



The Implementation of a Love-Based Curriculum in Fiqh Learning and Its Impact on Students' Understanding in Islamic Junior High Schools: A Qualitative Study.

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Abstract

This study aims to explain how a love-based curriculum is implemented in Fiqh learning and to examine its impact on students' understanding in Islamic junior high schools. This research is motivated by the dominance of conventional teacher-centered learning approaches, which are less effective in encouraging active student engagement and deep understanding of Fiqh materials. This study employs a qualitative approach with a case study design. The research subjects include the principal, Fiqh teachers, and students. Data were collected through observation, interviews, and documentation. To ensure data validity, the analysis was conducted through data reduction, data display, and conclusion drawing using triangulation techniques. The results show that the implementation of a love-based curriculum is carried out through flexible school policies in responding to government directives, adaptive curriculum implementation according to school conditions, and the integration of social and spiritual values in Fiqh learning practices. The success of implementation is strongly influenced by the role of the principal in providing guidance, training, and mentoring for teachers. This approach is proven to enhance student engagement, deepen conceptual understanding, and foster students' social and religious character. Therefore, a love-based curriculum can serve as an effective alternative approach in Fiqh learning at Islamic junior high schools.

Keywords: love-based curriculum, Fiqh learning, students' understanding, qualitative study

Abstrak. Penelitian ini bertujuan untuk menjelaskan bagaimana kurikulum berbasis cinta kasih diimplementasikan dalam pembelajaran Fiqh dan untuk menguji dampaknya terhadap pemahaman siswa di sekolah menengah pertama Islam. Penelitian ini dimotivasi oleh dominasi pendekatan pembelajaran konvensional yang berpusat pada guru, yang kurang efektif dalam mendorong keterlibatan aktif siswa dan pemahaman mendalam terhadap materi Fiqh. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian meliputi kepala sekolah, guru Fiqh, dan siswa. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Untuk memastikan validitas data, analisis dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan menggunakan teknik triangulasi. Hasil penelitian menunjukkan bahwa implementasi kurikulum berbasis cinta kasih dilakukan melalui kebijakan sekolah yang fleksibel dalam menanggapi arahan pemerintah, implementasi kurikulum adaptif sesuai dengan kondisi sekolah, dan integrasi nilai-nilai sosial dan spiritual dalam praktik pembelajaran Fiqh. Keberhasilan implementasi sangat dipengaruhi oleh peran kepala sekolah dalam memberikan bimbingan, pelatihan, dan pendampingan kepada guru. Pendekatan ini terbukti meningkatkan keterlibatan siswa, memperdalam pemahaman konseptual, dan menumbuhkan karakter sosial dan keagamaan siswa. Oleh karena itu, kurikulum berbasis cinta dapat menjadi pendekatan alternatif yang efektif dalam pembelajaran Fiqh di sekolah menengah pertama Islam.

Kata Kunci: Kurikulum berbasis cinta kasih, pembelajaran Fiqh, pemahaman siswa, studi kualitatif.

INTRODUCTION

Education is a fundamental process that plays an important role in shaping students' character, knowledge, and skills. In Islamic education, Fiqh learning holds a highly strategic position as it

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focuses not only on cognitive aspects but also on the development of attitudes and religious practices in daily life. (Nata, 2012) Therefore, Fiqh education is expected not only to provide students with conceptual understanding but also to instill values that can be applied in real-life situations.

However, the reality in the field shows that Fiqh learning is still dominated by conventional teacher-centered approaches. In this approach, the teacher serves as the primary source of information, while students tend to be passive recipients. As a result, students are less engaged in the learning process and have a limited understanding of the material being taught. (Djamarh, 2010)

In addition, one of the factors affecting students' learning outcomes is the lack of attention to emotional aspects in the learning process. A weak relationship between teachers and students can hinder the internalization of values and conceptual understanding. From the perspective of contemporary education, however, emotional engagement plays a crucial role in creating meaningful learning experiences and supporting student success. (Immordion, 2016).

In response to these issues, a more humanistic and student-centered learning approach is needed. One such approach is the love-based curriculum, which emphasizes empathy, compassion, and interpersonal relationships in the learning process. This approach enables the creation of a more comfortable and conducive learning environment, allowing students to actively participate in learning activities, (Lickona, 2012).

The love-based curriculum is also closely related to the concept of deep learning, which emphasizes meaningful understanding and the connection between knowledge and real-life contexts. Through this approach, students are not only able to understand theoretical concepts but also to apply them in their daily lives.

