



TRANSFORMATION OF ISLAMIC JURISPRUDENCE LEARNING THROUGH A LOVE-BASED LEARNING MODEL IN THE IMPLEMENTATION OF THE INDEPENDENT CURRICULUM AT MTS AN NAJAH TEBUIRENG 3 RIAU

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ABSTRACT

This study aims to critically examine the transformation of Islamic Fiqh learning through the implementation of a love-based learning model within the Merdeka Curriculum framework, specifically the shift from a cognitive-normative approach to student-centered learning, oriented towards pedagogical relationships, and emphasizing the internalization of values and character building. This study uses a qualitative approach with a case study type conducted at MTs An Najah Tebuireng 3 Riau. Data collection techniques include in-depth interviews, learning observations, and documentation studies involving Islamic Fiqh teachers, students, and madrasah leaders. The results of the study indicate that; 1) The implementation of the Merdeka Curriculum at MTs An Najah Tebuireng 3 Riau encourages the transformation of Islamic Fiqh learning from a normative and student-centered approach to humanistic, contextual, and student-oriented learning. 2) The love-based learning model is systematically integrated into Islamic Fiqh learning through value-based planning, dialogic learning practices, an emotionally safe classroom climate, and holistic evaluation that emphasizes student development. 3) The integration of the Independent Curriculum and the love-based learning model results in a comprehensive transformation of Islamic Fiqh learning across various paradigms, pedagogical practices, educational relationships, and evaluation systems, and is effective in strengthening students' religious character.

Keywords : *Islamic Fiqh Learning, Love-Based Learning, Independent Curriculum*

INTRODUCTION

The Independent Curriculum is a national policy designed to promote student-centered, flexible learning, and oriented toward strengthening character and essential competencies (Ministry of Education, Culture, Research, and Technology, 2022) . In Islamic education, particularly in Islamic jurisprudence (Fiqh) learning in madrasas (Islamic schools), this curriculum demands a pedagogical transformation that emphasizes not only mastery of Islamic law but also the internalization of religious values and attitude formation. However, various implementation reports indicate that Fiqh learning is still dominated by a one-way instructional approach , oriented toward memorization, and emphasizing normative compliance (Directorate of Madrasah KSKK, 2023) .

The implementation of the Independent Curriculum necessitates a shift in the learning paradigm toward a student-centered approach, oriented toward meaningful learning experiences and character building. However, various empirical studies show that Islamic jurisprudence (Fiqh) learning in madrasas is still dominated by a cognitive-normative approach and legal memorization, resulting in under-management of the affective dimension and internalization of values. Fiqh learning tends to be oriented



toward material mastery and cognitive evaluation, with limited space for reflection on values and the formation of students' religious attitudes (Hidayat & Suryana, 2022). Learning that lacks empathetic relationships has implications for low emotional involvement and meaning in students' learning (Noddings, 2013). Meanwhile, a study in *the Journal of Curriculum Studies* emphasized that the success of curriculum reform is largely determined by the transformation of teachers' pedagogical paradigms, not simply the adoption of new curriculum tools (Priestley et al., 2015). Departing from this empirical gap, this study is relevant to examine the transformation of Fiqh learning through the application of the love-based learning model in the implementation of the Merdeka Curriculum at MTs An Najah Tebuireng 3 Riau as an effort to build Fiqh learning that is more humanistic, reflective, and oriented towards the internalization of Islamic values as a whole.

This situation is important to examine because religious education that ignores the affective dimension has the potential to foster formalistic piety without a deep moral awareness. Islamic education experts emphasize that effective Islamic jurisprudence (Fiqh) learning must integrate the cognitive, affective, and psychomotor dimensions so that Islamic values can be meaningfully internalized in students' lives (Muhaimin, 2017) and (Nata, 2016). Therefore, alternative learning models are needed that align with the spirit of the Independent Curriculum and the humanistic character of Islamic education. The development and implementation of a curriculum oriented toward a humanistic approach can create a more meaningful, liberating, and student-centered learning process (Hosna & Karimah, 2020).

The description of the analysis of previous research studies that show the comparison and *novelty* of this research; *First*, Edi Saputra & Rahmatina (2023) research results show that the implementation of the Independent Curriculum in Fiqh moves from a pattern of delivering material alone to learning that is more liberating for students through teacher training-based planning (bimtek), preparation of teaching materials, and the application of differentiated learning and assessment. There is a strengthening of Fiqh learning motivation when the material is made more essential, relevant, and character-oriented; but at the same time, classic obstacles arise such as uneven teacher experience, limited books/sources, and infrastructure that does not fully support (Saputra & Aulia, 2023). *Second*, Muhammad Fuadzy Al Khadziq & Muh. Wasith Achadi (2023) The results of the study show two sides; on the one hand, the Independent Curriculum can be applied across subjects as a framework that provides space for innovation; On the other hand, educators' limited understanding of the new curriculum and the lack of supporting facilities (including the availability of student textbooks) are the main inhibiting factors (Khadziq & Achadi, 2023). This study is relevant because it indicates that the transformation of Fiqh learning is not enough by "changing the curriculum", but requires an operational pedagogical model and strengthening teacher capacity so that changes touch classroom practice. *Third*, M. Bahrul Ulum (2024) research results show that the Independent Curriculum in Fiqh learning tends to be effective when integrated with character values (e.g., honesty, tolerance, cooperation) and translated into examples of everyday behavior. This study also emphasizes the need for varied learning strategies (discussions, simulations, case studies, presentations) to encourage active participation and critical thinking skills, so that Fiqh is understood as a guide to life (applicable), not



