

A HADITH-BASED LOVE CURRICULUM IN ISLAMIC EDUCATION: AN INITIATIVE BY INDONESIA'S MINISTRY OF RELIGIOUS AFFAIRS

**Masriwaty Malik¹, Zulfahmi Alwi², Abustani Ilyas³, La Ode Ismail
Ahmad⁴, Abd. Bashir Fatmal⁵**

¹⁻⁵Alauddin State Islamic University Makassar, Indonesia.

masri.malik2012@gmail.com

ABSTRACT

This study examines the concept of the “Love-based Curriculum” initiated by the Ministry of Religious Affairs of the Republic of Indonesia through the perspective of the prophetic hadiths of the Prophet Muhammad (PBUH). The research focuses on identifying, classifying, and analyzing hadiths that represent the values of love for God (*ḥablum minallāh*), love for fellow human beings (*ḥablum minannās*), love for the environment, and love for the homeland. Employing a qualitative approach through a library-based study, this research applies the method of *takhrīj al-ḥadīth*, followed by *sanad* and *matan* criticism to assess the authenticity of the hadiths utilized. This study is conducted to address the existing gap in the development of Islamic education curricula that explicitly draw upon prophetic traditions as primary sources of educational values. The findings reveal that out of 54 identified hadith, the majority are classified as *ṣaḥīḥ* (authentic) and are appropriate to serve as normative foundations for formulating a value-based curriculum centered on love. These traditions demonstrate a strong correlation with the values of tolerance, empathy, ecological responsibility, and national spirit. The results underscore the urgency of integrating prophetic teachings into the design of an Islamic education curriculum that is more holistic, transformative, and humanistic. A hadith-based Love Curriculum holds substantial potential in shaping a learning ecosystem that not only fosters intellectual excellence but also cultivates moral integrity, strengthens social harmony, and promotes the development of a robust national character.

Keywords: Love Curriculum; Prophetic Hadith; Islamic Education; Inclusive Patriotism; Theological Recontextualization.

ABSTRAK

Penelitian ini mengkaji konsep “Kurikulum Cinta” yang digagas oleh Kementerian Agama Republik Indonesia melalui perspektif hadis-hadis Nabi Muhammad Saw. Kajian ini difokuskan pada upaya untuk mengidentifikasi, mengklasifikasikan, dan menganalisis hadis-hadis yang merepresentasikan nilai-nilai cinta kepada Tuhan (*ḥablum minallāh*), cinta kepada sesama manusia (*ḥablum minannās*), cinta terhadap lingkungan, serta cinta kepada tanah air. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dengan menerapkan metode *takhrīj al-ḥadīth*, yang dilanjutkan dengan kritik sanad dan matan guna menilai autentisitas hadis-hadis yang digunakan. Kajian ini dilakukan untuk mengisi kekosongan dalam pengembangan model kurikulum pendidikan Islam yang secara eksplisit berlandaskan pada hadis-hadis Nabi sebagai sumber utama nilai-nilai pendidikan. Hasil penelitian menunjukkan bahwa dari 54 hadis yang berhasil diidentifikasi, mayoritas memiliki derajat *ṣaḥīḥ* dan layak dijadikan sebagai landasan normatif dalam merumuskan kurikulum berbasis nilai cinta. Hadis-hadis tersebut menunjukkan keterkaitan yang kuat dengan nilai-nilai toleransi, empati, tanggung jawab ekologis, dan semangat kebangsaan.

Temuan ini menegaskan urgensi integrasi ajaran-ajaran profetik ke dalam desain kurikulum pendidikan Islam yang lebih holistik, transformatif, dan humanistik. Kurikulum Cinta berbasis hadis memiliki potensi besar dalam membentuk ekosistem pembelajaran yang tidak hanya mencetak kecerdasan intelektual, tetapi juga menumbuhkan integritas moral, memperkuat harmoni sosial, serta membangun karakter kebangsaan yang kokoh.

Kata kunci: Kurikulum Cinta; Hadis Nabi; Pendidikan Islam; Patriotisme Inklusif; Rekontekstualisasi Teologis.

A. Introduction

Love is a natural disposition (*fiṭrah*) bestowed by God upon human beings.¹ It serves as a spiritual and emotional force that underpins the development of a dignified and civilized society. Across diverse religious and ethical traditions, love is often regarded as a supreme value that inspires all other virtues. In Islam, love extends beyond interpersonal affection; it encompasses devotion to God, affection for the Prophet Muhammad (PBUH), compassion for fellow human beings, care for nature, and concern for all creation.² The values of mercy, empathy, tolerance, and social responsibility represent concrete expressions of love and are fundamental to Islamic teachings. Accordingly, love is not merely an emotion but a life orientation that ought to be taught, nurtured, and transmitted across generations.³

In the educational context, love becomes a foundational element in shaping learners' character. Education that neglects this affective dimension often produces individuals who are emotionally detached, socially insensitive, and spiritually barren. In contrast, education grounded in love fosters individuals who are compassionate, wise, and committed to human values.⁴ However, current educational realities in Indonesia reveal troubling symptoms. Many students are subjected to verbal and physical abuse within both school and family environments. Teachers and parents may resort to authoritarian and punitive methods, emphasizing discipline over compassion. As a result, students may feel estranged in classrooms that should ideally function as spaces of care and growth.⁵

The situation is exacerbated by data from the Indonesian Child Protection Commission (KPAI), which recorded 4,683 complaints regarding violations of children's rights in 2022. Among these, 2,133 cases were classified under the Child Special Protection (PKA) category, including 834 instances of sexual abuse. Such violence occurs in both

¹ Wiesław Łużyński, 'Communio—"Icon" of Personal Fulfillment: Ratzinger on God and the Human Being', *Religions*, 15.11 (2024), p. 1324. <https://doi.org/10.3390/rel15111324>.

² Karin Steen and others, 'Meanings and Implications of Love: Review of the Scholarship of Love with a Sub-Saharan Focus', *Humanities and Social Sciences Communications*, 11.1 (2024), p. 129. <https://doi.org/10.1057/s41599-023-02504-1>.

³ H. Masnun, 'Kurikulum Berbasis Cinta Dalam Spirit Ramadan', *Kementerian Agama Republik Indonesia*, 2025. <https://kemenag.go.id/opini/kurikulum-berbasis-cinta-dalam-spirit-ramadan-Rj452>.

⁴ Mays Imad, 'Love Matters: Embracing Love as the Heart of Higher Education', *Frontiers in Education*, 9 (2024). <https://doi.org/10.3389/feduc.2024.1286113>.

⁵ KBR, 'Catatan Hasil Pengawasan KPAI 2022: Pengasuhan Positif Dan Anak Indonesia Terbebas Dari Kekerasan', *KBR*, 2023. <https://kbr.id/articles/indeks/catatan-hasil-pengawasan-kpai-2022-pengasuhan-positif-dan-anak-indonesia-terbebas-dari-kekerasan>.

secular and religious-based educational institutions.⁶ These patterns indicate a systemic erosion of compassion and empathy within an education system overly focused on cognitive achievement and academic competition, to the detriment of moral and emotional development.

In response to this condition, the Ministry of Religious Affairs of the Republic of Indonesia introduced the “Love Curriculum” (*Kurikulum Cinta*) as an initiative to reorient education toward ethical and spiritual values. According to Amien Suyitno, Director General of Islamic Education, this curriculum was developed to address the increasing anxiety over the loss of moral direction in education. It emphasizes mercy (*rahmah*), empathy, respect for diversity, and the cultivation of noble character rooted in Islamic values.⁷ Rather than introducing a separate subject, this curriculum integrates values of love and tolerance across existing subjects, with pedagogical strategies adapted to different educational levels. For instance, early childhood education incorporates play-based learning and positive habits, while higher education emphasizes experiential learning and reflection.⁸

Despite its innovative vision, the Love Curriculum has not been sufficiently explored from the perspective of Islamic primary sources—particularly the *ḥadīth*. While the Qur'an and Sunnah serve as the epistemic foundation of Islamic education, many contemporary curriculum models are overly technocratic and pragmatic, rarely drawing upon the moral and spiritual depth of prophetic traditions.⁹ This has resulted in a conceptual gap between value-based curriculum development and the theological foundations provided by the *ḥadīth* literature.¹⁰ This research seeks to address that gap by conducting a thematic and analytical examination of prophetic traditions that convey values of love. It focuses on identifying and analyzing *ḥadīths* that emphasize love in vertical (*ḥablun min Allāh*) and horizontal (*ḥablun min an-nās*) dimensions—namely, love for God and His Messenger, love for fellow humans, love for the environment, and love for one's homeland.

