

Translating Love-Based Curriculum into Practice: *Panca Cinta* Integration in Qur'an Hadith Learning at an Indonesian Madrasah

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Abstract : Qur'an Hadith learning in Madrasah Ibtidaiyah should foster not only recitation and memorization skills but also moral internalization. However, practice often remains focused on cognitive achievement, leaving the affective dimension underdeveloped. This study aims to describe the implementation of the Love-Based Curriculum (*Kurikulum Berbasis Cinta/KBC*) in Qur'an Hadith learning in class IV B of MI Raden Fatah Bojonegoro, particularly the forms of *Panca Cinta* integration and the teacher strategies used to cultivate love-based values. This study employed a descriptive qualitative approach. Data were obtained through interviews, classroom observation, and documentation, and analyzed through data reduction, data display, and conclusion drawing. The findings indicate that KBC values were integrated across opening, core, and closing activities through teacher exemplification, habituation, and collaborative learning. The contribution of this study lies in providing a field-based description of how *Panca Cinta* values are translated into everyday Qur'an Hadith learning practices at the madrasah ibtidaiyah level, particularly through teacher-student interaction, classroom habituation, and collaborative activities. The findings indicate that love for fellow human beings and love for knowledge were the most visible dimensions in the available data. The study also identifies the need for stronger empirical documentation of the other *Panca Cinta* dimensions and their longer-term influence on students' character development.

Keywords : Love-Based Curriculum; Quran and Hadith instruction; *Panca Cinta*

Abstrak : Pembelajaran Al-Qur'an Hadis di Madrasah Ibtidaiyah tidak hanya diarahkan pada penguasaan kemampuan membaca dan menghafal, tetapi juga perlu mendorong internalisasi nilai-nilai moral peserta didik. Namun, praktik pembelajaran masih sering berorientasi pada pencapaian kognitif sehingga dimensi afektif belum berkembang secara optimal. Penelitian ini bertujuan mendeskripsikan implementasi Kurikulum Berbasis Cinta (KBC) dalam pembelajaran Al-Qur'an Hadis kelas IV B di MI Raden Fatah Bojonegoro, khususnya bentuk integrasi nilai *Panca Cinta* dan strategi guru dalam menumbuhkan nilai-nilai berbasis cinta. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data diperoleh melalui wawancara, observasi pembelajaran, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data,

penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai KBC diintegrasikan dalam kegiatan pembelajaran pada tahap pembukaan, inti, dan penutup melalui keteladanan guru, pembiasaan, serta pembelajaran kolaboratif. Kontribusi penelitian ini terletak pada penyajian gambaran berbasis lapangan mengenai penerjemahan nilai Panca Cinta ke dalam praktik pembelajaran Al-Qur'an Hadis sehari-hari pada jenjang Madrasah Ibtidaiyah, terutama melalui interaksi guru dan peserta didik, pembiasaan di kelas, serta kegiatan kolaboratif. Berdasarkan data yang tersedia, dimensi cinta kepada sesama manusia dan cinta kepada ilmu menjadi aspek yang paling terlihat dalam pelaksanaan pembelajaran. Penelitian ini juga menunjukkan perlunya dokumentasi empiris yang lebih kuat terhadap dimensi Panca Cinta lainnya serta kajian lebih lanjut mengenai pengaruh penerapannya terhadap perkembangan karakter peserta didik dalam jangka panjang.

Kata kunci : Kurikulum Berbasis Cinta, Panca Cinta, Pembelajaran Al-Qur'an Hadis,

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INTRODUCTION

Inclusive education requires educational institutions not only to provide access but also to ensure that every learner receives a meaningful learning experience suited to their characteristics. Within this framework, teachers occupy a pivotal position because the principles of inclusion become practice only when translated into planning, communication, instructional strategies, media use, and assessment that respond to learner diversity (Kusha Anand & Marie Lall, 2022; Liasidou, 2015). These demands also apply to pesantren in Indonesia as Islamic educational institutions that play an important role in transmitting Islamic knowledge and sustaining religious traditions (Bruinessen, 2020; Dhofier, 2011; Martin van Bruinessen, 2015). However, discussions of inclusive education in Indonesia have predominantly focused on formal schools, whereas teachers' pedagogical practices in pesantren serving students with disabilities remain insufficiently examined.