just normative knowledge (Ulum, 2024) . This finding is important for the topic of “love-based learning” because the value of compassion/empathy can be positioned as an affective engine that strengthens the internalization of Islamic jurisprudence and character values within the framework of the Independent Curriculum. *Fourth*, Amanda Maharani et al. (2025) concluded that the Love-Based Curriculum, emphasizing the pillars of love for God, knowledge, the environment, others, and the homeland, correlates with increased learning motivation, discipline, and a more conducive classroom climate, while also strengthening character education in Islamic Elementary Schools. However, they emphasized the real implementation challenges: limited resources and the need for teacher training so that the value of love does not remain a slogan but becomes a consistent pedagogical practice (Maharani et al., 2025) . This study provides a conceptual foundation for a “love-based learning model” that can be integrated into the Islamic Jurisprudence (Fiqh) subject within the Independent Curriculum. *Fifth*, Selamet et al. (2025) The results of the research analysis confirm the positive contribution of the integration of love values (compassion, empathy, social responsibility, respect for diversity) to learning motivation and character formation; while identifying key obstacles in the form of limited learning tools/modules, teacher training needs, and policy support. Directly, these findings provide direction for the design of love-based Fiqh learning: affective values (mercy/empathy) need to be “operationalized” through teaching tools, activities, and classroom culture that are contextual to the realities of students’ lives (Selamet et al., 2025) .

Based on the research analysis above, it shows a consistent pattern; 1) the implementation of the Independent Curriculum in Fiqh has moved towards differentiation, active learning, and character strengthening, but is still hampered by teacher readiness and limited teaching tools, 2) The love-based curriculum/education has proven promising for classroom climate and character, but often stops at the concept level and has not been specifically packaged as a subject learning model (including Fiqh) that is in line with the structure of the Independent Curriculum. This gap can be filled by the research "Transformation of Fiqh Learning through a Love-Based Learning Model in the Implementation of the Independent Curriculum": formulating an operational model (syntax steps, teaching scenarios, assessments, and character indicators/Pancasila Student Profile - *Rahmatan lil 'Alamin*) so that the value of love truly becomes a pedagogical strategy, not just a normative theme.

This study aims to: 1) Analyze the transformation of Islamic jurisprudence learning in the Independent Curriculum, 2) Identify the love-based learning model in the Implementation of the Independent Curriculum, 3) Identify how the Transformation of Islamic Jurisprudence Learning occurs with the Love-Based Learning Model in the Implementation of the Independent Curriculum.

This research is based on the argument that the transformation of Islamic Jurisprudence (Fiqh) learning in the Independent Curriculum does not occur automatically simply because of changes in curriculum documents, but rather is determined by the extent to which learning practices change at the classroom level (planning–process–assessment–learning climate). Furthermore, these changes will be more meaningful if supported by a pedagogical model that presents an affective-ethical dimension as a driver of the internalization of Islamic Jurisprudence values. In this context, a love-based learning



model (mercy/empathy, respect for the dignity of students, a humanistic teacher-student relationship, and the inculcation of values) is positioned as a transformation mechanism that bridges the “freedom to learn” of the Independent Curriculum with the mission of Islamic Jurisprudence as character building and pious deeds.

METHOD

This study uses a qualitative approach. The qualitative approach was chosen because this study focuses on the process, meaning, and social context of learning that cannot be measured quantitatively (Creswell, 2012) . The method used is a case study type, which aims to gain an in-depth and holistic understanding of the phenomenon of the transformation of Islamic jurisprudence learning through the application of a love-based learning model in the implementation of the Independent Curriculum. The case study method is a qualitative research approach that aims to deeply understand a phenomenon within a real and specific context. Case studies allow researchers to holistically explore the processes, meanings, and dynamics of a practice through various data sources. This approach is relevant for answering the questions of "how" and "why" a phenomenon occurs in a specific context (Yin, 2018; Creswell & Poth, 2018). The research location was selected at MTs An Najah Tebuireng 3 Riau, considering that the madrasah has implemented the Independent Curriculum and developed innovative contextual Islamic Jurisprudence learning.

The data sources in this study consist of primary and secondary data sources. Primary data sources were obtained from Fiqh teachers, students, and madrasah leaders selected through purposive sampling techniques, namely the deliberate selection of informants based on their involvement and knowledge of the research focus (Sugiyono, 2018) . Meanwhile, secondary data sources were obtained from learning documents such as teaching modules, assessment tools, and madrasah policies.

Data collection was conducted through in-depth interviews, learning observations, and documentation studies. Interviews were used to explore informants' views and experiences, observations to capture direct learning practices, and documentation to strengthen and verify the data findings (Moleong, 2018) . Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing, accompanied by source and method triangulation techniques to ensure data validity (Miles, MB, Huberman, AM, and Saldana, 2014) .

