

Implementation of a Love-Based Curriculum in the Islamic Education to Foster Humanistic, Nationalistic, and Tolerant Character Traits in Students at MA Fathul Huda

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Abstract

The growing phenomenon of dehumanization, intolerance, and moral degradation in educational settings indicates a gap between the goal of education as a means of character building and teaching practices that remain focused on cognitive aspects and formalities. This underscores the need for an educational model capable of balancing intellectual, emotional, spiritual, and social aspects. This study aims to analyze the implementation of the Love-Based Curriculum (KBC) in Islamic Religious Education (PAI) instruction and its implications for strengthening the humanistic, nationalistic, and tolerant character of students at MA Fathul Huda. This study employs a descriptive qualitative approach, utilizing data collection techniques such as observation, in-depth interviews, and document analysis, which are subsequently analyzed through data reduction, presentation, and conclusion drawing. The research findings indicate that the implementation of the Love-Based Curriculum (KBC) in Islamic Education (PAI) at MA Fathul Huda is effective in strengthening students' humanistic, nationalistic, and tolerant character through a school culture rooted in compassion, social conditioning, teacher role modeling, and inclusive pedagogical relationships. Character development is evident in the growth of empathy, social awareness, mutual cooperation, respect for differences, and the creation of harmonious relationships among students and between students and teachers. These findings indicate that character development is more effectively fostered through a learning approach rooted in compassion and love.

Keywords: Curriculum Based on Love, Humanism, Nationalism, and Tolerance

Abstrak

Fenomena meningkatnya dehumanisasi, intoleransi, dan degradasi moral di lingkungan pendidikan menunjukkan adanya kesenjangan antara tujuan pendidikan sebagai sarana pembentukan karakter dengan praktik pembelajaran yang masih berorientasi pada kognitif dan formalitas. Hal ini menegaskan perlunya model pendidikan yang mampu menyeimbangkan aspek intelektual, emosional, spiritual, dan sosial. Penelitian ini bertujuan untuk menganalisis penerapan Kurikulum Berbasis Cinta (KBC) dalam pembelajaran Pendidikan Agama Islam (PAI) serta implikasinya terhadap penguatan karakter humanis, nasionalis, dan toleran peserta didik di MA Fathul Huda. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan studi dokumentasi yang kemudian dianalisis melalui reduksi, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan Kurikulum Berbasis Cinta (KBC) dalam pembelajaran PAI di MA Fathul Huda mampu memperkuat karakter humanis, nasionalis, dan toleran peserta didik melalui budaya sekolah berbasis kasih sayang, pembiasaan sosial, keteladanan guru, dan relasi pedagogik yang inklusif. Penguatan karakter tampak pada berkembangnya sikap empati, kepedulian sosial, gotong royong, penghargaan terhadap perbedaan, serta terciptanya hubungan harmonis antar siswa maupun dengan guru. Temuan penelitian ini menunjukkan bahwa penguatan karakter lebih efektif dibangun melalui pendekatan pembelajaran berbasis kasih sayang dan cinta.

Kata Kunci: Kurikulum Berbasis Cinta, Humanis, Nasionalis, Toleran

INTRODUCTION

The world of education today is facing humanitarian issues that require serious attention (Herawati et al., 2025). The phenomenon of dehumanization is becoming increasingly evident in everyday life, as evidenced by the rise in acts of violence, social conflicts, and disputes occurring in various parts of the world (Aslan & Arifudin, 2025);(Aiman et al., 2022). This issue is not only an international concern, but it also extends to our local and national contexts (Hidayat, 2025: 4). The rise in moral decay and religious intolerance in Indonesia, along with regional conflicts and regulations, has emerged in recent years (Muhajir et al., 2025); (Inayatussadiyah & Saefudin, 2025); (Suganda et al., 2025). Data from the Indonesian Child Protection Commission (KPAI) shows an increase in the number of violence cases in schools, madrasahs, and Islamic boarding schools in recent months. Over a two-month period, there were six cases of violence in educational institutions that resulted in loss of life, while as of October 2025, there were 26 recorded cases in which children took their own lives, and one-third of those cases were caused by circumstances within the educational environment (KPAI, 2025). This is due to moral degradation characterized by dehumanization, radicalism, and intolerance, which are eroding human values (Qamariah & Anwar, 2025); (Afryansyah & Sirozi, 2025). Education, which should serve as a moral bulwark and a vehicle for character development, has often failed to provide effective solutions to address this phenomenon of dehumanization (Hidayah, 2025).

