

Reconstructionism of Qur'anic Education in a Love-Based Curriculum with a Deep Learning Approach

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Abstract

This study aims to analyze the existence of Qur'anic Education through the application of a deep learning approach that is examined based on reconstructionist studies. The research method used is a qualitative approach supported by primary data in the form of document manuscripts, interview results, and content and material analysis from various academic activities such as seminars, workshops, and training related to the implementation of a love-based curriculum. The research subjects include madrasah teachers and students involved in the implementation of a love-based curriculum. The novelty in this study lies in the implementation of a love-based curriculum in Qur'anic Education that is designed based on a deep learning approach within the framework of the philosophy of reconstructionism. This approach is realized through curriculum reconstruction that is adapted to the dynamics of developments in the era, including the integration of new technologies and cultures, without ignoring the foundation of Qur'anic values. The results of the study indicate that the application of a love-based curriculum can strengthen the formation of students' character through exemplary behavior (uswatun hasanah) and habituation that are internalized in the learning process at school.

Keywords: Reconstructionism; Quranic Education; Love-Based Curriculum; Deep Learning.

Abstrak

Penelitian ini bertujuan untuk menganalisis eksistensi Pendidikan Al-Qur'an melalui penerapan pendekatan deep learning yang ditelaah berdasarkan kajian rekonstruksionisme. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan dukungan data primer berupa naskah dokumen, hasil wawancara, serta analisis isi dan materi dari berbagai kegiatan akademik seperti seminar, lokakarya, dan pelatihan yang berkaitan dengan implementasi kurikulum berbasis cinta. Subjek penelitian meliputi guru madrasah dan peserta didik yang terlibat dalam pelaksanaan kurikulum berbasis cinta. Kebaruan (novelty) dalam penelitian ini terletak pada implementasi kurikulum berbasis cinta dalam Pendidikan Al-Qur'an yang dirancang berdasarkan pendekatan deep learning dalam kerangka filosofi rekonstruksionisme. Pendekatan ini diwujudkan melalui rekonstruksi kurikulum yang disesuaikan dengan dinamika perkembangan zaman, termasuk integrasi teknologi dan budaya baru, tanpa mengabaikan landasan nilai-nilai Al-Qur'an. Hasil kajian menunjukkan bahwa penerapan kurikulum berbasis cinta mampu memperkuat pembentukan karakter peserta didik melalui keteladanan (uswatun hasanah) dan pembiasaan (habitiasi) yang terinternalisasi dalam proses pembelajaran di sekolah.

Kata Kunci: *Rekonstruksionisme; Pendidikan Al-Qur'an; Kurikulum Berbasis Cinta; Deep Learning.*

A. Introduction

The curriculum is the most important part of education. Without a curriculum, formal education will not run well. The curriculum is said to be a plan that has been programmed in such a way and can be implemented optimally in the form of its implementation. The Islamic Education Curriculum certainly has a close relationship with Islamic Education itself, namely how it can provide understanding and awareness to the public about the importance of education and how society can be influenced by Islamic Education itself. Being addicted to Islamic education itself means liking and loving it and having a strong effort to continue the process without prioritizing material things, but rather looking at the values that emerge.

This curriculum study cannot be separated from the values of Islamic education itself contained in the Al-Qur'an. The concept of education itself is basically stated in the Al-Qur'an: how we educate students with love and affection. As stated in Surah An-Nahl verse 25, "Call people to your God with wisdom and good lessons and refute them in a good way, verily it is your God who knows who has gone astray from his path and he is the one who knows best who is guided."

This verse emphasizes that in providing education in the form of advice, it must be with wisdom, gentleness and tact in speaking. Education that is based on compassion will foster a sense of security, comfort, and will also be able to provide strong motivation to students. Students will be stronger in absorbing the knowledge and values taught. With the actualization of Al-Qur'an education in madrasahs which is carried out with love and gentleness, of course it must be implemented with various in-depth approaches for students in madrasahs.

Curriculum and education certainly cannot be separated from the concept of philosophy, because with philosophy the problems that arise in education will be resolved completely without giving rise to new problems. So does this emerging curriculum update not have a recontractivist context, namely by maintaining the cultural values of the past,

maintaining religious concepts and continuing to follow the existing rules of the times with developments in technology, culture and progress of the times?

As the author notes, the current curriculum approach is student-centered, where educators serve as facilitators, guiding the learning process in the field. Students are considered potential individuals with varying intelligence. The educator's task here is to implement methods and various teaching patterns to continuously hone students' abilities, and then train and continually raise students' awareness of the importance of education in madrasas with awareness.

