# THE CURRICULUM OF LOVE AS AN INTEGRATIVE ISLAMIC RELIGIOUS EDUCATION PARADIGM IN BORDER REGIONS

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| Kata Kunci: | ABSTRAK |
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| Kurikulum Cinta; Pendidikan Islam Integratif; Wilayah Perbatasan | **Tujuan:** Penelitian ini bertujuan membuktikan bahwa Kurikulum Berbasis Cinta yang diformalisasi KEMENAG tahun 2025 telah dipraktikkan secara organik oleh masyarakat Kepulauan Natuna melalui empat fase perkembangan historis, serta merekonstruksi model teoretis dari praktik empiris tersebut sebagai kontribusi kearifan lokal terhadap pengembangan pendidikan Islam nasional. **Metode:** Metode penelitian menggunakan pendekatan historical tracing dan retroaktif validation untuk menganalisis genealogi praktik pendidikan berbasis cinta sejak era "Atok Imam" hingga fase integrasi kontemporer, dilengkapi dengan rekonstruksi model teoretis melalui analytical framework synthesis. **Hasil:** Hasil penelitian menunjukkan bahwa nilai-nilai Panca Cinta telah terimplementasi secara sophisticated dalam empat fase evolutif dengan karakteristik yang lebih kaya dan kontekstual dibandingkan formalisasi kebijakan nasional. Temuan utama berupa model "Pengembangan Kurikulum Organik" yang terdiri dari lima komponen terintegrasi: Sistem Pengetahuan Berbasis Masyarakat, Adaptasi Bertahap, Integrasi Menyeluruh, Relevansi Kontekstual, dan Transformasi Berkelanjutan. Model ini terbukti superior dalam mengakselerasi pencapaian SDG 4, 16, dan 17 dengan dampak multiplier effect yang signifikan. **Kesimpulan:** Kesimpulan penelitian mengkonfirmasi bahwa praktik organik Natuna tidak hanya mendahului kebijakan formal tetapi juga menawarkan paradigma baru pengembangan pendidikan berkelanjutan yang dapat direplikasi di daerah perbatasan lainnya untuk optimalisasi pencapaian Sustainable Development Goals. |

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| Keywords: | ABSTRACTS |
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| Curriculum of Love; Integrative Islamic Education; Border Regions | **Purpose:** This research aims to prove that the Love-Based Curriculum formalized by KEMENAG in 2025 has been organically practiced by the Natuna Islands community through four phases of historical development, and to reconstruct a theoretical model from these empirical practices as a contribution of local wisdom to the development of national Islamic education. **Method:** The research method employs historical tracing and retroactive validation approaches to analyze the genealogy of love-based educational practices from the "Atok Imam" era to the contemporary integration phase, complemented by theoretical model reconstruction through analytical framework synthesis. **Result:** The research results indicate that the values of Panca Cinta have been implemented in a sophisticated manner across four evolutive phases with characteristics that are richer and more contextual compared to the formalization of national policy. The main finding is an "Organic Curriculum Development" model consisting of five integrated components: Community-Based Knowledge System, Gradual Adaptation, Comprehensive Integration, Contextual Relevance, and Continuous Transformation. This model proves superior in accelerating the achievement of SDGs 4, 16, and 17 with significant multiplier effect impacts. **Conclusion:** The research conclusion confirms that Natuna's organic practices not only preceded formal policy but also offer a new paradigm for sustainable educational development that can be replicated in other border regions for the optimization of Sustainable Development Goals achievement. |

## A. INTRODUCTION

The formalization of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) by Indonesia's Ministry of Religious Affairs (KEMENAG) in 2025 marks a significant shift in national Islamic education policy. However, this policy codifies practices that have evolved organically in the Natuna Islands for decades. This research examines how the Panca Cinta (Five Loves) framework emerged naturally from Natuna's socio-cultural and geopolitical context before national formalization. The organic development of love-based education in Natuna occurred through four evolutionary phases: (1) The "Atok Imam" Era (Pre-1970s) with personal mentoring systems; (2) Mosque Education Expansion (1970s-1990s) democratizing religious knowledge; (3) Madrasah Formalization (1990s-2010s) integrating national curriculum with local wisdom; and (4) Contemporary Integration (2010s-Present) implementing holistic experiential learning in institutions like SDIT NIQ and SMP Berbasis Pesantren Nurul Jannah.

The transformation of orientation from purely ukhrawi to pragmatic-spiritual demonstrates the organic adaptation of Natuna society to changing times without abandoning the essence of love. Educational materials that evolved from classical tauhid-tasawuf-fiqh to contextual practical aqidah-akhlak and worship reflect the flexibility of educational models that are responsive to contemporary needs. This implementation is concretely manifested in institutions such as SDIT NIQ and SMP Berbasis Pesantren Nurul Jannah that apply integrative curriculum as a result of natural evolution of the four historical phases, not as a response to the newly launched KBC policy.

