



## From Rigid Rules to Radical Compassion: Integrating the Love-Based Curriculum into Fiqh Learning at MTs As'adiyah Putra Pusat Sengkang

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### ARTICLE INFO

Received March 10, 2026

Revised March 22, 2026

Accepted April 9, 2026

Available April 27, 2026

#### **Keywords:**

Love-Based Curriculum, Fiqh learning, Deep Learning, Islamic boarding school (pesantren), humanistic education

### ABSTRACT

This qualitative study examines the integration of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) into Fiqh learning at MTs As'adiyah Putra Pusat Sengkang, an Islamic boarding school (pesantren) in South Sulawesi, Indonesia. Motivated by the pervasive phenomenon of dehumanization in religious education – where Fiqh instruction has been reduced to rigid legal formalism devoid of emotional and spiritual depth – this research investigates three interrelated dimensions: (1) the planning processes through which KBC principles are embedded in instructional modules, (2) the pedagogical implementation of KBC-integrated Fiqh learning using the Deep Learning approach (Meaningful, Mindful, Joyful), and (3) the supporting and inhibiting factors encountered in this integration. Data were collected through structured observation, in-depth interviews with the principal, curriculum coordinator, Fiqh teachers, and students, and documentation analysis of teaching modules, learning objectives, and assessment instruments. Analysis followed the Miles, Huberman, and Saldana interactive model of qualitative data analysis. Findings reveal that KBC integration systematically repositions Fiqh education from a nomos-oriented paradigm – grounded in fear and

legal compliance – toward an eros-oriented paradigm grounded in love, compassion, and conscious spirituality. Key outcomes include meaningful shifts in student motivation, affective engagement, and behavioral transformation. Institutional leadership, strong pesantren culture, and motivated teachers were identified as primary enabling factors, while digital infrastructure deficits, curriculum overload, and student diversity posed significant challenges. The study demonstrates that Love-Based Curriculum can serve as a transformative pedagogical framework for humanizing Islamic religious education in pesantren contexts.

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## INTRODUCTION

Education, at its core, is a profoundly humanizing endeavor – an intentional process not merely of transmitting knowledge, but of nurturing values, shaping character, and cultivating the whole person (Kartini and Muhsyanur, 2025). The Indonesian National Education System Law (UU No. 20 Tahun 2003) enshrines this holistic vision by defining education as a conscious and planned effort to create conditions in which learners actively develop their potential across spiritual, moral, intellectual, and social dimensions (Kurniawan, 2021). Yet, the ideal of holistic formation stands in sharp tension with many contemporary educational realities, particularly in Islamic religious education contexts where Fiqh – Islamic jurisprudence – has historically been taught through a narrow, rule-focused paradigm that emphasizes legal compliance over transformative character development.

The twenty-first century has introduced a paradoxical educational landscape. On one hand, digital technology has amplified access to knowledge and connected learners across geographical boundaries. On the other hand, intensive screen-mediated interaction has been linked to declining empathy, weakened social bonds, and a growing deficit of moral sensitivity among younger generations (Setiawan et al., 2022). This digital paradox is particularly acute in Indonesia, where social media penetration has coincided with rising incidents of radicalism, intolerance, bullying, and moral misconduct within educational institutions – phenomena that collectively signal a deep crisis of character that conventional curriculum approaches have been unable to adequately address (Afryansyah & Sirozi, 2025).

Within this broader crisis, Fiqh education occupies a uniquely critical position. Fiqh, which governs the full spectrum of Muslim religious practice – from ritual worship (*hablum minallah*) to interpersonal relations (*hablum minannas*) and environmental responsibility (*hablum minal 'alam*) – ought to be a subject that cultivates deep spiritual consciousness and ethical sensitivity. However, in the majority of madrasah and pesantren contexts, Fiqh instruction has been dominated by what scholars describe as a nomos-oriented paradigm: one that reduces religion to formal legal categories of valid/invalid, halal/haram, and obligatory/forbidden, prioritizing cognitive memorization of rules over affective internalization of values

(Kementerian Agama RI, 2025). Students may master the conditions of ablution while failing to develop genuine respect for water as a divine trust; they may recite the pillars of prayer while their worship remains a mechanical routine divorced from consciousness and love.

