

INTEGRATING RELIGIOUS HUMANIST VALUES INTO CONTEMPORARY ISLAMIC EDUCATION: AN ANALYTICAL STUDY OF THE KURIKULUM BERBASIS CINTA

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ABSTRACT

Islamic education in Indonesia is currently confronted with multidimensional challenges, ranging from moral crises, rising intolerance, declining social empathy, to the weakening of ecological awareness among the younger generation. In response to these issues, the Minister of Religious Affairs of the Republic of Indonesia, KH. Nasaruddin Umar, initiated the Kurikulum Berbasis Cinta (KBC, Love-Based Curriculum) as a new paradigm in Islamic education. This curriculum is grounded in five core principles known as Panca Cinta (Five Dimensions of Love): love for God Almighty and the Prophet Muhammad (peace be upon him), love for oneself, love for fellow human beings, love for the environment, and love for the nation and the state. This study aims to examine in depth the philosophy and principles of the KBC, analyze its relevance to the needs of contemporary Islamic education, and assess its potential impact on the transformation of education in Indonesia. The research method employed is library research, focusing on the official documents of the Ministry of Religious Affairs—particularly the Kurikulum Berbasis Cinta Guidelines published by the Directorate General of Islamic Education—while also reviewing academic literature related to humanistic education, the theology of compassion, and affective-based pedagogy. The analysis was carried out using a descriptive-analytical method with a critical approach to the current socio-religious context of Indonesia. The findings indicate that the KBC offers an alternative paradigm that emphasizes balance among cognitive, affective, and spiritual dimensions. This curriculum is capable of addressing various problems in Islamic education, such as tendencies toward excessive formalism, the weakness of character education, and the lack of integration of humanistic values within the learning process. Moreover, the principles of love for fellow human beings and for the environment have the potential to serve as a foundation for strengthening religious moderation as well as deepening ecological consciousness among learners. Nevertheless, the successful implementation of the KBC is highly dependent on teacher readiness, the availability of teaching resources, and an evaluation system capable of measuring affective development. The Kurikulum Berbasis Cinta represents a transformative effort that is highly relevant to the current needs of Islamic education. Its presence not only enriches the discourse of the national curriculum but also creates opportunities for nurturing a new generation of Indonesian Muslims who are knowledgeable, morally upright, compassionate, and socially as well as ecologically responsible.

Keywords: Kurikulum Berbasis Cinta, Islamic Education, Transformation, Religious Humanism

BACKGROUND

Moral and social aspects are one of the challenges that are quite important for education in the 21st Century, in addition to the presence of increasingly sophisticated technology (Sulistyowati & Ma'arif,

2025, p. 5236). The rise of violence in the educational environment is an important concern, not only for the government but also for academics. The phenomenon of bullying and bullying is now not only carried out directly, but also using online media and even violence between students and between educators and (Damanik, 2019). These various events are a whip as well as a gloomy thing that deserves more attention related to the existing education system in Indonesia. There needs to be an in-depth study related to this matter until the root of the problem is found. This kind of condition shows that one of the educational approaches that only focus on cognitive strengthening cannot run optimally without being accompanied by affective and spiritual.

The rise of intolerance cases is also an integral part that needs to be observed further. Intolerance is a trigger for the emergence of bullying behaviors that occur in the educational environment, especially those that have diverse students and different backgrounds.(Firmansyah et al., 2024, p.47) Intolerance and Bullying are two social phenomena that need more attention, especially in the educational environment. The birth of intolerance appears in various variations and different roots, ranging from a lack of understanding to a lack of acceptance of various differences. Acts of intolerance such as discrimination, gender stereotypes, insults, exclusion and even intolerance towards adherents of certain religions.

This kind of thing, if allowed to eat, will have the potential to develop other extremist actions, which have a detrimental impact on the wider community. Preventive measures must be started early, especially in the educational environment and society that is the initial environment for . Building a deep understanding related to tolerance and diversity is the main key to the realization of a strong society that is not afraid of change.

The challenges of the 21st century do not stop there, the most crucial such as the degradation of values and norms of life are no less important to be discussed and executed related to the definite jawavan. The entry of an easy-going, materialistic, hedonistic culture to the point of buddhism instantly destroys the order of noble values that have been embedded since the beginning, starting from responsibility, honesty, empathy to love that has now begun to be shaken. (Untara, & Ahjing, 2022, p. 121). One of the main causes is social media and the current educational cultural environment that is less supportive.

As an educational center, schools and madrasas have a strategic role in shaping the character of their students. Proactive actions must be taken to instill various noble values, ranging from religion, humanity to nationality. The emergence of the " Kurikulum Berbasis Cinta (*Love-Based Curriculum*, hereafter abbreviated as KBC)" initiated by the Minister of Religion of the Republic of Indonesia in 2025, namely Prof. Dr. KH. Nasaruddin Umar seems to bring a new wind to the world of education. The existence of attention that focuses on love in the school environment is very relevant in answering various challenges that arise in the 21st century (Ifendi, 2025, p.698-699)

Education is essentially not only a process of knowledge transfer, but an effort to humanize human beings as a whole. In the midst of globalization that often emphasizes materialistic and individualistic aspects, there is an urgent need to restore the essence of education to the values of humanity and spirituality. A humanist approach to education is viewed not only as an object of learning, but as a person who has dignity, potential, and the need to develop comprehensively. In this framework, teachers no longer play a role limited to delivering material, but as value facilitators, moral guides, as well as moral role models who present a learning space full of empathy, dialogue, and appreciation for diversity(Woodhouse, 2020, p.135)