RESULTS AND DISCUSSION

Transformation of Fiqh Learning in the Independent Curriculum

The research results show that the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau has driven a transformation in Islamic jurisprudence learning, encompassing planning, implementation, and evaluation. This transformation is evident in the shift in the learning paradigm, from a normative focus on delivering Islamic law to a more humanistic, dialogical, and student-centered approach. Based on documentation analysis of teaching modules, learning objective flow (ATP), and assessment tools, it was found that Fiqh teachers had adjusted learning planning to the principles of the Independent Curriculum. Learning documents not only contain cognitive achievements, but also explicitly include learning objectives that are oriented towards



strengthening students' religious attitudes, empathy, and responsibility. The teaching module is also designed to be more flexible by providing space for differentiation according to the characteristics of the students.

Interviews with Islamic Jurisprudence (Fiqh) teachers revealed that current lesson plans no longer simply target mastery of the material, but emphasize how students understand the meaning of Islamic Jurisprudence laws and their relevance to everyday life. Teachers stated that the Independent Curriculum provides space to connect Islamic Jurisprudence material to students' real-life experiences. Learning observations indicate significant changes in classroom learning practices. Teachers no longer dominate the learning process through lectures, but instead act as facilitators, fostering dialogue, discussion, and reflection on values. In Islamic Jurisprudence (Fiqh) lessons, teachers often begin activities with provocative questions that link the material to students' daily experiences, such as worship practices, simple transactions, and social ethics.

From the results of interviews with students, it was found that they felt more comfortable and braver in expressing their opinions during learning. Students consider that learning Fiqh is easier to understand because the teacher uses a persuasive approach, polite language, and provides space for asking questions without fear of being blamed. This demonstrates a transformation in pedagogical relationships, leading to a more humanistic and emotionally positive learning environment. Another notable aspect is the shift in interaction patterns between teachers and students. Observations show that teachers consistently demonstrate empathy, respect differences of opinion, and provide positive reinforcement for student participation. Learning interactions take place in a conducive and low-pressure atmosphere.

Interviews with madrasah principals confirmed these findings by stating that the current approach to Fiqh learning is directed at building students' religious awareness through role models and a compassionate approach, not simply enforcing normative discipline. This approach is considered to be in line with the madrasa's vision of integrating the Independent Curriculum and Islamic educational values. The documentation analysis shows that the evaluation of Islamic Jurisprudence learning focuses not only on written tests but also includes formative assessments, attitude observations, and student reflections. Teachers use reflection journals and attitude assessments to assess students' affective development and understanding of Islamic Jurisprudence values. Interviews revealed that the evaluation focuses on observing changes in students' daily religious behavior and attitudes, not solely on academic achievement. This indicates a more authentic and holistic evaluation transformation.

Based on the findings of the research on the transformation of Fiqh learning in the Independent Curriculum at MTs An Najah Tebuireng 3 Riau, it includes: transformation of value-oriented and differentiated learning planning, transformation of dialogical and contextual learning implementation, transformation of humanistic and empathetic pedagogical relations, transformation of authentic and holistic learning evaluation.

Fiqh learning is an integral part of Islamic education that aims to shape students' understanding of sharia laws and foster awareness to practice them in everyday life. Theoretically, Fiqh is not only positioned as a normative discipline containing provisions on halal and haram, but also as a means of value education that integrates cognitive, affective, and psychomotor dimensions simultaneously (Nata, 2016) (Muhaimin, 2017) .



From an Islamic pedagogical perspective, Fiqh learning is ideally implemented through a contextual and reflective approach so that students are able to understand the rationality of Islamic law and its relevance to social reality.

Empirical studies show that Islamic jurisprudence (Fiqh) learning practices in madrasas still tend to be oriented toward knowledge transmission and text memorization (M, 2018) (Hasanah, 2019) . The dominant *teacher-centered approach results in learning that provides little space for dialogue, religious experience, and internalization of values*. A study by Rohman and Suyadi (2020) revealed that the instructional Fiqh learning model has implications for low student emotional engagement and limited moral awareness development. Other research confirms that the success of Fiqh learning is determined not only by mastery of the material but also by the quality of the pedagogical relationship between teacher and student (Suyadi, 2021) .

As the humanistic and character education paradigm develops, several recent studies recommend innovative Islamic jurisprudence (Fiqh) learning that emphasizes humanization, empathy, and compassion (Fathurrohman, 2022) . This approach is considered relevant to address the challenges of implementing the Independent Curriculum, which demands meaningful, student-centered learning and focuses on developing religious character. Thus, the literature review shows that there is an urgent need for a Fiqh learning model that is not only normative and cognitive, but also touches on the affective and transformative dimensions of students.

The findings of this study indicate that the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau does not merely present administrative changes in learning tools, but encourages a substantive transformation in the Islamic Jurisprudence learning paradigm. The shift from normative-instructional learning to humanist and dialogical learning marks an epistemological shift, namely from Islamic Jurisprudence as "legal knowledge that must be memorized" to Islamic Jurisprudence as "religious values that are understood and internalized." This finding strengthens the argument that the Independent Curriculum has transformative potential if implemented reflectively and contextually by teachers (Kemendikbudristek, 2022) (Rahman, F., & Anwar, 2024) .