The urgency of this issue is reflected in the global prevalence of hearing loss. More than 1.5 billion people worldwide experience some degree of hearing loss, including approximately 430 million who require rehabilitation, and this number is projected to exceed 700 million by 2050 (World Health Organization, 2021). Deaf students may encounter barriers to language acquisition, classroom communication, and academic participation when instruction remains predominantly auditory. Research demonstrates that early access to sign language, visually accessible communication, and adaptive teaching practices can strengthen deaf learners' language development and classroom engagement (Bintoro et al., 2023; Hall et al., 2019; Todorov et al., 2022).

This challenge is particularly evident in Qur'an memorization instruction, which commonly relies on listening, imitating recitation, producing the *makhraj*, repetition, and oral presentation. Previous studies show that activity-based learning, signed Hijaiyah, visual media, and sign-language-mediated instruction can improve deaf students' access to Qur'anic learning (Dzulkifli et al., 2021; Pamungkas et al., 2023). However, the pedagogical

reconstruction of A-Biqu remains insufficiently explored. This study therefore examines how teachers at a pesantren in Indonesia reconstruct A-Biqu as a diagnostic, corrective, and reinforcement tool integrated with visual, gestural, textual, and individualized support rather than as a replacement for sign language.

Irhamnyy Robby Islamic Boarding School for Deaf Qur'an Memorizers in Jepara provides important context for understanding this process, as its students are deaf and have speech impairments. In tahfiz instruction, teachers use the A-Biqu method (*Aku Bisa Membaca Al-Qur'an*, 'I Can Read the Qur'an'). This Qur'an reading guide emphasizes articulation and sound formation through observation of lip and mouth movements (Umar, 2019). Its application integrates sign language, visual communication, simple teaching aids, and individual guidance during students' recitation of memorized passages. This practice demonstrates that inclusion does not operate merely as a written curriculum; rather, it emerges from teachers' pedagogical decisions to connect tahfiz objectives with students' communication patterns and learning abilities.

Several studies have provided a foundation for developing inclusive Islamic education. Muntakhib and Ta'rif show that services for students with special needs in pesantren can be differentiated according to their level of independence and need for assistance (Muntakhib et al., 2024; Muntakhib & Ta'rif, 2023). Sinawar emphasizes the importance of teachers' professional competence and collective support from pesantren, families, and stakeholders in implementing inclusive education (Sinawar, 2023). Mukhtar, meanwhile, highlights the need for structured and adaptive tahfiz instruction for children with special needs (Mukhtar, 2024). Rofiah, Kawai, and Sudiraharja demonstrate that pesantren possess institutional resources and religious values that enable the development of disability-friendly educational services (Rofiah et al., 2025). Their implementation, however, requires changes in institutional policies, educator competence, instructional accessibility, and perceptions of students' abilities with disabilities. This finding is consistent with Genovesi et al., who emphasize that successful inclusive education depends not only on individual teacher readiness but also on professional training, the availability of learning resources, institutional support, and stakeholder collaboration (Genovesi et al., 2022). The involvement of families, teachers, support personnel, and institutional administrators is essential to designing services that meet learners' needs (Vlcek & Somerton, 2024).

Although previous studies have discussed differentiated services for students with special needs, teachers' professional competence, institutional and family support, and the importance of structured, adaptive, and disability-friendly tahfiz instruction, most have focused on institutional models, mentoring arrangements, or the effectiveness of particular methods. They have not adequately explained teachers' pedagogical practices in tahfiz instruction for deaf students, particularly in lesson planning; integrating sign language with visualization, articulation, and repetition; adapting methods and guides to individual needs; providing feedback; and assessing the development of memorization. Moreover, the relationship among teachers' sign language competence, their ability to adapt tahfiz

methods, and everyday pedagogical interactions in a pesantren that specifically serves deaf students has rarely been examined in an integrated manner. This gap underscores the need to investigate teachers' inclusive pedagogy as a multimodal, adaptive, and professional process responsive to the learning characteristics of deaf students.