Correspondingly, the spiritual approach presents a deeper dimension than just the practice of formal religious rituals. It emphasizes awareness of God's presence in daily life, as well as the cultivation of universal values such as sincerity, compassion, responsibility, and simplicity. The integration of humanist and spiritual approaches not only offers a balance between cognitive and affective aspects, but also becomes an important foundation in responding to humanitarian crises in the world of education. This is because knowledge without value has the potential to be a destructive tool, while intelligence without compassion will only give birth to arrogance. (Herawati et al., 2024, p.950)

In the context of Islamic education in Indonesia, the Ministry of Religious Affairs through the launch of the Kurikulum Berbasis Cinta in madrassas seeks to revive the educational paradigm rooted in the value of compassion. This curriculum emphasizes not only love for God, but also love for fellow humans, nature, and nations. With a humanist and spiritual orientation, the Kurikulum Berbasis Cinta is expected to be able to reconstruct the face of madrasah education to be more friendly, empathetic, and based on the value of *rahmatan lil 'alamin*. This initiative is present not only as a response to contemporary challenges, but also as a great hope to form a generation that is not only intelligent and competent, but also moral, tolerant, and loves life (Kementerian Agama Republik Indonesia, 2025)

Through the launch of the " Kurikulum Berbasis Cinta", it becomes a strengthening foundation related to the importance of humanistic and spiritual education at every level. This certainly opens up new horizons that are markers in the paradigm change in the world of Islamic Education which not only focuses on reason but also humanist and spiritualism aspects that are increasingly developed. The birth of the Kurikulum Berbasis Cinta is a form of concern for the rampant attitudes of intolerance that are present in the educational circle. The rise of violence, both physical and verbal, to bullying on social media, is a challenge for the world of education in building an Islamic character.

At least there is a value of love contained in the Kurikulum Berbasis Cinta initiated by the Minister of Religion of the Republic of Indonesia, Prof. Dr. KH. Nasaruddin Umar, MA which is a complete framework in preparing noble character values for , including Empathy, Compassion, Tolerance, Justice and Equality, Humility and Humility, Tolerance, Cooperation and Collaboration, Confidence and Creativity to Responsibility and Justice. All of them are not a divided thing, but become a unit that is integrated in every step and learning for .

This is in line with the concept of Islam itself as a blessing for all nature (*rahmatan lil 'alamin*), where educators and not only understand related to the legal doctrine of religious teachings, but can further make faith a form of spreading affection and peace for all circles without exception. Living in harmony with each other, helping each other, prioritizing tolerance among others is a noble ideal that must be realized in every behavior of society in the nation and state in our beloved homeland.

Becoming a breakthrough as well as a new innovation in the world of education, the Kurikulum Berbasis Cinta is a form of renewal that will certainly provide a new direction in Islamic education itself. Not only *the transfer of knowledge* is given in education, but also the process of forming a clean soul and good behavior in accordance with the demands of sharia. Through this curriculum, the Ministry of Religion of the Republic of Indonesia provides the widest possible space for parental involvement in every learning carried out by . This is also an additional point for Islamic education which does not only focus on gaining knowledge, but the dimension of morals or ethics is also an inseparable part which of course is also a concrete first step in realizing scholars and scholars who are scholars.

The writing of this article will discuss and examine more deeply related to the Concept of a Kurikulum Berbasis Cinta developed by the Ministry of Religion of the Republic of Indonesia which is a response to various forms of educational challenges in the 21st era. Through a Kurikulum Berbasis Cinta with nine pillars of love values integrated into learning in schools, it becomes the main relationship space between educators and with the environment and parents. It is hoped that this article can open up new treasures in the world of education, especially through the Kurikulum Berbasis Cinta approach initiated by the Ministry of Religion of the Republic of Indonesia.

RESEARCH METHODS

The approach used in this study is to use a descriptive qualitative approach with the type of literature research (*Library Research*). Related to the collection of information in this article, it is carried out by analyzing the main guidebook, namely the Kurikulum Berbasis Cinta Guide in Madrasah which has been issued by the Ministry of Religion of the Republic of Indonesia and by reviewing various current sources listed in google scholar and others, which then the author conducts a text analysis by referring

to various literature that discusses related to the Kurikulum Berbasis Cinta. The data analysis used in writing this article uses content analysis, where the approach has the purpose of in-depth study of the content of existing written information. Conclusions are drawn from the analysis of the data that has been collected. (Jailani et al., 2024)

RESEARCH FINDING

Basic Concepts of “*Kurikulum Berbasis Cinta (KBC)*”

Moral issues have become a conversation that until a long time ago still exists, especially in relation to education. As an umbrella that overshadows all forms of learning and education, educational institutions are demanded to be able to create graduates who have morals.

The complexity of this moral problem is not decreasing, but the pace of development of the times shows that moral problems are increasing throughout the year. Various cases were found related to bad morals that occurred in the educational environment which were found on news portals and social media.