Based on the various analyses above, the author will formulate this study regarding how to apply Quranic education in a love-based curriculum. The year 2045 is a crucial moment for the Indonesian nation, known for its vision of "Golden Indonesia," which aspires to become a developed nation with a strong economy and global competitiveness by improving the quality of life of its people and promoting environmental sustainability. Of course, to realize this vision, the key lies in developing quality human resources. To develop quality human resources, they must possess intellectual skills, high moral standards, and be resilient in facing global challenges. All of this is achieved through a love-based curriculum, designed to convey a new sense of Islamic education grounded in the Quran. A love-based curriculum provides opportunities to address issues beyond problem-solving through an approach that incorporates the values of love and tolerance in learning, thus creating a peaceful, harmonious, and civilized learning environment, fostering mutual love and respect for one another.

A curriculum is often described as an educational plan. This plan encompasses all methods, approaches, teaching materials, time allocation, management, student readiness, facilities, and other aspects that educators must prepare before undertaking the educational process.

A curriculum encompasses more than just the teaching materials teachers must create; it also encompasses how educators can understand the learning styles and potential of their students. Students naturally possess a wide range of learning styles, including auditory, visual, audiovisual, kinesthetic, and motor learning styles. The curriculum discussed in this study is a love curriculum, which, as educators, can foster a comprehensive awareness of these learning styles (Atikoh, 2023). From this opinion, the author has stated that the curriculum begins with a plan that includes educational applications, which we can use as a guideline in implementing the learning process. The curriculum cannot be separated from learning. And learning must be implemented in depth. What constitutes in-depth learning:

1. Engagement: teachers build student engagement as learning subjects to gain in-depth learning experiences.
2. Awareness: building student awareness to become active, creative, and intrinsically motivated learners and actively developing learning strategies to achieve goals.
3. Honoring: teachers and students often value and respect the potential and dignity of human values.
4. Developing a teacher learning culture can foster creativity and innovation and involve students in developing learning experiences.
5. Utilizing digital technology: teachers and students can further develop digital technology to provide efficiency and effectiveness in planning, implementing, and thinking about learning.
6. Multi/interdisciplinary, science (Kemendikdasmen, 2025).

Through in-depth learning, students can create a meaningful learning process, become aware of the importance of learning, and consistently enjoy every learning experience. This will gradually develop thinking skills and the ability to empathize with issues that require attention.

As outlined in the module by the Indonesian Ministry of Education and Secondary Education, in-depth learning must have the following roles:

1. Activator, stimulating learning objectives with various strategies.
2. Collaborative, by building collaboration between teachers and students, peers, families, and the community.
3. Developing a learning culture, teachers provide trust and opportunities for students to develop creativity and innovation. (Kemendikdasmen, 2025).

The current curriculum used in madrasas is a love-based curriculum with a deep learning approach.

1. Project-based learning through strengthening the Pancasila Student Profile (P5). This approach makes learning activities more active and innovative. Learning gives every student the right to actively engage in exploring information and current issues. This supports the development of the Pancasila Student Profile's character and competencies. Thus, students are prepared for the future, where they must be able to work collaboratively in groups, create new works, and think ahead.
2. Focus on foundational material, so students have sufficient time to understand basic competencies. With the Independent Curriculum, learning will be simplified by emphasizing essential material that allows for gradual competency development. The learning process will also be more focused and enjoyable. In this regard, learning achievement standards are also simplified, allowing teachers time to teach concepts in greater depth.
3. More flexible and differentiated learning with adjustments to student abilities, as well as local contexts and content. The mini-curriculum provides freedom to teachers, students, and schools. Students can choose subjects that align with their interests and talents. Teachers have the freedom to deliver material, focusing on achieving learning objectives and student development. Schools are also empowered to adjust their curriculum and teaching methods to suit their individual characteristics (Neliwati, 2023).

Based on the characteristics of the Independent Curriculum proposed above, the Independent Curriculum is implemented through the Pancasila Profile approach, and for madrasas, it is supplemented with *rahmatan lil alamin* (blessing for the universe). This principle emphasizes that every student and human being has the right to develop their potential and achieve happiness through applying their talents with courage, without shame or criticism, while remaining committed to Pancasila and fostering religious development for Muslims. When students undertake this project, they will work together without any sense of competition, but rather collaborate to complement each other's shortcomings. They will respect each other, understanding that each of their fellow students has a unique character, and they will avoid annoying, teasing, or even bullying each other. Acknowledging each other's creativity is a constant practice.

In implementing this project, each student must be able to work collaboratively with others. It's not the visible results that are the basis for judging each educator, but rather how

each student is able to integrate and work together without constant fighting, but rather a series of rewards that students constantly demand. And this will become a habit when they live in society later. Along with growth, education itself has to rival education.