This study addresses these limitations by shifting attention from the mere presence of a curriculum or method to teachers' professional actions throughout the instructional cycle. It seeks to provide an analytical account of how teachers prepare themselves, design materials, apply the A-Biqu method, integrate articulation with sign language and visual media, provide individualized guidance, and evaluate memorization. The analysis also examines the supports and constraints that shape teachers' pedagogical decisions, including variations in students' abilities, uneven mastery of sign language, and limitations in the A-Biqu guide.

The scientific value of this study lies in conceptualizing inclusive tahfiz pedagogy as a multimodal and adaptive practice constructed through teacher agency in the pesantren environment. Its novelty lies not merely in the introduction of the A-Biqu method, but also in explaining how teachers adapt the method through sign language, lip-reading, articulation demonstrations, visual aids, and individualized assistance to maintain access to learning while safeguarding the quality of Qur'anic pronunciation and memorization. This perspective extends scholarship on teacher professional development by understanding inclusive competence as a capacity continually shaped through learning sign language, internship experience, reflection on classroom barriers, and strategic adjustment based on students' responses.

Based on this gap, the study aims to analyze teachers' inclusive pedagogical practices in planning, implementing, and evaluating tahfiz instruction for deaf students at Irtamnyy Robby Islamic Boarding School for Deaf Qur'an Memorizers in Jepara, and to identify the factors that support or inhibit their implementation.

METHOD

This study employed a descriptive qualitative approach to obtain an in-depth account of how the Love-Based Curriculum is interpreted and implemented in Qur'an Hadith learning. A qualitative design is appropriate when the research seeks to understand educational practices in their natural context and to describe the meanings attached to actions and interactions (Creswell & Poth, 2018). The study was conducted at MI Raden Fatah Bojonegoro, focusing on class IV B. The site was selected purposively because it provides a relevant setting for examining the integration of KBC values into Qur'an Hadith learning.

Participants were selected purposively based on their direct involvement in the learning process. The primary informant was the Qur'an Hadith teacher and homeroom teacher of class IV B, identified in the manuscript as Ms. Febri. Students in class IV B were also positioned as relevant sources for observing classroom interaction. The informants' profiles are shown in Table 1.

Table 1. Profiles of Research Informants

No.	Informant code	Gender	Age	Role	Place of residence
1	MF	Female	33 years old	Qur'an Hadith teacher / homeroom teacher IV B	Mojorejo Village, Ngraho District, Bojonegoro Regency

The participants observed in this study were all students of Class IV B at MI Raden Fatah Bojonegoro, who were directly involved in Qur'an Hadith learning activities during the research period. The entire Class IV B was included as the observation population because the study aimed to examine the implementation of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) as it naturally occurred in the classroom, particularly the integration of Panca Cinta values through teacher-student interactions, learning activities, habituation, collaboration, and students' responses during the learning process. The Qur'an Hadith teacher, Ms. Febri, served as the key informant, providing information through interviews concerning the planning and implementation of KBC, while all Class IV B students served as observational informants whose learning behavior and classroom interactions were documented systematically. Thus, the selection of informants was purposive and context-specific, involving the teacher as the primary interview informant and the entire Class IV B student group as the subjects of classroom observation.. Student identities were also anonymized using codes, as shown in Table 2.