The reality of education today is that many institutions still prioritize formalities, cognitive aspects, and competition alone. This results in a learning process that feels devoid of affective and spiritual values (Kurahman et al., 2025,); (Basori et al., 2025). Without the value of love, education produces only intellectual intelligence, devoid of empathy and spirituality (Afendi, 2025). In line with the changing times and the complexity of the challenges facing a nation, the teaching approach in madrasahs must become increasingly adaptive, humanistic, and contextual (Badriyah et al., 2021). The educational approach adopted must be capable of addressing the challenges of our time while instilling the noble values that define our national identity and meeting the diverse needs of students as they confront the challenges of dehumanization and intolerance (Afryansyah & Sirozi, 2025).

The concept of humanistic education aligns with this reality because it aims to foster a sense of compassion and hope for building better relationships among people (Abidin, 2021). Integrating humanistic and spiritual values into the learning process can boost students' moral strength by 73%, with practical recommendations including the development of a blended curriculum model and training for teachers focused on digital literacy (Atmaja & Wantini, 2025). Education is considered an ideal means of

fostering a humane way of life, as it incorporates educational models that emphasize an approach that values humanity and upholds values centered on each individual such as teachers, students, parents, and the community (A. Lubkov et al., 2020). One approach that is beginning to be implemented in several Islamic educational institutions is the Love-Based Curriculum. The Love-Based Curriculum aims to strengthen the affective and spiritual dimensions that are at the heart of Islamic education, with the hope of shaping students who possess humanistic and nationalistic character traits and a high degree of social sensitivity (Inayah et al., 2025).

The Love-Based Curriculum (KBC), initiated by the Ministry of Religious Affairs of the Republic of Indonesia, serves as a concrete example of efforts to integrate compassion-based education into the Islamic education system in response to the phenomena of moral decline, rising intolerance, and violence involving the younger generation (Sunarya & Sassi, 2025); (Qamariah & Anwar, 2025). KBC emphasizes the strengthening of affective dimensions such as love for God, knowledge, others, the environment, and the homeland; KBC serves as a guideline for implementation in madrasahs (Azzahra et al., 2025). The Love-Based Curriculum is an Islamic educational model approach that integrates spiritual, moral, and humanistic dimensions into a unified learning process (Farihin et al., 2025); (Chanifudin et al., 2025).

The Love-Based Curriculum offers an opportunity not only to focus on addressing humanitarian issues at the local level, but also to contribute to solving global challenges. Through an approach that integrates the values of love and tolerance into the learning process, this curriculum offers solutions to various social conflicts, discrimination, and injustices occurring across the globe. Thus, the Love-Based Curriculum serves as a strategic step toward creating a more peaceful, harmonious, and civilized world within a single, unified framework of mutual love among fellow human beings. (Direktorat KSKK Madrasah, 2025).

This situation is also evident in the on-the-ground reality at the madrasah that will serve as the site of this study, namely Madrasah Aliyah Fathul Huda, which is integrated with a boarding school and has a heterogeneous student body consisting of students who live at the boarding school and regular students from outside the boarding school. These differing backgrounds have the potential to create diverse social dynamics, behavioral patterns, and levels of religious understanding among the students. Boarding school students, accustomed to the boarding school culture, tend to exhibit religious habits, discipline, and more structured patterns of interaction, while some non-boarding school students come from different environmental backgrounds and have distinct social habits. This situation poses a unique challenge for madrasahs in creating a harmonious, inclusive, and humanistic educational environment to prevent social disparities, exclusive attitudes, or a lack of care among

students. Therefore, madrasahs are not only required to develop academic aspects but also to strengthen students' character development by instilling values of compassion, tolerance, social responsibility, and respect for diversity. In this context, the implementation of the Love-Based Curriculum becomes relevant as an educational approach that is expected to bridge the diversity of students' backgrounds while shaping students' character to be humanistic, nationalistic, and socially sensitive within a pesantren-based madrasah environment.

