

Islamic Educational Values within the Curriculum of Love: A Semantic Analysis of Nasaruddin Umar's Educational Thought

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Abstract

This study aims to analyze the values of Islamic education in the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) proposed by Nasaruddin Umar through a semantic review. The research seeks to explore the deep meanings of key terms in this concept and its relevance as a new paradigm for a more humanistic and transformative Islamic education in Indonesia. This study employs a qualitative approach using library research. Primary data were obtained from Nasaruddin Umar's original works and official documents from the Ministry of Religious Affairs, while secondary data were drawn from relevant Islamic education literature. Data were analyzed using semantic analysis to examine the meanings of key terms such as cinta (love), rahmah (mercy), and Panca Cinta (Five Loves). The findings reveal that the Love-Based Curriculum is built upon an integrated theological-logos-ethos framework. Through semantic analysis, the terms mahabbah, rahmah, and Panca Cinta (love for Allah and His Messenger, love for self and others, love for knowledge, love for the environment, and love for the homeland) contain holistic meanings that integrate theological, spiritual, humanistic, ecological, and national dimensions. This concept shifts Islamic education from a formalistic approach to one centered on compassion and mercy (rahmatan lil 'alamin). Theoretically, this study enriches the discourse of Islamic education thought with a semantic perspective. Practically, the Love-Based Curriculum has the potential to serve as a more humanistic and inclusive curriculum model. However, this research is limited to a literature study; therefore, further empirical research is needed to measure the effectiveness of its implementation in educational settings.

Keywords: Love-Based Curriculum, Islamic Education, Semantic Analysis, Rahmah, Panca Cinta, Religious Moderation.

Abstrak

Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam dalam Kurikulum Berbasis Cinta (KBC) yang diusulkan oleh Nasaruddin Umar melalui tinjauan semantik. Penelitian ini berupaya untuk mengeksplorasi makna mendalam

dari istilah-istilah kunci dalam konsep ini dan relevansinya sebagai paradigma baru untuk pendidikan Islam yang lebih humanistik dan transformatif di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan riset pustaka. Data primer diperoleh dari karya asli Nasaruddin Umar dan dokumen resmi dari Kementerian Agama, sedangkan data sekunder diambil dari literatur pendidikan Islam yang relevan. Data dianalisis menggunakan analisis semantik untuk meneliti makna istilah-istilah kunci seperti cinta, rahmah, dan Panca Cinta. Hasil penelitian menunjukkan bahwa Kurikulum Berbasis Cinta dibangun di atas kerangka teologis-logos-etos yang terintegrasi. Melalui analisis semantik, istilah mahabbah, rahmah, dan Panca Cinta (cinta kepada Allah dan Rasul-Nya, cinta kepada diri sendiri dan sesama, cinta kepada ilmu pengetahuan, cinta kepada lingkungan, dan cinta kepada tanah air) mengandung makna holistik yang mengintegrasikan dimensi teologis, spiritual, humanistik, ekologis, dan nasional. Konsep ini menggeser pendidikan Islam dari pendekatan formalistik ke pendekatan yang berpusat pada kasih sayang dan rahmat (rahmatan lil 'alamin). Secara teoritis, studi ini memperkaya wacana pemikiran pendidikan Islam dengan perspektif semantik. Secara praktis, Kurikulum Berbasis Cinta memiliki potensi untuk berfungsi sebagai model kurikulum yang lebih humanistik dan inklusif. Namun, penelitian ini terbatas pada studi literatur; oleh karena itu, penelitian empiris lebih lanjut diperlukan untuk mengukur efektivitas implementasinya dalam lingkungan pendidikan.

Kata Kunci: Kurikulum Berbasis Cinta, Pendidikan Islam, Analisis Semantik, Rahmah, Panca Cinta, Moderasi Keagamaan.

A. Introduction

Islamic education should not only be a place to transfer the contents of books into students' heads, but also be a means to build character and noble morals.¹ However, if we look at the reality in schools today, religious education often feels rigid and only focuses on memorizing rules or numerical values.² The relationship between educators and students sometimes becomes very formal, so that spiritual values that are full of love are not conveyed properly to students.³

In a situation where Islamic education tends to be trapped in formalistic and instructional patterns, Nasaruddin Umar idea of the Love Curriculum presents itself as both an antithesis and a new solution. This concept promotes an educational paradigm based on the principle of Ar-Rahmah, compassion that goes beyond mere teaching techniques. For Nasaruddin Umar, the core of Islamic teachings is love, so

¹An-nur.ac.id, "Pentingnya Pendidikan Karakter Dalam Islam," an-nur.ac.id, 2024, <https://an-nur.ac.id/pentingnya-pendidikan-karakter-dalam-islam>.