Table 2. Profiles of Deaf Students Observed during Tahfiz Instruction

No.	Code	Gender	Place of residence	Research involvement
1	RSF	Female	Sumberarum, Ngraho, Bojonegoro	Classroom observation
2	ARF	Female	Mojorejo, Ngraho, Bojonegoro	Classroom observation
3	BNA	Male	Ngraho, Ngraho, Bojonegoro	Classroom observation
4	CDF	Female	Payaman, Ngraho, Bojonegoro	Classroom observation
5	DRA	Female	Sumberarum, Ngraho, Bojonegoro	Classroom observation
6	ELS	Female	Tanggungan, Ngraho, Bojonegoro	Classroom observation
7	FZN	Male	Pandan, Ngraho, Bojonegoro	Classroom observation
8	GHA	Male	Mojorejo, Ngraho, Bojonegoro	Classroom observation
9	HSN	Female	Ngraho, Ngraho, Bojonegoro	Classroom observation
10	IFA	Female	Payaman, Ngraho, Bojonegoro	Classroom observation
11	JKR	Female	Sumberarum, Ngraho, Bojonegoro	Classroom observation
12	KNA	Male	Tanggungan, Ngraho, Bojonegoro	Classroom observation
13	LDR	Male	Pandan, Ngraho, Bojonegoro	Classroom observation
14	MSA	Female	Mojorejo, Ngraho, Bojonegoro	Classroom observation
15	NFA	Female	Ngraho, Ngraho, Bojonegoro	Classroom observation
16	OZA	Female	Payaman, Ngraho, Bojonegoro	Classroom observation
17	PNR	Female	Sumberarum, Ngraho, Bojonegoro	Classroom observation

18	QAS	Male	Tanggungan, Ngraho, Bojonegoro	Classroom observation
19	RHM	Male	Pandan, Ngraho, Bojonegoro	Classroom observation
20	SNA	Female	Mojorejo, Ngraho, Bojonegoro	Classroom observation

Data collection consisted of semi-structured interviews, classroom observation, and documentation. Interviews were used to obtain the teacher's account of planning and implementing KBC; observation was directed at opening, core, and closing learning activities; and documentation was used to examine learning materials or other records that could corroborate the field data. The use of multiple techniques is intended to support methodological triangulation (Creswell & Poth, 2018; Miles, Huberman, & Saldaña, 2019). Data analysis followed an interactive process of data condensation, data display, and conclusion drawing/verification (Miles et al., 2019), while thematic analysis can be used to identify recurring patterns across interview and observation data (Braun & Clarke, 2021). Data credibility should be strengthened through source triangulation, method triangulation, member checking with the teacher, and an audit trail of coding and interpretation.

The qualitative data were analyzed through three interconnected stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting, organizing, and condensing relevant information obtained from interviews, classroom observations, and documentation, particularly data related to the implementation of the Love-Based Curriculum and the integration of Panca Cinta values in Qur'an Hadith learning. The reduced data were then displayed in descriptive narratives and thematic tables to facilitate the identification of recurring patterns, relationships, and differences across data sources. The final stage involved drawing and verifying conclusions by interpreting the emerging patterns and comparing findings across interviews, observations, and documentation. This analytical process was conducted iteratively throughout the research to ensure that the conclusions were grounded in the available empirical evidence and accurately represented the implementation of the Love-Based Curriculum in the observed classroom context..

RESULT AND DISCUSSION

Result

Implementation of the Love-Based Curriculum in Qur'an Hadith Learning

Based on the results of interviews with the homeroom teacher of class IV B of MI Raden Fatah, the implementation of the Love-Based Curriculum in Qur'an Hadith learning is not positioned as a stand-alone topic, but is integrated into all stages of learning, from the opening and core activities to the closing. The values that consistently emerged in the informant's account were love, care, mutual respect, and mutual assistance. The integration of these values was carried out through habituation, interaction between the teacher and students, discussion activities, group work, and the provision of behavioral examples that can be applied in daily life.

In the opening activity, the teacher built a comfortable and conducive classroom atmosphere through greetings, communal prayer, and checking students' condition before learning began. The teacher asked about students' well-being and readiness to take part in the lesson, then provided motivation so that students would participate well in the activity. In this process, the teacher displayed a friendly and attentive attitude toward students, for example by asking about the condition of students who appeared less enthusiastic or were experiencing difficulties. The teacher also gave students the opportunity to share experiences or events related to the material to be studied. After the classroom atmosphere was established, the teacher conveyed the learning objectives and linked the Qur'an Hadith material to students' daily lives. This activity shows that the opening of the lesson did not merely function as an administrative transition, but also served as a means of building emotional closeness, a sense of security, and a positive relationship between the teacher and students.

