



The Love-Based Curriculum Paradigm through the Educational Thought of K.H. Hasyim Asy'ari

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Abstract

The Love-Based Curriculum (Kurikulum Berbasis Cinta, KBC), introduced by Indonesia's Ministry of Religious Affairs, requires a sufficiently explicit philosophical foundation if its implementation is to move beyond normative policy language. This study analyzes KBC through the educational thought of K.H. Hasyim Asy'ari, with particular attention to ontological, epistemological, pedagogical, and axiological correspondences and tensions. A qualitative library-research design was employed using conceptual and qualitative content analysis. The findings indicate that the relationship between KBC and Hasyim Asy'ari should not be reduced to value similarity. Ontologically, both view education as the formation of the whole person rather than cognitive acquisition alone. Epistemologically, Hasyim Asy'ari ties valid learning to ethical-spiritual readiness, disciplined transmission, and responsible use of knowledge. Pedagogically, love becomes educationally operative through *adab*, exemplary conduct, disciplined learning practices, and reciprocal care between teacher and learner. Axiologically, knowledge is directed toward worship, moral refinement, social benefit, and responsible action.

Keywords: *Love-Based Curriculum; K.H. Hasyim Asy'ari; Educational Philosophy.*

Abstrak: Kurikulum Berbasis Cinta (KBC), yang diperkenalkan oleh Kementerian Agama Republik Indonesia, memerlukan landasan filosofis yang cukup eksplisit agar implementasinya dapat melampaui sekadar bahasa kebijakan yang bersifat normatif. Studi ini menganalisis KBC melalui pemikiran pendidikan K.H. Hasyim Asy'ari, dengan memberikan perhatian khusus pada kesesuaian maupun ketegangan di ranah ontologis, epistemologis, pedagogis, dan aksiologis. Penelitian ini menggunakan desain penelitian kepustakaan kualitatif dengan metode analisis konten konseptual dan kualitatif. Temuan penelitian menunjukkan bahwa hubungan antara KBC dan pemikiran Hasyim Asy'ari tidak boleh direduksi hanya pada kesamaan nilai semata. Secara ontologis, keduanya memandang pendidikan sebagai pembentukan pribadi yang utuh, bukan sekadar perolehan pengetahuan kognitif. Secara epistemologis, Hasyim Asy'ari mengaitkan pembelajaran yang valid dengan kesiapan etis-spiritual, transmisi ilmu yang disiplin, serta pemanfaatan ilmu secara bertanggung jawab. Secara pedagogis, cinta menjadi operasional dalam pendidikan melalui penerapan *adab*, keteladanan perilaku, praktik pembelajaran yang disiplin, serta kepedulian timbal balik antara guru dan peserta didik. Secara aksiologis, ilmu diarahkan pada tujuan ibadah, penyempurnaan akhlak, kemaslahatan sosial, dan tindakan yang bertanggung jawab.

Kata Kunci: *Kurikulum Berbasis Kasih Sayang; K.H. Hasyim Asy'ari; Filsafat Pendidikan.*

INTRODUCTION

Contemporary Indonesian education faces a persistent challenge: academic development must be accompanied by the formation of safe, ethical, and socially responsible learners. This problem should not be framed merely as a generalized “character crisis.” National evidence provides a more defensible basis. The 2024 National Survey of Children’s and Adolescents’ Life Experiences (SNPHAR) reported that 50.78% of Indonesians aged 13–17 had experienced at least one form of violence during their lifetime, while 33.64% had experienced at least one form within the previous 12 months. Emotional violence was particularly prominent, including peer-based discrimination, humiliation, and bullying (Ministry of Women’s Empowerment and Child Protection [MoWECP], 2024). These figures do not prove that schools alone generate the problem, but they demonstrate the urgency of educational environments that cultivate empathy, nonviolence, moral responsibility, and respectful relationships.

Within this context, the Ministry of Religious Affairs of the Republic of Indonesia developed and formally launched the Love-Based Curriculum (Kurikulum Berbasis Cinta, hereafter KBC) in 2025. Official Ministry documents position KBC not as a replacement for the national curriculum but as a value-oriented paradigm to be infused into existing learning processes. Its core framework, often articulated through five domains of love (Pancacinta), includes love of Allah and His Messenger, love of self and others, love of knowledge, love of the environment, and love of the homeland (Ministry of Religious Affairs [MoRA], 2025a, 2025b). This official policy basis is important because KBC is a relatively new term; scholarly interpretation should therefore begin from primary government documents rather than relying only on secondary academic commentary.