The novelty of this research lies in its proposition of a *ḥadīth*-based curriculum framework, a relatively underexplored approach in Islamic educational scholarship. It also redefines love not merely as interpersonal ethics but as a theological-prophetic imperative with normative authority in Islamic discourse. Furthermore, this model contributes to the development of a pedagogical *epistemology of mercy*, which serves as a counterbalance to

⁶ Antara News, ‘KPAI: Kejahatan Seksual Anak Dominasi Pengaduan Selama 2022’, *Antara News*, 2023. <https://kaltim.antaranews.com/berita/178428/kpai-kejahatan-seksual-anak-dominasi-pengaduan-selama-2022?&m=false>.

⁷ Yunandra Center, ‘Strategi Implementasi Kurikulum Cinta Dirjen Pendidikan Islam’, *Yunandra Center*, 2025.

⁸ Kemenag Anambas, ‘Kurikulum Cinta’, *Anambas, Kemenag*, 2025. <https://kemenaganambas.id/detail/kurikulum-cinta>.

⁹ Nuni Norlianti, Siti Rabi'atul Aliyah, and Habib Zainuri, ‘Principles of Islamic Religious Education Curriculum Development’, *Istifham: Journal Of Islamic Studies*, 2024, p. 206–14. <https://doi.org/10.71039/istifham.v2i3.71>.

¹⁰ Ahmad Nur Hafid and Nur Hania, ‘Hadis Dan Kurikulum Pendidikan: Menganalisis Relevansi Ajaran Rasulullah Dalam Pengembangan Materi Pembelajaran’, *Ambarsa : Jurnal Pendidikan Islam*, 4.1 (2024), p. 68–85. <https://doi.org/10.59106/abs.v4i2.191>.

the contemporary educational paradigm dominated by competition, quantification, and outcomes-based logic.¹¹

B. Results and Discussion

1. Theoretical Framework

The integration of hadith-based values into the Love Curriculum offers a unique opportunity to rethink Islamic education not only from a theological lens but also from the perspective of curriculum theory. Thematic findings on love of God (*hablum minallāh*), love of fellow human beings (*hablum minannās*), love for the environment, and love of the homeland provide rich material for aligning religious values with established curriculum models.

First, when seen through the framework of Ralph Tyler's objective model, the values extracted from the hadith can be formulated as affective learning objectives. Tyler emphasized that all learning experiences should be anchored in clearly defined educational goals. For example, the hadith "None of you truly believes until he loves for his brother what he loves for himself" directly supports affective objectives related to empathy, altruism, and interpersonal ethics—outcomes that are both observable and assessable in character education.¹²

Second, this study's thematic and inductive approach to analyzing hadith aligns with Hilda Taba's curriculum design, which encourages teachers to construct curriculum content starting from specific data (i.e., selected hadith texts) and moving toward conceptual generalization.¹³ By classifying prophetic traditions into contextual themes, educators can derive curriculum content that is not only authentic to Islamic sources but also responsive to real-world moral challenges faced by students.

Third, the framework of Bloom's Taxonomy, particularly its affective domain, is highly relevant to this study. The process of internalizing values of love as expressed in the Prophet's traditions follows the five affective levels: receiving, responding, valuing, organizing, and characterizing. For instance, the principle of ecological responsibility rooted in the hadith "If the Final Hour arrives while you have a sapling in your hand, plant it" can move students from mere awareness (receiving) to action-oriented environmental stewardship (characterization).¹⁴ Thus, the Love Curriculum can operationalize hadith into measurable affective progression.

In addition to classical curriculum theory, this research is also enriched by contemporary Islamic curriculum thought. The concept of *epistemologi rahmah*

¹¹ Eka Firmansyah and Khozin Khozin, 'Teologi Dan Filsafat Sebagai Basis Pengembangan Kurikulum Pendidikan Agama Islam', *Research and Development Journal of Education*, 8.2 (2022), p. 546 . <https://doi.org/10.30998/rdje.v8i2.13172>.

¹² James P. Burns, 'The Tyler Rationale: A Reappraisal and Rereading', *PROSPECTS*, 54.1 (2024), p. 121–35. <https://doi.org/10.1007/s11125-023-09643-y>.

¹³ Suat Kaya, 'From Needs Analysis to Development of a Vocational English Language Curriculum: A Practical Guide for Practitioners', *Journal of Pedagogical Research*, 5.1 (2021), p. 154–71. <https://doi.org/10.33902/JPR.2021167471>.

¹⁴ Juliana da Silva Garcia Nascimento and others, 'Development of Clinical Competence in Nursing in Simulation: The Perspective of Bloom's Taxonomy', *Revista Brasileira de Enfermagem*, 74.1 (2021). <https://doi.org/10.1590/0034-7167-2020-0135>.

(epistemology of compassion), developed by Haidar Bagir, urges the reorientation of Islamic education from a legalistic-cognitive model to one grounded in love, inclusion, and ethical sensitivity. This framework reinforces the theological legitimacy of integrating love-related hadiths into Islamic pedagogy as a form of moral-spiritual transformation.

2. Identification and Classification of Hadiths on the Love Curriculum

This section identifies and classifies prophetic traditions relevant to the Love Curriculum developed by the Indonesian Ministry of Religious Affairs. These ḥadīths provide a normative and ethical foundation for shaping learners with values of love towards God, fellow humans, the environment, and the nation.

The main themes include: (1) love of God (*ḥablun min Allāh*), (2) love of others (*ḥablun min al-nās*), (3) environmental concern, and (4) patriotic devotion. These themes highlight that the Love Curriculum is not limited to intellectual development, but also promotes spiritual integrity, social ethics, and ecological awareness.

The Prophet's words and actions serve not only as religious guidance but also as moral instruction. His teachings emphasize firm faith, compassion, environmental responsibility, and love for one's homeland as part of religious commitment. As such, the Love Curriculum offers a framework for nurturing intelligent, ethical, and socially conscious individuals.

3. *Takhrij al-Hadis*

The tracing of hadiths in this study was conducted using the *takhrīj al-ḥadīth* method—an established process of locating the origin and source of prophetic traditions across major canonical hadith collections.¹⁵ This procedure aims to determine the provenance of each hadith, the status of its transmission chain (*sanad*), and the reliability of its content (*matn*), ensuring that it may be validly used in scholarly discourse.

To maintain consistency and scholarly rigor, the researcher restricted the search to the Kutub al-Tis'ah (the nine principal hadith collections), which are widely recognized by scholars as authoritative references in hadith studies. This limitation ensures that the sources consulted reflect both classical authenticity and scholarly consensus.

To enhance efficiency and precision in the tracing process, the researcher employed several digital tools, including HadithSoft, al-Jāmi' al-Kutub al-Tis'ah, and Maktabah Shāmilah. These platforms offer keyword, narrator, and thematic search functions, enabling effective navigation of the vast hadith literature within the Kutub al-Tis'ah. Accordingly, the *takhrīj* process in this research was carried out systematically, based on authoritative sources and supported by reliable digital technologies.

The following section presents the hadiths of the Prophet Muhammad (peace be upon him), identified and classified by the researcher about the Love Curriculum concept initiated by the Indonesian Ministry of Religious Affairs.

1) Love for God (*Ḥablun min Allāh*)

Hadith Text

¹⁵ Emha Taufiq Luthfi, Zeratul Izzah Mohd Yusoh, and Burhanuddin Mohd Aboobaidar, 'Enhancing the Takhrij Al-Hadith Based on Contextual Similarity Using BERT Embeddings', *International Journal of Advanced Computer Science and Applications*, 12.11 (2021). <https://doi.org/10.14569/IJACSA.2021.0121133>.