²Surau.co, "Pendidikan Karakter Berbasis Al-Quran: Bukan Sekadar Hafalan, Tapi Pengamalan," surau.co, 2026, <https://www.surau.co/2026/01/53680/pendidikan-karakter-berbasis-al-quran-bukan-sekadar-hafalan-tapi-pengamalan>.

³Mhd Fajar Siddik, "PERAN PENDIDIKAN AGAMA ISLAM (PAI) DALAM," in *PERAN PENDIDIKAN AGAMA ISLAM (PAI) DALAM*, vol. 6 (Malaysia: Proceeding International Seminar on Islamic Studies, 2025), 2515–17.

education should be a means to present and channel God's love in every educational interaction process.⁴

The importance of conducting a semantic review of this thinking lies in the need to explore the ontological depth of each term used in the Love Curriculum. Semantics is not merely a linguistic analysis, but rather a gateway to understanding how a figure's thought structure is constructed and how that meaning influences educational practice. Through this analysis of meaning, the substantive values of Islamic education can be rediscovered and function as the spirit in the development of a more humanistic modern curriculum.⁵

Although numerous studies have been conducted on the thoughts of Islamic educational figures, research specifically examining the semantic aspects of the love curriculum within the framework of curriculum management is still relatively rare. This study aims to fill this gap by providing a new perspective for academics and educational practitioners. Its primary focus is to re-formulate the notion that the success of Islamic education is not solely measured by intellectual intelligence, but by the extent to which spiritual transformation and conscience can be awakened through a loving approach.

Based on the discussion, this study focuses on several main issues as follows:

1) How is the philosophical construction of the Love Curriculum in Nasaruddin Umar's thoughts as a new paradigm in Islamic education? 2) What are the semantic meanings of key terms in the Love Curriculum that represent the core values of Islamic education? 3) What are the theoretical and practical implications of the Love Curriculum values for efforts to humanize learning interactions in schools?

B. Literature Review

Several previous researchers have conducted research relevant to this study. First, Sri Cahyati study, "Beyond Tolerance: Reframing Interfaith Harmony Through Love-Based Curriculum (KBC) in Indonesia," examines the Love-Based Curriculum as an educational paradigm capable of building harmony between religious communities through a compassionate and tolerant approach. This study used a qualitative method (literature review), and the results showed that the KBC can be a humanistic and inclusive educational model. This study is relevant because it also examines the Love-Based Curriculum, but the author's study focuses more on the semantic analysis of the term "love" in Islamic education.

Second, Vira Khairani study, "Love Curriculum as a Strategy for Religious Moderation in Education: A Literature Review," examines the KBC as a strategy for religious moderation in educational settings. Using a literature review, the results

⁴Humas UIN Mataram, "Kurikulum Berbasis Cinta: Membangun Pendidikan Yang Berorientasi Pada Kasih Sayang Dan Kemanusiaan," uinmataram.ac.id, 2025, <https://uinmataram.ac.id/kurikulum-berbasis-cinta-membangun-pendidikan-yang-berorientasi-pada-kasih-sayang-dan-kemanusiaan>.

⁵Sri Cahyati and Dkk, "Beyond Tolerance : Reframing Interfaith Harmony Through Kurikulum Berbasis Cinta (KBC) in Indonesia," *HARMONI* 24, no. 2 (2025): 232–53.

showed that the KBC is effective in instilling the values of tolerance, empathy, and religious moderation. The similarity of this research lies in the focus of Islamic education based on love, while the difference lies in the research approach because the author's research uses semantic analysis. .

Third, Zaitun Qamariah and Khairil Anwar's 2025 study, titled "Conceptual Analysis of the Love Curriculum: A Humanistic Approach and Its Implications for Islamic Education," explains that the Love-Based Curriculum is a reconstruction of Islamic education that emphasizes the values of humanity and compassion. This study used a qualitative-conceptual method. Both studies are relevant because they both discuss the basic concepts of the Love-Based Curriculum (KBC), but the authors' study focuses on the meaning of the term "love" through a semantic approach. .

Fourth, Muhammad Rafi et al.'s study, titled "Love Curriculum from the Perspective of the Qur'an: Analysis of the Value of Mercy in QS. Al-Anbiya [21]:107," discusses the concept of mercy as the basis of Islamic education, which is rahmatan lil 'alamin (blessing for all the worlds). This study used thematic interpretation and literature review methods. The research is relevant because it also examines the concept of mercy in the Love-Based Curriculum, but the author's research expands the study of the terms mahabbah, hubb, and Panca Cinta from a semantic perspective..