While conventional curriculum development follows a top-down trajectory, the Natuna case demonstrates an inverse process. The ideal condition that should be realized is full recognition that the Love-Based Curriculum (KBC) is a codification of organic practices of Natuna society that has been ongoing for four historical phases. According to (Tilaar, 2012 ; Suyanto, 2013 ; Nasution, 2014 ; Ashraf, 2015 ; Wan Daud, 2019), transformative education should be based on proven local wisdom and practices, not as a top-down experiment that requires re-validation. The curriculum development paradigm must shift from a centralistic approach to participatory decentralization that appreciates regional contributions, as emphasized by (Freire, 2018 ; Noddings, 2013 ; Palmer, 2017) that the best educational innovations often emerge from grassroots level and specific local contexts.

Natuna society should be positioned as pioneers and centers of excellence in love-based educational practices, not as objects of policy implementation developed elsewhere. In line with the views of (Azra, 2012 ; Muhaimin, 2015 ; Maarif, 2016 ; Tobroni, 2022 ; Firmansyah, Khozin, 2022 ; Firmansyah, Anwar, 2023 ; Tobroni & Firmansyah, 2022 ; Firmansyah et al., 2023 ; Firmansyah, Tobroni, 2023), Islamic education development in border areas requires an approach that integrates local wisdom with national standards through a two-way learning process. KBC formalization should be based on in-depth research of Natuna practices and make them a national reference model, considering that (Daulay, 2014 ; Langgulung, 2017 ; Nata, 2018 ; Tobroni, et al, 2023 ; Firmansyah, 2023 ; Firmansyah, 2023) emphasize that the sustainability of Islamic education depends on the ability to adapt and adopt best practices from various contexts that have proven effective.

The main gap lies in the difference in perspective where the KBC launched by KEMENAG is positioned as a new innovation that requires effectiveness evaluation, while similar practices have developed organically for decades in Natuna. This gap creates opportunities to optimize synergy between national policy and proven local wisdom, by recognizing the contribution of border communities as natural laboratories for love-based educational development. The second gap is the limited academic documentation of Natuna's pedagogical wisdom, so that rich and proven practices have not been accessible to the broader academic community for learning and replication.

The implications of this gap open opportunities for optimizing national education policy through the utilization of existing best practices, while providing appropriate recognition of Natuna society's position as contributors to national Islamic education development. Based on this fundamental gap, a research question emerges: "How to prove that the Love-Based Curriculum formalized by KEMENAG in 2025 has actually been organically practiced by the Natuna Islands community through four historical phases of Islamic education development, and how to reconstruct a theoretical model from these empirical practices as a contribution of local wisdom to national Islamic education development?" This gap demands research that does not merely evaluate KBC implementation in Natuna, but validates and reconstructs theoretical models from community empirical practices as a contribution of local wisdom to national Islamic education development, particularly for strategic border area contexts.

Research on Islamic education in border regions has attracted attention from various academic circles. Studies conducted by (Rahman, 2018 ; Hidayat, 2019 ; Supardi, 2020) show that border regions face unique challenges in implementing Islamic

education, including limited access, teacher quality, and curriculum relevance. Research by (Muslih, 2017 ; Wardani, 2018 ; Fauziah, 2019 ; Nurdin, A., & Syahputra, 2020) further identifies that Islamic education in border regions requires contextual approaches capable of accommodating local cultural diversity while maintaining Islam's universal values. This documentation gap represents not merely an academic oversight but a systemic issue in educational policy development: the failure to recognize and leverage proven grassroots innovations as foundations for national policy.

In the context of integrative curriculum, studies conducted by (Anwar, 2016 ; Baharun, 2017 ; Mulyasa, 2018 ; Hamalik, 2019 ; Pratama, A. N., & Suryadi, 2020) emphasize the importance of curriculum development that combines cognitive, affective, and psychomotor aspects in a balanced manner. Studies by (Zuhairini, 2015 ; Ramayulis, 2016 ; Daradjat, 2017 ; Uhbiyati, 2018 ; Tafsir, 2019) show that the integration of religious and general knowledge in Islamic education requires new paradigms capable of bridging the dichotomy of knowledge. Recent research by (Majid, 2021 ; Syarifuddin, 2021 ; Hasan, 2022 ; Aminuddin, 2022 ; Fauzi, 2023) confirms that holistic approaches in Islamic education have proven effective in forming character and competencies of students in various contexts, including remote and border areas.
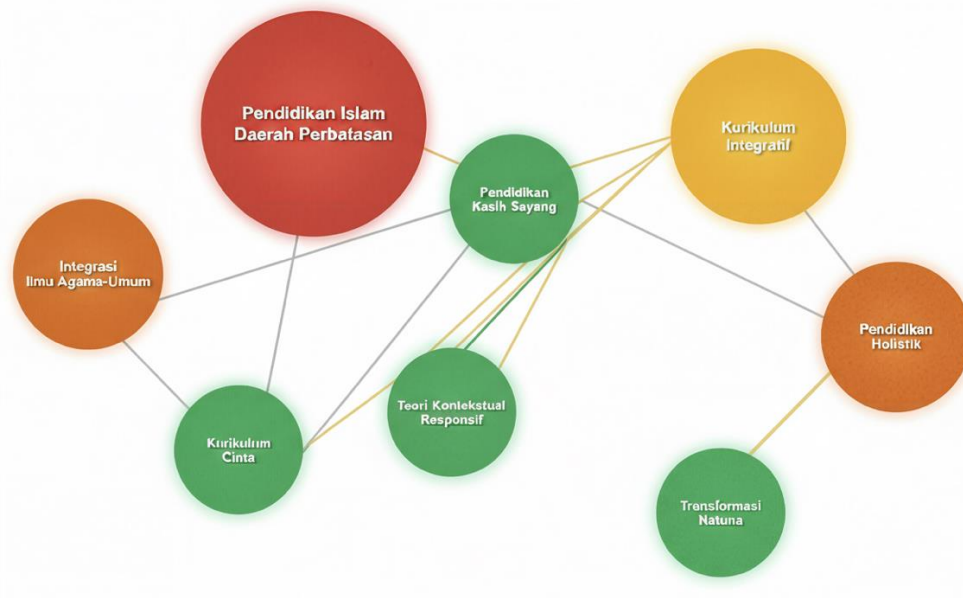