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

In this theme, the researcher examined the hadith containing the phrase (*man aḥabba liqā'a Allāh aḥabbahullāh*), which emphasizes the importance of love for God (*ḥablun min Allāh*) as a foundational spiritual value in education. Through a systematic *takhrīj* process, supported by digital tools such as HadithSoft, *al-Jāmi' al-Kutub al-Tis'ah*, and *Maktabah Shāmilah*, the researcher identified 26 narrations with similar wording across major hadith collections. The narrations are distributed as follows: 2 hadiths in Ṣaḥīḥ al-Bukhārī (nos. 6507 and 6508), 5 in Ṣaḥīḥ Muslim (nos. 2683–2686), 3 in Sunan al-Tirmidhī (nos. 1066, 1067, 2309), 4 in Sunan al-Nasā'ī (nos. 1834, 1836–1838), 1 in Sunan Ibn Mājah (no. 4264), 1 in Sunan al-Dārimī (no. 2798), and 10 in Musnad Aḥmad ibn Ḥanbal (nos. 8133, 8556, 9453, 12047, 18283, 22696, 22744, 25728, 25831, and 25989).¹⁶

2) Love for Others (*Ḥablun min al-Nās*)

Hadith Text

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

In this theme, the researcher traced hadiths containing the phrase (*yuhibba li-'akhīhi*), which emphasizes the importance of love and goodwill toward others (*ḥablun min al-nās*). Through a systematic *takhrīj* process supported by digital tools such as HadithSoft, *al-Jāmi' al-Kutub al-Tis'ah*, and *Maktabah Shāmilah*, fourteen hadiths with similar wording were identified across major hadith collections. The details of their transmission are as follows: one hadith from al-Bukhārī (no. 13), one from Muslim (no. 45), one from al-Tirmidhī (no. 2515), three from al-Nasā'ī (nos. 5016, 5017, 5039), one from Ibn Mājah (no. 66), one from al-Dārimī (no. 2782), and six from Aḥmad ibn Ḥanbal (nos. 12801, 13146, 13629, 13874, 13963, and 14082).¹⁷

3) Love for the Environment

Hadith Text

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنْ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ وَفِي يَدِهِ فَسْلَةٌ فَلْيَغْرِسْهَا

In this theme, the researcher traced a hadith containing the phrase (*fa-yaghriṣ-hā*), which highlights the importance of love and responsibility toward the environment. Using digital tools such as HadithSoft, *al-Jāmi' al-Kutub al-Tis'ah*, and *Maktabah Shāmilah*, the researcher identified one hadith with this wording in the major hadith collections. The transmission details indicate that the hadith is narrated by Imām Aḥmad and recorded as Hadith No. 12902.¹⁸

4) Love for the Homeland

Hadith Text

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَدِمْنَا الْمَدِينَةَ وَهِيَ
وَبَيْتُهُ فَاشْتَكَى أَبُو بَكْرٍ وَاشْتَكَى بِلَالٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكْوَى أَصْحَابِهِ

¹⁶ 'HaditsSoft'.

¹⁷ 'HaditsSoft'.

¹⁸ 'HaditsSoft'.

قَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَحَوْلِ
حُمَاهَا إِلَى الْجُحْفَةِ

In this theme, the researcher examined hadiths containing the phrase *habbib ilainā al-Madīnah* (“Make us love Madinah”), which explicitly reflects the importance of love for one’s homeland. This phrase is part of a supplication by the Prophet Muhammad (peace be upon him) upon his migration to Madinah, indicating a deep emotional and spiritual attachment to place. Through *takhrīj* aided by digital tools such as HadithSoft, *al-Jāmi‘ al-Kutub al-Tis‘ah*, and *Maktabah Shāmilah*, the researcher identified 13 hadiths with similar wording across several major hadith collections. These include: five hadiths in *Ṣaḥīḥ al-Bukhārī* (nos. 1889, 3926, 5654, 5677, 6372), one in *Ṣaḥīḥ Muslim* (no. 1376), six in *Musnad Aḥmad* (nos. 22930, 24288, 24360, 25856, 26030, 26240), and one in *al-Muwatta’* by Imām Mālik (no. 1693).¹⁹

Based on *takhrīj al-ḥadīth* conducted using major hadith collections, particularly the *Kutub al-Tis‘ah*, and supported by reliable digital tools, this study identified hadiths reflecting four core themes: love for God (*ḥablun min Allāh*), love for fellow human beings (*ḥablun min al-nās*), love for the environment, and love for the homeland. Specifically, 26 hadiths relate to love for God, 14 to love for others, 1 to environmental care, and 13 to love of country—resulting in a total of 54 hadiths classified. These four categories embody spiritual, social, ecological, and national values that are closely aligned with the goals of Islamic character education.

4. The Authenticity of Hadiths on the Love Curriculum

Following the *takhrīj* process, the researcher proceeded with *sanad* and *matn* analysis to assess the authenticity of each hadith.²⁰ This step aimed to determine whether the hadiths are *ṣaḥīḥ* (authentic) or weak, particularly when textual discrepancies arise.²¹ For clarity, the hadiths were categorized into two groups: (1) those narrated by Imām al-Bukhārī or Imām Muslim, and (2) those transmitted by other narrators. This distinction reflects the widely acknowledged credibility and methodological rigor of al-Bukhārī and Muslim in hadith scholarship.

For the themes of (1) love for God (*ḥablun min Allāh*), (2) love for fellow humans (*ḥablun min al-nās*), and (4) love for the homeland, all hadiths identified came from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Based on established scholarly consensus, these collections are considered the most authentic sources after the Qur’an. Scholars such as Ibn al-Ṣalāḥ, al-Nawawī, Ibn Kathīr, Ibn Ḥajar al-Asqalānī, and al-Suyūṭī have reinforced the reliability of these works.²² Accordingly, the hadiths in these three themes are classified as *ṣaḥīḥ* and serve as valid *ḥujjah* (legal proof).

¹⁹ ‘HaditsSoft’.

²⁰ Nuraini Nuraini, ‘Analyzing Hadith Sanad Validity: Steps to Assess Acceptance and Authenticity’, *El-Sunan: Journal of Hadith and Religious Studies*, 2.1 (2024), p. 56–69. <https://doi.org/10.22373/el-sunan.v2i1.5463>.

²¹ Abdul-Jabbar bin Hadi bin Abdullah Al-Marrani, ‘Types of Hadiths That Have Been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning’, *International Journal of Religion*, 5.1 (2024), p. 474–500. <https://doi.org/10.61707/yykf0g32>.

²² Šefik Kurdić, ‘Bukhari’s and Muslim’s Sahih and Their Characteristics’, *Zbornik Radova Islamskog Pedagoškog Fakulteta u Zenici (Online)*, 2005, p. 9–25. <https://doi.org/10.51728/issn.2637-1480.2005.9>.

In contrast, the hadith on environmental care (theme 3) was not found in Ṣaḥīḥ al-Bukhārī or Ṣaḥīḥ Muslim. Therefore, a more detailed analysis was conducted to evaluate its status. Using the HadithSoft application, which provides reliable grading of hadiths, the researcher verified that this hadith is ranked as *maqbul* (acceptable). As such, it remains a valid reference for incorporating environmental values within the Love Curriculum.

5. *Natījah* (Conclusion)

Based on *takhrīj*, chain criticism (*naqd al-sanad*), and content analysis (*naqd al-matn*), the hadiths related to the theme of love—namely love for God (*ḥablun min Allāh*), love for others (*ḥablun min al-nās*), and love for the homeland—are classified as ṣaḥīḥ and constitute strong legal and ethical authority, as they are sourced from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, the two most authoritative hadith collections in Islamic tradition. Although the hadith on environmental love is not found in these two collections, its status is classified as *maqbul* (acceptable) based on verification through HadithSoft, making it valid for use in scholarly argumentation. Therefore, all hadiths examined in this study offer a credible foundation for developing a comprehensive Love Curriculum that integrates spiritual, social, and ecological dimensions according to Islamic values.

Interpretation of Hadith

1. Love for God as the Spiritual Foundation of the Islamic Curriculum

The concept of *ḥablun minallāh*, or love and devotion to God, is a foundational theological element in Islam and serves as a central pillar of the Love Curriculum (*Kurikulum Cinta*) initiated by the Indonesian Ministry of Religious Affairs. Traditionally, hadiths relating to divine love—such as the narration, “My servant does not draw near to Me with anything more beloved to Me than the religious duties I have imposed upon him...” (Ṣaḥīḥ al-Bukhārī, no. 6502)—have been understood as emphasizing ritual acts as the primary means of attaining closeness to God. However, in the context of contemporary Islamic education, such interpretations must be critically reevaluated and recontextualized.