A number of previous studies have highlighted the importance of the Love-Based Curriculum (KBC) in Islamic education. Arham, (2025) emphasizes that the Love-Based Curriculum has proven effective in strengthening comprehensive character education grounded in compassion and ecological leadership, as evidenced by significant improvements in ecological awareness, tolerance, and a sense of nationalism. Research Syah et al., (2025) highlights that a love-based curriculum effectively integrates intellectual, emotional, spiritual, and social aspects, thereby becoming a transformative form of Islamic education, despite facing several challenges. Meanwhile, Abdullah, (2025), concludes that the Love-Based Curriculum has the potential to support character development; however, its success depends heavily on ongoing support and collaboration among educators, students, and school administrators. Although several studies have made important contributions to the implementation of the Love-Based Curriculum, no study has yet comprehensively explored how its application shapes students' character fostering humanism, nationalism, and tolerance in madrasahs.

This study aims to identify how the Love-Based Curriculum is implemented in the Islamic Education (PAI) learning process, assess its contribution to fostering humanistic, nationalistic, and tolerant attitudes at MA Fathul Huda, and examine the challenges of implementing this curriculum in strengthening the values of humanism, nationalism, and tolerance within the madrasah environment.

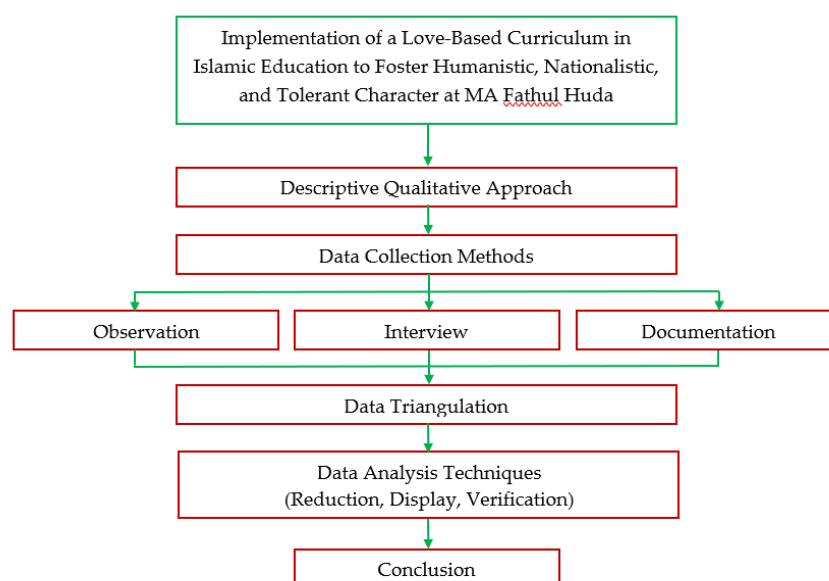
RESEARCH METHODS

This study employs a descriptive qualitative approach with the aim of gaining an in depth understanding (Sari et al., 2025), the implementation of the Love-Based Curriculum in fostering students' humanistic, nationalistic, and tolerant character at MA Fathul Huda Sidorejo Sayung Demak. This madrasah has a unique characteristic because it operates within an educational environment integrated with a boarding school, resulting in students from diverse backgrounds namely, those residing in the boarding school and regular students from outside the boarding school. These differing backgrounds create distinct social dynamics, interaction patterns, and levels of religious understanding among the students, necessitating an educational approach

capable of fostering tolerant, harmonious, and humanistic attitudes within the school environment. In this context, the Love-Based Curriculum is considered relevant for implementation as an effort to strengthen the values of compassion, social care, and respect for differences in students' daily lives. The research subjects include teachers, students, and school administrators directly involved in the learning process. Data collection techniques were conducted through observation, in-depth interviews, and a documentary study of learning activities, as well as students' social interactions (Sugiyono, 2023: 296);(Mahadewi et al., 2025). The data obtained was then analyzed using the Miles and Huberman analytical model, which includes data reduction, data presentation or display, and drawing conclusions or verification to identify patterns in curriculum implementation relevant to strengthening students' character (Sugiyono, 2023:326);(Sulistyo, 2023:96).

To ensure the validity of the data, this study employed source and method triangulation, which involves comparing observational findings with interview data and supporting documents (Sari et al., 2025). This study was conducted to examine how the curriculum is implemented and its impact on students' character development. The results of the analysis are expected to provide a comprehensive overview of the effectiveness of the Love-Based Curriculum in fostering students' humanistic, nationalistic, and tolerant character, while also serving as practical recommendations for other madrasahs seeking to implement a love-based curriculum.