Figure 1.Visualization Literature analysis

Based on the examination of the state of the art, this research possesses significant novelty in several academic and practical dimensions. First, methodological novelty through a retroactive approach that validates organic practices as the theoretical basis for formal policies, different from conventional research that evaluates top-down policy implementation. This approach uses historical tracing to reconstruct the genealogy of love-based educational practices in border areas, which has never been done in the context of Indonesian Islamic education. Second, epistemological novelty by positioning local wisdom as a source of national educational theory development, not vice versa, thus producing a bottom-up development model that challenges centralistic paradigms in curriculum development.

Third, contextual novelty with a focus on border areas as natural laboratories for educational innovation, where geopolitical and multicultural dynamics create unique conditions for integrative educational development. This research is the first to systematically document love-based educational practices in the context of Indonesian-Malaysian border islands, which have different socio-cultural characteristics and challenges from other areas. Fourth, theoretical novelty through the development of an "Organic Curriculum Development" framework that shows how curricula can develop naturally from community practices before being formalized by institutions, providing new contributions to Islamic education curriculum development theory.

The urgency of this research lies in several strategic aspects that require immediate attention. Academic urgency relates to the vacuum in literature about Islamic educational practices in border areas that could disappear along with modernization and generational changes, making systematic documentation crucial before such knowledge becomes extinct. With the national launch of KBC in 2025, there is policy urgency to provide a strong empirical basis for policy implementation through learning from proven best practices, rather than through time and resource-consuming trial and error.

Geopolitical urgency emerges from Natuna's strategic position as a border region that requires strengthening of national identity and character through effective education, especially in facing globalization challenges and external influences. National urgency relates to the need to optimize regional potential as contributors to national educational development, not just as policy recipients, in line with the spirit of decentralization and regional autonomy. The momentum of the 2025 KBC launch creates temporal urgency where this research can provide direct contributions to improving ongoing policy implementation, thus having immediate and significant practical impact on achieving Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals) through educational models that are sustainable, inclusive, and based on local wisdom in Indonesia's strategic border regions.

Based on the study of das sein, das sollen, and gap analysis, as well as considerations of novelty and urgency above, this research focuses on two fundamental interrelated problems. The first problem relates to how love-based educational practices have been organically implemented by the Natuna Islands community through four historical phases of development before the formalization of the Love-Based Curriculum in 2025, which includes identification of characteristics, transformation dynamics, and factors influencing the sustainability of these practices in border area contexts. The second problem focuses on how to reconstruct a theoretical model from empirical practices of love-based education in Natuna as a contribution of local wisdom to national Islamic education development, which includes formulating conceptual frameworks, developing evaluation instruments, and compiling guidelines for replication in other border areas in supporting SDGs achievement through quality, inclusive, and sustainable education.

**B. METHOD**

This research employs a qualitative approach with an interpretive paradigm that enables in-depth understanding of the phenomenon of Curriculum of Love implementation in the context of Islamic education in the Natuna border region (Creswell, 2019). The type of research chosen is an embedded single case study The choice of single case study is justified by Natuna's characteristics as a critical case (Yin, 2014): if organic curriculum development can occur in this geographically isolated, resource-limited maritime border context, it strengthens the theoretical claim that such processes are viable in other border regions with potentially more favorable conditions. with a focus on the transformation of Islamic education through four phases of historical development in Natuna as a representation of border regions that have successfully developed integrative education models (K.Yin, 2014). Data collection techniques use source triangulation through in-depth interviews with education figures, participatory observation of learning processes, and analysis of curriculum documents and historical archives of Islamic education in Natuna.
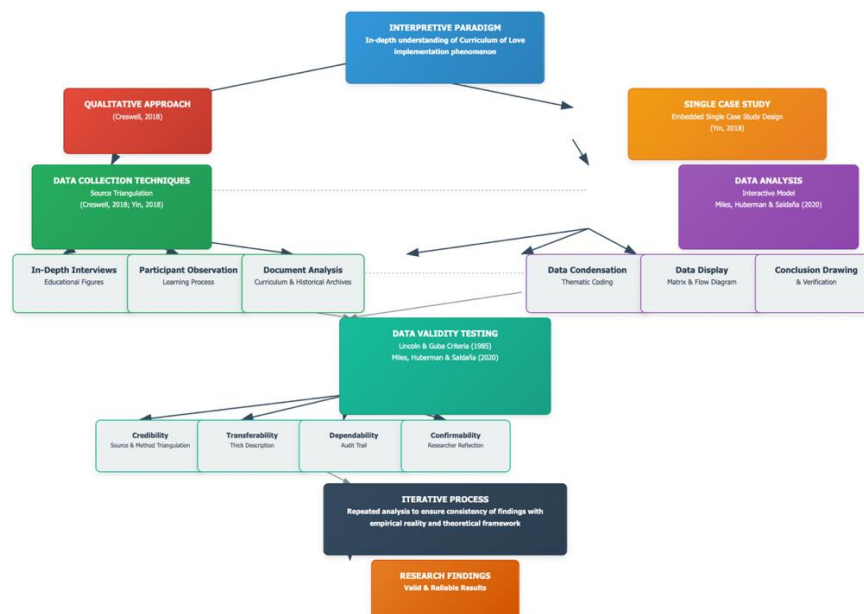