Fifth, the research of Anisa Ruhi Shabrina in 2025 entitled Understanding the Concept of Love-Based Curriculum in Learning Through the Study of Educational Philosophy. This study explains that KBC is able to build a holistic, spiritual, and humanistic education. This study uses a qualitative-descriptive method. This research is relevant to the author's research because both discuss Islamic education based on love, but the author's research focuses more on exploring the semantic meaning of the term love in the Love-Based Curriculum. (Shabrina, Siregar, Saragi, & Filsafat, 2025).

C. Method

This research is a type of qualitative research using the library research method.⁶ The researcher chose this method because the main focus of the study is to explore, understand, and deeply dissect the philosophical ideas of Prof. Dr. Nasaruddin Umar regarding the concept of the love curriculum as stated in various literature..

Adapun langkah-langkah metodologi yang dilakukan peneliti dalah sebagai berikut:

- I. Data Sources: Research data was collected from two sources: primary data from Nasaruddin Umar's original works, both in the form of books and scientific articles. Meanwhile, secondary data was obtained from Islamic

⁶Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library* (Bandung, 2020).

education books, recent scientific journals, and other relevant documents to strengthen the analysis

2. Data Collection Techniques: Researchers used documentation techniques by carefully searching for, reading, and taking notes (close reading) of sections of text related to the research variables, namely Islamic educational values and the terminology of the Love Curriculum.
3. Data Analysis Techniques: The collected data was then analyzed using a semantic analysis approach. Through this technique, researchers dissected the meaning of key terms such as rahmah (mercy), spirituality, and humanity (humanity) to see how these terms construct a coherent system of educational values. The analysis was conducted descriptively to explain the relationship between word.
4. Data Validity: To ensure the authenticity of the results, researchers repeatedly checked the data sources and compared them with the broader context of Islamic education to ensure accurate and accountable conclusions.⁷

With this procedure, the researcher tries to present a clear and applicable picture of how a figure's thoughts can be transformed into a real educational strategy.

D. Result and Discussion

The results of this study demonstrate that the love curriculum concept proposed by Nasaruddin Umar embodies profound Islamic educational values and is capable of addressing the rigidity of the current education system. Through semantic analysis of key terms, three main findings were identified:

1. Philosophical Construction of the Love Curriculum in Nasaruddin Umar's Thoughts

Nasaruddin Umar, Minister of Religious Affairs of the Republic of Indonesia, developed the Love-Based Curriculum (KBC) as a philosophical reconstruction of religious education. This concept makes love (mahabbah or hubb) the primary spirit of education, not merely a character-building program but a holistic and transformative approach.⁸ The goal is to form a generation that is humanistic, tolerant, empathetic, and able to maintain harmony with others and nature, while also overcoming the problems of intolerance, fanaticism, religious-based violence, and environmental

⁷Siti Romdona, "Teknik Pengumpulan Data: Observasi," *JISSOEPOL: Jurnal Ilmu Sosial Ekonomi Dan Politik* 3, no. 1 (2025): 39–47.

⁸Nurhadi Hasbi, "Gagasan Prof Nasaruddin Umar Tentang Kurikulum Cinta," *sulbar.tribunnews.com*, accessed April 8, 2026, <https://sulbar.tribunnews.com/2025/03/29/gagasan-prof-nasaruddin-umar-tentang-kurikulum-cinta>.

damage.⁹ This curriculum arose from concerns about religious education that focused too much on behavior (ethos) without addressing its theological and rational roots (theology and logos), resulting in temporary changes in attitudes. Therefore, KBC became an important part of Nasaruddin Umar's policy trilogy: religious moderation, ecotheology, and nationalism based on Pancasila and Bhinneka Tunggal Ika.¹⁰

Philosophically, KBC is built on an integrated theology-logos-ethos framework, where love plays a role in uniting these three dimensions.¹¹ The theological basis comes from the Qur'an, such as QS. Ali 'Imran [3]:31 :

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Meaning: Say (Prophet Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Most Forgiving, Most Merciful.¹²

And the attributes of Ar-Rahman and Ar-Rahim, which make vertical love for God the basis for horizontal love for others and ecological love for nature. This construction is also supported by three pillars of educational philosophy, which ontologically, the reality of God, humans, and nature is seen as a unity bound by mutual love.¹³ Epistemologically, knowledge is obtained through direct experience in the bonds of love, not just memorizing facts, and axiologically, love becomes the highest ethical value that gives birth to noble morals and the responsibility to protect nature.¹⁴ In practice, KBC is implemented through the Five Loves (love of God and the Prophet, love of knowledge, love of self and others, love of the environment, and love of the homeland) which are integrated into the learning process without adding new subjects. This approach also

⁹Shorihatul Inayah and Dkk, *Kurikulum Cinta Menanamkan Nilai Kasih, Toleransi, Dan Harmoni Dalam Pendidikan Sejak Dini*, ed. Tim Penerbit, 9 Septembe (Jawa Barat: CV. Penerbit Edupedia, 2025).