The increasingly advanced era with the presence of various latest technologies is a challenge in the development of character education, especially in the current era. Freedom to access various advancements, such as the presence of smartphones, is also the main cause. Several other things that are obstacles in character education start from the weak quality of education from parents related to character education and the release of parental responsibility which is consciously handed over to educational institutions. The role of parents is very important in shaping character, the responsibility of character education is not only by educational institutions but also by parents at home. (Hidayat & Handayani, 2022, p.264-265)

Forming superior human resources (HR) is one of them influenced by the character of superior human beings. This can be achieved when education is not only focused on academic achievement but also character formation based on human values. These phenomena related to character education were then responded to by the Ministry of Religion of the Republic of Indonesia by formulating strategic steps in realizing human resources with character based on humanist values by presenting a Kurikulum Berbasis Cinta (KBC).

The Kurikulum Berbasis Cinta (KBC) focuses on the social, emotional and moral development of . This is certainly very closely related to various theories of development that have been initiated by various scientists. Overall, KBC is interpreted as a curriculum that focuses on character development, experiential learning and deep attention to emotional and social aspects. This curriculum has great ideals in producing humanist, nationalist, tolerant, naturalist and love-based people.

The curriculum itself can be interpreted as a plan designed to provide convenience in the learning process under the auspices of educational institutions and the presence of teaching staff involved in it. The curriculum is the basic foundation that is used as a foothold in carrying out teaching in the classroom. The Kurikulum Berbasis Cinta (KBC) is an educational approach that focuses on character values. (Ifendi, 2025, p.703)

Welcoming the Golden Indonesia in 2045, the Kurikulum Berbasis Cinta (KBC) is present as a strategic and transformative dream with the hope of creating a generation that not only has intellectual maturity but is also equipped with the ability to empathize, love and awareness in the realm of universal connectivity. The purpose of KBC itself is to form citizens who have an attitude of tolerance, integrity and full of responsibility so that it can finally give birth to visionary and conscience-driven leaders of the nation. (Ministry of Religion of the Republic of Indonesia, 2025).

It is not enough to focus only on material achievements, but also to uphold the glory of the nation so that together we can build civilization, the birth of social justice and the preservation of natural

resources. In particular, there are several goals of the Kurikulum Berbasis Cinta (KBC), namely: (Ministry of Religion of the Republic of Indonesia, 2025) :

1. Child-Friendly Madrasah : A Safe and Tolerant Learning Environment

Where in this case, KBC has the goal of creating a Child-Friendly Madrasah. That is, as a place of learning, madrasahs must have a main role to maintain security and tolerance of everything. This means that madrasahs must be free from all forms of violence, both physical and psychological, including bullying to sexual violence. There is no difference in the umbrella of madrasahs, intolerant attitudes must be avoided. So that a madrasah was born that can be a protector and provide a sense of security to every student and make them learn without fear of anything,

2. Mental and Spiritual Well-Being of Students

The mental and spiritual well-being of students is one of the indicators of success in the Kurikulum Berbasis Cinta (KBC). Social and emotional skills (SEL) are always provided to those who can be equipped to manage and recognize their emotions and be able to understand and build healthy relationships with others.

It is hoped that with the provision of social and emotional skills, they can have high resilience so that they are able to face various personal difficulties. So the ultimate goal of this indicator is to be able to form those who have a strong personality and become a figure with the best version and the potential they have can develop completely and optimally.

3. Eco-Friendly Madrasah : Neat, Clean and Sustainable Learning Environment.

KBC strives to realize an environmentally friendly Madrasah by presenting a neat, clean and sustainable learning environment. This emphasizes awareness of the importance of protecting nature in every aspect of life. Not only presenting theories related to environmental conservation, but madrasahs should start providing policies so that they can be practiced in their daily lives. It is manifested in various activities, such as tree planting, effective waste management, energy efficiency and carrying out sustainable environmental education

The Philosophical Foundations of a Kurikulum Berbasis Cinta

The philosophical foundation is the main foothold in curriculum formulation. It serves not only to give direction, but also to set a picture of the ideal human being to be formed and the values that must be internalized through the educational process (Ornstein & Hunkins, 2018). The Kurikulum Berbasis Cinta (KBC) places love as a fundamental principle in the ontological, epistemological, and axiological dimensions. Thus, KBC is not only present as a technical document, but as an educational transformation strategy oriented towards the formation of the whole human being. In the book Guide to Kurikulum Berbasis Cinta in Madrasah (Ministry of Religion of the Republic of Indonesia, 2025), there are at least three foundations that are described as follows:

Ontologically, KBC is of the view that reality is holistic. God, man, and nature are seen as one relational unit that cannot be separated. The Guide emphasizes the concept of *sympathea*—a cosmic consciousness that states that actions against humans and the environment always have ethical and spiritual implications. With this perspective, education must no longer be fragmentative, but must be holistic, unifying, and fostering ecological and spiritual responsibility.