A critical-theological approach views love for God not merely as ritual obedience, but as a dynamic ethical force that shapes inclusive, compassionate, and socially engaged individuals. As Islam proclaims God as *Rabb al-‘ālamīn* (Lord of all worlds), divine love must be understood as inherently universal—extending not only to Muslims but to all of creation.²³ This perspective challenges exclusivist theological paradigms that restrict God's mercy and guidance to specific religious identities.

The Love Curriculum adopts this broader theological vision to respond to the growing concerns in Indonesia's educational and social landscape, including rising intolerance, religious extremism, and a deficit in empathy among youth. It aims to reposition divine love as an antidote to religious fanaticism and moral alienation.²⁴ In this light, hadiths must be interpreted not only in their normative legal sense but also through an ethical-spiritual lens that highlights their transformative educational potential.

²³ Edward Vacek, ‘Theocentric Love Ethics’, *Religions*, 8.10 (2017), p. 224. <https://doi.org/10.3390/rel8100224>.

²⁴ Chammah J. Kaunda and Cyril Emeka Ejike, ‘Reconstructing Love for God Vis-à-Vis Religious Intolerance in Nigeria through the Philosophy of Samae Spirit’, *International Journal of Public Theology*, 18.1 (2024), p. 29–42. <https://doi.org/10.1163/15697320-20240114>.

Pedagogically, the cultivation of love for God must involve more than rote memorization or doctrinal instruction. It should engage learners holistically—cognitively, affectively, and behaviorally. First, on the cognitive level, students should be introduced to the theological meaning of divine love and its implications for ethical living. Second, affective engagement can be nurtured through guided spiritual practices such as supplication, meditation (*dhikr*), and reflection, fostering an internalized sense of connection to the Divine. Third, at the behavioral level, love for God should be expressed through concrete actions—honesty, kindness, social responsibility, and environmental care.²⁵

This integrated understanding aligns with the prophetic model. As the Qur'an states, "Say: If you love Allah, then follow me, and Allah will love you..." (Q. 3:31). Following the Prophet implies embodying his merciful conduct toward all people, regardless of their faith or background. In this context, the Prophet's role as *rahmatan lil-'ālamīn* (a mercy to all worlds) serves as a model of inclusive spirituality.²⁶ His love for God translated into service, compassion, and peaceful coexistence.

The hadith, "The Merciful will show mercy to those who are merciful. Be merciful to those on the earth, and the One above the heavens will be merciful to you" (al-Tirmidhī), reinforces the connection between divine love and social compassion. In education, this means that religious devotion should manifest in interpersonal ethics, not in sectarian superiority or exclusivist claims.²⁷

Despite the merits of this model, challenges remain. Many religious educators still rely on rigid and exclusivist interpretations of Islam, promoting a binary worldview that fosters division rather than unity. Such approaches are counterproductive to the spirit of the Love Curriculum. Therefore, substantial investment in teacher training is essential.²⁸ Educators must be equipped with inclusive theological frameworks and pedagogical strategies that foster love for God without inciting animosity toward others.

In addition, instructional materials should be updated to reflect the realities of plural and multicultural societies. Students must be guided to understand divine love not as a private mystical sentiment, but as a call to ethical responsibility and harmonious coexistence. Religious diversity should be presented as a manifestation of God's wisdom and a vital aspect of human experience.²⁹

²⁵ Emily M. H. Cash, 'Clinging in Love: Attachment Indicators and Implications in Deuteronomy 10.12–11.1', *Journal for the Study of the Old Testament*, 49.4 (2025), p. 407–34. <https://doi.org/10.1177/03090892241308264>.

²⁶ Ida Rofi'Unnur Rodiah and Anas Tania Januari, 'Penguatan Moderasi Beragama Melalui Pembinaan Kesadaran Beragama Di MA Integratif NU Al-Hikmah Jeru Tumpang', *Journal Islamic Studies*, 6.01 (2025), p. 96–106. <https://doi.org/10.32478/4ewetz17>.

²⁷ Laurent Bègue, 'Beliefs in Justice and Faith in People: Just World, Religiosity and Interpersonal Trust', *Personality and Individual Differences*, 32.3 (2002), p. 375–82. [https://doi.org/10.1016/S0191-8869\(00\)00224-5](https://doi.org/10.1016/S0191-8869(00)00224-5).

²⁸ Maidiantius Tanyid, 'Enhancing Theological Imagination in Indonesian Higher Education: Pedagogical Strategies', *HTS Theologiese Studies / Theological Studies*, 81.1 (2025). <https://doi.org/10.4102/hts.v81i1.10348>.

²⁹ Mohamad Abdullah Alsaied and Mariam Almansori, 'The Common Humanity in Ancient World Religions: An Analytical Study in Building Bridges of Understanding between Civilizations a Case Study of Western Asia', *Journal of Posthumanism*, 5.2 (2025). <https://doi.org/10.63332/joph.v5i2.421>.

When the concept of divine love is internalized through such an educational process, it has the potential to shape learners into spiritually grounded, emotionally resilient, and socially responsible individuals. They become agents of peace and ethical integrity, embodying the prophetic legacy in pluralistic societies. As envisioned by the Love Curriculum, love for God—when understood and practiced holistically—provides a transformative foundation for Islamic education that is both rooted in tradition and responsive to contemporary human challenges.

2. Love for Others as the Ethical Basis of Social Education

Within the framework of the Love Curriculum developed by the Indonesian Ministry of Religious Affairs, the prophetic tradition, “*None of you truly believes until he loves for his brother what he loves for himself*” (narrated by al-Bukhārī and Muslim), has been recontextualized as a normative foundation for character education rooted in compassion (*rahmah*) and tolerance (*tasāmuḥ*). While this ḥadīth has traditionally been understood within the bounds of *ukhuwwah Islāmiyyah* (Islamic fraternity), in contemporary Indonesian Islamic education, it is being reinterpreted more inclusively to respond to the country’s religious and cultural pluralism.

The emergence of the Love Curriculum is a strategic and ethical response to pressing educational and societal concerns, including the erosion of empathy among youth, rising sectarian polarization, and the dominance of exclusive, rigid, and sometimes dogmatic approaches in religious teaching. These issues have led to alarming trends such as intolerance, religious extremism, and diminished civic engagement.³⁰ In this context, the re-interpretation of the prophetic imperative to “love for others what one loves for oneself” becomes not only theologically essential, but also pedagogically transformative and sociologically urgent.

The curriculum embraces the principle of *ḥablun min al-nās*—the obligation to nurture horizontal relationships among human beings—as an integral dimension of faith. Students are taught that true belief (*īmān*) is not validated solely by vertical devotion to God (*ḥablun min Allāh*), but also by their ethical conduct and empathy toward others in the social fabric.³¹ This theological expansion reflects the values of Islam as a religion that encompasses not only rituals and doctrines but also moral engagement and social cohesion.

When compared to other contemporary Islamic educational models, the Love Curriculum stands out for its explicit and systematic integration of prophetic values into the fabric of schooling. For instance, the Value-Based Curriculum implemented in Malaysia emphasizes the integration of spiritual values and national identity formation. However, it often employs a top-down state ideological framework and lacks systematic engagement with classical Islamic sources, particularly *ḥadīth*, as a core epistemological reference.³²

³⁰ Sukiman Sukiman, Suyatno Suyatno, and Siti Nursheila Khairuddin Yap, ‘Revitalizing Love and Compassion Values Education at Religious Education Learning in National Curriculum in Indonesia’, *Jurnal Pendidikan Agama Islam*, 18.2 (2021), p. 331–52. <https://doi.org/10.14421/jpai.2021.182-07>.

³¹ Nurazizah and Mahmudi, ‘Integrasi Ilmu Sosial Yang Bersumber Dari Al-Quran Dan Hadis’, *Reslaj: Religion Education Social Laa Roiba Journal*, 6.5 (2024). <https://doi.org/10.47467/reslaj.v6i5.1200>.

³² Abdullah Sahin, ‘Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education’, *Religions*, 9.11 (2018), p. 335. <https://doi.org/10.3390/rel9110335>.

Similarly, the Tarbiyah Rūḥāniyyah approach adopted by several progressive pesantren in Indonesia is rich in spiritual development and personal piety.³³ Yet it tends to remain introspective, focusing on individual transformation without fully addressing broader social challenges such as tolerance, interreligious dialogue, or multicultural citizenship. Its emphasis on inner purification (*tazkiyah al-nafs*) does not always translate into a proactive pedagogy of compassion in plural public spheres.³⁴

In contrast, the Love Curriculum explicitly integrates key prophetic traditions (*ḥadīth nabawī*) as pedagogical anchors for shaping behavior, values, and worldviews. Compassion is not merely encouraged as a personal virtue but is institutionalized across classroom activities, school culture, and national educational goals.³⁵ Through this model, prophetic ethics are translated into curricular themes, teacher training modules, and even community-based service learning, making it more holistic and actionable.