In terms of lesson planning, findings indicate that the integration of affective objectives and learning differentiation is not simply a technical response to policy, but reflects a shift in teachers' perspectives on the nature of Islamic jurisprudence (Fiqh) learning. This is theoretically important because it addresses classic criticisms of Islamic jurisprudence (Fiqh) learning, which has tended to be cognitive and formalistic (Muhaimin, 2017; Nata, 2016). This research reinforces recent findings that the success of the Independent Curriculum is largely determined by teachers' reflective capacity in translating learning outcomes into meaningful goals for students (Sulaiman et al., 2021). Thus, the planning transformations found are not only local good practices, but represent the pedagogical prerequisites of the Independent Curriculum in Islamic education.

The transformation of learning implementation, characterized by dialogue practices, value reflection, and contextualization of Islamic jurisprudence material, demonstrates a shift in power relations in the classroom. Teachers are no longer the sole authority on knowledge, but rather facilitators of the meaning-making process. Theoretically, these findings confirm the *student-centered learning approach* and humanistic pedagogy, which



prioritize students' learning experiences as the primary source of learning (Hargreaves, 2021; Oplatka, 2020). In the context of Islamic jurisprudence learning, this dialogical approach is significant because it enables students to understand the rationality of Islamic law and its relevance in social life, not just to obey the rules normatively. This finding also expands on the research findings of Suyadi (2021) which emphasized the importance of humanizing religious learning to build reflective religious awareness. Transforming religious learning through a humanistic, participatory, and meaningful approach can significantly improve the quality of the learning process and outcomes of students (Idawati et al., 2025).

One of the driving forces behind the transformation of learning is the application of *brain-based learning*, shifting from a cognitive-instructional model to student-centered, humanistic, and meaningful learning. Learning that integrates cognitive, emotional, social, and spiritual aspects through imaginative maps, reflective presentations, and positive pedagogical relationships has been shown to increase student engagement and broaden the orientation of evaluation from merely academic outcomes to holistic character and intelligence development (Utami & Idawati, 2023). These findings confirm that a love-based learning approach and brain optimization play a strategic role in transforming the learning paradigm, aligning with the demands of the Independent Curriculum, which emphasizes the internalization of values and the holistic character development of students.

The humanistic and empathetic aspects of pedagogical relations are key findings that differentiate this research from previous studies. The transformation of teacher-student relationships based on compassion demonstrates that Islamic jurisprudence (Fiqh) learning can be a space for character development without a coercive approach. This finding is relevant to the theory of pedagogical care, which asserts that the quality of emotional relationships in learning directly influences the internalization of values and character formation (Hargreaves, 2021) (O'Connor, 2017). Recent research in madrasas also shows that an empathetic approach is more effective in building moral awareness than a purely normative disciplinary approach (Zuhdi & Fatah, 2022; Syarifuddin, 2024). Thus, this study provides an empirical contribution in contextualizing the pedagogy of compassion in Islamic jurisprudence learning.

The transformation of learning evaluation towards authentic and holistic assessment strengthens the argument that evaluation in the Independent Curriculum functions as a development tool, not merely a measurement of learning outcomes. The emphasis on changing students' religious behavior and attitudes indicates a shift in evaluation orientation from *assessment of learning* to *assessment for learning and assessment as learning* (OECD, 2018). This finding enriches the discourse on evaluating Islamic religious learning, which has tended to be trapped in cognitive measurements. Thus, authentic evaluation in Islamic Jurisprudence learning is not only pedagogically relevant, but also in line with the normative goals of Islamic education.

Overall, the findings of this study confirm that the transformation of Fiqh learning in the Independent Curriculum at MTs An Najah Tebuireng 3 Riau is a systemic process encompassing paradigm shifts, pedagogical practices, educational relationships, and evaluation systems. The study's primary contribution lies in strengthening the argument that the Independent Curriculum, when combined with a humanist and values-based



approach, can transform Fiqh learning from merely the transmission of law to a process of forming meaningful religious awareness. These findings broaden the study of contemporary Islamic education and provide an empirical basis for the development of a Fiqh learning model that is relevant to the challenges of 21st-century education.

Love-Based Learning Model in the Implementation of the Independent Curriculum

The research results show that the love-based learning model has been integrated into Fiqh learning under the Independent Curriculum at MTs An Najah Tebuireng 3, Riau. This model is reflected not only in learning strategies but also in pedagogical relationships, classroom climate, and learning evaluation systems. The implementation of a love-based learning model contributes significantly to the creation of humanistic, meaningful learning that is oriented toward strengthening students' religious character. Based on documentation analysis of teaching modules, learning objectives (ATP), and assessment tools, it was found that Islamic jurisprudence teachers consciously integrate the values of compassion, empathy, and respect for students into their lesson plans. The learning documents include learning objectives that focus not only on cognitive achievement but also on developing religious attitudes, social awareness, and moral responsibility. The teaching module is designed flexibly by providing room for differentiation according to the abilities and background of students.