Fiqh learning trapped in this legalistic paradigm generates what Paulo Freire would identify as oppressive education – a system that deposits information into passive learners without awakening their inner motivation or relational consciousness (Freire, 2008). In Islamic pedagogical terms, it produces a generation that is tafaqquh without tafakkur – knowing the rules of religion without genuinely contemplating or experiencing its spirit. This constitutes a form of educational dehumanization that contradicts Islam's foundational nature as a religion of mahabbah (love) and rahmah (compassion), as affirmed throughout the Quran and prophetic tradition (Kementerian Agama RI, 2025).

Responding to these challenges, the Indonesian Ministry of Religious Affairs introduced the Love-Based Curriculum (Kurikulum Berbasis Cinta, or KBC) in 2025, formalized through the Decree of the Director General of Islamic Education No. 6077/2025 and operationalized through Circular Letter No. 10/2025 (Direktur Jenderal Pendidikan Islam, 2025). Conceptualized by Prof. Dr. KH. Nasaruddin Umar – Grand Imam of Istiqlal Mosque and a leading Indonesian Islamic scholar – KBC is not a replacement for the national curriculum but rather its animating soul: a pedagogical philosophy that infuses the five dimensions of Panca Cinta (Five Loves – Love of God and Prophet, Love of Knowledge, Love of Environment, Love of Self and Others, and Love of Homeland) into every aspect of teaching and learning. At its core, KBC repositions love (cinta/mahabbah) and compassion (rahmah) as the ontological, epistemological, and axiological foundations of Islamic education (Muhsyanur et.al, 2025; Muhsyanur, 2024; Muhsyanur Muhsyanur, Nurul Hidayanti Mahas, 2025).

Theoretically, KBC resonates with multiple pedagogical traditions. It aligns with Abdullah Nasih Ulwan's concept of tarbiyah bil hubb – education through love – which emphasizes that genuine formation requires a strong emotional bond between teacher and learner rooted in care and gentleness (Ulwan, 2007). It resonates with humanistic educational philosophy, particularly the Rogerian notion of an empathic, accepting, and authentic relational learning environment (Santalia et al., 2025). It draws on deep learning theory, which frames meaningful, mindful, and joyful learning as the conditions for authentic cognitive and affective development (Iqbal et al., 2025). And it is grounded in the Islamic theological premise that the divine attributes of Rahman and Rahim – mercy and compassion – are the primordial foundations of all creation and, by extension, all ethical practice (Kementerian Agama RI, 2025).

MTs As'adiyah Putra Pusat Sengkang presents a particularly compelling site for studying KBC integration. As part of the historic As'adiyah Islamic Boarding School – one of the oldest and most influential pesantren in South Sulawesi, founded in 1950 – the madrasah carries a distinguished tradition of classical Islamic

scholarship, including the mangaji tudang method of classical text study. At the same time, under the leadership of Prof. KH. Nasaruddin Umar as head of As'adiyah, the institution has committed to modernization, adopting ISO 9001:2015 quality management and implementing KBC through the Merdeka (Freedom) Curriculum's Deep Learning framework. This institutional context – where centuries-old scholarly tradition intersects with contemporary pedagogical innovation – makes it an ideal setting for examining how love-based principles can be integrated into Fiqh education without abandoning classical rigor.