Figure 1. Research Flowchart of the Love-Based Curriculum



RESULTS AND DISCUSSION

Implementation of a Love-Based Curriculum in Islamic Education at MA Fathul Huda

The implementation of the Love-Based Curriculum (KBC) at MA Fathul Huda stems from a policy initiative by the Ministry of Religious Affairs of the Republic of Indonesia, which directs madrasahs to integrate the values of love into character education in preparation for the “Golden Indonesia” vision of 2045. The school views this policy as a step to strengthen the humanistic and spiritual dimensions of education, so that students not only excel academically but also possess a religious character, a nationalist spirit, and high social tolerance to achieve an Islamic education that is a mercy to all creation. On the other hand, students at MA Fathul Huda are divided into two groups: those from boarding schools and those from the surrounding community with diverse backgrounds. This creates the potential for differing perceptions among students during Islamic Education (PAI) lessons; therefore, implementing a love-based curriculum approach is essential to foster a humanistic and inclusive learning environment.

The implementation of the Love-Based Curriculum (KBC) at MA Fathul Huda is still in its early stages, as this is indeed a new curriculum launched by the Ministry of Religious Affairs to complement the existing curriculum in shaping students’ character to be humanistic, nationalistic, naturalistic, and tolerant, while prioritizing the value of compassion in daily life. In an interview with the Deputy Head of Curriculum at MA Fathul Huda, it was explained that KBC is a curriculum approach that emphasizes the education of religious values, humanism, and the character development of students. This curriculum is based on the concept of “Panca Cinta” (Five Loves), namely the five main pillars that serve as the spirit behind every learning activity: love for Allah and His Messenger, love for oneself and fellow human beings, love for knowledge, love for nature, and love for the homeland. Through the application of these principles, the school strives to shape a generation that is not only intellectually intelligent but also possesses spiritual, social, and ecological sensitivity. Although its implementation is still in the introductory and adjustment phase, the enthusiasm of the teachers and the school administration to internalize the values of love in the teaching and learning process is a crucial asset toward achieving a humanistic education.

Planning the Implementation of a Love-Based Curriculum in Islamic Education

The implementation of the Love-Based Curriculum (KBC) in Islamic Religious Education at MA Fathul Huda began with a lesson planning process focused on internalizing the values of love within pedagogical activities. In this context, KBC is not understood as a new curriculum that replaces the national curriculum, but rather

as an educational approach that places love as the philosophical, pedagogical, and axiological foundation of the learning process. This perspective aligns with the Ministry of Religious Affairs' guidelines, which emphasize that KBC is the "essence" of all madrasah's intracurricular, cocurricular, and extracurricular activities aimed at fostering individuals who are humanistic, tolerant, nationalistic, and characterized by love (Direktorat KSKK Madrasah et al., 2025).

Islamic Religious Education (PAI) learning at MA Fathul Huda has begun integrating the values of Panca Cinta (love) into lesson planning by linking the material to students' life experiences and social realities. This was conveyed by the Deputy Head of Curriculum, Ms. Ainur Rokhmah, S.Pd., explaining,

"When developing a plan, we must first understand the Graduate Profile Dimensions (DPL) and the KBC values, so that when we draft the plan, we can link the curriculum content to the relevant KBC values within the learning process. So, in practice, we integrate it with the existing curriculum, rather than treating it as a standalone initiative." (Interview, 2025)

This indicates that the implementation of KBC during the planning phase does not stop at administrative aspects, but has led to efforts to restructure the learning approach shifting from a focus on content delivery to value-based learning.

Instructional planning is carried out by linking the subject matter to the values of love for God, fellow human beings, the environment, the homeland, and knowledge. In lessons related to the environment, for example, teachers connect the learning to the importance of maintaining cleanliness and managing waste as an expression of love for nature. This approach aligns with the eco-theological paradigm in the KBC, which views nature as an integral part of the manifestation of divinity and thus must be treated with love and responsibility. From this perspective, protecting the environment is not merely understood as a social obligation but as a spiritual expression and an act of devotion to God.

In the Akidah Akhlak class, Mr. Magfur, M.Pd.I, plans to integrate the value of love through religious practices and a reflective approach to students' daily lives. The value of love for Allah is instilled through the practice of prayer and sincerity; love for others through an attitude of respecting peers; love for the environment through a culture of maintaining cleanliness; and love for knowledge through fostering motivation to learn. The Ta'lim al-Muta'allim textbook is also used as a medium to reinforce manners and ethics in the pursuit of knowledge. These findings indicate that PAI instruction at MA Fathul Huda is not only directed toward strengthening religious cognitive aspects but also toward fostering students' moral and spiritual awareness.