Interviews with the Islamic Jurisprudence (Fiqh) teacher revealed that the lesson plan was designed with students' psychological well-being in mind, ensuring a comfortable and non-stressful learning environment. The teacher stated that a love-based approach was the primary principle in developing the Islamic Jurisprudence (Fiqh) learning strategy in the Independent Curriculum. Learning observations showed that the teacher implemented a persuasive and dialogical approach in the learning process. The teacher opened the lesson with a personal greeting, built emotional closeness, and provided opportunities for students to express their religious opinions and experiences. During the lesson, the teacher used polite, non-judgmental language and provided positive reinforcement for each student's participation. From the results of interviews with students, it was found that they felt more appreciated and comfortable participating in Fiqh learning. Students stated that teachers not only teach Islamic jurisprudence, but also exemplify attitudes of patience, empathy, and caring. This condition encourages students to be more active in asking questions and discussing without fear.

The research findings show a transformation in the pedagogical relationship between teachers and students. Based on observations, learning interactions took place in a warm, open, and respectful atmosphere. Teachers consistently displayed empathy, listened to students' opinions, and avoided an authoritarian approach. Interviews with the madrasah principal confirmed that a love-based learning model was part of the madrasah culture during the implementation of the Independent Curriculum. Madrasah leaders emphasize the importance of learning that prioritizes role models, compassion, and character building as the foundation of Islamic education.

Documentation analysis shows that evaluation of Islamic Jurisprudence (Fiqh) learning is conducted holistically, combining formative assessment, attitude observation, and student reflection. Teachers use reflection journals and attitude development notes to assess the extent to which students internalize Islamic Jurisprudence values in their daily



lives. Interviews reveal that teachers emphasize evaluation as a means of coaching and feedback, rather than as a means of punishment. This evaluation approach reflects the principle of love in learning, namely helping students develop optimally according to their potential.

Based on the findings of research on the love-based learning model in the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau, it includes the integration of love values in learning planning, persuasive and dialogical learning practices, humanistic and empathetic pedagogical relations, an emotionally safe classroom climate, holistic and development-oriented learning evaluation.

The findings of this study indicate that the love-based learning model in Islamic jurisprudence (Fiqh) at MTs An Najah Tebuireng 3, Riau, not only functions as an affective approach but has also developed into a systemic pedagogical framework for the implementation of the Independent Curriculum. This is important to note, as most previous studies still position the emotional dimension as a complement to learning, rather than a primary pedagogical principle. Thus, this study confirms that love can function as a core pedagogical principle in Islamic jurisprudence learning, not just a normative value.

The integration of love values in learning planning shows a shift in teachers' pedagogical orientation from *content-driven teaching* to *value-driven learning*. Learning objectives that explicitly incorporate empathy, social awareness, and moral responsibility reinforce criticisms of Islamic jurisprudence (Fiqh) learning, which has tended to be legalistic and cognitive (Nata, 2016; Muhaimin, 2017). These findings extend Noddings' (2019) study on *the ethics of care* by demonstrating that care-based planning is also relevant and applicable in the context of Islamic education (Noddings, 2019). Thus, a love-based learning model is not only compatible with the Independent Curriculum but also addresses the need for reformulation of Islamic jurisprudence (Fiqh) pedagogy. As stated in Surah Al-Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: So, thanks to Allah's grace, you (Prophet Muhammad) were gentle towards them. If you act hard and have a rough heart, of course they will stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in him.

Even in critical situations, such as the violations committed by some Muslims in the Battle of Uhud that caused Muslims to suffer, the Prophet Muhammad remained gentle and did not get angry with the violators. In fact, he forgave them and asked for forgiveness from Allah for them. If the Prophet Muhammad had been harsh and harsh-hearted, they would certainly distance themselves from him. Furthermore, the Prophet Muhammad always consulted with them in all matters, especially in matters of war. Therefore, the Muslims obediently carried out the decisions of the consultation because these decisions



were their own decisions together with the Prophet. They continued to struggle and wage jihad in the path of Allah with unwavering determination, regardless of the dangers and difficulties they faced. They placed their trust entirely in Allah, for no one can defend Muslims except Him (Quraish Shihab, 2009) . This verse is often used as a foundation for compassion-based education and leadership, as it emphasizes that gentleness, forgiveness, dialogue, and role modelling are the keys to effective relationships in line with a love-based learning approach.

At the practical level of learning, the persuasive and dialogical approaches employed by teachers demonstrate an epistemic transformation in the learning process. Fiqh is no longer positioned as final knowledge to be accepted, but as a value that needs to be understood and interpreted through dialogue and reflection. Theoretically, this finding is in line with relational pedagogy which emphasizes that the meaning of learning is formed through social and emotional interactions (Hargreaves, 2021; Oplatka, 2020). However, this study makes a new contribution by showing how relational pedagogy operates concretely in Islamic jurisprudence learning, a context that is relatively rarely studied in the international literature.

The transformation of pedagogical relations between teachers and students is a key finding that strengthens the arguments of this research. Humanistic, empathetic, and non-authoritarian relationships demonstrate that love-based learning contributes to shifting power relations in the classroom. This finding confirms the research of Berkovich and Eyal (2021), which asserts that empathy-based leadership and pedagogy increase student trust and engagement (Berkovich, I., & Eyal, 2021) . In the madrasah context, this finding is important because it challenges the assumption that religious learning must always be based on normative discipline and strict moral control.