Despite growing policy enthusiasm for KBC, empirical research on its implementation in Fiqh education at the pesantren level remains sparse. Existing studies have focused on language subjects at senior madrasah (Afryansyah & Sirozi, 2025), general implementation challenges at elementary madrasah (Mukaromah et al., 2025), and theoretical frameworks for Deep Learning-based teacher professional development (Iqbal et al., 2025). No study to date has provided a fine-grained qualitative examination of how KBC is planned, enacted, and assessed specifically within Fiqh classrooms in a pesantren secondary school context. This research fills that gap, generating empirical evidence and analytical insight that can inform both educational policy and pedagogical practice in Indonesia and similar Islamic educational contexts globally.

## **METHOD**

This study employed a qualitative research design with a case study approach, which is particularly suited to the investigation of complex pedagogical phenomena within their natural institutional contexts (Creswell & Poth, 2018). The research was conducted at MTs As'adiyah Putra Pusat Sengkang – located at Campus III, Macanang, Wajo Regency, South Sulawesi – from December 2025 through February 2026. This setting was purposively selected based on its unique institutional characteristics: the madrasah's formal adoption of KBC as an integrated framework across all class levels, its ISO 9001:2015 certified management system, and its position as the premier secondary institution within the historically significant As'adiyah pesantren network. The study focused on Fiqh learning in Classes VII and VIII, where KBC had been most systematically implemented through the Merdeka Curriculum's Deep Learning model.

Data collection employed three complementary techniques to enable methodological triangulation (Moleong, 2021). First, direct non-participatory observation was conducted across multiple Fiqh class sessions, focusing on pedagogical enactment of Panca Cinta values, teacher-student interaction patterns, and the emotional-relational climate of the classroom. Second, in-depth semi-structured interviews were conducted with seven key informants: the school principal, the curriculum coordinator (Vice Principal for Curriculum), two Fiqh teachers (Hasyim and Alimuddin), and three students from different grade levels. Interview questions were designed to elicit rich description of planning processes, implementation strategies, student responses, and perceived enabling and

constraining factors. Third, systematic documentation analysis was conducted on teaching modules (Modul Ajar), Learning Objective Sequences (Alur Tujuan Pembelajaran/ATP), student worksheets (LKPD), and assessment instruments developed by Fiqh teachers. These documents provided crucial evidence of how KBC principles were operationalized in formal instructional planning.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldana (2014), comprising three iterative stages: data condensation (selecting, focusing, simplifying, and abstracting relevant information from field notes and interview transcripts), data display (organizing condensed data into systematic narrative descriptions supported by excerpts and comparative configurations), and conclusion drawing and verification (formulating and continuously refining interpretive conclusions through ongoing return to raw data). Validity was ensured through three primary strategies: source triangulation (cross-checking information across multiple informants to identify convergences and divergences), technique triangulation (comparing data from observation, interviews, and document analysis for mutual confirmation), and extended field engagement (repeated site visits over a two-month period to verify consistency of observed patterns rather than isolated events). Reflexivity was maintained throughout through peer debriefing with academic colleagues and supervisors, and researcher positionality was acknowledged in the interpretation of culturally embedded practices (Sugiyono, 2022).

## **RESULT AND DISCUSSION**

### **Planning Fiqh Learning Integrated with the Love-Based Curriculum**

The planning dimension of KBC integration at MTs As'adiyah Putra Pusat Sengkang reflects a systemic and multi-layered approach that extends from institutional vision to individual classroom documents. At the macro level, the school principal articulated an explicit philosophy positioning KBC not as an added module but as the spiritual core animating the madrasah's existing vision – 'Luhur dalam Akhlak, Unggul dalam Mutu Pendidikan dan Dakwah, Kompetitif dalam Prestasi' (Noble in Character, Excellent in Educational Quality and Preaching, Competitive in Achievement). In his account, the phrase 'noble in character' is KBC's very soul, grounded in the conviction that 'noble character cannot grow through coercion, only through compassion and gentleness of heart.' This reframing of institutional vision as an expression of love-based principles constitutes what Santalia and Muhsyanur (2025) describe as the implementation of the Istiqlal Spirit – intellectual independence and spiritual authenticity – as a pedagogical foundation.