Existing scholarship on KBC has primarily examined its relevance to religious moderation, humanistic education, spiritual character formation, and school-level implementation (Aisyah, 2026; Riski Dinata et al., 2025; Saputra et al., 2022; Syah et al., 2025; Supriyanto et al., 2026). In a parallel body of literature, studies of K.H. Hasyim Asy’ari have focused on *adab*, teacher–student ethics, the aims of Islamic education, moral formation, and the continuing relevance of *Adab al-‘Ālim wa al-Muta’allim* (Abdillah, 2023; Arifin et al., 2022; Nurbaedi, 2018; Sri Handayani et al., 2021; Zaim, 2020). The two literatures therefore address adjacent concerns but generally remain analytically separate.

The research gap is more specific than the simple absence of comparison. Prior KBC studies tend to explain what values the policy promotes and how these values may be implemented, whereas studies of Hasyim Asy’ari tend to reconstruct his ethics of learning within the *pesantren* tradition. What remains insufficiently explained is the conceptual mechanism through which a contemporary discourse of “love” can be translated into educational

dispositions, routines, authority relations, and character formation using an indigenous Islamic educational framework. This article addresses that gap by asking not only whether KBC and Hasyim Asy'ari share similar values, but what conceptual resources Hasyim Asy'ari contributes that are not yet explicit in contemporary KBC formulations.

Accordingly, the article analyzes KBC through four philosophical dimensions: ontology (what kind of human person education seeks to form), epistemology (how knowledge becomes educationally meaningful and legitimate), pedagogy (how values are enacted in teaching and learning), and axiology (what purposes and moral ends guide education). The study then develops a mechanism linking love, *adab*, learning practices, and character formation. This framing avoids treating "epistemological relationship" as a catch-all term and provides a more precise basis for interpreting continuity and difference between contemporary policy and Hasyim Asy'ari's educational thought.

The research question is: How can the Love-Based Curriculum be conceptually reconstructed through K.H. Hasyim Asy'ari's educational thought, and what philosophical and pedagogical contribution does this reconstruction offer to the contemporary implementation of character education in Indonesian Islamic education.

METHOD

This study employed a library research method to analyze the Love-Based Curriculum paradigm from the perspective of K.H. Hasyim Asy'ari's educational thought. Data were obtained from books, journal articles, scholarly works, and other relevant literature addressing the Love-Based Curriculum and K.H. Hasyim Asy'ari's educational ideas. The literature was selected based on its relevance to the research focus and was used as the basis for understanding the key concepts examined in this study.

The data were analyzed using a descriptive-analytical approach through the processes of reading, identifying, categorizing, and comparing the main ideas found in the selected literature. The results of the analysis were then synthesized to explain the relationship between the values of the Love-Based Curriculum and K.H. Hasyim Asy'ari's educational thought, particularly in relation to spirituality, proper conduct toward knowledge, and the relationship between teachers and students. This process was used to develop a conceptual understanding of the relevance of K.H. Hasyim Asy'ari's educational thought as a foundation for strengthening the Love-Based Curriculum.

RESULTS AND DISCUSSION

K.H. Hasyim Asy'ari: Intellectual Context Relevant to Education

A lengthy biographical reconstruction is unnecessary for the argument of this article. Three intellectual contexts are directly relevant. First, Hasyim Asy'ari was formed within the Javanese pesantren tradition, where knowledge was transmitted through disciplined study, moral apprenticeship, and teacher–student relationships. Second, his scholarly trajectory connected local pesantren learning with the wider Haramain scholarly network, reinforcing the importance of continuity, scholarly authority, and responsible transmission of knowledge (Khasanah & Waskito, 2019). Third, his educational outlook was shaped by Sunni ethical-spiritual traditions in which knowledge, worship, and moral purification are inseparable (Damiri, 2025; Nurbaedi, 2018).

These contexts explain why *Adab al-‘Ālim wa al-Muta‘allim* gives priority to ethical formation rather than to technical instructional procedures. The text treats the learner’s inner disposition, intention, relationship with the teacher, respect for knowledge, use of time, discipline, and moral conduct as constitutive conditions of education. In other words, Hasyim Asy'ari’s significance for this study lies not in biography as such, but in an educational anthropology in which becoming knowledgeable is inseparable from becoming morally ordered.