The emotionally safe classroom climate resulting from the implementation of a love-based learning model has direct implications for student participation and learning courage. Feeling safe to ask questions and discuss without fear of being criticized is a key prerequisite for meaningful learning, as emphasized in the OECD (2018) report. This study reinforces the findings of Jennings and Greenberg (2009) by showing that emotional safety impacts not only psychological well-being (Jennings, PA, & Greenberg, 2009) but also the internalization of religious values in Islamic jurisprudence learning.

In terms of evaluation, a holistic and development-oriented approach emphasizes that love is also operationalized in the assessment system. Evaluation is no longer understood as a tool for selection or punishment, but rather as a process of supporting student development. This finding critically addresses the practice of evaluating religious learning, which is still predominantly cognitive and summative. In line with the *assessment for learning and assessment as learning framework* (OECD, 2018), this study shows that love-based evaluation is more relevant for measuring affective achievement and changes in students' religious behavior.

Overall, the analysis of the research findings confirms that the love-based learning model in the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau is a comprehensive pedagogical model, encompassing planning, learning practices, pedagogical relationships, classroom climate, and evaluation. The main novelty of this research lies in the empirical evidence that love can be formulated as a strategic pedagogical principle in Islamic jurisprudence learning and aligns with the Independent



Curriculum framework. These findings enrich the treasury of Islamic education and contribute to the international discourse on *care-based pedagogy* in values-based education.

Transforming Islamic Jurisprudence Learning Through a Love-Based Learning Model in the Implementation of the Independent Curriculum

The research results show that the implementation of a love-based learning model within the Merdeka Curriculum framework has significantly transformed Islamic Jurisprudence (Fiqh) learning at MTs An Najah Tebuireng 3 Riau. This transformation occurs not only at the level of learning strategies, but also in paradigm shifts, pedagogical relationships, and the evaluation system for Islamic Jurisprudence learning. Based on documentation analysis of teaching modules, Learning Objective Flow (ATP), and assessment tools, it was found that Islamic Jurisprudence learning is no longer solely oriented towards mastering Islamic law material, but also towards strengthening the values of compassion, empathy, and religious awareness of students. Learning planning documents demonstrate the integration of cognitive, affective, and social objectives in line with the principles of the Merdeka Curriculum.

Interviews with the Fiqh teacher revealed that lesson plans were developed with consideration for the psychological conditions and diverse abilities of students. The teacher emphasized that a love-based approach was the foundation for developing learning strategies so that students felt valued and comfortable in the learning process. Learning observations showed significant changes in Fiqh teaching practices. Teachers no longer dominated the class with lectures, but instead facilitated discussions, reflections, and value dialogues. Teachers began lessons with personal greetings, building emotional closeness, and connecting Fiqh material to students' daily experiences.

Interviews with students showed that they felt that learning Fiqh was more enjoyable and easier to understand. Students stated that the teacher used a patient, non-judgmental approach and provided space for questions without fear. This reflects the transformation of learning from a normative-coercive approach to a humanistic and participatory approach. Based on observations, the pedagogical relationship between teachers and students takes place in a warm and respectful atmosphere. Teachers demonstrate empathy, listen to students' opinions, and provide positive reinforcement for their involvement in learning.

Interviews with madrasah principals confirmed these findings by stating that the love-based learning model has become part of the madrasah learning culture in the implementation of the Independent Curriculum. This approach is considered effective in building discipline based on awareness, not coercion. Documentation analysis shows that evaluation of Islamic jurisprudence learning is conducted holistically through formative assessment, observation of attitudes, and student reflection. Teachers use reflection journals and records of religious attitude development to assess learning success.

The interview results revealed that learning evaluation is no longer understood as a mere assessment tool, but as a means of coaching and mentoring students. This evaluation approach reflects the principle of love in learning which emphasizes continuous growth and improvement.



Based on the research findings, information was obtained on the transformation of Fiqh learning through a love-based learning model in the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau, including: transformation of paradigms and value-oriented learning planning, transformation of dialogical and contextual learning practices, transformation of humanistic and empathetic pedagogical relations, transformation of a holistic and development-oriented learning evaluation system.

The Independent Curriculum is a new paradigm in national education policy that emphasizes learning freedom, curriculum flexibility, and strengthening students' character and essential competencies. Theoretically, the Independent Curriculum is rooted in a constructivist and humanistic approach that views students as active subjects in the learning process (Kemendikbudristek, 2022) . The principles of differentiation, project-based learning, and formative assessment are key elements that encourage contextual and meaningful learning. This concept also aligns with the ideas of *student-centered learning* and character-oriented education that have long been developed in global education literature (OECD, 2018) .

Research in the last decade has shown that the implementation of the Independent Curriculum and its predecessor policies such as the 2013 Curriculum contributed to increased learning participation and strengthening 21st-century competencies, although it still faces challenges in teacher readiness and pedagogical adaptation (Suyanto, & Jihad, 2019). (Sulaiman, A., Nurhayati, & Hidayat, 2021) . Recent empirical studies reveal that the success of the Independent Curriculum is largely determined by teachers' ability to develop humanistic, reflective, and character-oriented learning strategies for students (Directorate of Madrasah KSKK, 2023). (Rahmawati, I., & Anwar, 2024) . In the context of Islamic education, the Independent Curriculum opens up space for the integration of religious values and character building through pedagogical innovations that are relevant to the needs of students and their social environment.