Since Fiqh is directly related to everyday religious practices, the integration of a love-based approach with contextual learning becomes highly important in Fiqh instruction. Therefore, this study focuses on the implementation of a love-based curriculum in Fiqh learning and its impact on students' understanding at Madrasah Tsanawiyah Syiar Islam.

Previous studies have shown that humanistic and contextual learning approaches can enhance student engagement and understanding. Research by Hattie indicates that positive teacher–student relationships have a significant influence on learning success.⁶ Meanwhile, other studies highlight that integrating cognitive and affective aspects in learning leads to deeper and more meaningful understanding, (Huda, 2017).

Nevertheless, studies specifically examining the implementation of a love-based curriculum in Fiqh learning remain limited, particularly in the context of madrasah education. Most previous research has focused more on teaching methods or instructional strategies without deeply exploring the integration of love-based values within the Fiqh curriculum.

Therefore, this study holds an important position in filling this research gap by focusing on the implementation of a love-based curriculum in Fiqh learning at Madrasah Tsanawiyah Syiar Islam. This study not only aims to describe how the curriculum is implemented but also to analyze its impact on students' understanding. Thus, it is expected to contribute to the development of a more humanistic, contextual, and relevant model of Fiqh learning in accordance with students' needs.

THEORITICAL REVIEW

1. Islamic Education and Fiqh Learning

Islamic education, in essence, is a process of forming a complete human being (*insan kamil*) that emphasizes not only intellectual aspects but also spiritual and moral dimensions. In this context, Fiqh learning holds a highly strategic position because it serves as a practical.

guideline for implementing Islamic teachings in daily life. Therefore, Fiqh learning should not be merely theoretical; rather, it must be able to develop students' religious awareness and actual behavior in accordance with Islamic values.

According to Ahmad Tafsir, Islamic education is a process of guidance provided to learners so that they can develop optimally in accordance with Islamic teachings, encompassing intellectual, emotional, and behavioral aspects. He emphasizes that Islamic education should be able to lead human beings toward the perfection of life through a balance between knowledge and practice, (Ahmad, 2013).

This view is reinforced by Zakiah Daradjat, who states that religious education, including Fiqh, functions to shape a holistic personality through the habituation of religious values in everyday life. As a result, students are not only expected to understand religious teachings cognitively but also to internalize and practice them in their daily lives, (Daradjat, 2005).

2. Love-Based Curriculum in the Perspective of Education.

A love-based curriculum is an educational approach that emphasizes the values of empathy, compassion, and interpersonal relationships in the learning process. This approach is

not solely oriented toward academic achievement but also focuses on the character development of students.

According to Erich Fromm, love is not merely a feeling but an active practice that involves care, responsibility, respect, and knowledge of others.¹⁰ In the context of education, this implies that teachers must embody attitudes of care and attentiveness in the learning process.

Furthermore, bell hooks argues that education grounded in love (teaching with love) can create a liberating learning environment in which students feel valued and gain the courage to grow, (Fromm, 1956). Therefore, a love-based curriculum becomes a relevant approach to fostering Fiqh learning that is both humanistic and meaningful.

3. Deep Learning

Deep learning emphasizes a comprehensive understanding of concepts and the ability to connect knowledge with real-life situations. In this context, learning is not merely focused on memorization, but on meaning-making. According to David Perkins, deep understanding occurs when students are able to use knowledge flexibly in different situations, rather than simply recall information, (Mc Tighe, 2005). Furthermore, Grant Wiggins asserts that meaningful learning should encourage students to understand concepts deeply and be able to apply them in real-life contexts, (Maslow, 1954). This is highly relevant to Fiqh learning, which requires the ability to apply knowledge in everyday life.

RESEARCH METHODS

This study employs a qualitative approach using a case study design. This approach was chosen because it allows for an in-depth understanding of the phenomenon related to the implementation of a love-based curriculum in Fiqh learning, (Sugiyono, 2019). The research subjects consisted of the principal, Fiqh teachers, and students. The subjects were selected purposively based on their involvement in the Fiqh learning process. Data were collected through observation to directly examine the learning process, in-depth interviews to obtain detailed information from participants, and documentation to support and complement the research data. Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. To ensure the validity of the data, triangulation techniques were applied by combining multiple data sources and methods, (Miles, 2014).

RESULTS AND DISCUSSION

The findings of this study indicate that the implementation of a love-based curriculum in Fiqh learning at Madrasah Tsanawiyah Syiar Islam is carried out through policies that are adaptive to government directives. Based on interviews with A. Ahsin, the principal, the implementation of the curriculum is not conducted rigidly but is adjusted to the conditions, situations, and readiness of the institution as the final implementer of the policy. As stated, “the implementation of the curriculum must be adjusted to the school’s conditions and cannot be imposed directly” (Interview, 2026).