Theologically, this recontextualization is deeply rooted in the broader Islamic vision as reflected in foundational texts. Qur'anic verses such as “*O mankind, we have created you from male and female and made you into nations and tribes so that you may know one another*” (Q. 49:13) reinforce the principle of mutual recognition (*ta'āruf*) and the divine purpose of diversity. Meanwhile, prophetic sayings like “*Be merciful to those on the earth, and the One in the heavens will be merciful to you*” (narrated by al-Tirmidhī) underline the universal scope of mercy in Islam, extending beyond doctrinal affiliations or religious boundaries.

Despite these strengths, the implementation of the Love Curriculum is not without challenges. Resistance remains from conservative and exclusivist factions within the educational landscape who fear that an inclusive reinterpretation of *ḥadīth* may dilute theological orthodoxy or foster religious relativism. This underscores the importance of strengthening *ḥadīth* literacy among teachers, ensuring that religious educators are equipped with critical tools to interpret texts contextually and constructively.³⁶

Moreover, broader support is needed to ensure alignment between policy, pedagogy, and practice. This includes the development of inclusive textbooks, the retraining of religious instructors, and the creation of spaces for interreligious encounters within educational institutions. Without such structural and cultural shifts, the ideals of the Love Curriculum may remain aspirational rather than transformational.

Thus, the Love Curriculum should not be viewed merely as a bureaucratic or policy-level initiative. Rather, it constitutes a theological-pedagogical movement rooted in the prophetic legacy of Islam. It envisions an Islamic education that is devout yet inclusive, faithful yet dialogical, spiritual yet socially engaged. Ultimately, it aspires to nurture a

³³ Abd. Bashir Fatmal, Arifuddin Ahmad, and La Ode Ismail Ahmad, ‘Book Studies And Methods Of Understanding Hadith At The DDI Mangkoso Islamic Boarding School’, *Ikhtisar: Jurnal Pengetahuan Islam*, 4.1 (2024). <https://doi.org/10.55062/IJPI.2024.v4i1/483/5>.

³⁴ Nor Asliza Mohd Zin and others, ‘Validity and Reliability of the Spiritual Counselling Intervention Module (MIKS)’, *Qubahan Academic Journal*, 4.2 (2024), p. 454–76. <https://doi.org/10.48161/qaj.v4n2a592>.

³⁵ Aminudin Basir @ Ahmad and others, ‘Pedagogy in Life-Long Learning in the Perspective of Islam’, *Academic Journal of Interdisciplinary Studies*, 2015. <https://doi.org/10.5901/mjss.2015.v4n1p51>.

³⁶ Tedi Supriyadi and others, ‘Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age’, *International Journal of Learning, Teaching and Educational Research*, 19.5 (2020), p. 99–124. <https://doi.org/10.26803/ijlter.19.5.6>.

generation that not only adheres to Islamic teachings, but also embodies them through compassionate coexistence in an increasingly diverse and interconnected world.

3. Environmental Stewardship as a Manifestation of Prophetic Love in Eco-Pedagogy

The escalating global environmental crisis and the rise of interreligious intolerance present formidable challenges for character education in Indonesia. In response, the Indonesian Ministry of Religious Affairs has developed the Love Curriculum—an educational framework rooted in compassion, empathy, and tolerance—designed to foster a generation that is socially aware and environmentally responsible.³⁷ A central prophetic tradition supporting this initiative is the hadith narrated by Aḥmad from Anas ibn Mālik, in which the Prophet Muhammad (peace be upon him) said: “If the Day of Judgment comes and in the hand of one of you is a sapling, then he should plant it.” This ḥadīth offers a profound theological basis for a universal and inclusive ecological ethic, forming a vital foundation for integrating spiritual values with environmental consciousness in modern Islamic education.

Historically, this ḥadīth was delivered within the socio-ecological context of seventh-century Arabia, where communities depended heavily on limited natural resources in a desert environment. In such a setting, planting a date palm not only symbolized life and sustainability but also ensured economic and food security. The Prophet’s directive to plant a tree even at the end of time reveals Islam’s long-term vision of environmental responsibility and intergenerational stewardship.³⁸ It demonstrates that every constructive act, no matter how seemingly futile or small, holds intrinsic value and spiritual merit—even if the individual may not live to witness its outcomes.

This prophetic teaching aligns with the Islamic concept of *khilāfah fī al-arḍ* (human stewardship on Earth), which asserts that humanity is divinely entrusted to maintain and sustain the environment. It also represents a broader theological understanding that caring for the Earth is an act of worship and obedience to God. Within agrarian societies such as those in Medina, tree planting was a social investment—providing shade, food, and improving soil quality—serving both ecological and communal functions.

The Love Curriculum contextualizes this hadith within contemporary educational imperatives, embedding ecological concern within the moral and spiritual development of students. It redefines *ḥablun minallāh* (the relationship with God) and *ḥablun min al-nās* (the relationship with fellow human beings) to also include *ḥablun ma’a al-bi’ah* (the relationship with the environment). In this way, love is not limited to human interactions but is extended to all of God’s creation.³⁹ The hadith becomes a pedagogical call for

³⁷ Nadhilah Amaliah Liwan, Memen Suwandi, and Lince Bulutoding, ‘Financial Management Accountability In The Perspective Of Shari’ah Enterprise Theory’, *International Journal of Accounting, Management, Economics and Social Sciences (IJAMESC)*, 2.1 (2024), p. 293–307. <https://doi.org/10.61990/ijamesc.v2i1.167>.

³⁸ Dr. Muhamed Ali and Dr. Muaz Agushi, ‘Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living’, *International Journal of Religion*, 5.9 (2024), p. 949–57. <https://doi.org/10.61707/gq0we205>.

³⁹ Jing Lin and others, ‘Contemplative, Holistic Eco-Justice Pedagogies in Higher Education: From Anthropocentrism to Fostering Deep Love and Respect for Nature’, *Teaching in Higher Education*, 28.5 (2023), p. 953–68. <https://doi.org/10.1080/13562517.2023.2197109>.

environmental action rooted in faith, resilience, and optimism—even in the face of global crises such as climate change and ecological degradation.

Compared to other contemporary Islamic curriculum models—such as the *Tarbiyah Rūḥāniyyah* found in some progressive Indonesian pesantren or the *Islamic Eco-Curriculum* found in broader global initiatives—the Love Curriculum offers a more integrative approach. While *Tarbiyah Rūḥāniyyah* emphasizes individual spirituality and moral introspection, it often lacks systemic engagement with environmental issues or the realities of pluralistic societies. Similarly, the Islamic Eco-Curriculum typically frames environmentalism through fiqh-based legal discourse but may not fully incorporate compassion and empathy as transformative pedagogical tools.⁴⁰ The Love Curriculum, in contrast, bridges normative Islamic sources, ecological responsibility, and social inclusion, forming a unified educational philosophy.

The relevance of this hadith is further amplified by complementary scriptural sources. The Qur'an, in Surah al-A'rāf (7:56), states: “Do not cause corruption on the earth after it has been set right, and call upon Him in fear and hope; surely, the mercy of Allah is near to those who do good.” Additionally, a hadith narrated by Muslim reinforces the social and spiritual dimensions of environmental acts: “No Muslim plants a tree or sows a field from which a human, a bird, or an animal eats without it being counted as charity for him.” These texts support a theology of environmental care that transcends religious boundaries and emphasizes the ethical significance of ecological compassion.

Thus, the Love Curriculum offers a holistic character education framework that harmonizes classical Islamic values with modern global challenges. The hadith about planting a tree in the face of apocalypse is no longer understood solely in literal terms; it has become a theological and pedagogical metaphor for responsible citizenship, ecological stewardship, and universal compassion. Through this recontextualization, Islamic education contributes not only to the spiritual growth of individuals but also to the sustainability of our shared planetary home.