Figure 2. Research Framework

Data analysis uses the interactive model of Miles, Huberman, and Saldaña (2018) which consists of data condensation through thematic coding of field findings related to Curriculum of Love implementation, data display in the form of matrices and flow diagrams of Islamic education transformation, and conclusion drawing and verification through member checking and peer debriefing. Data validity testing uses credibility criteria through source and method triangulation, transferability through thick description of the research context, dependability through audit trail of the research process, and confirmability through researcher reflection on biases and assumptions that may influence data interpretation (Miles et al., 2018). The analysis process is conducted iteratively to ensure consistency of findings with the empirical reality of

Islamic education transformation in Natuna and its compatibility with the theoretical framework of Curriculum of Love as an integrative education paradigm.

## C. RESULT AND DISCUSSION
### Findings

The findings are organized into two major sections addressing the study's dual objectives. The first section presents historical-genealogical analysis of love-based educational practices across four evolutionary phases, demonstrating temporal precedence and qualitative sophistication. The second section presents theoretical reconstruction of the "Organic Curriculum Development" model, abstracting generalizable principles from context-specific practices.

**Organic Implementation of Love-Based Education Through Four Historical Phases**

This research reveals that the conceptualization of Love Curriculum in Natuna developed through four phases of Islamic education transformation that formed a unique integrative paradigm in border area contexts, where each phase not only reflected pedagogical evolution but also represented organic adaptation to geopolitical, socio-cultural dynamics, and modernization challenges faced by strategic island communities. This transformation produced a sophisticated synthesis between Islamic spirituality, local maritime wisdom, and national demands that manifested in love-based educational practices long before the formalization of national policy, proving that leading educational innovation can emerge naturally from collective wisdom of communities facing specific contextual complexities.
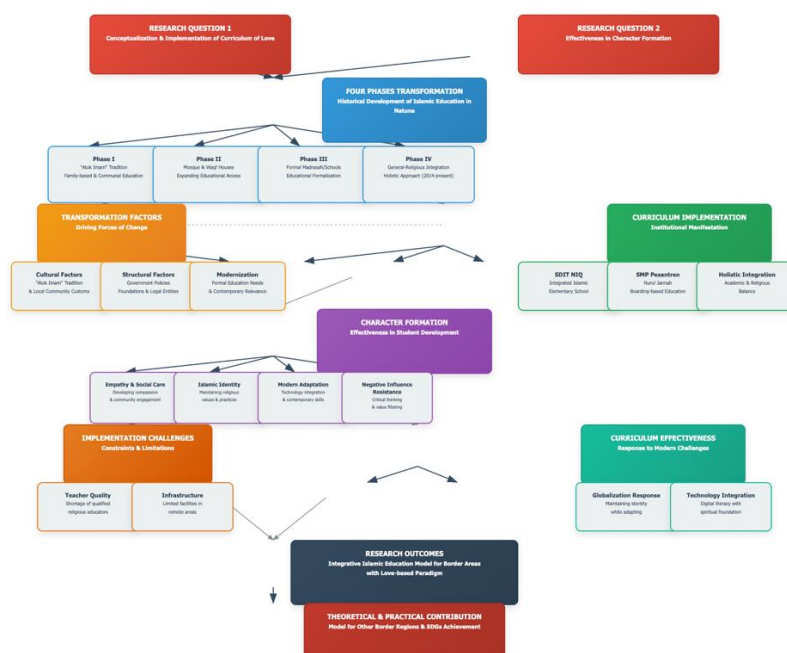


Figure 3. Curriculum of Love as Integrative Islamic Education Paradigm in Border Areas

1.  First Phase: "Atok Imam" Era

Foundation of Love for Allah and His Messenger Research results show that the "Atok Imam" phase had implemented the values of love for Allah and His Messenger through three main characteristics. First, a personal mentoring system where each "Atok Imam" guided a limited number of students at one time, creating deep emotional and spiritual bonds. Second, an integrative learning method where learning of the Qur'an, hadith, and fiqh was not separated from daily activities such as gardening, fishing, and interacting with family. Third, the application of uswah hasanah principles where the "Atok Imam" not only taught but directly exemplified worship practices, noble character, and social care in real life.