M described this situation: *"We begin and end the Qur'an Hadith lesson with prayer. When we study a verse or hadith, I also try to explain how its message can be practiced in students' daily lives. So, they do not only memorize the text but also understand what they should do after learning it."* (Interview with MF, female Qur'an Hadith teacher / homeroom teacher IV B, May 1, 2025).

In the core activity, the teacher delivered the Qur'an Hadith material by connecting it to behavior that students could practice in daily life. The teacher not only explained the material and asked students to memorize the arguments (dalil), but also provided concrete examples of the application of the values contained in the material. When the material was related to good behavior toward others, for example, the teacher invited students to mention examples of caring, respectful, and helpful attitudes toward friends. The teacher could ask questions such as how one should behave when a friend is experiencing difficulty, how to respect a friend who holds a different opinion, and what action should be taken when seeing a friend in need of help. Students were then given the opportunity to answer the questions based on their own experiences.

Next, the teacher divided the students into small groups to conduct discussions. In this activity, students were asked to identify and mention examples of behavior that reflect the values contained in the material being studied. Each group member was given the opportunity to express an opinion, while the other members were directed to listen to and respect that opinion. The teacher directed students not to mock one another, not to blame friends who gave different answers, and to be willing to help group members who were experiencing difficulty. Through this group work activity, the values of the Love-Based Curriculum were not only conveyed verbally, but were also directly practiced through interaction among students. The teacher's role was to observe the group work process, provide guidance when difficulties arose, and reinforce students' behavior that demonstrated mutual respect, care, and mutual assistance.

In addition to the discussion activity, the teacher gave students the opportunity to present the results of their group discussion in front of the class. Other students were directed to listen and give responses using appropriate language. When there were differences in answers, the teacher guided students to respond by respecting their friends' opinions and seeking the correct understanding based on the Qur'an Hadith material. At this stage, the teacher reinforced the point that Qur'an Hadith learning does not stop at the ability to understand the material, but must also be reflected in students' behavior toward others. Thus, the core activity became a space for students to understand the material while also practicing the values of love, care, mutual respect, and mutual assistance.

In the closing activity, the teacher and students reflected together on the learning process that had taken place. The teacher asked questions about students' understanding of the material and the good attitudes that could be applied after the lesson. The teacher gave several students the opportunity to answer in turn. Students then mentioned various actions that could be taken in daily life, such as helping friends who were experiencing difficulty, not mocking friends, respecting the teacher, loving one's parents, sharing with others, and apologizing when making a mistake. The teacher reinforced students' answers and reminded them that these values should not only be understood during the lesson, but also applied in daily life.

After the reflection, the teacher and students together summarized the material that had been studied, re-emphasizing the values of goodness contained in the Qur'an Hadith material. The teacher then delivered a message encouraging students to make it a habit to do good deeds, help those in need, respect their friends, and maintain good attitudes and speech when interacting with others. The lesson was then closed with a communal prayer and greetings. The activities of reflection, summarizing the material, delivering the message, prayer, and greetings show that the closing stage was used by the teacher to reaffirm the values of love that had been instilled during the learning process.

Table 3. Evidence Matrix for the Integration of Panca Cinta

Dimension / Practice	Available field evidence	Evidence status
Love for Allah and the Prophet	Prayer at the beginning and end of learning; reading/memorizing Qur'an or hadith; connecting religious teachings with daily behavior.	Interview evidence available; observation/documentation should be attached
Love for fellow human beings	Sharing stationery, helping peers, respectful language, listening to different opinions, and avoiding ridicule during group work.	Interview evidence available; observation notes required for direct confirmation
Love for knowledge	Question-and-answer, discussion, interpretation of Qur'an/Hadith content, connection to daily life, and summarizing learning.	Interview evidence available; observation/documentation should be attached
Love for oneself	Responsibility, discipline, cleanliness, preparedness, independent task completion, and self-reflection.	Needs direct field evidence; do not claim as observed without records
Love for the homeland	Respect for diversity, school rules, shared facilities, harmony, unity, and mutual cooperation.	Needs direct field evidence; do not claim as observed without records