At the meso level, the Curriculum Coordinator operationalized this institutional philosophy through mandatory Panca Cinta indicators in all instructional documents. A multi-stage supervisory cycle was established: initial review of teaching modules (Modul Ajar) for presence and quality of affective indicators, classroom observation for evidence of Deep Learning principles in

enactment, and structured feedback for teachers whose modules did not adequately incorporate Panca Cinta dimensions. Analysis of the Learning Objective Sequences (ATP) for Fiqh Classes VII and VIII reveals this systematization clearly: rather than formulating learning objectives purely in cognitive terms (students will be able to explain/identify/classify), objectives consistently integrate affective language. For Class VII's unit on Combined Prayer (Shalat Jama'-Qashar), the learning objective is formulated as: 'Students are able to analyze the wisdom of rukhsah (dispensation) as evidence of Allah's love and practice it as an expression of gratitude.' For Class VIII's unit on Charitable Giving (Sedekah, Hibah, Hadiah), the objective reads: 'Students are able to analyze the provisions of charitable giving as an expression of love and social care.' The deliberate embedding of love-vocabulary ('cinta,' 'syukur,' 'kepedulian') as mandatory elements of cognitive objectives represents a structural innovation that distinguishes KBC-integrated Fiqh from conventional Islamic jurisprudence instruction (Afryansyah & Sirozi, 2025).

At the micro level, the design of student worksheets (LKPD) reveals the most intimate dimension of affective planning. Rather than presenting bare legal content and comprehension questions, the worksheets open with personal, relational invitations: 'Begin with prayer, may Allah grow love in your heart to always give' (Class VII LKPD Bab 7); 'Begin every step with bismillah, feel that this ease in Islamic law is a form of Allah's love for you' (Class VIII LKPD Bab 5). These narrative openings function as what Muhsyanur (2024) terms 'affective entry points' – pedagogically intentional moves that position students as recipients of divine love before they encounter legal content. This design philosophy aligns with Ulwan's (2007) *tarbiyah bil hubb* principle, which holds that genuine formation cannot occur without first establishing a relational climate of felt care. The intentionality of this affective framing – designed before any classroom interaction – demonstrates that KBC integration at this madrasah operates as a genuine curricular philosophy rather than a surface-level embellishment.

Fiqh teachers' individual planning practices further illuminate how KBC principles are pedagogically translated. Teacher Hasyim described his approach to objective formulation: 'I want my students to not feel burdened by rules but to feel them as needs. I emphasize that learning is not just for high grades or knowing the rules of worship but for becoming people full of gratitude and compassion toward others and the environment.' Teacher Alimuddin similarly reported that objectives are formulated beyond cognitive mastery of Islamic law to include attitudes such as care, responsibility, and empathy, with content explicitly linked to students' everyday lived contexts. This approach reflects the theoretical proposition advanced by Iqbal et al. (2025) that Deep Learning objectives should be designed to bridge 'meaningful' (maknawi), 'mindful' (sadar), and 'joyful' (menggembirakan) dimensions of learning from the very inception of instructional design, ensuring that affective goals are not afterthoughts but foundational intentions.

### **Implementation of KBC-Integrated Fiqh Learning: Deep Learning in Practice**

The enactment of KBC-integrated Fiqh learning at MTs As'adiyah Putra Pusat Sengkang demonstrates a systematic transformation of pedagogical practice from legalistic transmission toward what the research literature describes as eros-oriented learning – teaching grounded in attraction, love, and relational consciousness (Kementerian Agama RI, 2025). The table below maps the five Panca Cinta pillars to their corresponding Fiqh subject areas and illustrative integration strategies as observed and documented in this study.