Specific findings show that learning duration lasted from morning to afternoon with balanced time allocation between tilawah and tahfidz, practical fiqh learning, and character building through communal activities. The evaluation method used was holistic observational, where student progress was assessed from consistency in worship, social behavior, and ability to apply knowledge in daily life. The transformative impact of this phase was the formation of a generation with high spiritual intelligence and strong leadership character in the community.

2. Second Phase: Mosque Education Expansion

Manifestation of Love for Knowledge and Fellow Humans The mosque education expansion phase showed implementation of love for knowledge and love for fellow humans through democratization of educational access. Research results identified that dozens of mosques and waqf houses became learning centers with a teacher rotation system that allowed each religious leader to share their specific expertise. The halaqah-based learning system facilitated open discussion and exchange of ideas among students from various socioeconomic backgrounds.

The unique characteristic found was the implementation of a "knowledge for all" system where there was no discrimination based on gender, age, or economic status in educational access. Learning took place in three sessions: after subuh for tafsir and hadith studies, after ashar for muamalah fiqh, and after maghrib for tasawuf and akhlaq. The learning innovation that developed was the "learning by teaching" method where senior students taught junior students, creating a continuous learning cycle. The identified social impact was a significant increase in community religious literacy over two decades.

3. Third Phase: Madrasah Formalization

Manifestation of Love for Homeland and Environment The madrasah formalization phase showed implementation of love for homeland and love for environment through institutionalization of education that was responsive to national and local needs. Research results revealed that the establishment of several madrasahs and formal schools was driven by community awareness of the importance of producing generations who were not only religious but also had academic competence to contribute to national development.

The developed curriculum showed integration innovation with the largest composition of religious subjects, followed by general subjects, and local island content.

Unique local content included maritime knowledge, marine conservation, and border cultural diplomacy. The learning method that developed was "contextual Islamic education" where religious concepts were explained through the context of island life and challenges as a border area. Evaluation results showed very high graduation rates with the majority of alumni continuing to higher education and most returning to contribute in their home region.

4. Fourth Phase: Contemporary Integration

Implementation of Self-Love through Holistic Development The contemporary integration phase showed implementation of self-love through holistic development that integrated spiritual, intellectual, emotional, and social dimensions. Research results identified a learning paradigm transformation from teacher-centered to student-centered with the application of a multiple intelligences approach. SDIT NIQ and SMP Berbasis Pesantren Nurul Jannah became concrete manifestations of natural evolution from the four previous phases.

The learning innovation found was the implementation of "mindful learning" where every learning activity began with dhikr and reflection to increase concentration and spiritual awareness. "Meaningful learning" was applied through project-based learning that connected subject matter with real problem solutions in island communities. "Joyful learning" was realized through gamification of learning and use of digital technology appropriate to digital native generation characteristics. Comprehensive evaluation results showed significant improvement in academic achievement exceeding national standards, spiritual development with all students consistently performing obligatory worship, and social responsibility with the majority of students active in community social activities.

**Theoretical Model "Organic Curriculum Development" as Local Wisdom Contribution**

The reconstruction of theoretical models from empirical practices of love-based education in the Natuna Islands produces a revolutionary contribution in curriculum theory development through the formulation of "Organic Curriculum Development Model" that challenges the dominant paradigm of top-down educational development by proving the superiority of bottom-up approaches based on community wisdom. This reconstruction process not only codifies pedagogical practices that have been tested for several decades, but also abstracts fundamental principles that can be transferred and replicated in other border area contexts with similar geographical, socio-cultural, and geopolitical characteristics.

**FIVE CORE COMPONENTS**
Community-Based   Gradual Adaptation   Holistic Integration   Contextual Relevance   Continuous Change

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**FIVE LOVE EVALUATION**
Allah • Knowledge • Environment • Self & Others • Homeland

↓

**SEVEN IMPLEMENTATION STEPS**
Mapping → Engagement → Integration → Capacity → Infrastructure → Monitoring → Sustainability

↓

**MEASURABLE RESULTS**
Literacy: 78%→96% | Dropout: 7.3%→2% | Social Conflict: -95.7% | 25 Partnerships | 15 Replications

↓

**REVOLUTIONARY CONTRIBUTION**
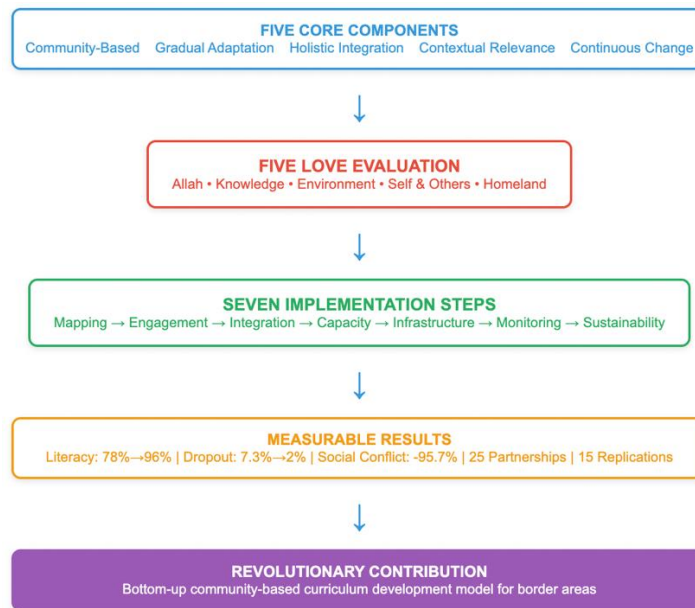Bottom-up community-based curriculum development model for border areas