Based on these findings, this discussion strengthens the argument that the love-based learning model within the Merdeka Curriculum framework not only functions as a methodological innovation, but represents a shift in pedagogical paradigm that aligns with global trends in relationship-based education, humanization, and the meaning of learning. Conceptually, the transformation that occurred at MTs An Najah Tebuireng 3 Riau is in line with the findings of Teaching and Teacher Education which emphasize that learning based on empathetic relationships and emotional care of teachers can shift the orientation of learning from the transmission of knowledge to the formation of meaning and affective involvement of students. Noddings (2013) emphasized that *care-based pedagogy* encourages teachers to interpret learning objectives holistically, encompassing cognitive, moral, and emotional dimensions, as reflected in more dialogic and reflective Islamic jurisprudence learning practices.

Furthermore, the changes in pedagogical relations found in this study are in line with a study in *the Journal of Curriculum Studies* , which shows that modern curriculum reforms, including autonomy-based curricula such as the Merdeka Curriculum, will be effective if followed by *teacher sense-making* towards the values and objectives of the curriculum, not just procedural compliance (Priestley, Biesta, & Robinson, 2015). In this context, love-based Fiqh learning encourages teachers to interpret the curriculum as an



ethical-pedagogical space, so that learning evaluation is no longer solely oriented towards cognitive outcomes, but rather towards the development of attitudes, moral awareness, and internalization of Islamic values.

This discussion also intersects with empirical findings in *the International Journal of Educational Development*, which confirms that humanistic and learner-centered learning approaches contribute significantly to the transformation of classroom culture and the improvement of long-term learning quality (Schweisfurth, 2013). The study emphasizes that the change in pedagogical paradigm is marked by a shift in the teacher's role from instructional authority to moral facilitator and learning companion. This is consistent with the findings of this study, where the Fiqh teacher does not only play a role as a transmitter of Islamic legal material, but as a spiritual and moral companion who builds a loving, safe, and meaningful learning climate.

Thus, the transformation of Fiqh learning through a love-based learning model is part of the global flow of transformative pedagogy. The contribution of this research lies in strengthening empirical evidence that the Independent Curriculum, when internalized through a values- and relationship-based pedagogical approach, is capable of generating structural and paradigmatic changes in Islamic education learning practices, going beyond mere technical innovations in learning.

The paradigm transformation and value-oriented learning planning demonstrate that the love-based learning model serves as a catalyst for epistemological change in Islamic jurisprudence (Fiqh) learning. The integration of cognitive, affective, and social objectives in the teaching modules and ATP emphasizes the shift from Fiqh as normative legal knowledge to Fiqh as lived religious values. These findings theoretically reinforce Muhaimin's (2017) and Nata's (2016) critique of overly legalistic and fragmented Fiqh learning. At the same time, this study expands *the ethics of care theory* (Noddings, 2019) by demonstrating that caring and love are not only relevant in general education but can also be systematically operationalized in national curriculum-based Islamic education.

The transformation of dialogical and contextual learning practices shows that the love-based learning model encourages the repositioning of the teacher's role from normative authority to facilitator of meaning-making. The practice of discussion, reflection on values, and linking Islamic jurisprudence material to students' daily experiences shows that learning is directed at reflective understanding, not just normative compliance. Theoretically, this finding is in line with relational and dialogical pedagogy which emphasizes that the meaning of learning is formed through social and emotional interactions (O'Connor, 2017; Hargreaves, 2021). However, the contribution of this research lies in its context, namely Fiqh learning in madrasas, which is still relatively rarely studied in international literature based on relational pedagogy.

The transformation of humanistic and empathetic pedagogical relations is a key finding that distinguishes this research from previous studies. The warm, open, and non-authoritarian teacher-student relationship shows a shift in power relations in religious learning. This finding is important because it challenges the implicit assumption that religious education should be constructed through moral control and coercive discipline. International research shows that empathy-based pedagogical relationships are more effective in building engagement, trust, and internalization of moral values (Berkovich & Eyal, 2021; Oplatka, 2020). Character education built through close collaboration between



schools and parents takes place dynamically, integratively, and multidimensionally, and has a significant influence on the internalization of students' moral and religious values (Kibtiyah, et al., 2025). Thus, the love-based learning model in this study can be understood as a form of *humanization of Islamic pedagogy* that is relevant to the demands of 21st-century education.

The transformation of a holistic, development-oriented learning evaluation system demonstrates that the principle of love extends beyond the learning process and is also internalized in assessment practices. The shift from summative evaluation to formative assessment, observation of attitudes, and student reflection underscores the shift in evaluation orientation from control to mentoring student development. This finding is consistent with the OECD (2018) recommended *assessment for learning and assessment as learning frameworks, and is reinforced by research by Sulaiman et al. (2021), which emphasizes the importance of reflective evaluation in values-based education.* In the context of Islamic jurisprudence (Fiqh) learning, this type of evaluation is crucial because it allows teachers to authentically assess the internalization of religious values, not merely cognitive achievement.