From the perspective of Carl Rogers' humanistic curriculum theory, this planning process reflects a learning orientation that places students' emotional needs

and personal development at the center of attention (Azhari, 2025). Teachers not only set academic goals but also design learning experiences that are meaningful and relevant to students' lives. Learning is not aimed at fostering formal compliance but rather at cultivating students' internal awareness of religious and humanitarian values (Wafi et al., 2025).

A similar approach is evident in Fiqh instruction. Mr. Zaenal Abidin, S.Pd.I, explained that before lessons begin, teachers first identify the character values to be instilled through the material being taught. In the muamalah module, for example, students are not only guided to understand Islamic law in a normative sense but are also encouraged to adopt attitudes of honesty, compassion, and respect for others in their social lives. Additionally, teachers design more participatory learning methods, such as discussions and group work, so that students can learn to respect others' opinions and build healthy social relationships.

These findings demonstrate that the KBC planning phase at MA Fathul Huda has aligned with the holistic learning paradigm as outlined in the KBC guidelines that is, learning that integrates students' cognitive, emotional, social, and spiritual dimensions. Thus, instructional planning is no longer understood merely as the formulation of objectives and teaching materials, but as a process of designing educational experiences that enable students to internalize the value of love in their daily lives.

Implementation of the Love-Based Curriculum in Islamic Education

The implementation of the Love-Based Curriculum at MA Fathul Huda is realized through a transformation of the learning approach to one that is more humanistic, dialogic, and based on compassion. The implementation of the Love-Based Curriculum is not evident in changes to the formal curriculum structure, but rather through changes in the patterns of pedagogical interaction between teachers and students in the Islamic Education learning process. In other words, the Love-Based Curriculum is implemented as an educational approach that places love at the foundation of pedagogical relationships within the madrasah environment.

Research findings indicate that teachers strive to create a learning environment that is safe, comfortable, and respectful of students. Mr. Magfur, M.Pd., explains that instruction is conducted using an approach that fosters a closer emotional connection with students. Teachers provide space for students to ask questions, express opinions, and discuss without pressure. This approach reflects the application of compassionate communication in KBC, namely communication that prioritizes connection over correction and builds a safe space in learning.

This situation demonstrates that KBC has successfully fostered a humanistic and participatory learning environment. Theoretically, this aligns with the humanistic

theories developed by Abraham Maslow (1954) and Carl Rogers (1994). According to Maslow, a person can achieve self-actualization if their basic needs particularly love and esteem are met (Aiman et al., 2022). A madrasah environment that is loving, respectful, and free from physical punishment provides a safe psychological space for students to grow and express themselves. According to Carl Rogers, teachers who demonstrate empathy, warmth, and unconditional positive regard can help students achieve optimal personal growth (Firdaus, 2025). The interaction between teachers and students at MA Fathul Huda reflects the fact that teachers serve not only as conveyors of knowledge, but also as facilitators who help students discover moral and spiritual meaning in every learning experience.

This humanistic approach is evident in the teaching of Fiqh. The teacher builds rapport with students by greeting them, asking about their well being, and offering encouragement before class begins. According to him, a strong emotional bond between teacher and student is a key factor in fostering a comfortable learning environment and student discipline. These findings indicate that the implementation of KBC is not solely focused on delivering instructional content but also on cultivating a positive emotional climate in the classroom.

The implementation of KBC is also evident in the use of more participatory and collaborative teaching methods. Teachers use group discussions, question-and-answer sessions, and experience-based learning to foster students' active engagement in the learning process. These strategies align with the experiential learning approach in KBC, which emphasizes learning based on real-life experiences (hudhuri) so that students can understand values in a contextual manner. Learning is not only directed toward the transfer of knowledge but also toward the formation of students' social and emotional experiences (Direktorat KSKK Madrasah, et al., 2025).

In practice, teachers intentionally mix boarding school and non-boarding school students into study groups so that they become accustomed to working together and respecting differences. This strategy indicates that the implementation of KBC at MA Fathul Huda has an inclusive and tolerant orientation. This finding aligns with the holistic paradigm in KBC, which views reality as an interconnected whole, so that differences are not seen as a threat but rather as part of shared life (Observation, 2025).