Dimensional Reconstruction of the Love-Based Curriculum

The relationship between KBC and Hasyim Asy'ari is best understood through distinct philosophical dimensions rather than through an undifferentiated claim of “epistemological similarity.” The comparison reveals both continuity and conceptual extension.

Dimension	KBC emphasis	Hasyim Asy'ari contribution	Analytical implication
Ontology	Whole-person formation across spiritual, relational, intellectual, ecological, and civic domains.	The learner is a moral-spiritual subject whose inner disposition and conduct are integral to education.	Convergence on education as formation of persons rather than cognition alone.
Epistemology	Love of knowledge and meaningful learning.	Purified intention, ethical-spiritual readiness, disciplined transmission, respect for knowledge, and responsible practice.	Adds conditions of responsible knowing, not merely the value of knowing.
Pedagogy	Values are to be infused into	<i>Adab</i> , teacher exemplarity,	Explains how love can be

	learning and school culture.	disciplined study, respectful authority, and reciprocal ethical obligations.	enacted through repeatable practices.
Axiology	Love of God, self/others, knowledge, environment, and homeland.	Knowledge directed toward divine pleasure, moral refinement, practice, and social benefit.	Shows strong continuity in moral purpose but not complete equivalence across all contemporary domains.

1. Ontological and Axiological Convergence: Education as Formation of the Whole Person

Ontologically, KBC assumes that the learner is more than a cognitive subject. The official policy vocabulary places emotional, spiritual, relational, ecological, and civic dispositions alongside intellectual development (MoRA, 2025a, 2025b). Hasyim Asy'ari likewise treats the learner as a moral-spiritual agent whose heart, intention, conduct, intellectual discipline, and social relations must be educated together. The point of convergence is therefore an anthropology of wholeness: education forms a person, not merely a repository of competencies.

Axiologically, both frameworks direct education toward morally consequential ends. KBC articulates love as an orientation toward God, other persons, knowledge, the environment, and the nation. Hasyim Asy'ari directs learning toward divine pleasure, the practice and preservation of religious knowledge, moral refinement, and beneficial action. The important analytical distinction is that KBC offers a broad contemporary value map, while Hasyim Asy'ari specifies a disciplined ethical grammar for how several of those values are embodied in educational life.

This comparison also reveals a limit. Hasyim Asy'ari's educational text does not provide an explicit equivalent for every contemporary KBC domain, particularly environmental citizenship and modern nation-oriented curriculum design. Therefore, the relationship should not be presented as complete historical identity. It is more accurately described as selective conceptual continuity: Hasyim Asy'ari offers deep resources for the spiritual, epistemic, relational, and ethical dimensions of KBC, while contemporary policy extends the framework to ecological and civic concerns shaped by present-day educational challenges.

2. Epistemology: Ethical-Spiritual Readiness as a Condition of Learning

The strongest epistemological contribution of Hasyim Asy'ari concerns the conditions under which knowledge becomes educationally meaningful. In

Adab al-Ālim wa al-Muta'allim, the learner is instructed to purify the heart from deceit, envy, resentment, corrupt belief, and blameworthy character before pursuing knowledge (Asy'ari, n.d., p. 24). The following instruction requires the learner to correct the intention for study toward seeking God's pleasure, practicing knowledge, enlivening the religious tradition, illuminating the heart, and drawing nearer to God rather than pursuing status or material advantage (Asy'ari, n.d., p. 25). These are not simply moral decorations attached to knowledge; they define the ethical and spiritual conditions of knowing.

This textual evidence sharpens the meaning of "love" in KBC. If love of God and love of knowledge remain only affective slogans, they provide little guidance about how learning should be conducted. Hasyim Asy'ari supplies a more demanding epistemic ethic: knowledge requires purified motivation, disciplined effort, respect for legitimate learning relationships, and responsibility for practice. Knowledge is therefore not value-neutral possession. Its educational validity is connected to the moral orientation of the knower and to the beneficial use of what is learned.

The critical contribution here is that Hasyim Asy'ari adds a theory of ethical-spiritual readiness that is not always explicit in contemporary curriculum policy. KBC states what should be loved; Hasyim Asy'ari helps explain what dispositions must be cultivated so that love of God and knowledge can govern the process of knowing. This does not mean that modern epistemology should be reduced to piety, nor that academic evidence becomes unnecessary. Rather, within Islamic educational philosophy, intellectual formation and moral responsibility are treated as mutually conditioning.