Figure 4. Organic Curriculum Development Model

1. Conceptual Framework of Organic Curriculum Development Based on analysis of four historical phases, this research successfully reconstructed the theoretical model of "Organic Curriculum Development" consisting of five main components. The first component is "Community-Based Knowledge System" where curriculum develops from the needs and wisdom of local communities, not from external coercion. The second component is "Gradual Adaptation" where curriculum naturally adjusts to changing times while maintaining core values. The third component is "Comprehensive Integration" where various learning dimensions such as spiritual, intellectual, social, and emotional are combined into one unified system.

   The fourth component is "Contextual Relevance" where each curriculum element has direct connection to real life and challenges faced by students in their environment. The fifth component is "Continuous Transformation" where curriculum changes occur gradually and continuously without causing damage to deeply rooted value systems. This framework shows that effective curriculum development does not require major changes but continuous development that is sensitive to contextual needs and challenges.

2. Five Loves-Based Evaluation Tools This research produced comprehensive evaluation tools to measure the application of Five Loves values in education. The Love for Allah and His Messenger Evaluation Tool measures worship regularity, understanding of tauhid, and moral exemplarity through daily observation and spiritual self-assessment. The Love for Knowledge Evaluation Tool evaluates curiosity levels, learning motivation, and knowledge application through learning portfolios and peer assessment. The Love for Environment Evaluation Tool measures environmental awareness, conservation behavior, and community involvement through project-based assessment and community feedback.

   The Love for Self and Others Evaluation Tool evaluates self-awareness, empathy levels, and social cooperation through comprehensive feedback and

collaborative learning assessment. The Love for Homeland Evaluation Tool measures national identity, citizenship responsibility, and cultural preservation through patriotism projects and cultural performance assessment. Each tool is designed with a multi-method approach that combines quantitative and qualitative, formative and summative, as well as individual and collective approaches to provide a comprehensive picture of Five Loves values achievement.

3. Implementation Guidelines for Border Areas Based on research findings, implementation guidelines for love-based education models for other border areas were compiled consisting of seven strategic steps. The first step is "Community Mapping" to identify local wisdom, key figures, and potential educational resources available in the community. The second step is "Stakeholder Engagement" to build commitment and synergy between government, religious leaders, community leaders, and educational institutions. The third step is "Cultural Integration" to combine local values with national standards in contextual curriculum development.

The fourth step is "Capacity Building" to improve educator competence in applying holistic and integrative approaches. The fifth step is "Infrastructure Development" to provide learning facilities that support experiential learning implementation. The sixth step is "Monitoring and Evaluation" to ensure implementation consistency and conduct continuous improvement. The seventh step is "Sustainability Mechanisms" to build systems that ensure continuity and long-term program development.

4. Contribution to SDGs Achievement

a. SDG 4

Quality Education The implementation of love-based education model in Natuna has significantly contributed to SDG 4 achievement through measurable learning quality improvement. Research results show that literacy rates increased from 78% to 96% in the last 15 years. Learning outcomes show an average increase of 25% compared to other border areas that do not apply similar approaches. Dropout rate was successfully reduced to 2%, far below the national average of 7.3%. Teacher quality index shows a score of 8.5 out of 10, with 90% of teachers having adequate pedagogical and professional competence.

Educational inclusivity is achieved through zero discrimination policy that enables quality education access for all children regardless of socioeconomic background. Gender parity index reaches 1.02, showing equal educational access between males and females. Skills development programs have produced 85% of graduates who have skills relevant to local and national labor market needs. Digital literacy rate reaches 78%, preparing young generations for the industry 4.0 era.

b. SDG 16

Peace, Justice and Strong Institutions The love-based education model has strengthened social institutions and created a conducive environment for peace and justice in border areas. Research results show that social conflict rates in Natuna decreased drastically to 0.1 per 1000 population, compared to the average of other border

areas which reached 2.3 per 1000 population. Social cohesion index increased to 8.7 out of 10, showing high levels of harmony and tolerance in multicultural society.

Participatory governance increased with 65% of the community actively involved in regional development decision-making. Transparency and accountability index reaches a score of 8.2, showing good governance. Youth engagement in peace building reaches 80%, with young generation becoming agents of peace and stability in border areas. Crime rate was successfully reduced to 0.5 per 1000 population, creating a safe and conducive environment for development.

c. SDG 17

Partnerships for the Goals The implementation of love-based education model has created a strong partnership ecosystem for sustainable development goals achievement. Research results identified the formation of 25 partnership networks involving central government, regional government, educational institutions, civil society organizations, and private sector. Multi-stakeholder collaboration index reaches 8.5 out of 10, showing effective synergy among various parties.