Based on the available field account, the integration of Panca Cinta values can be identified in several learning practices. Love for Allah and the Prophet is represented by prayer, reading or memorizing short Qur'anic passages or hadith, and connecting religious teachings with everyday conduct. Love for fellow human beings is represented more strongly in the available account through sharing stationery, helping friends who experience learning difficulties, using respectful language, listening to different opinions, and avoiding ridicule. Love for knowledge is represented through reading and understanding Qur'an or Hadith texts, asking and answering questions, discussing meanings, connecting the material to everyday situations, and summarizing learning. Love for oneself is reflected in responsibility, discipline, cleanliness, preparedness, independent task completion, and self-reflection, while love for the homeland includes respect for diversity, adherence to school rules, cooperation, harmony, and care for shared facilities.

Integration of Panca Cinta Values in Qur'an Hadith Learning

Based on the five dimensions of Panca Cinta, the integration of Panca Cinta values in Qur'an Hadith learning at MI Raden Fatah is as follows. Love for Allah and the Prophet is evident through the opening activity of the lesson with prayer, reading short chapters (surahs) before starting the lesson, and studying verses and hadith as sources of Islamic teaching. This dimension can also be seen through activities of reading and memorizing verses or hadith, explaining the content and message contained therein, and inviting students to connect these teachings with daily behavior. The teacher can provide examples of the Prophet's exemplary conduct and invite students to discuss attitudes that can be emulated, such as honesty, patience, love, and respect for others. Through these activities, Qur'an Hadith learning is directed not only toward the ability to understand the material, but also toward shaping love for Allah and the Prophet through the understanding and practice of the values contained in the Qur'an and Hadith.

The dimensions of love for oneself and love for the homeland are reflected in practices such as responsibility, discipline, cleanliness, caring for shared facilities, respecting diversity, obeying school rules, and mutual cooperation

MF described this situation: "I try to encourage students' curiosity by asking questions and inviting them to discuss the material together. We read the Qur'an or Hadith, relate its message to their daily lives, and ask students to summarize what they have learned. I also try to become a good example for them, so they can see and practice the values they learn in their everyday behavior." (Interview with MF, female Qur'an Hadith teacher / homeroom teacher IV B, May 1, 2025).

Love for knowledge is reflected in the teacher's efforts to stimulate students' curiosity through question-and-answer activities and classroom discussions. Qur'an and Hadith materials are connected with students' daily experiences to help them understand the practical meaning of the values being studied. Students are also encouraged to summarize the learning outcomes, allowing them to process and reflect on the knowledge they have acquired. In addition, the teacher demonstrates exemplary behavior as part of the

learning process, providing students with a concrete model for applying the values conveyed through Qur'an and Hadith learning.

Meanwhile, love for the homeland can be integrated through activities that connect the values of the Qur'an and Hadith with life in society and the nation. These activities may include habituating the maintenance of a clean school environment, respecting friends' diversity, obeying school rules, taking care of shared facilities, participating in school activities in an orderly manner, and discussing the importance of living in harmony and maintaining unity. Values such as responsibility, mutual cooperation (*gotong royong*), tolerance, environmental care, and respect for differences can be linked to the content of the verses or hadith being studied. Thus, love for the homeland is given meaning not only in a symbolic form, but is also realized through students' daily behavior in the school and community environment.

MF explained: "I try to apply *Panca Cinta* through daily habits in the classroom. I give examples through my own behavior, encourage students to discuss and work together, and help them understand the meaning of the Qur'an and Hadith. I also encourage them to practice the values they learn in their daily lives, not only during the lesson." (Interview with MF, female Qur'an Hadith teacher / homeroom teacher IV B, May 1, 2025).

Based on the description above, the implementation of *Panca Cinta* in Qur'an Hadith learning can be seen through habituation activities, exemplification, discussion, cooperation, understanding of the content of verses and hadith, and the application of learning values in daily life.