In the epistemological dimension, KBC rejects a purely cognitive understanding of knowledge. Knowledge is seen as a manifestation of God's signs both in revelation and in the universe. Therefore, the learning process is positioned as an integral experience that involves cognitive, affective, and spiritual aspects. This is in line with contemporary ideas that intrinsic motivation, authentic experiences, and emotional support are essential elements of learning. (Ryan & Deci, 2017)

Axiologically, KBC places love as the basis of morality. Education is directed not only to train obedience to rules, but also to form internal awareness to spread love, uphold justice, and maintain social and ecological harmony. Thus, the ultimate goal of education is to produce people who have a moral compass based on love and compassion. In the contemporary context, this kind of ethical orientation is seen as relevant to address the humanitarian crisis and intolerance in the world of education (Nur'aeni & Herawati, 2024)

KBC's philosophical foundation is also rooted in the philosophy of national education. Pancasila values affirm that education aims to produce human beings who are divine, humane, and socially just. On the other hand, Ki Hajar Dewantara's idea of liberating education emphasizes the importance of freedom of thought that is still accompanied by social responsibility. These two principles are integrated into KBC to produce independent learning and empathy for others.

From the point of view of curriculum theory, KBC is in line with the modern humanistic approach. Education should not focus solely on academic outcomes, but should include emotional and social development. This view is supported by contemporary research on the role of emotional intelligence in effective and humanistic learning (Goleman, 2019). With this foundation, KBC places madrasas as a space full of empathy, dialogue, and example.

In addition, KBC is also connected to a global consensus on future education. UNESCO Report *Reimagining Our Futures Together* emphasizing that education must build a new social contract that blends knowledge, values, and social capacity for the sustainability of the planet and global peace (UNESCO, 2021). KBC translates this spirit in the context of Islam through five core topics known as *Panca Cinta*: love for Allah and His Messenger, love of knowledge, love of the environment, love of self and others, and love of the nation.

The practical implications of this philosophical foundation can be seen in curriculum design and learning strategies. Learning outcomes are no longer only cognitively oriented, but also affective and spiritual. Recommended learning methods include hands-on experience, social projects, and community service practices. The assessment is also directed more comprehensively through portfolios, behavior rubrics, and performance assessments so that the value of love is truly internalized in learning practices

Curriculum Principles and Learning Methods

Curriculum principles are normative guidelines that guide the direction of learning development and implementation. In the Kurikulum Berbasis Cinta (KBC), the principles of the curriculum are rooted in a philosophy of love that emphasizes humanity, spirituality, and the sustainability of life. This curriculum is designed not only to form intellectual intelligence, but also to revive emotional and spiritual awareness.

The first principle is value-based education. Grades are positioned as the core of all learning processes, not just an addition to the academic content. This emphasizes that KBC strives to balance cognitive achievement with affective and moral strengthening. (Ministry of Religion of the Republic of Indonesia, 2025) This principle is in line with the global idea that 21st century education must integrate values-based education to be relevant to contemporary humanitarian challenges. (UNESCO, 2021)

The second principle is example. The KBC guidelines emphasize that teachers are not only responsible for conveying knowledge, but also as role models in bringing the values of love to life. Thus, teacher-student interaction becomes a real educational arena, where character and attitudes are stronger than just subject matter. This is consistent with the findings of Goleman (2019) that the emotional dimension in education is greatly influenced by example and the social environment.

The third principle is a holistic approach. KBC does not limit learning to just the classroom, but extends it to social experiences, interaction with the environment, and community service activities. This principle requires integration between cognitive, affective, spiritual, and psychomotor aspects, so that

education can develop human beings as a whole. The holistic approach is also in line with contemporary learning theories that emphasize the integration of real-life experiences in the educational process.

The fourth principle is community participation. The guidelines affirm that love-based education cannot stand alone without the involvement of family, society, and other institutions. Therefore, madrasahs are seen as part of a mutually supportive social ecosystem. With community involvement, KBC is expected to form a social network that fosters solidarity and strengthens national values (Ministry of Religion of the Republic of Indonesia, 2025).

The learning method in the Kurikulum Berbasis Cinta (KBC) is designed to realize religious-humanist values in Islamic educational practices. The guidelines emphasize that the learning process should not stop at the cognitive dimension, but must internalize the values of compassion, empathy, and social responsibility through real experience. Broadly speaking, KBC offers four main approaches: experiential learning, dialogical learning, creative-innovative learning, and process-based evaluation.

First, experiential learning is a key method in KBC. It is directed to be directly involved in activities that foster concern and reflection, for example through environmental projects, social activities, and community service. This is consistent with the theory *experiential learning* Kolb emphasized that true knowledge is acquired through cycles of concrete experience, reflection, conceptualization, and application (Rahmi, 2024). Thus, learning is not only theoretical, but actually practicing in real situations.

Second, dialogical learning. KBC encourages the creation of a dialogue space full of empathy and openness, where teachers and students alike play the role of learning subjects. This model fosters an appreciation for differences while strengthening critical thinking skills. This approach is in line with the idea of dialogical education emphasized by Freire and contemporary research on *dialogic teaching*, which has been shown to increase participation and critical literacy (Fadhli, 2025)

Third, creative and innovative learning. The KBC guidelines underline the need for teachers to use methods that encourage creativity, such as *project-based learning (PjBL)* and *problem-based learning (PBL)*. By engaging in real-life problem-solving, this method is able to foster a sense of responsibility, collaborative skills, and social concern.

Fourth, process-based evaluation. Assessment in KBC is not only oriented to cognitive outcomes, but also assesses affective and spiritual growth processes. Evaluation can be done through portfolios, behavioral observations, self-reflection, and attitude development records. This approach is in line with the concept *formative assessment* which emphasizes continuous feedback as a way to improve the quality of learning (Rahmat et al., 2025). With this evaluation model, assessment is seen as a means of coaching, not merely selection.