This study discusses a love-based curriculum using a philosophical analysis of the educational ideals it believes are intended to achieve. As John Dewey stated, "Education is everything behind it." Education will continue to develop and progress, in accordance with human development, and will never end. (BSKAP, 2025).

From the meaning of understanding the context above, the appropriate education in the present era in terms of philosophy is based on the study of reconstructionism.

B. Research Methods

Research methods are the various methods used by researchers to design and process data and draw conclusions about a research problem. Descriptive research is a research method that aims to describe phenomena that are currently occurring or have occurred in the past. (Kountur, 2009). The type of research used by the researcher is descriptive research. Research methods are a series of processes used to discover the truth in a research study. This process begins with thinking about formulating a problem, which then generates an initial hypothesis. Using documents and previous research results, along with various relevant perspectives, the research can be systematically analyzed and processed to ultimately produce a conclusion (Sahir, 2021).

Research continues to be refined to address mindsets and attitudes that are out of step with the needs of the times. Essentially, these are speculative-axiomatic lifestyles and ways of thinking, as well as scientific thinking (Arif Rachman, Yochanan, 2024). The approach used was qualitative. The subjects of this study were educators and students at the Riyadul Mutaalimin Elementary School, which is implementing a love-based curriculum at each school in Indragiri Hulu. The object of this study was Quranic education at the Raudatul Mutaalim Elementary School. The instrument used in this study was interviews with educators and students.

C. Discussion

Before discussing Quranic education, we cannot ignore the study of the curriculum, which continues to innovate as the world of education continues to experience significant changes. This forces all aspects of life, including education, to continually adapt to meet the demands of the times.

One of the main challenges in curriculum development is adapting to the dynamics of social, cultural, and technological change. (Syam, 2019). The world continues to advance and develop, always accompanied by updates related to existing curricula. We as humans live in a world that has long been established. Many new generations are growing and developing according to the direction and developments of the times. To the point that students are now in Generation Z and Alpha. The current generation of students is already in Generation Z and Alpha, with their unique characters (Putri, 2024).

Many parents want to send their children to educational institutions, one of which is the *Madrasah Ibtidaiyah* institution, which includes Islamic values. Of course, it is based on the basic principles contained in the Koran. As stated in Surah An-Nahl verse 125: Call people to the path of your Lord with wisdom and good lessons. The meaning of this verse explains that

educators should educate students with wisdom, advice, and good discussions. At the madrasah, students not only get general material, but they are taught *adab*, habits, and everything based on the Koran. Of course, in other words, Islamic education is based on the Koran, which is what the world demands of us today. Efforts to overhaul the Islamic education system so that it is relevant to current developments, based on the values of the Koran, and oriented towards solving problems. Of course, this is marked by an educational discipline that prioritizes the Al-Qur'an. This begins upon arrival at school, when students are reminded to read, memorize, and learn *tajweed* (recitation) of the Quran.

Quranic education.

Quranic education is Islamic education grounded in the Quran. This Quranic education is implemented using a love-based curriculum, employing a deep learning approach within the Independent Curriculum, and this madrasah in Indragiri Hulu has implemented it effectively. The process and approach are based on the Quran, which provides extensive explanations on how educators guide their students with gentle advice without offending them. This educational atmosphere fosters a sense of comfort within the madrasah environment. The Quran-based education implemented by this elementary madrasah is a two-hour Quran recitation program with the following activities:

1. At 6:40 a.m., students, teachers, and staff are already serving and carrying out activities in a disciplined manner.
2. At 7:00 a.m., students, teachers, and staff are in the classroom. They immediately carry out two hours of *tahsin* and *tahfis* activities and also correct their Quran recitation.
3. Students are accustomed to performing the *Duha* prayer in congregation by teachers, students, and staff within the madrasah.
4. Students are trained to deliver seven-minute lectures, teaching them how to convey their *da'wah* in a language that others can understand.
5. Learning the yellow books to broaden students' knowledge.
6. *Tahsin* classes, which involve correct Quran reading.
7. *Tahfis* classes are held at 8 and 9 p.m. Based on the concept that if a child in first to third grade cannot yet read the Quran, the parrot method is implemented. However, for students who can already read the Quran, they are asked to memorize it themselves, and the memorization is left to their *ustad* and *ustazah*.

Data shows which children have memorized the Quran and which have not. Therefore, a process and supervision are carried out by the team. If a student is not making progress in reading the Quran, then their mentor, the *ustad* and *ustazah*, will be called.