In addition to classroom instruction, to support the implementation of KBC, the school conducts various activities aligned with the values of love. These include weekly flag ceremonies that foster a sense of nationalism, the Mafah Special Day event as a platform for community service and cleanliness, and morning Quran recitation sessions that cultivate students' spiritual connection. Additionally, scouting activities, community service, and pilgrimages to religious scholars serve as platforms for internalizing the value of love toward others, nature, knowledge, and the homeland.

Thus, both academic and non-academic activities at MA Fathul Huda consistently integrate the values of love into every aspect of madrasah life. The practice of greeting, smiling, saying hello, shaking hands with teachers, reciting prayers together, maintaining cleanliness, and community service are part of the process of internalizing the value of love in students' daily lives. This implementation demonstrates that the curriculum is not only present in the form of formal learning but also through social and cultural interactions at school as part of the hidden curriculum.

The culture of discipline at MA Fathul Huda is also implemented through a non-violent approach. Physical punishment is not used; instead, it is replaced with educational approaches such as reciting the Qur'an or assigning demerit points. This approach aligns with the KBC paradigm, which rejects fear-based education and places greater emphasis on fostering students' internal awareness through compassion and moral guidance. Thus, discipline in KBC is not built through repressive external control but through students' ethical and spiritual awareness.

The implementation of KBC at MA Fathul Huda ultimately demonstrates a transformation of PAI learning toward a more humanistic and transformative education. Religious education is no longer understood merely as a process of transferring normative doctrines, but as a process of shaping students' spiritual, social, and humanitarian awareness through pedagogical relationships filled with compassion.

Evaluation of the Implementation of a Love-Based Curriculum in Islamic Education

The evaluation of the implementation of the Love-Based Curriculum at MA Fathul Huda is conducted holistically, placing students' character development at the center of the assessment process. The evaluation focuses not only on academic achievement but also on changes in students' behavior, social attitudes, and emotional development in their daily lives. This evaluation approach aligns with the principles of the Love-Based Curriculum (KBC), which emphasizes process-based evaluation—that is, assessment that considers character development and the implementation of the value of love in students' lives.

Research findings indicate that teachers conduct evaluations through observations of student behavior during the learning process as well as social interactions within the madrasah environment. Mr. Zaenal Abidin, S.Pd.I, explained that teachers not only assess students' understanding of the material but also pay attention to their attitudes of tolerance, compassion, cooperation, and politeness during the learning process. Active participation in discussions, the ability to respect peers' opinions, and students' sense of responsibility are key components of the PAI learning assessment.

The findings indicate that evaluations in the implementation of KBC have led to authentic assessment—that is, an assessment that evaluates students' ability to apply values in real-life situations. Assessment does not stop at knowledge alone, but also focuses on the process of internalizing values and the ongoing development of students' character (Baroroh & Hamani, 2022).

In addition to observation, teachers also engage in reflection and provide guidance at the end of the lesson as a form of affective evaluation. Reflection is used to determine the extent to which students understand and internalize the values of love that have been taught. This approach demonstrates that PAI instruction at MA Fathul Huda is designed not only to produce students who understand religious teachings in a textual sense but also to enable them to reflect on and bring religious values to life in their social lives.

Implications of Implementing a Love-Based Curriculum in Islamic Education at MA Fathul Huda

The implementation of the Love-Based Curriculum (KBC) at MA Fathul Huda has implications that are not only pedagogical but also cultural and social in the process of shaping students' character. This approach does not merely introduce changes to teaching strategies but also fosters the development of an educational ecosystem that is more humanistic, child-friendly, and values-based.

Based on the research findings, the primary implications of implementing the LBC in MA Fathul Huda are evident in the shift of the educational paradigm from a learning pattern that tends to be formalistic toward an educational approach that places students as human subjects who must be respected, guided, and developed holistically because they possess potentials that must be nurtured.

The implementation of a love-based curriculum contributes to enhancing students' character, fostering humanism, nationalism, and tolerance.

1. Humanistic Character

The implementation of KBC has significant implications for the development of students' humanistic character. These implications are evident in the growth of empathy, social awareness, respect for others, and more courteous interaction within the madrasah environment. Humanistic character is not only evident in the context of formal learning but is also reflected in students' daily social lives.

The strengthening of humanistic character is evident through a culture of mutual respect, helping peers, maintaining good manners, and fostering respectful communication between students and teachers. Teachers' exemplary conduct and the madrasah's religious culture serve as the primary vehicles for the internalization of humanistic values. In this context, students not only understand

moral values conceptually but also directly experience social interactions characterized by respect and compassion.