Overall, this discussion confirms that the transformation of Islamic jurisprudence learning through a love-based learning model in the implementation of the Independent Curriculum is a comprehensive and sustainable pedagogical process. The main novelty of this research lies in the empirical formulation of the love-based learning model as an integrative pedagogical framework capable of transforming Islamic jurisprudence learning at the levels of paradigm, practice, pedagogical relations, and evaluation. Thus, this research not only contributes to the development of Islamic jurisprudence learning practices in madrasas but also enriches the international discourse on *care-based, value-oriented pedagogy* in religion-based education. The following is a conceptual design of the findings of this research on the transformation of Islamic jurisprudence learning through a love-based learning model in the implementation of the Independent Curriculum:

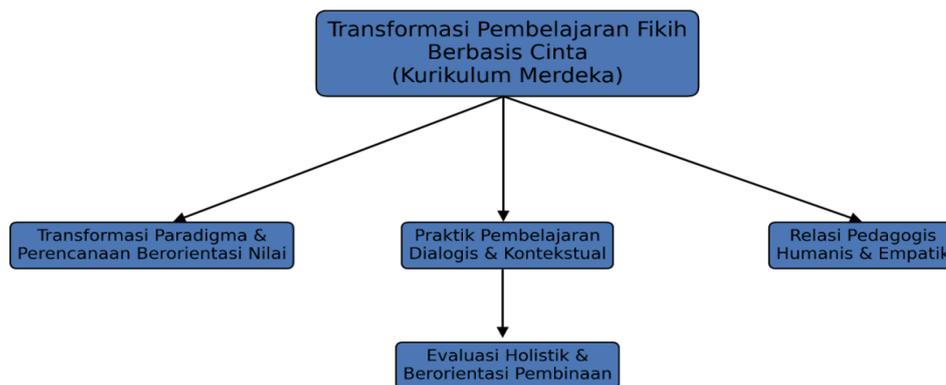


Image. Design of Love-Based Fiqh Learner Transformation

CONCLUSION

Based on the results and analysis of the research findings, the following conclusions were drawn: *First*, the implementation of the Independent Curriculum at MTs An Najah Tebuireng 3 Riau has significantly transformed Islamic jurisprudence (Fiqh) learning. This

transformation is evident in the shift in the learning paradigm from a normative and teacher-centered orientation to a humanistic, contextual, and student-centered learning model. These changes are reflected in learning planning that integrates cognitive, affective, and social objectives, the implementation of dialogic and reflective learning, and learning evaluation that is holistic and development-oriented. *Second*, the love-based learning model is identified as a systemically integrated pedagogical approach in Islamic jurisprudence learning. This model is realized through the integration of values of compassion, empathy, and respect for students in learning planning, persuasive and dialogical learning practices, the creation of an emotionally safe classroom climate, and evaluation that emphasizes feedback and mentoring of student development. *Third*, the transformation of Islamic jurisprudence learning through a love-based learning model in the implementation of the Independent Curriculum takes place comprehensively and sustainably. This model functions as a strategic pedagogical framework that is capable of transforming Islamic jurisprudence learning at the level of paradigm, learning practices, pedagogical relations, and evaluation systems. Thus, the integration of the Independent Curriculum and the love-based learning model is effective in developing meaningful Islamic jurisprudence learning that is oriented towards the formation of students' religious character.

The theories, concepts, and methods used in this research have proven capable of comprehensively addressing the research questions. The theoretical framework, which integrates the concept of the Independent Curriculum with a love-based learning model, provides a strong conceptual foundation for analyzing the transformation of Islamic jurisprudence (Fiqh) learning, particularly in terms of paradigms, pedagogical relationships, and the formation of students' religious character. The concept of love-based learning is relevant for explaining the shift in approach from normative learning to humanistic and meaningful learning. The qualitative research method with a case study type allows researchers to gain an in-depth understanding of the practice of Fiqh learning in the real context of madrasas. Data collection techniques through interviews, observation, and documentation provide rich and complementary data, so that they are able to capture the dynamics of learning transformation in its entirety. Interactive data analysis and triangulation of sources and methods strengthen the validity of the findings. Thus, the combination of theories, concepts, and methods used is effective in answering research problems in a valid and contextual manner.

Despite providing significant findings, this study has several limitations. First, the research was conducted at one madrasah location with certain characteristics, so the findings cannot be generalized to all madrasahs or other Islamic educational units. Second, the qualitative case study approach emphasizes the depth of analysis rather than the breadth of data, so it has not quantitatively measured the impact of the love-based learning model on improving learning outcomes or changing students' religious behavior in the long term. Third, this research focuses more on the perspectives of teachers, students, and madrasah leaders, while the involvement of parents and the social environment of students has not been studied in depth. Based on these limitations, further research is recommended to use a mixed methods approach to test the effectiveness of the love-based learning model more broadly and measurably. In addition, comparative studies between madrasahs or different levels of education need to be conducted to enrich



understanding of the implementation and sustainability of this learning model in diverse Islamic educational contexts.

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