**Table 1.** Panca Cinta Integration Framework in Fiqh Learning at MTs As'adiyah Putra Pusat Sengkang

Panca Cinta Pillar	Fiqh Subject Area	Integration Strategy in Learning
Cinta Allah & Rasul (Love of God & Prophet)	Fiqh Ibadah (Worship)	Conceptualizing prayer (Shalat Jama'-Qashar) as Allah's gift of love; replacing fear-based obedience with love-driven devotion
Cinta Ilmu (Love of Knowledge)	Fiqh Methodology	Deep Learning approach (Meaningful, Mindful, Joyful); using kitab kuning combined with modern pedagogical tools
Cinta Lingkungan (Love of Environment)	Fiqh Muamalah	Integrating ecoteology; sedekah bibit pohon (seedling charity); extending five pillars to include environmental stewardship
Cinta Diri & Sesama (Love of Self & Others)	Fiqh Muamalah	Humanistic classroom management; replacing physical punishment with spiritual assignments; peer empathy activities
Cinta Tanah Air (Love of Homeland)	Fiqh Jinayah & Social	Connecting Islamic law to national values; promoting moderate Islam (wasathiyyah) and civic responsibility

*Source: Compiled from field observation, interviews, and document analysis (2025–2026).*

The most consistently observable feature of KBC-integrated classroom implementation is the 'spiritual connection' (koneksi batin) opening ritual. Before engaging any Fiqh content, teachers routinely begin lessons with students in a relaxed seated posture, collective prayer, and teacher-delivered positive affirmations in a gentle tone. This practice is not improvised but institutionally standardized: the curriculum coordinator explained that 'teachers are expected to begin learning with

spiritual connection through prayer or positive affirmation so that students' inner frequency aligns with the teacher's. When their hearts are calm, their natural potential to understand material will emerge naturally.' This approach resonates with the Rogerian educational tradition's emphasis on creating the psychological safety necessary for authentic learning (Santalia & Muhsyanur, 2025), and with mindfulness-based pedagogical research demonstrating that emotional state significantly mediates cognitive receptivity and value internalization (Muhsyanur, 2024).

Substantive pedagogical transformation is most vividly illustrated through teacher Hasyim's treatment of the Shalat Jama'-Qashar (Combined and Shortened Prayer) unit. Rather than presenting rukhsah (dispensation) as a technical legal category to be memorized, Hasyim reframes it as a relational gift: 'Shalat Jama' and Qashar is proof of Allah's compassion that gives ease so we can still worship with gratitude during a long journey. I try to avoid threatening language, and use much more the language of giving – gift from God.' This narrative recontextualization of Islamic legal categories transforms students' relationship to worship from compliance-driven obligation to love-responsive gratitude, enacting precisely the shift from fear-based (*khauf*) to love-based (*mahabbah* and *raja'*) motivation that the KBC framework theorizes as its central transformative goal. Students' responses confirm this impact: 'Class feels not stiff anymore and I feel closer to the teacher'; 'Fiqh lessons no longer feel like a heavy burden – the teacher explains with sincerity and a smile, I am motivated to worship better'; 'I feel more motivated and calm in worship and more caring toward cleanliness and togetherness with friends.' These testimonies, collected from six students across two grade levels, converge on a common theme: the affective reorientation of religious learning from anxiety to love.

Teacher Alimuddin's implementation of the Charitable Giving (*Sedekah*, *Hibah*, *Hadiah*) unit illustrates the KBC's ecological extension – what the research identifies as *ecoteology*, a dimension unique to *As'adiyah*'s contextual application of KBC. Following the theological vision of Nasaruddin Umar – who argues that Islamic jurisprudence must expand its traditional five necessities (*al-kulliyat al-khams*) to include environmental stewardship (*al-muhafazhah 'alal biah*) – Alimuddin designed a learning activity where students identified community members deserving appreciation (janitors, school guards), planned gift-giving as an act of gratitude, and explored forms of charity with environmental impact, including the *sedekah bibit pohon* (seedling charity) practice. This pedagogical design extends the scope of *Fiqh* from individual piety to ecological responsibility, embedding *Cinta Lingkungan* (Love of Environment) into *muamalah* (social transactions) instruction. Researchers observed evidence of this learning extending beyond the classroom: students had actually planted seedlings in the madrasah grounds as a collective charitable act, demonstrating behavioral transfer from instructional experience to social-ecological practice.