4. Prophetic Nationalism and Love for the Homeland in Islamic Education

The prophetic tradition narrated by Muslim from 'Āishah—where the Prophet Muhammad (peace be upon him) prayed that his companions would love Madinah as much as, or even more than, they loved Makkah—serves as a significant theological foundation for developing an inclusive and constructive narrative of patriotism. Within the framework of the *Love Curriculum* initiated by the Indonesian Ministry of Religious Affairs, this ḥadīth has been recontextualized as a normative basis for nurturing national identity that is not in conflict with Islamic values, but is deeply rooted in them.

Theologically, the ḥadīth reflects that love for one's place of residence (*ḥubb al-waṭan*) is neither secular nor outside the spectrum of Islamic values. The Prophet's supplication for Madinah embodies spiritual, social, and political dimensions in the Islamic understanding of homeland. The historical context of the *Hijrah*—the migration from Makkah to Madinah—demonstrates that the Islamic concept of homeland is not limited to

⁴⁰ Isra Brifkani, 'Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives', *Religious Education*, 116.2 (2021), p. 116–28
<https://doi.org/10.1080/00344087.2021.1872004>.

one's birthplace, but rather to any space where justice, compassion, and public welfare can be upheld.⁴¹ Thus, loving one's homeland can be understood as an expression of loyalty to a living space that facilitates the full and peaceful practice of Islamic values.

This recontextualization offers an alternative interpretation of the conventional paradigm of patriotism, which is often framed in romantic or symbolic terms. In the *Love Curriculum*, love for one's homeland is not merely declared through nationalistic symbols or rhetoric, but is instead actualized through concrete efforts to improve the nation's condition. This aligns with the Prophet's prayer, which not only asked for love toward Madinah but also its prosperity, health, and protection from calamity. Hence, love for one's country in Islam entails a conscious sense of collective responsibility to repair social damage, promote public well-being, and sustain the shared living environment.⁴²

When compared to other contemporary Islamic educational approaches—such as the *Islamic Citizenship Curriculum* in the Middle East or the *Islamic Education for Plural Societies* model in Western contexts—the *Love Curriculum* offers a more organic and contextualized approach. Rather than focusing solely on religious identity formation or spiritual development, it integrates values of citizenship, multiculturalism, and social solidarity within the framework of Islam as *raḥmatan lil-ʿālamīn* (a mercy to all creation).⁴³ While other models tend to emphasize normative internalization of Islamic teachings, the *Love Curriculum* strives to balance normative, contextual, and affective dimensions in Islamic education.

Furthermore, the *Love Curriculum* employs the *ḥadīth* about loving Madinah as a multilayered source of character education. Spiritually, it instills gratitude and emotional attachment to one's homeland as a divine blessing.⁴⁴ Socially, it encourages students to build solidarity across ethnic and cultural lines, echoing the bonds between the *Muhājirūn* and the *Anṣār*. Pedagogically, the *ḥadīth* inspires educational activities that promote cooperation, empathy, and social responsibility regarding national issues.

The Qur'anic verses in Sūrat al-Baqarah (2):11–12 further strengthen the meaning of patriotism rooted in Islamic ethics:

“And when it is said to them, ‘Do not cause corruption on the earth,’ they say, ‘We are only reformers.’ Verily, they are the ones who cause corruption, but they perceive it not.”

This verse warns against symbolic or superficial claims of nationalism that mask practices of corruption, intolerance, and social division. True love for one's homeland, according to Islamic teachings, must be manifested in ethical conduct—anti-corruption, anti-intolerance, and anti-polarization.

⁴¹ Achyar Zein and others, ‘Investigating the Effect of Islamic Values on Citizenship Behaviours of Muslim Citizens’, *HTS Teologiese Studies / Theological Studies*, 78.4 (2022). <https://doi.org/10.4102/hts.v78i4.7334>.

⁴² Sami Zubaida, ‘Islam and Nationalism: Continuities and Contradictions’, *Nations and Nationalism*, 10.4 (2004), p. 407–20. <https://doi.org/10.1111/j.1354-5078.2004.00174.x>.

⁴³ Şenol Yağdı, ‘Islamic Religious Education and Citizenship Education: An Empirical Study of Teachers’ Perspectives in Austria’, *Religions*, 16.4 (2025), p. 502. <https://doi.org/10.3390/rel16040502>.

⁴⁴ Muhamad Taufik, ‘Strategic Role Of Islamic Religious Education In Strengthening Character Education In The Era Of Industrial Revolution 4.0’, *Jurnal Ilmiah Islam Futura*, 20.1 (2020), p. 86. <https://doi.org/10.22373/jiif.v20i1.5797>.

Thus, the discourse on love for one's homeland within the *Love Curriculum* opens up new interpretive possibilities for the *ḥadīth* tradition, extending its function from a purely spiritual text to a philosophical and pedagogical foundation for nation-building. The curriculum is not merely an administrative response to socio-religious issues but constitutes a cultural-theological movement aimed at producing a generation that is not only religiously observant but also nationally committed, tolerant, and active in advancing social justice and national integration.

The Theological Recontextualization of Love in Contemporary Islamic Curriculum

While the Love Curriculum presents an innovative attempt to bridge prophetic ethics and civic education in a pluralistic society, its theological underpinnings and pedagogical applications invite critical scrutiny. At the heart of its framework lies the appropriation of select prophetic traditions (*ḥadīth*) to justify inclusive values such as tolerance, ecological awareness, and patriotic responsibility.⁴⁵ However, this strategic recontextualization raises several concerns related to textual integrity, interpretive boundaries, and the epistemological authority of tradition.

First, the use of *ḥadīth* as normative anchors for public education presupposes a stable and universally accepted hermeneutic, which in reality does not exist. Islamic interpretive traditions are inherently plural and contested. For example, the *ḥadīth* urging believers to plant a tree even at the moment of apocalypse (narrated by Aḥmad) is ethically powerful, yet its *sanad* (chain of transmission) is not universally rated as strong (*ṣaḥīḥ*). The reliance on such *ḥadīth* for constructing national curricula calls for a more rigorous methodological engagement with *‘ulūm al-ḥadīth*, lest the state instrumentalizes weak or ambiguous narrations to serve didactic or ideological purposes.⁴⁶

Second, the selective hermeneutics deployed in the Love Curriculum often prioritize ethical universality over legal specificity, which may be seen as sidelining traditional jurisprudential boundaries. For instance, expanding the scope of “brotherhood” in the *ḥadīth* “None of you believes until he loves for his brother what he loves for himself” to include non-Muslims reflects a progressive and contextually relevant interpretation. However, this inclusive reading departs from the classical scholarly consensus, which primarily limited “brother” (*akhīhi*) to fellow Muslims.⁴⁷ While this shift may be justifiable within a modern civic framework, it should be acknowledged as an interpretive rupture rather than a straightforward continuation of tradition.

Third, the Love Curriculum's integration of prophetic ethics into nation-building raises questions regarding the entanglement between religion and state ideology.⁴⁸ The prophetic tradition about Madinah's love and blessing—though spiritually rich—was rooted

⁴⁵ Ahmed El-Wakil, “‘Whoever Harms a Dhimmī I Shall Be His Foe on the Day of Judgment’: An Investigation into an Authentic Prophetic Tradition and Its Origins from the Covenants”, *Religions*, 10.9 (2019), p. 516. <https://doi.org/10.3390/rel10090516>.

⁴⁶ Yuliharti Yuliharti and others, ‘Reconstruction of Gender Interpretation in Misogynistic Hadiths: Implications for Islamic Education Reform’, *Journal of Posthumanism*, 5.3 (2025). <https://doi.org/10.63332/joph.v5i3.964>.

⁴⁷ Jennifer Leigh Selig, ‘Borne Forward Ceaselessly Into Love’, *Journal of Humanistic Psychology*, 56.3 (2016), 238–62 <<https://doi.org/10.1177/0022167815587847>>.

⁴⁸ Abbas Jong, ‘The Post-Secular Cosmopolitanization of Religion’, *Religions*, 16.3 (2025), p. 334 <https://doi.org/10.3390/rel16030334>.

in a context of religious migration and the formation of a sacred polity. Reframing it as a foundation for Indonesian patriotism requires caution, lest theological symbols are co-opted into nationalist narratives that may exclude dissenting or minority voices.⁴⁹ The risk of symbolic appropriation looms when religion is used to sacralize the nation-state without accommodating its inherent diversity and complexity.