¹⁰Zaitun Qamariah and Khairil Anwar, "Analisis Konseptual Kurikulum Cinta : Pendekatan Humanistik Dan Implikasinya Terhadap Pendidikan Islam," *Nusantara: Jurnal Pendidikan Indonesia* 5, no. 2 (2025).

¹¹NU Online, "Kurikulum Cinta, Jawaban Atas Kegelisahan Implementasi Pendidikan Agama Di Indonesia," NU Online, 2025, <https://islam.nu.or.id/lapsus/kurikulum-cinta-jawaban-atas-kegelisahan-implementasi-pendidikan-agama-di-indonesia-0GyDy>.

¹²Quran.nu.or.id, "Ali 'Imran · Ayat 31," quran.nu.or.id, accessed April 8, 2026, <https://quran.nu.or.id/ali-imran/31>.

¹³Rahmat, "Pendidikan Islam, Ilmu, Ontologi, Epistimologi, Dan Aksiologi," *Sulesana Volume* 6, no. 2 (2011): 136–48.

¹⁴Achmad Zidan Zulfa and Dkk, "Refleksi Konsep Pendidikan Islam Dalam Filsafat Pendidikan: Sebuah Analisis Ontologis, Epistemologis, Dan Aksiologis," *PANDAI: Jurnal Pendidikan* 01, no. 01 (2025): 1–9.

strengthens the ecotheological dimension as a manifestation of microcosmic awareness.¹⁵

The love-based curriculum is a visionary and contextual vision of Islamic education. He combines the treasures of Sufism with contemporary challenges, thus hopefully producing a generation that is religiously devout, tolerant, environmentally conscious, and nationalistic.¹⁶ The success of its implementation depends heavily on teacher training, affective evaluation, and wider community support.

2. Semantic Analysis of Key Terms in the Love Curriculum

The love-based curriculum (KBC) initiated by Prof. Dr. KH. Nasaruddin Umar makes love the main spirit (*ruh al-tarbiyah*) of religious education.¹⁷ A semantic analysis of the key terms in this idea reveals rich layers of meaning, both from the perspective of classical Arabic-Islamic linguistics and the context of contemporary educational philosophy.¹⁸ This semantic approach explores the semantic field, shifts and expansions of meaning, and the relationships between terms within the framework of theology, Sufism, and holistic education.¹⁹ Thus, KBC is not just a change in terminology, but rather a reconstruction of the language and meaning paradigm that changes religious education from a formalistic-cognitive approach to a compassionate, inclusive, and transformative approach.²⁰

The central term Love (*mahabbah*, *hubb*, or *'isyq*) has extensive semantic depth in Islamic tradition.²¹ Etymologically, *hubb* and *mahabbah* refer to a sincere and deep inclination of the heart towards something that is considered good and beautiful, while *'isyq* indicates a love that is intense,

¹⁵Muhammad Rafi et al., "Kurikulum Cinta Dalam Perspektif Al-Qur'an: Analisis Nilai Rahmah Dalam QS. Al-Anbiya [21]:107," *JURNAL MUDABBIR* 5, no. 2 (2025): 3526–36.

¹⁶H. Achmad Ruslan Afendi, *Pengembangan Dan Strategi Kurikulum Cinta Pendidikan Islam Di Indonesia*, ed. Pegi Syahri Rahmadhianas, Cetakan Pe (Sumatera Barat: Menara PpersIndsatusia, 2025).

¹⁷Kementerian Agama Direktorat KSKK Madrasah, *Panduan Kurikulum Berbasis Cinta* (Indonesia: Kementerian Agama Republik Indonesia, 2025).

¹⁸Ana Widyastuti and Dkk, *Semantik: Makna Dalam Bahasa*, ed. Matias Julius Fika Sirait (Yayasan Kita Menulis, 2024).

¹⁹Surau.co, "Propaganda Kata Dalam Kurikulum: Analisis Islam Atas Istilah 'Cinta' Dan 'Merdeka' Dalam Pendidikan Nasional," surau.co, 2025, <https://www.surau.co/2025/11/46847/propaganda-46847/>.