DISCUSSION

Panca Cinta as a Humanist Values of Islamic Education

The concept of Five Loves is the core of the Kurikulum Berbasis Cinta (KBC). It consists of five value orientations: love for Allah and His Messenger, love of knowledge, love of the environment, love of self and others, and love of the nation (Kementerian Agama Republik Indonesia, 2025). Basically, Panca Cinta combines the religious dimension, which emphasizes the transcendental relationship with God and Islamic spirituality, with the humanist dimension that emphasizes respect for human dignity, freedom of thought, empathy, and social responsibility. The integration of the two is a concrete form of applying religious-humanist values in Islamic education.

1. Love for Allah SWT. and His Messenger

The first dimension emphasizes the understanding of Allah as the Most Loving God, as well as the Prophet as the main example of compassion. It invites to know the nature of Jamaliyah (beauty) and Jalaliyah (firmness) of Allah in a balanced manner. This is important to correct

the understanding that often portrays God as a punitive figure, even though His compassion is much more dominant.

Through this approach, it is directed to realize that Allah's mercy (mercy) is greater than His wrath (ghadhab). This awareness fosters a sense of love in worship, not just compulsion. Spiritual activities such as prayer, prayer, dhikr, and reading the Qur'an are understood as a form of love for Allah, not just a ritual obligation.

2. Love of Knowledge

The love of knowledge is instilled through the realization that knowledge is a means to understand the majesty of God's creation. With knowledge, humans can reveal the wisdom behind the sharia, history, and the universe. Knowledge is seen not only as an academic tool, but also as a spiritual way to feel the presence of Divine love.

In its implementation, students are directed to understand the pillars of success in demanding knowledge, such as sincere intentions, perseverance, tawakal, wara' attitude, belief, and gratitude. Manners towards teachers are also an inseparable part of the Islamic scientific tradition. In addition, they are invited to develop literacy, innovation, and critical thinking to answer the challenges of the times.

Knowledge in KBC is also positioned as an instrument of social and global transformation. With a lifelong literacy approach, students are invited to use technology wisely and view knowledge as a guide to life balance. The sources of knowledge used include the verses qauliyah (revelation) and kauniyah (the universe), thus forming a complete insight between religion, science, and culture.

3. Love the Environment

Love of the environment fosters an understanding that the universe is a manifestation of God's love and greatness. Therefore, they are invited to respect, love, and establish relationships with the environment in a responsible manner. The relationship with nature should not be transactional, but based on love and care as humans love themselves.

This dimension also teaches the importance of living sunnatullah as a balanced system created by Allah. The sustainability of life can only be maintained if humans respect and preserve the ecosystem. With this perspective, the practice of protecting the environment becomes an integral part of worship.

Through KBC, they are trained to practice manners towards nature, such as maintaining cleanliness (thaharah), reducing energy waste, and avoiding excessive behavior (israf). Thus, love for the environment becomes a tangible form of practicing the teachings of rahmatan lil 'alamin.

4. Love for Self and Fellow Humans

Self-love is understood as the awareness that the body and soul are Divine gifts. Thus, let them be grateful and take care of their potential. This practice is manifested by cultivating commendable morals such as patience, tawakal, gratitude, qanaah, creativity, and productivity, while avoiding despicable traits such as despair, greed, and uncontrollable anger.

Through this, it also develops self-compassion or compassion for oneself, through the fulfillment of physical, emotional, and spiritual needs in a balanced manner. The application of

social-emotional skills (Social Emotional Skills / SES) is also emphasized, so that students are able to control emotions, maintain mental health, and face life challenges positively.

In social relations, love for others is manifested through the acceptance of diversity as *sunnatullah*. By understanding noble morals such as cooperation (*ta'awun*), mutual understanding (*tafahum*), tolerance (*tasamuh*), humility (*tawadhu*), and good prejudice (*husnuzhan*). The teachings of *ukhuwah islamiyah* and *ukhuwah insaniyah* are the foundation for building harmonious relationships in the midst of a pluralistic society.

5. Love of the Homeland

The last dimension, love of the homeland, teaches that nationalism is part of faith. This fosters awareness that loving the nation means maintaining unity, respecting diversity, and contributing to the progress of the country.

The concept of love for the homeland is enriched by Islamic teachings about *ukhuwah wathaniyah* (national brotherhood). The hadith *hubbul wathan minal iman* (love of the homeland is part of faith) is used as an inspiration to associate religiosity with the spirit of nationality.

The concept of the Five Loves, which is the core of the Kurikulum Berbasis Cinta (KBC), cannot be understood as five separate entities. The five complement each other and form a value structure that is integral to contemporary Islamic education. Within the framework of the philosophy of education, *Panca Cinta* represents the dialectical relationship between the transcendental, intellectual, ecological, social, and national dimensions. This relationship serves to produce a whole human being, a person who has faith, knowledge, morals, empathy, and at the same time has a strong national consciousness.

The dimension of love for Allah and the Messenger is the main foundation. At this stage, love forms a solid moral foundation and values, so that it manifests into spiritual energy that becomes a human guide towards virtue (Muslimin, 2023). This religious spirituality animates the other four dimensions, because without a transcendental orientation, science risks becoming morally dry, concern for the environment can be trapped in pragmatism, social relations can lose empathy, and nationalism has the potential to fall into exclusivism. In other words, love for Allah and the Prophet is the moral compass that directs all aspects of life in KBC.

