civilization and guiding society towards truth. This value aligns with the principles of the Love-Based Curriculum, which instills a love of knowledge, motivating students to learn and use knowledge to improve themselves and draw closer to God (Adi Noviardi, 2021). The educational value in QS. At-Taubah: 122 emphasizes that knowledge must emphasize behavioral change and the formation of good morals. Therefore, education focuses not only on cognitive aspects but also on character development and moral responsibility in students. Therefore, in the Love-Based Curriculum, learning is directed towards developing students who are knowledgeable, moral, and caring for society.

#### **4. Love for the Environment**

Environmental issues have become widely discussed worldwide. Climate change, natural resource depletion, and human-induced environmental degradation, such as illegal logging and the unsustainable exploitation of natural resources, are the primary causes of environmental damage. The environment has been impacted by rapid technological advances across several disciplines, both positively and negatively. To implement the principles of environmental stewardship, environmental education is crucial, particularly in Islamic education. This way, environmental sustainability can be taught comprehensively within the framework of Islamic education, rather than as a stand-alone subject. Education is a crucial tool for fostering ecological awareness from a young age. Islam views humans as vicegerents on earth, tasked with protecting and enhancing nature. This role requires humans to use natural resources wisely and maintain the balance of the ecosystem.

Islam emphasizes the value of peaceful coexistence between humans and nature in many of its theological teachings. The Quran and Hadith teach that nature is God's creation that must be preserved and respected (Nazih Hibatullah, 2025). According to Islamic thought, all human efforts and activities throughout space and time are encompassed by the environment. Earth, water, air, animals, plants, and everything on and within the earth are part of the spatial environment. The Islamic conception of environmental education requires integrating ecological and spiritual aspects. In addition to learning how to

understand the rules of nature intellectually, humans are also taught to develop a sense of gratitude to Allah SWT by taking practical steps to protect the environment.

Damage to it is considered a violation of divine commandments. Therefore, ecological awareness is theocentric in Islam, where the concept of protecting the environment is a concrete way of worshiping and submitting to Allah SWT. In this context, every form of environmental preservation is seen as part of worship, not merely a social activity. Allah says in Surah Al-A'raf, verse 56: "And do not cause corruption on the earth after it has been properly created. Call upon Him with fear and hope. Indeed, Allah's mercy is near to the doers of good." This verse can be analyzed as part of the *ahkām* verses because it falls under those that address violations of the prohibition (*nahy*) on actions that damage the environment. Interpreting the prohibition of *lā tufsidu fi al-ardh* in this context underscores the importance of protecting the environment as a sharia responsibility.

This demonstrates that Islamic law has fundamental principles that support environmental preservation. Although the Quran clearly explains environmental education, students' understanding of environmental awareness remains theoretical and largely confined to practical application (Ridhwan Wardhana, 2019). Therefore, environmental education is crucial for upholding Islamic principles and improving ecological order. This is done to help students rebuild a paradigm that views the environment as a vital component of life that demands ethical stewardship. Environmental education aims to raise students' awareness of the importance of the environment for humanity.

The implementation of Environmental Education in schools still faces several challenges. Many students fail to demonstrate concern for the cleanliness of the school environment, tend to litter even when facilities are available, and use gutters as waste disposal sites (Tegar Arif Saputra et al., 2025). Contributing factors include minimal cooperation between schools and parents and weak environmental awareness.

Another verse that serves as a basis for awareness of love for the environment is QS. Al-Baqarah [2]: 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۗ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*"(Remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed, I know what you do not know."*

This verse explains that all other creations are subject to humans, who are described in the Quran as vicegerents on earth. The Quran highlights the responsibilities humans have during their existence on earth through this classification. Some see the term "vicegerent" as a substitute for Allah in carrying out His will, not because Allah is incapable of doing everything, but because Allah wants to test humans to appreciate them. As vicegerents, humans must develop positive horizontal relationships with other species, in addition to being a test for establishing a vertical relationship between the Creator and His creation (Hubbi Alfarodies Achmad, 2002). A Love-Based Curriculum links it to the mandate of "khalifah fil ardh" (the Qur'an, Al-Baqarah 2:30).

Activities that can be encouraged in implementing this curriculum include planting trees, managing waste, and preserving the environment as a manifestation of love for Allah and His creation. This is a concrete example of internalizing the value of love in action-based learning. Teachers must possess emotional and spiritual competencies, in addition to being subject-matter experts. Teachers should find innovative ways to increase emotional intimacy in the learning environment. For example, teachers can greet each student

individually, encourage introspection before class, or create areas for informal discussions. Students experiencing digital fatigue can particularly benefit from these simple practices.

### Conclusion

The Love-Based Curriculum (KBC), developed by the Ministry of Religious Affairs of the Republic of Indonesia, is an educational paradigm that bases learning on love as the primary foundation for the formation of students' character. Based on a thematic interpretation of Qur'anic verses, this study shows that the concept of love in the KBC has a strong normative foundation in Islamic teachings. The values of love, including love for Allah and the Messenger, love for fellow human beings, love for knowledge, and love for the environment, are direct reflections of the Qur'anic principles of compassion, humanity, moral responsibility, and harmonious relations among humans, God, and others, and with the universe. Love for Allah and the Messenger serves as a spiritual foundation that guides education toward cultivating faith, piety, and noble morals. Meanwhile, love for fellow human beings emphasizes the importance of an inclusive, tolerant education that upholds universal humanitarian values. From an intellectual perspective, love of knowledge demonstrates that Islamic education is not only oriented toward the transmission of knowledge but also toward the formation of character, spiritual awareness, and social responsibility. Love for the environment demonstrates that Islamic education has an ecotheological dimension, positioning humans as caliphs responsible for preserving nature.

This research also confirms that the Love-Based Curriculum is highly relevant to addressing contemporary educational challenges, such as intolerance, moral crisis, dehumanization, and environmental damage. With a humanistic and integrative approach, the Love-Based Curriculum seeks to connect spiritual, social, intellectual, and ecological dimensions within a holistic educational framework. Therefore, the Love-Based Curriculum can be understood not simply as an educational policy, but as the actualization of Qur'anic values in the practice of modern Islamic education. However, implementing the Love-Based Curriculum still faces various challenges, particularly in conceptual understanding, teacher readiness, and measuring students' affective outcomes. Therefore, strengthening teacher training, developing evaluation models for character education, and systematically integrating love values into madrasah culture and the learning process are necessary. With these steps, the Love-Based Curriculum has the potential to become a model of humanistic Islamic education capable of producing a generation of faith, knowledge, morals, and social and ecological awareness.

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