Teacher Strategies in Implementing the Love-Based Curriculum

The findings indicate that KBC in Qur'an Hadith learning is implemented primarily through the integration of values into ordinary classroom interaction rather than through a separate lesson about KBC. This pattern is important because value education becomes more meaningful when students encounter values through repeated experiences, teacher behavior, and opportunities to practice social conduct. UNESCO (2024) describes social and emotional learning as an integrated process involving care, positive relationships, responsible decision-making, and behavioral change. In the present context, the teacher's efforts to connect Qur'an Hadith content with everyday conduct show a similar movement from knowledge acquisition toward relational and behavioral learning.

The first important finding concerns teacher exemplification. The teacher's friendly communication and non-humiliating correction provide students with a concrete model of respectful conduct. This finding is consistent with international research showing that teachers' social-emotional teaching can be associated with children's social-emotional learning. Chen et al. (2025) found significant relationships between teachers' and children's social-emotional competencies in classroom interactions and identified questioning, explaining, and affirming as important strategies. The present study extends this perspective into Qur'an Hadith learning by showing that religious values are not communicated only through explanations of verses and hadith; they are also communicated through the teacher's manner of interacting with students.

The second finding concerns habituation. Sharing learning equipment, helping classmates, using kind language, and avoiding ridicule represent repeated opportunities for students to practice care and respect. Habituation is pedagogically significant because values that are repeatedly enacted can become part of classroom norms. Research on character development similarly indicates that teacher modeling, school culture, and repeated learning experiences are important mechanisms for value internalization. In this study, the teacher's repeated reinforcement of prosocial behavior provides a practical mechanism through which the abstract notion of love can be translated into observable classroom conduct. The finding is also compatible with evidence that structured educational programs can strengthen empathy among young learners (Learning to Care, 2023).

The third finding is the use of collaborative learning. Group discussion, presentation, response, listening, and shared problem solving create opportunities for students to practice cooperation while learning Qur'an Hadith content. Collaborative learning therefore has a dual function: it supports cognitive understanding and creates a social setting in which respect, responsibility, and mutual assistance can be practiced. The significance of this finding lies in the connection between subject-matter learning and character formation. Rather than treating Panca Cinta as an additional topic, the teacher embeds it within the pedagogy used to teach the subject.

The integration of Panca Cinta is not equally visible across all five dimensions in the available evidence. Love for fellow human beings and love for knowledge appear more strongly documented than love for Allah and the Prophet, love for oneself, and love for the homeland. This pattern should not be interpreted as evidence that the other dimensions are absent. Rather, it indicates that the current dataset contains richer descriptions of interpersonal interaction and learning engagement. The distinction is methodologically important because qualitative interpretation should follow the strength of the evidence rather than assume that every dimension is implemented to the same degree.

The findings also reveal a conceptual contribution to the discussion of KBC. Previous studies have largely discussed KBC at the level of policy, general Islamic education, Akidah Akhlak, Social Studies, or broader madrasah practice (Abdullah et al., 2026a, 2026b; Humayro & Minarti, 2026; Lismijar, 2026; Musthofa, 2026; Syah et al., 2025). This study contributes a more subject-specific account by showing how KBC can be translated into Qur'an Hadith learning through three interconnected mechanisms: exemplification, habituation, and collaborative learning. The novelty is therefore located in the empirical articulation of how Panca Cinta values become part of the pedagogical process of a religious-text-based subject.

From a theoretical perspective, the findings can be interpreted through social learning. Students encounter values not only as verbal propositions but as behaviors displayed by significant adults and peers. Chen et al. (2025) similarly frame classroom social-emotional learning through social learning processes in which children observe and respond to teachers' practices. In the present study, teacher exemplification provides the

model, habituation provides repeated practice, and collaborative learning provides a social context for applying the values. These mechanisms form a coherent pedagogical pathway from value explanation to value enactment.