A Pedagogical Mechanism for Character Formation

The principal theoretical contribution of this study is the mechanism love, *adab*, learning practices to character formation. This sequence moves the discussion beyond value similarity and explains how a curriculum value may become pedagogically operative.

First, love functions as an orienting value. Love of God, knowledge, and other persons gives direction to educational intention. Second, *adab* translates that orientation into normative dispositions: sincerity, humility, respect, patience, responsibility, self-restraint, and care. Third, those dispositions are enacted through repeatable learning practices—preparing oneself for study, using time carefully, honoring sources of knowledge, listening attentively, asking appropriately, practicing what is learned, teachers modeling integrity, and both parties maintaining respectful interaction. Fourth, repeated and institutionally supported practices create the conditions for character formation because values become embodied habits rather than abstract statements.

This mechanism is particularly useful for KBC because contemporary policy language can otherwise remain aspirational. Hasyim Asy'ari's framework suggests that love is educationally significant only when it is disciplined by *adab*. Conversely, *adab* without an animating ethical purpose risks becoming formal etiquette. The two concepts therefore perform different but complementary functions: love supplies moral orientation, while *adab* supplies the behavioral and relational architecture through which that orientation becomes educational practice.

This synthesis also clarifies why character formation cannot be inferred causally from policy adoption alone. A library study cannot demonstrate that schools implementing KBC produce better character outcomes. It can, however, identify a plausible conceptual pathway and specify the practices that future empirical research should examine. The proposed mechanism should therefore be read as a theoretically grounded model for implementation and testing, not as an empirically proven causal chain.

1. Love of God: From Spiritual Orientation to Educational Discipline

KBC's love of God establishes a spiritual orientation for education. Hasyim Asy'ari deepens this orientation by specifying practices of inner preparation. Purification of the heart and correction of intention transform spirituality from a ceremonial component into a condition that shapes why and how one learns. The pedagogical implication is that spiritual formation is not limited to additional religious content; it concerns the moral purpose governing intellectual activity.

This contributes something more specific than contemporary policy formulations often provide. KBC can identify divine love as a core value, but Hasyim Asy'ari links that value to self-examination, control of egoistic motives, seriousness in study, and responsibility for the use of knowledge. In this sense, divine love is not merely emotional attachment but an orientation that disciplines the learner's intentions and conduct. It offers an internal motivational structure through which external curriculum expectations may become personally meaningful.

At the same time, this interpretation should not erase the plural and civic context of contemporary schooling. Hasyim Asy'ari's framework is most directly applicable to Islamic educational settings and to the explicitly religious dimension of KBC. Its broader use requires contextual translation, especially where students come from diverse religious traditions. The conceptual value lies in the principle that character education becomes stronger when values are connected to coherent sources of meaning and to observable educational practices.

2. Love of Knowledge through *Adab*

KBC positions love of knowledge as more than the pursuit of academic achievement. Hasyim Asy'ari makes this proposition operational through *adab*. The learner's respect for knowledge is shown in disciplined time use,

seriousness, patience, careful choice of teachers, attentiveness, and responsibility to practice what is learned (Abdillah, 2023; Alrosid, 2023; Ma'arif & Muhid, 2025). Thus, love of knowledge is not a psychological preference but a moral relationship with learning.

The mechanism can be stated precisely. Love of knowledge provides the orientation that knowledge is valuable and worthy of pursuit. *Adab* specifies the learner dispositions appropriate to that value. Those dispositions generate learning practices—discipline, perseverance, intellectual humility, careful engagement with sources, and responsible application. Repeated practice, supported by teachers and school culture, may then contribute to character traits such as integrity, diligence, humility, and responsibility. This sequence explains why *adab* is pedagogical rather than merely ceremonial.

Hasyim Asy'ari therefore contributes a concept of academic culture that is particularly relevant to KBC. Contemporary curriculum discourse often emphasizes motivation and student engagement, but the *adab* tradition adds an ethical dimension to intellectual engagement: the learner is responsible not only for acquiring information but also for the manner, purpose, and consequences of learning. This offers a basis for connecting KBC with academic integrity, responsible use of digital information, respectful scholarly disagreement, and disciplined lifelong learning.