²⁰Vira Khairani and Dkk, "Kurikulum Cinta Sebagai Strategi Moderasi Beragama Dalam Dunia Pendidikan: Tinjauan Literatur," *STUDIA SOSIA RELIGIA* 8, no. 2 (2025): 75–83.

²¹Muhamad bin Abdullah Alhadi, "Tafsir Cinta: Tingkatan Cinta Dalam Perspektif Tasawuf," yahdifa.org, accessed April 8, 2026, <https://yahdifa.org/2025/11/26/tafsir-cinta-tingkatan-cinta-dalam-perspektif-tasawuf>.

united, and sometimes goes beyond rational limits (like love sickness).²² In Sufism, especially the thoughts of Rabi'ah al-Adawiyah and al-Ghazali, mahabbah is the highest station that goes beyond khauf (fear) and raja' (hope), becoming pure love without expecting love in return because of Allah alone.²³ Al-Ghazali explains mahabbah as sincere affection that is born from an awareness of beauty and goodness, whether love for oneself, for those who do good, or for beauty in general.²⁴ In KBC, this meaning is expanded holistically, where love is no longer merely subjective or romantic, but rather a unifying force that connects the vertical (hablum minallah), horizontal (hablum minannas), and ecological (hablum minal 'alam) dimensions. Love becomes a universal sympathea that unites God, humanity, and the universe as a complete whole (mushmat).²⁵

The term Rahmah (compassion) is a semantic pair that is very close to mahabbah. Rooted in the divine nature of Ar-Rahman (the Most Merciful) and Ar-Rahim (the Most Merciful), rahmah has a universal meaning, encompassing all of creation without discrimination. Semantically, rahmah is broader than ra'fah (tender mercy), which includes wisdom, gentleness and benefit, it can even be given to the disobedient.²⁶ In the context of the Love Curriculum, mercy is operationalized as the primary orientation of the entire educational process, from teacher-student interactions, teaching methods, subject matter, to evaluation. This term shifts the educational paradigm from masculine-confrontational (based on fear and formal law) to nurturing (caring with love) and jamaliyah (oriented towards spiritual beauty). Mercy becomes a direct manifestation of the prophetic vision of rahmatan lil 'alamin, so that religious education truly becomes a bearer of mercy, not a source of division.²⁷

Panca Cinta is the most concrete and structured operational semantic structure in KBC. This term divides love into five interrelated

²²Shofil Fikri and Dinda Novrika Fitria Yusup, "Teosofi Mahabbah Dan Para Tokoh Mahabbah Menurut A-Qur'an Dan Hadist," *TARBAWI: Jurnal Pendidikan Dan Keagamaan* 10, no. 02 (2022): 17–24.

²³Ida Faridatul Hasanah and Fitriyah, "Konsep Ajaran Tasawuf: Studi Perbandingan Pemikiran Al-Ghazali Dan Rabi'ah Adawiah," *Attanwir: Jurnal Keislaman Dan Pendidikan* 13, no. 2 (2020).

²⁴Indi Ulurrsyad, "Faktor Mahabbah Menurut Imam Al-Ghozali Dalam Kitab Ihya Ulumiddin," kebonjambu.ponpes.id, 2024, <https://kebonjambu.ponpes.id/faktor-mahabbah-menurut-imam-al-ghozali-dalam-kitab-ihya-ulumiddin/>.

²⁵Madrasah, *Panduan Kurikulum Berbasis Cinta*.

²⁶M. Taufiq Hidayat Pabbajah, "Dari Bahasa Ke Hati: Menumbuhkan Cinta Dalam Kurikulum Melalui Makna Cinta Dalam Bahasa Arab," *lp2m.iainpare.ac.id*, 2025, <https://lp2m.iainpare.ac.id/blog/opini-2/dari-bahasa-ke-hati-menumbuhkan-cinta-dalam-kurikulum-melalui-makna-cinta-dalam-bahasa-arab-564>.