The study also has practical and policy implications. At the classroom level, teachers should be encouraged to identify explicit links between Qur'an Hadith learning objectives and Panca Cinta values in lesson planning, classroom interaction, group activities, and reflection. At the madrasah level, KBC should be supported through a consistent school culture so that values practiced in the classroom are reinforced in other school settings. At the policy level, implementation guidance should encourage evidence-based indicators for each Panca Cinta dimension, including observable behaviors, teacher practices, student participation, and documentation. Assessment should not be limited to whether students can state the meaning of a value; it should also provide opportunities to demonstrate respectful interaction, responsibility, care, cooperation, and reflection. The implementation of KBC in Qur'an Hadith learning is reflected in teacher exemplification, habituation, and collaborative learning, as presented in Table 2 along with their related values and supporting evidence.

The classroom observation showed that the three strategies were integrated throughout the learning process. At the beginning of the lesson, the teacher greeted students in a friendly manner, used polite language, and guided them to pray before learning. During the core activities, students were observed helping one another, sharing learning materials, exchanging opinions, and participating in group discussions. The teacher also responded to students' mistakes calmly and provided guidance without humiliating them. At the end of the lesson, the teacher reviewed the learning material, reinforced positive behaviors, and encouraged students to apply the values discussed in their daily lives.

These observations were supported by the teacher's interview. MF explained: "I try to show students good examples from the beginning of the lesson. We pray together, speak politely, and help each other during learning. When students work in groups, I encourage them to share, listen to their friends' opinions, and help those who have difficulties. At the end of the lesson, I remind them to practice what they have learned in their daily lives." The observation and interview findings indicate that exemplification, habituation, and collaborative learning operate as complementary strategies in the implementation of KBC. Exemplification provides behavioral models, habituation reinforces positive actions through repeated classroom practices, and collaborative learning creates opportunities for students to practice care, respect, cooperation, and love for knowledge through direct interaction with their peers.

Table 4. Teacher Strategies in Implementing the Love-Based Curriculum (KBC) in Qur'an Hadith Learning

Strategy	Observed/Reported Practice	KBC Value Linked
Exemplification	Friendly communication, attentive response to students, and correcting mistakes without humiliation.	Love for fellow human beings; respectful interaction
Habituation	Sharing stationery, helping peers, using kind language,	Care, empathy, mutual respect

	and avoiding ridicule.	
Collaborative learning	Small-group discussion, exchange of opinions, presentation, response, and joint task completion.	Love for fellow human beings; love for knowledge

These three strategies are not implemented separately, but are interrelated within a single sequence of learning activities from the opening to the closing. In the opening activity, the teacher provides exemplification through a friendly attitude, the use of polite language, and the habituation of praying before the lesson as a form of reinforcing love for Allah and the Prophet. In the core activity, KBC values are reinforced through the habituation of mutual assistance, sharing, and respect, as well as through group discussions that encourage students to work together and actively understand the material. In the closing activity, the teacher reinforces the values and positive behavior that students have demonstrated and directs them to apply the values learned in daily life.

Thus, the teacher's strategies in implementing KBC in Qur'an Hadith learning can be understood as a process of instilling values carried out through three complementary approaches. Exemplification provides real examples for students, habituation helps shape behavior through repetition, while collaborative learning gives students the opportunity to practice these values in interaction with others. These three strategies show that the implementation of KBC does not stop at students' understanding of the Qur'an Hadith material, but is directed toward shaping attitudes and behavior consistent with the values of Panca Cinta in daily life.

CONCLUSION

This study concludes that the implementation of the **Love-Based Curriculum (LBC)** in Qur'an Hadith learning at MI Raden Fatah has been meaningfully integrated into classroom practices through teacher exemplification, positive habituation, and collaborative learning. The empirical evidence most clearly demonstrates the development of **love for fellow human beings** and **love for knowledge**, reflected in respectful interactions, peer assistance, discussion, questioning, and the contextualization of Qur'an Hadith content within students' everyday experiences. These findings contribute to the understanding of LBC by demonstrating how **Panca Cinta** values can be embedded directly within subject-specific pedagogy rather than being presented as a separate or additional topic. Accordingly, madrasahs should further strengthen LBC implementation by incorporating observable value indicators into lesson planning, classroom routines, collaborative learning activities, and reflective practices, enabling the values of love to move beyond normative principles and become sustained habits and meaningful practices in students' learning experiences.

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