The evaluation practices employed by *Fiqh* teachers at MTs *As'adiyah* Putra Pusat Sengkang represent a third dimension of implementation innovation. Rather

than relying exclusively on cognitive testing of legal knowledge, teachers employ multi-modal authentic assessment aligned with KBC's affective goals. Teacher Hasyim described a two-part approach: authentic assessment by observing students' daily attitudes including prayer discipline, respect toward teachers and parents, enthusiasm for helping friends, and participation in social activities; and portfolio work where students create written reflections on Fiqh lessons or collect photos documenting acts of worship and kindness. This shift from summative assessment of legal knowledge recall to ongoing authentic assessment of behavioral change and character growth represents a fundamental reconceptualization of Fiqh evaluation, aligning with Mukaromah et al.'s (2025) finding that affective portfolio-based assessment is among the most effective instruments for demonstrating KBC's impact on student character formation.

### **Supporting and Inhibiting Factors in KBC Integration**

The implementation of KBC-integrated Fiqh learning at MTs As'adiyah Putra Pusat Sengkang is shaped by a distinctive constellation of enabling and constraining factors rooted in the institution's unique socio-cultural, institutional, and infrastructural context. Foremost among the enabling factors is the quality of institutional leadership. The school principal has framed KBC not merely as a government policy mandate but as a fulfillment of the madrasah's deepest educational vision. Under the broader guidance of Nasaruddin Umar – whose theological authority as head of As'adiyah carries significant weight within the institution – KBC implementation has received both the ideological legitimacy and practical managerial support necessary for sustained adoption. The ISO 9001:2015-certified quality management system provides a structured accountability framework that extends to pedagogical quality review, creating institutional conditions in which KBC integration is regularly monitored and continuously improved (Syaripudin et al., 2025).

The pesantren cultural environment constitutes a second powerful enabling factor. Unlike secular schools where humanistic pedagogical principles must be introduced as novel concepts, As'adiyah's boarding school culture already embeds many of the relational values that KBC formalizes: deep respect for teachers (guru as spiritual guides), communal religious practice, and the moral emphasis on adab (refined conduct) as the foundation of learning. This pre-existing cultural capital means that students enter Fiqh classrooms already socialized into relational norms that resonate with KBC's affective emphasis. Teachers reported that this background made it relatively natural to extend existing reverence-based relationships toward the warmer, more explicitly emotional register that KBC calls for. Santalia and Muhsyanur (2025) identify this as the 'Istiqlal Spirit' – the authentic integration of classical Islamic moral culture with contemporary humanistic pedagogical values – which As'adiyah has uniquely positioned to nurture.

Teacher competence and intrinsic motivation emerged as a third critical enabling factor. Both Hasyim and Alimuddin demonstrated sophisticated

pedagogical creativity in translating KBC principles into classroom practice: designing narrative lesson openings, reframing legal categories through relational metaphors, developing ecoteologically oriented project activities, and employing authentic multi-modal assessment. Their motivation appeared to be genuinely values-driven rather than compliance-oriented – both spoke of their desire to help students 'feel religion as a need rather than a burden' and to cultivate 'people full of gratitude and compassion.' This teacher-level ownership of the KBC vision aligns with Iqbal et al.'s (2025) finding that the effectiveness of Deep Learning-based pedagogical innovation depends critically on teachers' internalization of its foundational philosophy rather than mere technical implementation of its prescribed methods.