The relationship is nonetheless interpretative rather than empirically causal. The literature supports the conceptual compatibility of these ideas, but whether *adab*-based practices improve measurable learning or character outcomes must be tested through classroom observation, longitudinal research, and school-level implementation studies.

3. Love in Teacher–Student Relations: Care, Authority, and Exemplarity

KBC calls for educational relationships marked by care, empathy, and respect. Hasyim Asy'ari's teacher–student ethics provide a more structured account of how such relationships can operate. Learners are expected to respect teachers as bearers and mediators of knowledge, while teachers are simultaneously bound by obligations of sincerity, patience, fairness, appropriate guidance, and moral example (Sri Handayani et al., 2021; Tur et al., 2025; Wafi et al., 2025). The relationship is therefore reciprocal, although the roles are not identical.

This reciprocity is conceptually important. Respect for teachers should not be interpreted as unlimited authority, nor should a discourse of love dissolve professional boundaries. Hasyim Asy'ari's ethics place obligations on both sides: students cultivate humility and disciplined receptivity, whereas teachers must exercise authority through moral credibility, care, and responsibility. Read through contemporary safeguarding norms, the educational value of *ta'zīm* (respect) depends on its compatibility with student dignity, nonviolence, fairness, and protection from abuse.

Accordingly, the literature does not justify the causal statement that respectful and caring relationships are inherently “more effective” than all other pedagogical approaches. A more defensible conclusion is that such relationships conceptually support the aims of KBC by creating conditions in which modeling, trust, dialogue, and ethical learning can occur. Their actual effects depend on institutional culture, teacher competence, classroom conditions, and the presence of accountable safeguarding mechanisms.

The distinctive contribution of Hasyim Asy'ari is the idea of exemplarity as a mode of curriculum enactment. Character is not transmitted only through lesson content; students also encounter values through the conduct of adults who teach them. KBC therefore becomes more credible when love, respect, fairness, and intellectual integrity are visible in teacher behavior, assessment practices, discipline, communication, and everyday institutional routines.

Conceptual Contribution and Implications for KBC

The analysis shows that Hasyim Asy'ari contributes three elements that are not fully explicit in contemporary KBC policy language. First, he provides an ethical epistemology in which the moral-spiritual condition of the learner matters to the meaning and use of knowledge. Second, he offers *adab* as a mediating construct that converts values into disciplined educational dispositions and practices. Third, he locates character formation within relationships and institutionalized habits, not merely within curriculum statements or moral messages.

These contributions lead to a more operational interpretation of KBC. At the level of curriculum design, each love domain should be connected to observable forms of *adab* and to concrete learning practices. At the level of teacher development, professional formation should include modeling, relational ethics, reflective intention, fair authority, and responsible knowledge practices. At the school-culture level, routines of respect, dialogue, academic integrity, nonviolence, environmental care, and civic responsibility should be aligned with the values claimed by the curriculum.

The proposed framework also preserves critical distance. KBC is a contemporary state policy designed for a diverse national educational system, whereas Hasyim Asy'ari wrote within a specific Islamic scholarly and pesantren tradition. The latter should therefore function as a conceptual resource rather than as a claim that every element of KBC is historically derived from his thought. Such a distinction strengthens, rather than weakens, the argument because it separates genuine continuity from retrospective attribution.

CONCLUSIONS

This study finds that the relationship between the Love-Based Curriculum and K.H. Hasyim Asy'ari's educational thought. The study's central

theoretical contribution is the model love, *adab*, learning practices, character formation. Love provides normative direction; *adab* translates that direction into dispositions; learning practices embody those dispositions in everyday educational activity; and repeated practices create a conceptual pathway toward character formation. This mechanism also clarifies four philosophical dimensions: an ontology of the whole person, an epistemology of ethically responsible knowing, a pedagogy of disciplined and caring practice, and an axiology directed toward worship, moral refinement, and social benefit.

The analysis suggests that KBC should not be implemented primarily through slogans or additional moral content. Its values need to be translated into institutional routines, teacher exemplarity, learning discipline, reciprocal respect, academic integrity, and safeguarding-compatible relationships. In this form, Hasyim Asy'ari's educational thought does more than provide symbolic legitimacy: it offers a conceptual architecture for transforming love from a policy aspiration into ethically structured educational practice.

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