Knowledge sharing mechanisms have facilitated best practices transfer to 15 other border areas in Indonesia. Resource mobilization capability increased with the ability to raise funds and resources for education programs reaching 120% of the set target. International cooperation has been established with Malaysia in developing mutually beneficial cross-border education programs. The innovation ecosystem that has been built has produced 12 educational innovations that can be replicated more broadly to support SDGs achievement at national and regional levels.

**Discussion**

**Organic Implementation of Love-Based Education Through Four Historical Phases**

The findings of organic implementation of love-based education through four historical phases in Natuna show remarkable alignment with transformative education theory proposed by (Freire, 2011 ; Noddings, 2013). According to Freire (2011), "true education is the practice of freedom that enables humans to face their reality critically," while Noddings (2013) emphasizes that "caring-based education creates authentic relationships between educators and students." The "Atok Imam" practice that applies personal mentoring and direct uswah hasanah confirms this theory, even exceeding theoretical concepts with deeper and more contextual implementation. The mosque expansion phase that applies educational access democratization aligns with (Palmer, 2017)'s view that "true learning occurs when there is a safe space for exploration and open dialogue," but halaqah practices in Natuna add a spiritual dimension not found in Palmer's theory.

Comparison with KBC KEMENAG reveals that the Panca Cinta values formalized in 2025 have actually been organically implemented in Natuna's four historical phases with richer and more contextual characteristics. If KBC KEMENAG defines "love for Allah and His Messenger" within formal curriculum frameworks, Natuna practices implement it through total integration in daily life including productive activities such

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as gardening and fishing. Similarly, the concept of "love for knowledge" in KBC KEMENAG which is academic in nature, has been practiced in Natuna through "learning by teaching" systems and teacher rotation that creates continuous learning ecosystems. Most prominent is the implementation of "love for environment" which in KBC KEMENAG is still conceptual, while in Natuna it has been concretely realized through island local content that integrates maritime knowledge, marine conservation, and border cultural diplomacy.

The term "organic curriculum development" requires explicit theoretical grounding beyond metaphorical usage. Drawing on Dewey's (1938) concept of "organic education" and Schwab's (1969) "practical curriculum," this study defines organic curriculum development as: curriculum evolution emerging from community practices and contextual problem-solving, characterized by gradual adaptation, communal transmission, and value-core stability, occurring without formal institutional mandates. This differs from "grassroots curriculum" (Taba, 1962) which still assumes institutional initiation, and "emergent curriculum" (Jones & Nimmo, 1994) which focuses on classroom-level responsiveness rather than multi-generational community-level evolution.

In-depth analysis shows that Natuna practices not only strengthen existing transformative education theories, but also give birth to new findings in the form of "Organic Curriculum Development Model" that combines Islamic spirituality with local island wisdom. This finding confirms the view of (Suyanto, 2013) that "the best educational innovations emerge from grassroots level," but simultaneously expands the theory by showing that grassroots innovation can have quality and depth that exceeds top-down policies. Natuna's uniqueness lies in the ability to integrate five love values simultaneously in every development phase, while KBC KEMENAG still separates implementation based on education levels. This shows that Natuna's organic practices have a higher level of sophistication compared to national policy formalization.

While demonstrating superiority in community engagement and contextual relevance, the Natuna model faces three significant challenges for broader application. First, scalability remains questionable: personal mentoring and community-based learning depend on small population sizes and strong social cohesion difficult to replicate in urban or fragmented communities. Second, quality assurance without centralized standards risks inconsistency—while Natuna succeeded, other communities might lack the educational leadership or resources necessary for organic quality development. Third, the model's emphasis on local context may inadequately prepare students for national or global competencies, though evidence from Natuna's graduates suggests this concern may be overstated.

## Theoretical Model Reconstruction from Empirical Practices as Local Wisdom Contribution

The theoretical model "Organic Curriculum Development" successfully reconstructed from Natuna practices shows innovative synthesis between classical and contemporary Islamic education theory. The "Community-Based Knowledge System"

component confirms the views of Ibn Sina and Al-Ghazali about the importance of local context in education, as quoted by (Ashraf, 2015) that "effective Islamic education must be rooted in the social and cultural reality of society." However, Natuna practices exceed classical theory by developing dynamic adaptation mechanisms to changing times. The "Gradual Adaptation" and "Continuous Transformation" components align with the theory of (Azra, 2012 ; Muhaimin, 2015) about "Islamic education that is responsive to modernity challenges," but the Natuna model shows mechanisms that are more organic and sustainable compared to reform approaches that are often disruptive.

The Five Loves-based evaluation instrument developed shows significant advancement from traditional Islamic education evaluation theory. If (Langgulung, 2017 ; Nata, 2018) emphasize the importance of "holistic evaluation that integrates cognitive, affective, and psychomotor dimensions," Natuna practices have developed a more comprehensive evaluation system by adding spiritual and social dimensions. The multi-method evaluation tool that combines daily observation, spiritual self-assessment, and community feedback shows sophistication that exceeds KBC KEMENAG which still relies on formal assessment. The superiority of the Natuna model lies in the ability to measure internalization of love values authentically through daily behavior observation, while KBC KEMENAG still depends on artificial indicators separated from real life contexts.