²⁷Zahra Mumtaza et al., "Deep Learning Kurikulum Berbasis Cinta Madrasah Ibtidaiyah," *Rnal Of Islamic Studies QAZI: Journal Of Islamic Studies* 2, no. 2 (2025): 536–44.

core values: Love for Allah and His Messenger as the source of love (theological foundation and exemplary), Love for knowledge as a sign of love (knowledge as a form of gratitude, wisdom, and manifestation of divine *tajalli*), and Love for oneself and others, love for the environment, and love for the homeland (*hubbul wathan*) as the bond of love (horizontal and ecological-nationalist expression). Semantically, the five loves create an integrated field of meaning, namely love functions as a connecting key term that transforms education from a compartmentalized approach to a unity between knowledge, morality, spirituality, and socio-ecological responsibility. This division is in line with Nasaruddin Umar's policy trilogy: religious moderation, ecotheology, and Pancasila-based nationalism, as well as *Bhinneka Tunggal Ika*.²⁸

From the perspective of educational philosophy, these key terms are closely related to the three main pillars of KBC as stated in the Official Guidelines of the Ministry of Religious Affairs, namely, ontological: The reality of God, humans, and the universe is seen as an inseparable unity bound by mutual love (*sympathea*) where humans as a microcosm reflect the macrocosm, epistemological: Knowledge is not merely an accumulation of facts, but rather a deep understanding through direct experience (*hudhuri* and experiential learning) in the bonds of love, because all nature is *tajalli al-Haqq*, and axiological: love becomes the highest ethical value that gives birth to noble morals (*tawazun*), appreciation for the beauty of creation, and the responsibility to protect nature as a trust, in line with the principle of *rahmatan lil 'alamin*.²⁹

This semantic analysis shows that the love curriculum generates a radical yet contextual shift in meaning. These key terms revitalize classical Sufi traditions (such as the concepts of *mahabbah Rabi'ah* and *al-Ghazali*) within the framework of Indonesia's multicultural national education. Love and mercy are no longer abstract, but are transformed into operational, inclusive, and transformative educational languages capable of addressing contemporary challenges such as intolerance, moral degradation, bullying, and the climate crisis. Thus, the KBC has the potential to become a globally relevant model of moderate Islamic education, where the language of love serves as a social and spiritual glue within a diverse society.³⁰

²⁸Husain Insawan, "Trilogi Menag Nasaruddin Dalam Bingkai Kurikulum Berbasis Cinta (KBC)," *iainkendari.ac.id*, 2025, <https://iainkendari.ac.id/pojok-rektor/show/trilogi-menag-nasaruddin-dalam-bingkai-kurikulum-berbasis-cinta-kbc>.

²⁹Umarul Faruq, "Kurikulum Berbasis Cinta Ssebagai Strategi Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *JOURNAL OF RELIGIOUS POLICY JURNAL KEBIJAKAN KEAGAMAAN* 4, no. 2 (2025): 217–36.

³⁰Cahyati and Dkk, "Beyond Tolerance : Reframing Interfaith Harmony Through Kurikulum Berbasis Cinta (KBC) in Indonesia."

Overall, a semantic analysis of key terms in the love curriculum reveals a richness of meaning that integrates Sufi traditions, classical educational philosophy, and the needs of the times. This approach not only enriches theoretical understanding but also provides a strong foundation for implementing a curriculum that is humanistic, effective, and capable of producing a generation that is devoutly religious, empathetic, tolerant, environmentally conscious, and truly nationalistic.

3. Islamic Educational Values in the Love Curriculum

The Love-Based Curriculum (KBC), initiated by Nasaruddin Umar, Minister of Religious Affairs of the Republic of Indonesia, makes love (mahabbah or hubb) the main spirit (ruh al-tarbiyah) of Islamic education. The values of Islamic education in the KBC are not merely additional content, but rather a holistic reconstruction that integrates theological, spiritual, moral, social, ecological, and national dimensions. This idea emerged as a response to the contemporary educational crisis, such as the dominance of cognitive-formalistic approaches that tend to give rise to intolerance, narrow fanaticism, moral degradation, bullying, and a disregard for the environment and national unity.³¹

The core values of Islamic education in the Love-Based Curriculum are operationally realized through the five core values that serve as the foundation and spirit of the curriculum. These five values are integrated across subjects through Learning Outcomes (CP) and Lesson Implementation Plans (RPP), without adding new subject matter but instead infusing the spirit of love into the entire learning process.³²

The five values in the five love or values of Islamic Education are as follows:

1. Love for the One and Only God (Allah SWT) and His Messenger

This value is the most important theological foundation (hablum minallah). Islamic education in the KBC emphasizes the appreciation of the attributes of Ar-Rahman and Ar-Rahim and the example of the Prophet Muhammad (ﷺ) as a model of universal compassion. The goal is for faith to transcend mere rituals, but rather to foster an attitude of mercy and gentleness in daily life.

2. Love for Self and Others

This value strengthens the humanistic and horizontal dimensions (hablum minannas). Students are encouraged to develop healthy self-love based on faith (self-love that is not selfish), as well as to develop

³¹ Madrasah, *Panduan Kurikulum Berbasis Cinta*.