In the context of Indonesianness, which is a plural country, the meaning of Love for God is not limited to certain dimensions, but rather a form of universal spirit that respects various forms of spiritual diversity recognized by the constitution of the Unitary State of the Republic (Mimin, 2023). *Mahabatullah* or Love for Allah in the context of Islam is the core of Islamic teachings which is manifested in the form of practical worship, noble morals and upholding the truth. The essence of this teaching is how diversity is a tool to unite, not to divide (Al Wahfiah & Pamungkas, 2023).

Furthermore, the love of science strengthens the intellectual foundation while remaining rooted in spiritual values. This dimension ensures that the search for knowledge is inseparable from religious values and human goals. In this perspective, science is not just a tool to achieve worldly success, but a path to life balance. The relationship between the love of Allah and the love of knowledge affirms the integration of faith and reason as the main pillars of Islamic education.

Meanwhile, love for the environment complements the previous two dimensions by presenting ecological awareness. The relationship between humans and nature is seen as a divine mandate, so environmental management is not only a technical matter, but also spiritual and ethical. The love of God and science finds concrete manifestation in the behavior of preserving nature. This builds a learning ecosystem that is not only human, but also ecological.

This is a form of substantive expression of the practice of Islamic teachings, where in addition to loving God, others and also the universe as a form of manifestation of devotion to God Almighty. In the realm of education, the environment is not limited to the physical setting of learning activities, but also as the object of learning itself that must be known, maintained, loved and understood. The harmonious relationship between humans and nature is one of the missions of Islamic education (Zikriana et al., 2023).

Islam itself has affirmed the prohibition of destroying the earth as stated in the Qur'an.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

" Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers." QS Al-A'raf (7:56)

As well as QS. Ar-Rum (30:41).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

" Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste 'the consequences of' some of their deeds and perhaps they might return 'to the Right Path.' "

The dimension of self-love and fellow human beings serves as a bridge that connects spiritual, intellectual, and ecological values with social praxis. Through self-love, it is directed to take care of the potential and health of their souls and bodies. Through love for others, they are trained to develop empathy, solidarity, and tolerance in social life. The interconnectedness of this dimension with the love of Allah and the love of knowledge guarantees that the personality is not only academically intelligent, but also emotionally and morally mature.

It is not only a teaching of interpersonal ethics, but also a form of concrete manifestation of spiritual awareness and social responsibility that is universal. Love for others encourages us to be able to see our surroundings as fellow creations of God who are willing to achieve love, get their rights and be respected (Royana & Labibuddin, 2023). This understanding departs from the nature of human beings themselves who are social creatures and cannot live alone. Affection and tenderness in the world of education have an important role in the world of education in creating humanist learning and mutual respect, so that the end goal is expected to be the main fortress in preventing symbolic and physical violence that is present in educational spaces (Inayah et al., 2025, p.43)

Islam itself has taught related to this matter which has been shown by the Prophet PBUH as the main example that is an example in spreading affection, not only to those who have the same beliefs, but also to those who adhere to other beliefs. Patience, patience, gentleness, and concern for the social environment are guidelines in character education. The Quran also shows many verses about affection including the following:

تُمْ كَانٍ مِّنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

"and—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion." (QS Al-Balad: 17).

And the words of the Rasulullah SAW:

مَنْ لَا يُرَحِّمُ لَا يُرَحَّمُ

"Whoever does not love, he will not be loved." (HR Al-Bukhari No. 328).

Love for others in the review of Islamic education can be developed, among others, with the Philanthropy education approach, where in this education can foster generous, caring and empathy for others. Activities that can be carried out such as social services, fundraising for cooperation with humanitarian institutions and others are one of the activities that can build human awareness. The Philanthropy Education approach can build social empathy and concern for others. (Irham, 2020; Tajudin et al., 2021)

Finally, love for the homeland becomes a forum for the actualization of the previous four dimensions in the context of nationality. The inclusive nationalism offered by KBC is a form of religious-humanist praxis, where love for God, science, the environment, and others finds its articulation in efforts to build the nation. Thus, Islamic education through the Five Loves not only produces pious individuals personally, but also constructive, tolerant, and patriotic citizens.

Its implementation includes respect for ethnic, cultural, and religious differences as affirmed in Quran

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O man, verily We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." QS. Al-Hujurat (49:13).

Humanist Values of Contemporary Islamic Education in a Kurikulum Berbasis Cinta

In the context of contemporary Islamic education, there is an urgent need to reaffirm the humanist dimension that is often overlooked amid the dominance of cognitive orientation and academic achievement. Education does not only aim to produce an intellectually intelligent generation, but also to form a whole, empathetic, and able to coexist harmoniously. Humanist values in Islam have actually been embedded in the teachings of the Qur'an and the example of the Prophet Muhammad (peace be upon him), but their implementation in the curriculum is often still partial. The presence of the Kurikulum Berbasis Cinta (KBC) offers a paradigm reconstruction by making love—both for God, fellow humans, and the environment—as a philosophical and pedagogical foundation.

KBC places humanist values not as an addition, but as the core of the educational process. Through Panca Cinta, this curriculum integrates religious dimensions with universal values, such as empathy, tolerance, social care, justice, and emotional well-being. In this way, KBC not only answers the internal problems of Islamic education, but also adjusts to the global demand for more inclusive and peace-

oriented education. This is in line with UNESCO's vision of education as a new social contract that emphasizes solidarity, sustainability and respect for human dignity.