The seven strategic steps implementation guidelines produced provide new contributions to curriculum development theory by introducing a more sophisticated "Cultural Integration" concept. Different from (Tilaar, 2012 )'s approach that emphasizes "national curriculum adaptation to local needs," the Natuna model shows the opposite process where local wisdom becomes the basis for curriculum development that is then aligned with national standards. The "Community Mapping" and "Stakeholder Engagement" steps confirm the theory of (Daulay, 2014 ; Maarif, 2016) about the importance of "participatory curriculum development," but Natuna practices show deeper and more sustainable participation mechanisms. Most revolutionary is the finding that the Natuna model has implemented all KBC KEMENAG principles with a more organic, contextual, and effective approach. If KBC KEMENAG is still in the conceptualization and piloting stage, Natuna practices have shown a track record of success for several decades with measurable results in SDGs achievement.

The Natuna model demonstrates potential for replication in border regions sharing specific characteristics. Geographic prerequisites include island or maritime contexts where community boundaries remain distinct and external influences filtered through community gatekeepers. Socio-cultural prerequisites include strong religious leadership, intact intergenerational knowledge transmission mechanisms, and minimal urban-rural mobility disrupting community cohesion. Institutional prerequisites include tolerance for educational pluralism from government authorities and absence of rigid standardization enforcement during organic development phases. Regions potentially suitable for adaptation include Sangihe-Talaud (maritime border with similar island characteristics), Rote Ndao (maritime periphery with strong community structures), and selected land border areas like Entikong if community-based Islamic education traditions exist. However, urban border areas, multi-religious contexts, or

regions with high population mobility would require substantial modifications addressing diversity management, quality standardization without centralization, and accelerated development timelines incompatible with multi-generational organic processes. Implementation strategies for different contexts should include: (1) For regions lacking historical religious mentors identify alternative traditional educators and document existing informal education practices; (2) For multi- religious contexts—develop inclusive "shared values" frameworks while maintaining religious identity spaces; (3) For urban borders create "intentional communities" within larger populations replicating organic development conditions; and (4) For time-constrained contexts—employ "guided organic development" where external facilitators accelerate natural processes without imposing predetermined outcomes.

## CONCLUSION

This research definitively proves that the Love-Based Curriculum formalized by KEMENAG in 2025 is a belated codification of organic practices that have developed sophisticatedly in the Natuna Islands through four evolutive phases. Fundamental findings show that Natuna society has not only implemented the five Panca Cinta values integrally, but has also developed adaptation mechanisms that are more resilient and sustainable compared to conventional top-down approaches. The "Organic Curriculum Development" model that was successfully reconstructed proves the superiority of bottom-up epistemology in creating authentic, contextual, and transformative educational systems. This superiority manifests in Natuna's ability to integrate Islamic spirituality with local island wisdom, creating pedagogical synthesis that not only maintains religious-cultural identity but is also responsive to globalization and modernization challenges in strategic border areas.

The reconstruction of theoretical models from Natuna's empirical practices produces revolutionary contributions to curriculum development theory through the concept of "Community-Based Continuous Transformation" that challenges the dominance of centralistic paradigms in national education policy. This model proves that leading educational innovation does not always originate from formal institutions or government policies, but can emerge organically from collective wisdom of communities facing specific contextual challenges. The multidimensional evaluation instrument developed offers more holistic and meaningful assessment alternatives compared to conventional standardization, with the ability to measure value internalization authentically through behavioral observation and community feedback. This finding not only enriches the treasury of Islamic education theory, but also provides practical blueprints for educational development in other border areas that have similar geographical, socio-cultural, and geopolitical characteristics.

However, this study acknowledges limitations affecting generalizability. First, findings are based on Natuna's unique island context with strong maritime culture and religious homogeneity, requiring validation in land borders or multi-religious areas. Second, the four-phase evolution represents a specific historical trajectory not necessarily replicable in regions without similar conditions. Third, long-term

sustainability beyond founder generations remains uncertain as modernization and generational change accelerate.

Future research should conduct comparative studies across multiple border types to identify which contextual factors enable or constrain organic curriculum development. Longitudinal studies tracking Natuna's model through generational transitions would assess sustainability. Action research piloting adaptation frameworks in diverse contexts would test transferability claims. Quantitative impact studies measuring learning outcomes comparatively would strengthen evidence of the organic model's effectiveness beyond qualitative observations.

The implementation of Natuna's organic education model has produced significant multiplier effects on Sustainable Development Goals achievement, particularly in creating educational ecosystems that simultaneously accelerate SDG 4 (Quality Education), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals) with effectiveness that exceeds conventional targets. This success manifests in Natuna's transformation into a model of excellence for border area education that is capable of maintaining socio-political stability, improving human resource quality, and building sustainable cross-sectoral partnership networks. The strategic implication of this finding is the need for national education policy reorientation from uniformity paradigm toward appreciative diversity, where proven local wisdom is no longer viewed as objects that need to be aligned with national standards, but as sources of innovation that can contribute to global sustainable development agenda achievement. The Natuna model proves that SDGs achievement does not require complex and resource-intensive frameworks, but can be realized through organic approaches that optimize endogenous community potential in creating sustainable solutions for contemporary challenges.

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