³² Lukman Nugraha, "Implementasi Kurikulum Berbasis Cinta Pada Madrasah Ibtidaiyah Di Kota Palembang: Sebuah Studi Literatur," *El-Banar: Jurnal Pendidikan Dan Pengajaran* 8, no. 2 (2025): 100–111.

empathy, tolerance, justice, and gentleness in their interactions with others. These values form the basis for character development that respects differences, resolves conflicts peacefully, and fosters social harmony within Indonesia's multicultural society.

3. Love for Knowledge

As a sign of love for God, this value views knowledge not merely as a collection of cognitive facts, but as wisdom rich in meaning, oriented toward goodness, and linked to moral and spiritual values. The KBC approach simultaneously integrates cognitive, affective, and spiritual aspects through experiential learning, so that knowledge becomes a tangible manifestation of God's greatness.

4. Love for the Environment

This value develops the ecotheological dimension (*hablum minal 'alam*). The universe is viewed as a sign of *kauniyah* (a divine trust) and a trust from God that must be protected with compassion. The love curriculum encourages ecological awareness, conservation practices, respect for living creatures, and responsibility for climate change, in accordance with Islamic teachings that prohibit damage to the earth³³ as stated in Surah Al-A'raf: 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Meaning: Do not cause damage to the earth after it has been properly regulated. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good.³⁴

and Ar-Rum: 41:

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

Meaning: Corruption has appeared on land and sea because of what the hands of men have earned. (Through this) Allah will make them taste a part of (the consequences of) their deeds, so that they may return (to the right path).³⁵

5. Love for the Homeland (Nation and Country)

This value integrates the spirit of *hubbul wathan* with Pancasila and *Bhinneka Tunggal Ika* (Unity in Diversity). Islamic education in KBC

³³ Muhammad Imran, "Kakankemenag Makassar: Kurikulum Berbasis Cinta Strategi Bangun Kerukunan Sejak Dini," sulsek.kemenag.go.id, 2025, <https://sulsek.kemenag.go.id/post/kakankemenag-makassar-kurikulum-berbasis-cinta-strategi-bangun-kerukunan-sejak-dini>.

³⁴ Quran.nu.or.id, "Al-A'raf · Ayat 56," quran.nu.or.id, accessed April 8, 2026, <https://quran.nu.or.id/al-araf/56>.

³⁵ Quran.nu.or.id, "Ar-Rum · Ayat 41," quran.nu.or.id, accessed April 8, 2026, <https://quran.nu.or.id/ar-rum/41>.

(Cultural Islamic Education) fosters a generation that is both religiously devout and truly nationalistic, loving Indonesia's diversity as part of God's grace, and actively contributing to national unity, progress, and social harmony.³⁶

The five values of *panca cinta* (love) are interconnected and form a unified whole within the framework of theology-logos-ethos. Theologically, all love originates from God rationally, is articulated through deep understanding, and is practically embodied in compassionate daily behavior. This approach combines the treasures of Sufism (pure love and mercy), classical Islamic educational philosophy, and the needs of the times, including religious moderation, ecotheology, and national character building.³⁷

Thus, the Islamic educational values in the Love-Based Curriculum present a friendly, humanistic, inclusive, and transformative educational landscape. It not only produces intellectually intelligent students, but also perfect human beings with strong faith, noble morals, empathy, tolerance, environmental awareness, and love for their homeland. The implementation of the Love-Based Curriculum (KBC) through the official guidelines of the Ministry of Religious Affairs in 2025 is expected to produce a generation that will become agents of mercy for the universe (*rahmatan lil 'alamin*) amidst Indonesia's diverse society and facing various global challenges.³⁸

A semantic analysis of the Love-Based Curriculum (KBC) in the thinking of Prof. Dr. KH. Nasaruddin Umar shows that this concept is a paradigmatic reconstruction of Islamic education that places love (*mahabbah* or *hubb*) as its primary spirit. Philosophically, KBC is built on an integrated theology-logos-ethos framework, in which love serves as a unifying force between the foundations of faith, rational reasoning, and concrete behavior. Its theological foundation is derived from the Qur'an (Surah Ali 'Imran [3]:31) and the attributes of Ar-Rahman and Ar-Rahim, which make vertical love for God the foundation for horizontal love for others and ecological love for nature.³⁹

Semantically, the terms love, mercy, and five loves carry profound meaning. *Mahabbah* in the Sufi tradition transcends *khauf* and *raja'*, becoming pure love born of an awareness of Divine beauty. Meanwhile, mercy shifts the educational paradigm

³⁶Imran, "Kakankemenag Makassar: Kurikulum Berbasis Cinta Strategi Bangun Kerukunan Sejak Dini."