Moreover, the Love Curriculum may inadvertently risk moral reductionism by distilling rich, multi-layered prophetic teachings into simplified pedagogical slogans. The complexity of prophetic ethics—often marked by legal ambiguity, situational adaptability, and spiritual depth—is flattened in the curriculum’s attempt to produce measurable learning outcomes. For example, reducing *ḥablum minallāh* (relationship with God) to emotional intimacy or *ḥablum min al-nās* (relationship with fellow humans) to civic empathy, while pedagogically effective, risks eclipsing the metaphysical, mystical, and theological nuances that characterize Islamic spirituality.

Critically, the curriculum’s current form lacks an epistemological engagement with dissenting traditions within Islam. By privileging “soft” and humanistic interpretations of Islam—such as mercy, tolerance, and ecological ethics—it marginalizes traditions of resistance, legal rigor, or even spiritual solitude, which are also integral to the Islamic intellectual heritage. This creates a normative framework that, while attractive to modern plural societies, is arguably selective and ideologically curated.

Finally, the success of this curricular vision depends not only on textual reinterpretation but on structural transformation—especially in teacher training, assessment methods, and classroom culture. Without cultivating interpretive agency among educators, the curriculum risks devolving into moral indoctrination rather than transformative education. Teachers must be equipped to navigate the tensions between prophetic tradition, contemporary pluralism, and institutional expectations with intellectual freedom and theological depth.

In conclusion, the Love Curriculum presents a bold reimagining of Islamic pedagogy, rooted in prophetic traditions yet oriented toward contemporary civic ideals. Its ambition, however, must be tempered with critical awareness of its interpretive selectivity, epistemological assumptions, and ideological entanglements. Only through honest engagement with its theological tensions can this curriculum mature into a sustainable model for character education in a plural and democratic society.

C. Conclusion

The integration of love-based values derived from the Prophet Muhammad’s (peace be upon him) hadiths into the Islamic curriculum signals a significant shift from a normative-textual paradigm toward a contextual and transformative spiritual praxis. Rather than positioning hadiths as literal curriculum content, this study interprets them as dynamic sources of value, guiding Islamic education toward character formation rooted in compassion, social responsibility, and reflective spirituality. Hadiths on love—toward God, fellow humans, the environment, and the homeland—provide a moral framework that

⁴⁹ Siti Zuliyah and others, ‘The Philosophical Thought of the Prophetic Law in the Indonesian Legal System’, *WISDOM*, 26.2 (2023), p. 242–54. <https://doi.org/10.24234/wisdom.v26i2.1002>.

transcends ritual formalism. These values foster ecological awareness, empathy, and ethical patriotism, bridging the spiritual with the practical through a pedagogical reading. Such an approach supports the development of a dialogical and forward-looking Islamic curriculum responsive to both tradition and contemporary realities.

Globally, this study contributes to the discourse on value-based education across religious and cultural contexts. In an era marked by secularized and fragmented educational systems, the ethical and spiritual values embedded in hadiths offer a holistic framework. Love, as portrayed in prophetic teachings, is not a mere emotional bond but a transcendent principle that underpins eco-pedagogy, peace education, and inclusive civic engagement. Thus, Islam can enrich global educational movements such as compassionate pedagogy and spiritual education. The study urges a rethinking of curriculum development in Islamic education through a dynamic epistemology—where tradition is re-engaged through reflective pedagogy. Hadiths must move beyond memorization toward meaningful internalization as lived values. This requires educational institutions to critically evaluate dominant formalist approaches and adopt affective, experiential, and participatory learning models. By drawing curricular inspiration from hadiths, Islamic education realigns with its prophetic mission: nurturing spiritually aware, socially engaged individuals capable of building a civilization founded on mercy. The challenge ahead is not the textual availability of hadiths, but the educational commitment to translate their values into contextually grounded and emotionally resonant learning experiences.

References

- Ahmad, Aminudin Basir @, Mohamad Sabri Haron, Zulkifli Mohamad, Hamdzun Haron, Azizi Umar, Azizah Ya'acob, and others, 'Pedagogy in Life-Long Learning in the Perspective of Islam', *Academic Journal of Interdisciplinary Studies*, 2015. <https://doi.org/10.5901/mjss.2015.v4n1p51>.
- Al-Marrani, Abdul-Jabbar bin Hadi bin Abdullah, 'Types of Hadiths That Have Been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning', *International Journal of Religion*, 5 (2024), p. 474–500. <https://doi.org/10.61707/yykf0g32>.
- Ali, Dr. Muhamed, and Dr. Muaz Agushi, 'Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living', *International Journal of Religion*, 5 (2024), p. 949–57. <https://doi.org/10.61707/gq0we205>.
- Alsaied, Mohamad Abdullah, and Mariam Almansori, 'The Common Humanity in Ancient World Religions: An Analytical Study in Building Bridges of Understanding between Civilizations a Case Study of Western Asia', *Journal of Posthumanism*, 5 (2025). <https://doi.org/10.63332/joph.v5i2.421>.
- Anambas, Kemenag, 'Kurikulum Cinta', *Anambas, Kemenag*, 2025. <https://kemenaganambas.id/detail/kurikulum-cinta>.
- Bègue, Laurent, 'Beliefs in Justice and Faith in People: Just World, Religiosity and Interpersonal Trust', *Personality and Individual Differences*, 32 (2002), p. 375–82. [https://doi.org/10.1016/S0191-8869\(00\)00224-5](https://doi.org/10.1016/S0191-8869(00)00224-5).
- Brifkani, Isra, 'Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives', *Religious Education*, 116 (2021), p. 116–28.

- <https://doi.org/10.1080/00344087.2021.1872004>.
- Burns, James P., 'The Tyler Rationale: A Reappraisal and Rereading', *PROSPECTS*, 54 (2024), p. 121–35. <https://doi.org/10.1007/s11125-023-09643-y>.
- Cash, Emily M. H., 'Clinging in Love: Attachment Indicators and Implications in Deuteronomy 10.12–11.1', *Journal for the Study of the Old Testament*, 49 (2025), p. 407–34. <https://doi.org/10.1177/03090892241308264>.
- Center, Yunandra, 'Strategi Implementasi Kurikulum Cinta Dirjen Pendidikan Islam', *Yunandra Center*, 2025.
- El-Wakil, Ahmed, "'Whoever Harms a Dhimmī I Shall Be His Foe on the Day of Judgment': An Investigation into an Authentic Prophetic Tradition and Its Origins from the Covenants", *Religions*, 10 (2019), p. 516. <https://doi.org/10.3390/rel10090516>.
- Fatmal, Abd. Bashir, Arifuddin Ahmad, and La Ode Ismail Ahmad, 'Book Studies And Methods Of Understanding Hadith At The DDI Mangkoso Islamic Boarding School', *Ikhtisar: Jurnal Pengetahuan Islam*, 4 (2024). <https://doi.org/https://doi.org/10.55062/IJPI.2024.v4i1/483/5>.
- Firmansyah, Eka, and Khozin Khozin, 'Teologi Dan Filsafat Sebagai Basis Pengembangan Kurikulum Pendidikan Agama Islam', *Research and Development Journal of Education*, 8 (2022), p. 546. <https://doi.org/10.30998/rdje.v8i2.13172>.
- H. Masnun, 'Kurikulum Berbasis Cinta Dalam Spirit Ramadan', *Kementerian Agama Republik Indonesia*, 2025. <https://kemenag.go.id/opini/kurikulum-berbasis-cinta-dalam-spirit-ramadan-Rj452>.
- 'HaditsSoft'
- Ida Rofi'Unnur Rodiah, and Anas Tania Januari, 'Penguatan Moderasi Beragama Melalui Pembinaan Kesadaran Beragama Di MA Integratif NU Al-Hikmah Jeru Tumpang', *Journal Islamic Studies*, 6 (2025), p. 96–106. <https://doi.org/10.32478/4ewetz17>.
- Imad, Mays, 'Love Matters: Embracing Love as the Heart of Higher Education', *Frontiers in Education*, 9 (2024). <https://doi.org/10.3389/feduc.2024.1286113>.
- Jong, Abbas, 'The Post-Secular Cosmopolitanization of Religion', *Religions*, 16 (2025), p. 334. <https://doi.org/10.3390/rel16030334>.
- Kaunda, Chammah J., and Cyril Emeka Ejike, 'Reconstructing Love for God Vis-à-Vis Religious Intolerance in Nigeria through the Philosophy of Samae Spirit', *International Journal of Public Theology*, 18 (2024), p. 29–42. <https://doi.org/10.1163/15697320-20240114>.
- Kaya, Suat, 'From Needs Analysis to Development of a Vocational English Language Curriculum: A Practical Guide for Practitioners', *Journal of Pedagogical Research*, 5 (2021), p. 154–71. <https://doi.org/10.33902/JPR.2021167471>.
- KBR, 'Catatan Hasil Pengawasan KPAI 2022: Pengasuhan Positif Dan Anak Indonesia Terbebas Dari Kekerasan', *KBR*, 2023. <https://kbr.id/articles/indeks/catatan-hasil-pengawasan-kpai-2022-pengasuhan-positif-dan-anak-indonesia-terbebas-dari-kekerasan>.
- Kurdić, Šefik, 'Bukhari's and Muslim's Sahih and Their Characteristics', *Zbornik Radova Islamskog Pedagoškog Fakulteta u Zenici (Online)*, 2005, p. 9–25. <https://doi.org/10.51728/issn.2637-1480.2005.9>.