1. Love-Based Curriculum

The policy on a love-based curriculum is stipulated in Decree of the Director of Islamic Education No. 6077 of 2025 concerning guidelines for a love-based curriculum. Of course, a love-based curriculum cannot be separated from education. Why? Through education, one can develop one's potential, thereby training and accumulating knowledge, skills, and attitudes through the learning process. Education is fundamentally not just about transferring knowledge, but also about shaping the character of students, thus shaping them and their graduates into a generation of intelligent, virtuous individuals who are ready to face the challenges of the future. Education is fundamentally inseparable from the curriculum, as education without it will not function optimally. Why? The curriculum is considered the learning framework within an education system.

The year 2025 is a crucial moment for Indonesia to realize a golden Indonesia. Therefore, the key to implementing a curriculum lies in the development of high-quality human resources. The skills possessed by superior individuals are not only intellectual abilities, but also the development of high morals and the skills to face life's challenges. We observe that students in madrasas already possess excellent intellectual intelligence, as learning resources are readily accessible today. Consider the internet and its various applications. With such excellent intellectual intelligence, students also possess excellent faith, evidenced by their belief in the existence of God. Without being told or requested, students are able to perform prayers on time and perform other voluntary acts of worship with full awareness. Social concern, love for others, love for God, love for oneself, and empathy for others are also evident. Of course, these attitudes must be supported by fostering a nurturing environment with the values of compassion received from educators, as well as by building a comfortable and collaborative learning atmosphere. Educators must be friendly to students, treating them as if they were their own children. With this love-based curriculum, a madrasa can implement a movement for change, creating a generation that can think, feel, and act with love, so that education can be more humane.

2. Deep Learning.

This deep learning approach emphasizes creating a conscious, meaningful, and enjoyable learning atmosphere and process through holistic and integrated thought, heart, feeling, and exercise (Kemendikdasmen, 2025). In-depth learning, we emphasize how to honor and respect each other, recognizing the potential, dignity, and values of humanity. In-depth learning fosters awareness in students. With this awareness, learning becomes meaningful. Students understand and apply the knowledge gained from madrasah educators, thereby gaining the meaning of education itself, leading to joy during the learning process.

Once this level of joy is reached, thought processes develop, namely the courage to express their opinions without copying those of others. Once these processes are formed, they will possess good emotional control, character, and emotional skills. This will also foster good athleticism, namely mental and physical health in sports and exercise, resulting in graduates who believe in and fear God, develop critical judgment, collaboration, health, communication, independence, creativity, and citizenship.

This is another term for in-depth learning. The methods used in deep learning include:

1. Meaningful learning

Learning that connects new knowledge with prior knowledge. This approach focuses on encouraging active student engagement, enabling students to connect new knowledge with prior experiences. This creates a strong connection between the material they learn.

2. Mindful learning

This method emphasizes the connection between learned concepts and students' lives. This method adapts learning materials to students' needs and interests, utilizing project-based methods or real-life cases.

3. Joyful learning

This approach focuses on deep learning. This method aims to create enjoyable experiences, making students feel comfortable and motivated.

If we relate this study to the philosophy of reconstructionism, which focuses on solving existing problems, then students, as part of society, can become agents of change in building a better, fairer, and more democratic society. This naturally begins with educators who first

create a democratic and non-authoritarian learning environment, embracing the belief that the truth of knowledge is ultimately derived from the educator. Educators always consider students to be partners in the learning process. How do educators open the way for students to think so they can express their opinions without shame? Good educators are those who respect and motivate their students by continuously nurturing and guiding them in good morals. Even though they live in modern times, they retain a strong sense of civilization and morals, enabling them to grow into mature individuals in society, consistently imparting knowledge and contributing to societal values.

Within the scope of educational philosophy, this can be linked to the philosophy of reconstructionism. This philosophy maintains civilization, morals, and ethics in life, while remaining unaffected by secularism, even while maintaining a modern education system rich in technological advancements. Because of our knowledge, we are inseparable from the rapid advancements of modernization, symbolized by the rapid pace of time and technological advancement.

If we look back, the curriculum that existed before the love-based curriculum was not inherently bad. Every curriculum that emerged and underwent renewal was essentially adapted to the times. The previous curriculum was considered excellent in terms of technology, science, framework, methods, media, learning interactions, philosophy, and objectives. It instilled the fundamentals of character in students. A love-based curriculum, on the other hand, demonstrated how to instill good attitudes in students, loving and caring for them wholeheartedly, admonishing and motivating them with a gentle heart and soul. This instilled sincerity in the deepest recesses of a teacher's heart. Students, with such an attitude, felt comfortable in their learning environment, a second home for those who chose it to feel like home.

Quran-based education within a love-based curriculum is a transformative educational process that emphasizes the formation of Islamic character, focusing more on deepening the material, not just on memorization, but also on how students can develop critical, adaptive attitudes, and be able to carry out the process of reconstruction.

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