³⁷nsawan, "Trilogi Menag Nasaruddin Dalam Bingkai Kurikulum Berbasis Cinta (KBC)."

³⁸Madrasah, *Panduan Kurikulum Berbasis Cinta*.

³⁹Lintang Dewi Fi'liya Putri and Dika Purnama Aulia Rohma, "Kurikulum Berbasis Cinta (KBC) Dalam Perspektif QS. Āli 'Imran [3]: 31: Membangun Ruh Cinta Kepada Allah, Rasul, Dan Alam Dalam Pendidikan," in *Kurikulum Berbasis Cinta (KBC) Dalam Perspektif QS. Āli 'Imran [3]: 31: Membangun Ruh Cinta Kepada Allah, Rasul, Dan Alam Dalam Pendidikan*, vol. 04, 2025, 1–14.

from a formalistic and masculine-confrontational approach to a nurturing and humanistic one. Through the Five Loves—love for Allah and His Messenger, love for oneself and others, love for knowledge, love for the environment, and love for one's homeland—a complete field of meaning is formed, integrating theological, spiritual, social, ecological, and national dimensions.⁴⁰

This finding aligns with Nasaruddin Umar's policy trilogy: religious moderation, ecotheology, and Pancasila-based nationalism. Ontologically, KBC views reality as a unity bound by mutual love; epistemologically, knowledge is acquired through direct experience within the bonds of love; and axiologically, love is the highest ethical value that gives rise to noble character and ecological responsibility.⁴¹

The practical implication of this study is the potential of the Love-Based Curriculum (KBC) to transform learning interactions to be more humane, inclusive, and transformative. The integration of Panca Cinta (Love) across subjects can reduce the rigidity of religious education, increase tolerance, empathy, environmental awareness, and foster national spirit in students. However, its successful implementation depends heavily on teacher training, affective evaluation, and community support. Overall, the Love-Based Curriculum offers a visionary paradigm for Islamic education, capable of presenting the values of rahmatan lil 'alamin (blessings for the universe) in modern educational practices in multicultural Indonesia.

⁴⁰Anisa Ruhi Shabrina et al., “Memahami Konsep Kurikulum Berbasis Cinta Dalam Pembelajaran Melalui Kajian Filsafat Pendidikan,” *Jurnal Review Pendidikan Dan Pengajaran* 8, no. 3 (2025): 7769–77.

⁴¹Alfisyah, “Mendidik Dengan Hati: Moderasi Beragama Melalui Kurikulum Berbasis Cinta Sebagai Solusi Atas Krisis Nilai Dan Empati Di Dunia Pendidikan Islam Menuju Pembangunan Berkelanjutan,” *Jurnal Pemikiran Dan Pengembangan Pembelajaran* 7, no. 2 (2025): 1–11.

Conclusion

This study concludes that the Love-Based Curriculum (KBC) in the thinking of Nasaruddin Umar represents a significant philosophical and paradigmatic reconstruction in Islamic education. Through a semantic analysis approach, it was discovered that key terms such as love (mahabbah, hubb), mercy, and five loves contain profound meanings that integrate theological, spiritual, humanistic, ecological, and national dimensions. This concept shifts Islamic education from a purely formalistic and cognitive approach to a holistic, humanistic, and compassion-oriented approach (rahmatan lil 'alamin). Philosophically, the KBC is built on an integrated theology-logos-ethos framework with three main pillars: ontological (the unity of reality through mutual love), epistemological (knowledge through experience in the bond of love), and axiological (love as the highest ethical value). The values of Five Loves successfully reformulate the values of Islamic education operationally, allowing them to be integrated across subjects without increasing the curriculum burden.

The main implication of this research is that the Love-Based Curriculum has the potential to be an effective solution to address the current rigidity of religious education, while simultaneously shaping a generation that is religiously devout, empathetic, tolerant, environmentally conscious, and truly nationalistic. This approach aligns with Nasaruddin Umar's policy trilogy: religious moderation, ecotheology, and nationalism based on Pancasila and Bhinneka Tunggal Ika. However, the successful implementation of the Love-Based Curriculum (KBC) depends heavily on quality teacher training, the development of affective evaluation, and the support of the broader education ecosystem. Therefore, further empirical research, such as case studies of implementation in madrasas or schools, is essential to measure the effectiveness and tangible impact of this concept on student character development. Ultimately, the Love-Based Curriculum offers a visionary and contextual vision of Islamic education, one that not only cultivates intellectual intelligence but also fosters conscience and compassion in the educational process in Indonesia.

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