Against these enabling factors, three significant inhibiting forces must be acknowledged. First, digital infrastructure deficits constrain the full realization of KBC's potential as a technology-enhanced pedagogical framework. The curriculum coordinator acknowledged that multimedia support including projectors and stable internet access are not yet universally available across classrooms, limiting teachers' ability to use interactive digital tools that could more dynamically visualize Fiqh concepts. This finding resonates with Harisa and Nurfaikab's (2024) analysis of digital adaptation challenges at As'adiyah pesantren, which identifies infrastructure gaps as a persistent constraint on pedagogical innovation. Second, curriculum overload creates time pressures that work against the reflective, unhurried quality of KBC-aligned instruction. Teachers reported the tension between meeting national Kemenag curriculum targets and allowing the deeper processing time that Meaningful and Mindful learning require. The breadth of required Fiqh content – spanning worship, social transactions, and ritual law – leaves limited space for the experiential reflection activities that most effectively embed KBC values. Third, student diversity in terms of background, character readiness, and prior exposure to humanistic educational approaches creates differentiation demands that require individualized relational engagement beyond what standard class periods typically allow (Mukaromah et al., 2025). The classroom management approach of *kasih sayang* (compassionate management) – replacing physical punishment with spiritually meaningful alternatives like Quran recitation assignments – represents an innovative institutional response to this challenge, but requires consistent reinforcement across all educational personnel to become fully embedded in school culture.

## CONCLUSION

This study has documented and analyzed the integration of the Love-Based Curriculum (KBC) into Fiqh learning at MTs As'adiyah Putra Pusat Sengkang, revealing a multidimensional and pedagogically sophisticated implementation that operates across planning, enactment, and assessment dimensions. The core finding is that KBC integration has genuinely repositioned Fiqh education – from a nomos-oriented paradigm of legal transmission grounded in fear and compliance, toward

an eros-oriented paradigm of humanistic-spiritual formation grounded in love, compassion, and conscious devotion. This transformation is evidenced in the structural embedding of Panca Cinta indicators in formal instructional documents, the affective recontextualization of Fiqh content through relational and ecological frames, the positive attitudinal and motivational shifts reported by students, and the innovative use of authentic behavioral assessment to evaluate character formation alongside cognitive mastery. The integration of ecoteology – extending Fiqh's ethical scope to environmental stewardship – represents a distinctive and original contribution of As'adiyah's KBC implementation that merits scholarly attention and broader dissemination.

The findings carry significant implications for both educational policy and classroom practice. At the policy level, this study demonstrates that KBC is not simply a rhetorical aspiration but an implementable pedagogical framework when institutional leadership, cultural capital, and teacher motivation are aligned. It affirms the value of the Ministry of Religious Affairs' formal policy framework (Keputusan Dirjen Pendis No. 6077/2025 and Circular No. 10/2025) while pointing toward specific support needs that policy must address: systematic teacher professional development in affective instructional design, investment in digital infrastructure for pesantren educational institutions, and curriculum rationalization to create space for the reflective depth that KBC demands. At the classroom level, the study offers Fiqh teachers a concrete conceptual and practical template for integrating love-based values without sacrificing scholarly rigor: reconceptualizing rukhsah as divine gifts, extending sedekah to ecological practice, designing emotionally resonant lesson openings, and employing portfolio-based affective assessment. These are not abstract ideals but documented, observed practices from which practitioners across Indonesia's madrasah system can draw inspiration.

Future research should extend this work through longitudinal investigation of KBC's sustained impact on student character and religious practice, moving beyond the snapshot of a single academic year to trace developmental trajectories over time. Comparative studies across different pesantren and madrasah contexts – varying in institutional size, geographic location, student demographics, and cultural tradition – would illuminate the conditions under which KBC's transformative potential is most effectively realized. Equally important is the development of valid and reliable instruments for measuring KBC's affective outcomes, moving beyond narrative assessment toward psychometrically grounded tools capable of capturing the complexity of love, compassion, and spiritual consciousness as educational outcomes. Ultimately, the vision animating this research is a Fiqh education that produces, in the words of the institution's own educational aspiration, students who are tafaqquh fiddin sekaligus menjadi rahmat bagi sesama dan alam semesta – deeply learned in Islamic jurisprudence and simultaneously a mercy for humanity and the world.

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