The results further show that policies aligned with government regulations support the implementation of the love-based curriculum in Fiqh learning. The principal emphasized that curriculum implementation cannot be carried out in a rigid manner; instead, it must be adapted to the school’s context and readiness.

As an educational institution at the implementation level, the school plays a strategic role in translating curriculum policies into classroom practices. Therefore, the curriculum is implemented gradually, particularly in Grade VII as the initial stage. This approach aims to minimize challenges and provide sufficient time for teachers and students to adapt to the new curriculum.

The integration of the curriculum in learning is also driven by government policies that must be followed by all educational institutions. However, in practice, the school prioritizes flexibility in its implementation. This finding suggests that the success of curriculum implementation depends not only on the policy itself but also on the school’s ability to adapt it to real conditions in the field.

In terms of leadership, the principal plays a strategic role in encouraging teachers to implement the curriculum effectively. Efforts include coaching, training programs, and knowledge-sharing activities among teachers. In addition, the school invites experts or tutors to provide assistance in understanding and implementing the curriculum. This condition reflects that supportive educational leadership can enhance teachers’ readiness to face curriculum changes.

Although no formal program has been specifically designed, Fiqh learning practices already demonstrate the integration of spiritual and social values. Activities such as Dhuha prayer, congregational Dhuhr prayer, charity (sadaqah), sharing iftar meals, and qurban activities are part of the practical implementation of Fiqh learning. This indicates that Fiqh learning is not only focused

on theoretical mastery but also on strengthening real-life religious practices.

These findings reinforce the view that meaningful learning occurs when students are directly involved in real experiences. The integration of theory and practice in Fiqh learning enables students to develop a deeper understanding while internalizing the values being taught.

Furthermore, the school provides strong support for teachers in improving the quality of learning. This support is reflected in collaboration, competency development, and encouragement for continuous learning. The principal emphasized that improving the quality of human resources is a top priority in achieving a balance between educational input and output.

From the students' perspective, the implementation of a love-based curriculum has a significant impact on their understanding and character development. Students become more active in the learning process, more confident in expressing their opinions, and demonstrate greater social awareness. This suggests that a love-based approach fosters a more humanistic and participatory learning environment.

However, the school also recognizes that every policy carries both positive and negative potential impacts. Therefore, a selective and cautious approach is necessary to minimize negative effects. This reflects the school's critical awareness in managing educational innovations.

In its implementation, one of the main challenges is that the curriculum is relatively new and not yet fully understood by all stakeholders. This condition requires continuous adaptation through training, independent learning, and practical experience in the field.

Moreover, in Fiqh learning, the school seeks not only to emphasize cognitive aspects but also to strengthen values of compassion and meaningful learning. Materials related to worship and social transactions (muamalah) are integrated with real-life practices such as charity, zakat, and helping others. As stated, "Fiqh learning is not only about theory, but it must also be realized through real activities such as helping others" (Interview, 2026).

These findings indicate that love-based Fiqh learning has significant potential to develop students' character holistically. This approach aligns with humanistic education theory, which emphasizes the importance of emotional engagement in the learning process. Thus, learning outcomes are not limited to cognitive understanding but also include students' affective and social development.

Therefore, the implementation of a love-based curriculum in Fiqh learning not only contributes to improving students' understanding but also to shaping their character and social values relevant to everyday life.

CONCLUSION

The findings of this study indicate that flexible and adaptive school policies in responding to government directives enable the implementation of a love-based curriculum in Fiqh learning at Islamic junior high schools. As the final implementer, the school adjusts to its internal conditions and readiness, allowing the curriculum to be applied gradually and effectively.

The success of implementation largely depends on the role of the principal, particularly through guidance, training, and mentoring for teachers. In addition, Fiqh learning practices that integrate spiritual and social values through real activities—such as congregational worship, charity, and other social activities—demonstrate that learning is not only focused on cognitive aspects but also on character development.

The love-based curriculum has a positive impact on students' understanding, as reflected in increased participation, improved comprehension of the material, and the ability to apply Fiqh values in daily life. However, several challenges remain, particularly due to the novelty of the curriculum, which requires continuous adaptation and ongoing improvement in understanding. Therefore, a love-based curriculum can serve as a relevant and effective approach to improving the quality of Fiqh learning, both in terms of students' understanding and character development.

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