Furthermore, the humanist values in KBC are relevant to face the challenges of education in Indonesia, which is multicultural and is facing a humanitarian crisis, both in the form of intolerance, violence in schools, and environmental degradation. By focusing on love-based education, KBC seeks to produce a generation that not only excels academically, but also has the character of *rahmatan lil alamin*. This shows that contemporary Islamic education can play a role as the vanguard in building a civilized, peaceful, and sustainable society. Some forms of humanist values of Islamic education in the Kurikulum Berbasis Cinta are as follows:

1. Empathy and Social Care

Empathy and social concern in KBC are seen as the foundation for building healthy relationships between individuals. The guidelines affirm that these values are operationalized through social services, activity-based activities *project-based learning* (PBL) that is directly connected to the community, as well as strengthening the culture of mutual cooperation in madrasahs (Ministry of Religion of the Republic of Indonesia, 2025). Teachers are encouraged not only to convey theories about the importance of helping others, but also to create real-life experiences where students can develop social sensitivity. For example, student involvement in social service programs or disaster fundraising is directed not just as a formality, but as a space for internalizing human values.

Direct involvement in social activities has been shown to be more effective in fostering empathy than just delivering cognitive material. Research from Nakluh Yekti, et al (2024) shows that PBL allows students to hone collaboration skills while fostering a sense of social responsibility. This is in line with the theory *experiential learning* Kolb (2015) which states that concrete experience is the starting point for the formation of moral understanding. Thus, the operationalization of empathy in KBC not only supports the affective realm, but also contributes to 21st century skills such as cooperation and leadership.

Furthermore, the growth of empathy in Islamic education is relevant to the value *of ta'awun* (mutual help) which is the principle of the Qur'an. This shows that the humanist orientation in KBC does not come out of a religious framework, but is rooted in the teachings of Islam itself. Empathy here is understood not just as emotional sensitivity, but as an expression of faith in the form of social action. In this way, KBC responds to criticism of Islamic education which is sometimes considered too normative and lacks social appreciation.

In addition, strengthening empathy is also closely related to the prevention of violence and bullying in schools. The anti-bullying program integrated within KBC is designed to build a child-friendly school culture. Studies by Thornberg and Wänström (2018) suggests that empathy has a negative correlation with bullying behavior. Thus, KBC strategically places empathy not only as an abstract value, but as a preventive instrument in shaping a healthy educational ecosystem.

Finally, empathy and social concern in KBC give the message that Islamic education does not only emphasize religious rituals, but also social responsibility. This value is in line with the vision of *rahmatan lil alamin*, where Islam is positioned as a blessing for all beings. By fostering empathy from an early age, KBC seeks to produce a generation of Muslims who are not only spiritually obedient, but also sensitive to the suffering and needs of others.

2. Tolerance and Respect for Diversity

Tolerance in KBC is positioned as a response to Indonesia's multicultural reality. The guide emphasizes the importance of activities such as group discussions, case studies on diversity, and the integration of religious texts that teach inclusivity (Ministry of Religion of the Republic

of Indonesia, 2025). With this strategy, KBC wants to ensure that madrasah students not only appreciate differences, but are also able to live in harmony in a pluralistic society.

This tolerance-based educational practice is in line with the academic literature. Research by Rifan Fauzi (2023) found that the integration of Islamic values with a multicultural approach in learning was able to increase the tolerance of madrasah students. This approach not only instills respect for diversity, but also reinforces students' inclusive religious identities. In other words, students learn that being a devout Muslim is not at odds with respecting others of different faiths.

Furthermore, tolerance in KBC is based on Qur'anic concepts such as QS. Al-Hujurat:13 about the creation of man in diversity. This confirms that accepting differences is not just a social demand, but also a manifestation of faith. This approach shows how global humanist values can be internalized through a theological language that is close to students. Thus, KBC succeeded in bridging the gap between the universalism of humanism and the particularity of Islamic teachings.

On the other hand, tolerance in education cannot be separated from the right pedagogical strategy. Banks Studies (2019) emphasizing that multicultural education is effective when integrated into the curriculum, not just as an additional material. KBC has adopted this principle by making tolerance part of the core competencies that must be realized through lesson plans, modules, and school culture. Thus, tolerance does not stop at theory, but is practiced in daily interactions in madrasahs.

With Indonesia's social background prone to polarization, strengthening tolerance through KBC is very strategic. It serves not only as a response to domestic challenges, but also as a contribution to the global agenda of peace education. This makes KBC relevant to be placed in the discourse of *peace education* at the international level.

3. Ecological Stewardship

Ecological concern is a prominent humanist aspect in KBC. The official document emphasizes that students must understand nature as a mandate of Allah and a manifestation of His love, so that protecting the environment is part of worship (Ministry of Religion of the Republic of Indonesia, 2025). Its implementation is realized through reforestation activities, waste management, energy saving, and the integration of Qur'anic verses related to the prohibition of facades (QS. Ar-Rum:41; QS. Al-A'raf:56) into learning.