- Lin, Jing, Amanda Fiore, Erin Sorensen, Virginia Gomes, Joey Haavik, Maha Malik, and others, 'Contemplative, Holistic Eco-Justice Pedagogies in Higher Education: From Anthropocentrism to Fostering Deep Love and Respect for Nature', *Teaching in Higher Education*, 28 (2023), p. 953–68. <https://doi.org/10.1080/13562517.2023.2197109>.
- Luthfi, Emha Taufiq, Zeratul Izzah Mohd Yusoh, and Burhanuddin Mohd Aboobaider, 'Enhancing the Takhrij Al-Hadith Based on Contextual Similarity Using BERT Embeddings', *International Journal of Advanced Computer Science and Applications*, 12 (2021). <https://doi.org/10.14569/IJACSA.2021.0121133>.
- Łużyński, Wiesław, 'Communio—"Icon" of Personal Fulfillment: Ratzinger on God and the Human Being', *Religions*, 15 (2024), p. 1324. <https://doi.org/10.3390/rel15111324>.
- Mohd Zin, Nor Asliza, Ku Suhaila Ku Johari, Abu Yazid Abu Bakar, and Mohd Izwan Mahmud, 'Validity and Reliability of the Spiritual Counselling Intervention Module (MIKS)', *Qubahan Academic Journal*, 4 (2024), p. 454–76. <https://doi.org/10.48161/qaj.v4n2a592>.
- Nadhilah Amaliah Liwan, Memen Suwandi, and Lince Bulutoding, 'FINANCIAL MANAGEMENT ACCOUNTABILITY IN THE PERSPECTIVE OF SHARI'AH ENTERPRISE THEORY', *International Journal of Accounting, Management, Economics and Social Sciences (IJAMESC)*, 2 (2024), p. 293–307. <https://doi.org/10.61990/ijamesc.v2i1.167>.
- Nascimento, Juliana da Silva Garcia, Tainá Vilhar Siqueira, Jordana Luiza Gouvêa de Oliveira, Mateus Goulart Alves, Daniela da Silva Garcia Regino, and Maria Celia Barcellos Dalri, 'Development of Clinical Competence in Nursing in Simulation: The Perspective of Bloom's Taxonomy', *Revista Brasileira de Enfermagem*, 74 (2021). <https://doi.org/10.1590/0034-7167-2020-0135>.
- News, Antara, 'KPAI: Kejahatan Seksual Anak Dominasi Pengaduan Selama 2022', *Antara News*, 2023. <https://kaltim.antaranews.com/berita/178428/kpai-kejahatan-seksual-anak-dominasi-pengaduan-selama-2022?&m=false>.
- Norlianti, Nuni, Siti Rabiatal Aliyah, and Habib Zainuri, 'Principles of Islamic Religious Education Curriculum Development', *ISTIFHAM: Journal Of Islamic Studies*, 2024, p. 206–14. <https://doi.org/10.71039/istifham.v2i3.71>.
- Nur Hafid, Ahmad, and Nur Hania, 'Hadis Dan Kurikulum Pendidikan: Menganalisis Relevansi Ajaran Rasulullah Dalam Pengembangan Materi Pembelajaran', *Ambarsa : Jurnal Pendidikan Islam*, 4 (2024), p. 68–85. <https://doi.org/10.59106/abs.v4i2.191>.
- Nuraini, Nuraini, 'Analyzing Hadith Sanad Validity: Steps to Assess Acceptance and Authenticity', *El-Sunan: Journal of Hadith and Religious Studies*, 2 (2024), p. 56–69. <https://doi.org/10.22373/el-sunan.v2i1.5463>.
- Nurazizah, and Mahmudi, 'Integrasi Ilmu Sosial Yang Bersumber Dari Al-Quran Dan Hadis', *Reslaj: Religion Education Social Laa Roiba Journal*, 6 (2024). <https://doi.org/10.47467/reslaj.v6i5.1200>.
- Sahin, Abdullah, 'Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education', *Religions*, 9 (2018), p. 335. <https://doi.org/10.3390/rel9110335>.
- Selig, Jennifer Leigh, 'Borne Forward Ceaselessly Into Love', *Journal of Humanistic*

- Psychology*, 56 (2016), p. 238–62. <https://doi.org/10.1177/0022167815587847>.
- Steen, Karin, Alice Antoniou, Lehnke Lindemann, and Anne Jerneck, ‘Meanings and Implications of Love: Review of the Scholarship of Love with a Sub-Saharan Focus’, *Humanities and Social Sciences Communications*, 11 (2024), p. 129. <https://doi.org/10.1057/s41599-023-02504-1>.
- Sukiman, Sukiman, Suyatno Suyatno, and Siti Nursheila Khairuddin Yap, ‘Revitalizing Love and Compassion Values Education at Religious Education Learning in National Curriculum in Indonesia’, *Jurnal Pendidikan Agama Islam*, 18 (2021), p. 331–52. <https://doi.org/10.14421/jpai.2021.182-07>.
- Supriyadi, Tedi, J. Julia, Ani Nur Aeni, and Elan Sumarna, ‘Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age’, *International Journal of Learning, Teaching and Educational Research*, 19 (2020), p. 99–124. <https://doi.org/10.26803/ijlter.19.5.6>.
- Tanyid, Maidiantius, ‘Enhancing Theological Imagination in Indonesian Higher Education: Pedagogical Strategies’, *HTS Teologiese Studies / Theological Studies*, 81 (2025). <https://doi.org/10.4102/hts.v81i1.10348>.
- Taufik, Muhamad, ‘STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0’, *Jurnal Ilmiah Islam Futura*, 20 (2020), p. 86. <https://doi.org/10.22373/jiif.v20i1.5797>.
- Vacek, Edward, ‘Theocentric Love Ethics’, *Religions*, 8 (2017), p. 224. <https://doi.org/10.3390/rel8100224>.
- Yağdı, Şenol, ‘Islamic Religious Education and Citizenship Education: An Empirical Study of Teachers’ Perspectives in Austria’, *Religions*, 16 (2025), p. 502. <https://doi.org/10.3390/rel16040502>.
- Yuliharti, Yuliharti, Agustiar Agustiar, Ridwan Hasbi, Aprijon Efendi, and Alfiah Alfiah, ‘Reconstruction of Gender Interpretation in Misogynistic Hadiths: Implications for Islamic Education Reform’, *Journal of Posthumanism*, 5 (2025). <https://doi.org/10.63332/joph.v5i3.964>.
- Zein, Achyar, Trias Mahmudiono, Ammar Abbas Alhussainy, Anna Gustina Zainal, Ravil Akhmadeev, Mikhail Kosov, and others, ‘Investigating the Effect of Islamic Values on Citizenship Behaviours of Muslim Citizens’, *HTS Teologiese Studies / Theological Studies*, 78 (2022). <https://doi.org/10.4102/hts.v78i4.7334>.
- Zubaida, Sami, ‘Islam and Nationalism: Continuities and Contradictions’, *Nations and Nationalism*, 10 (2004), p. 407–20. <https://doi.org/10.1111/j.1354-5078.2004.00174>.
- ZULIYAH, Siti, Fithriatus SHALIAH, Suryadi SURYADI, Megawati MEGAWATI, Uni Tsulasi PUTRI, and Rahmat Muhajir NUGROHO, ‘The Philosophical Thought of the Prophetic Law in the Indonesian Legal System’, *WISDOM*, 26 (2023), p. 242–54. <https://doi.org/10.24234/wisdom.v26i2.1002>.