The findings of this study indicate that the development of humanistic character is more effectively achieved through social conditioning and setting a good example than through a purely verbal approach (Hosniati et al., 2026). This is consistent with Thomas Lickona's theory, which asserts that character education must involve three key aspects: moral knowing, moral feeling, and moral behavior (Naimah & Mujab, 2025).

The implications of implementing the KBC for humanistic values indicate a transformation in madrasah educational culture toward a more inclusive education system that values the individual potential of students. Education is no longer focused on standardizing students' abilities but is beginning to make room for diversity in individual character and abilities.

2. Nationalist Character

The implementation of KBC in MA Fathul Huda also contributes to strengthening students' nationalist character. However, the nationalism fostered through KBC is not merely symbolic nationalism limited to ceremonial activities, but rather nationalism built through social awareness, a sense of community, and responsibility toward the social environment.

The enhancement of nationalist character at MA Fathul Huda is realized through the cultivation of school culture, such as the holding of flag ceremonies, community service activities, the display of national symbols, and communal activities that foster a sense of belonging to the nation and the social environment. Through these social practices, the value of nationalism develops tangibly within the students, reflected in the solidarity, compassion, and sense of community that are built among them.

These implications suggest that the implementation of KBC contributes to the development of substantive or more meaningful nationalism—that is, nationalism manifested in social behavior, respect for diversity, and concern for the surrounding environment. From a character education perspective, nationalism cannot be adequately taught through the rote memorization of nationalistic concepts; rather, it must be cultivated through social experiences and collective practices that students directly engage with.

The strengthening of nationalist character through KBC also demonstrates the integration of religious and national values within the madrasah environment. This finding indicates that Islamic education and nationalism are not mutually exclusive; rather, they can coexist harmoniously within the character education process.

3. Tolerant Character

The implementation of KBC also has implications for the development of tolerant character among students at madrasahs. These implications are evident in students' improved ability to respect differing opinions, maintain proper communication etiquette, and build harmonious social relationships within the madrasah community.

Tolerant character develops through a school culture that emphasizes respect for others, the practice of good manners, and mutual respect in daily life. Students are encouraged to maintain social relationships without discriminating against their peers' backgrounds and to foster cooperation in various madrasah activities. Teachers' exemplary behavior in fostering a tolerant character is also essential in the learning process; teachers should not discriminate among students. This is consistent with research (Fuadi & Syam, 2024), which emphasizes that Islamic Education teachers play a central role in the practice of multicultural education within their schools

These implications demonstrate that the implementation of KBC has created a more inclusive educational environment with minimal social conflict. From a multicultural education perspective, tolerance is not merely understood as an attitude of accepting differences but also as the ability to build harmonious social relationships amidst diversity. (Khoiriyah, 2026). Thus, the implementation of KBC helps foster students' social awareness of the importance of living together in peace and mutual respect.

CONCLUSION

The implementation of the Love-Based Curriculum (KBC) in Islamic Education at MA Fathul Huda demonstrates that a compassion-based educational approach can strengthen students' humanistic, nationalistic, and tolerant character through the integration of the five values of love into the learning process, school culture, and social interactions within the madrasah environment. The implementation of KBC not only transforms learning patterns into more humanistic, dialogic, and inclusive ones but also fosters the creation of an educational ecosystem that positions students as valued subjects who are holistically guided. The strengthening of students' character is evident through the development of empathy, social concern, respect for diversity, a spirit of togetherness, and the creation of harmonious social relationships among students, teachers, and the madrasah community. These findings affirm that love-based Islamic education holds strategic relevance in addressing the challenges of dehumanization, intolerance, and moral degradation within the educational environment.

This study demonstrates that KBC can serve as a transformative pedagogical approach that integrates spiritual, social, and humanistic dimensions into Islamic education. However, this research is still limited to a single study site using a descriptive qualitative approach; therefore, the results cannot yet be widely generalized. Therefore, future research is recommended to develop a broader study using quantitative or mixed-methods approaches across various madrasah contexts to measure the effectiveness of KBC more comprehensively, particularly in strengthening students' character and fostering a school culture rooted in compassion.

AI USE DECLARATION

During compilation articles, author' using Microsoft Copilot for assist in organizing and analyze qualitative data, After using this tools/services, the author review and edit content in accordance needs and responsibilities answer full on content publication .

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