From the description that has been discussed, it can be understood that between religion and ecology there are many wedges that can be used to encourage efforts to preserve the environment and constructive social change. The integration of the two presents a comprehensive perspective, not only enriching our perspective on the reality of life, but also providing a basis for motivation and instruments to take real action for the common good. Therefore, it is important to bring religious principles that are in harmony with ecological values to life in daily activities, while translating them into practical steps to support the realization of sustainable change. (Munawar-Rachman, 2024)

This ecological education is in line with the global trend of continuing education. The integration of Islamic education in the context of ecology is basically realized through a teaching and learning process that places the environmental dimension as an integral part of education. The foundation of Islamic ecopedagogy is rooted in the Qur'an and Hadith, reinforced by modern scientific policies and findings. The goal is to form human beings who have moral responsibility, noble morals, and full awareness of their existence as caliphs on earth. Moreover, any challenges that arise in the implementation of the integration of Islamic education with ecology can be answered through religious principles that offer practical

solutions, so that the goals of ecology in Islamic education can be achieved comprehensively. (Dewi, 2021)

Furthermore, the growth of ecological awareness is also relevant to the global agenda of the Sustainable Development Goals (SDGs), especially points 13 (climate action) and 15 (terrestrial ecosystems). KBC shows that madrassas can contribute directly to the achievement of the SDGs by forming students who care about the preservation of the earth. This also opens up space for cross-sectoral collaboration, for example between madrassas and environmental institutions.

4. Integrity and Social Morals

The value of integrity in KBC is rooted in the morals of the Prophet Saw., such as honesty, trust, compassion, and justice. The guide emphasizes the importance of learning sirah nabawiyah, hadith about rahmah, and the practice of *servant leadership* by teachers and madrasah heads (Ministry of Religion of the Republic of Indonesia, 2025). This value is operationalized through the habituation of positive discipline, teacher example, and the application of a school culture that values honesty and responsibility.

Studies of Masykur and Yazid (2025) about *prophetic pedagogy* or the teaching method of the Prophet PBUH is a complete example in the process of education and delivery of Islamic teachings. His pedagogical approach includes exemplary practice, gradual learning, advising, dialogue and question and answer, the use of parables, direct demonstrations, and the application of reward and punishment systems. From a pedagogical perspective, a teacher is seen as a source of value that must be upheld, so that the obligation of students is to show respect and obedience to their teachers.

Meanwhile, sociologically, education is expected to be able to form noble morals while equipping skills and knowledge that are relevant to daily life. In this framework, the development of *soft skills* is an aspect that is highly emphasized in the educational process, because it is closely related to character formation and individual readiness to face the challenges of the times.

In addition, the practice of *servant leadership* in KBC shifts the paradigm of madrasah leadership. Principals and teachers are seen not just as class masters, but as servants who set an example of love. By placing integrity as the main pillar, KBC seeks to overcome the moral crisis that often hits the world of education. This value is important so that Islamic education not only produces academically intelligent students, but also has a strong character as prospective community leaders.

5. Emotional Well-Being and Self-Compassion

Emotional well-being or *self-compassion* is an important innovation in KBC. The guidelines state that students need to maintain a balance of physical, emotional, and spiritual needs in order to grow as a whole person (Ministry of Religion of the Republic of Indonesia, 2025). The practice is realized through the development of social-emotional skills (SES), self-reflection, portfolio, and habituation of routines that support mental health.

This emphasis is in line with the educational psychology literature. Durlak et al. (2011) in its meta-analysis shows that the *social-emotional learning* improve mental health, reduce negative behaviors, and support academic achievement. Thus, KBC's orientation towards emotional well-being is supported by global empirical evidence.

In addition, Neff & Germer (2018) emphasizing the importance of *self-compassion training* in reducing stress, increasing resilience, and fostering gratitude. This is relevant to KBC which

places students as a mandate of Allah who must be cared for with affection. With this approach, Islamic education is presented as a healthy, welcoming, and happy space.

Emotional well-being is also important in the context of Indonesian education which is often colored by high academic pressure. By including this aspect, KBC seeks to counter the educational paradigm that only emphasizes cognitive achievement. Students are directed to see success not only in test scores, but also in life balance and mental health.

Finally, the emphasis on emotional well-being suggests that KBC focuses not only on spiritual and social intelligence, but also on the psychological dimension of students. This makes KBC more comprehensive and relevant to the demands of contemporary education that emphasizes the importance of mental health in schools.

CONCLUSION

The Kurikulum Berbasis Cinta (KBC) initiated by the Ministry of Religion of the Republic of Indonesia is an important breakthrough in contemporary Islamic education. The curriculum integrates religious values—the Prophet's faith, piety, and morals—with universal humanist values such as empathy, tolerance, environmental concern, and emotional well-being. Through Panca Cinta, KBC presents a new paradigm of Islamic education that is oriented towards the formation of a whole human being, not just academic achievements.

The analysis shows that KBC is able to answer educational problems that have been trapped in normative formalism. By placing love as a philosophical and pedagogical foundation, KBC encourages the creation of madrassas that are more friendly, inclusive, and relevant to global challenges. The religious humanist values contained in it strengthen the position of Islamic education as an instrument for building a moderate and just civilization.

. The success of this curriculum is highly dependent on policy support, strengthening educator competence, and community participation. With its continuous development, KBC has the potential to become a model of religious-humanistic Islamic education that is not only relevant in Indonesia, but also contributes to a peaceful and sustainable global education discourse.

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