

CURRICULUM OF LOVE AS THE FOUNDATION OF CHARACTER EDUCATION A QUR'ANIC PERSPECTIVE

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Abstract

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This study aims to analyze the concept of a curriculum of love as a foundation for character education from the Qur'anic perspective. The research employs a descriptive qualitative approach, analyzing primary sources, including the Qur'an, classical and contemporary Islamic educational literature, and relevant curriculum theories. Data were collected through library research and document analysis to identify the dimensions of love toward Allah, fellow human beings, virtuous deeds, and inner purity and their implications for shaping students' character. The findings indicate that a curriculum based on the value of love can foster spiritual awareness while strengthening students' moral, social, and cognitive dimensions. Implementation strategies, such as integrating Qur'anic teachings into learning activities, promoting collaborative and social learning, and modeling by teachers, contribute to the development of obedience, empathy, responsibility, discipline, and moral integrity. The curriculum of love is also relevant to contemporary educational challenges in Indonesia, including character education, religious moderation, and digital literacy, thereby offering a holistic and transformative model of character education.

Introduction

Islamic education, in essence, is not merely understood as a process of knowledge transfer, but also as an effort to shape personality, instill values, and strengthen character based on the teachings of the Qur'an and Sunnah. In other words, the goal of Islamic education is not only to produce intellectually capable students but also individuals who possess spiritual awareness, social sensitivity, and emotional maturity.(Marjuni 2020:316). This aligns with Nata's view, which

emphasizes that one of the major challenges of Islamic education in the modern era is a character crisis, marked by the weakening of moral, ethical, and spiritual values in students' lives. (Sulaiman 2025:110). Phenomena such as student violence, rising intolerance, widespread corruption, moral degradation in social life, and low empathy toward others serve as tangible evidence that education has not fully succeeded in instilling noble moral values (Abdul Manap, Tasurun Amma, Mardiaty 2025:27). This situation becomes even more complex when education is understood merely as a means of social and economic mobility, causing moral and spiritual orientations to be frequently neglected (Muslich 2022:154).

The tendency of modern education to place greater emphasis on achieving academic targets has further exacerbated this situation. Curricula densely packed with cognitive content push teachers and students to focus primarily on exam scores, graduation, or academic achievements, while affective and spiritual dimensions are often neglected. (Habib Zainuri, Agung Yuliyanto Nugroho 2025:72)

This imbalance has led to various serious problems, such as low social sensitivity within communities, the widespread prevalence of hedonistic and materialistic behaviors among adolescents, and the increasing incidence of bullying and violence in schools or madrasahs. (Hidayati et al. 2024:32). In the long term, this phenomenon has led to the perception that education has failed to fulfill its primary function as a means of developing complete human beings—individuals who are knowledgeable, faithful, and of noble character.

This situation calls for a curriculum that not only emphasizes academic aspects but also integrates spiritual, emotional, and humanistic dimensions. In this context, Islamic education must be able to present a new paradigm that views love, compassion, and human values as foundational in curriculum development. Love rooted in the Qur'an and Sunnah is not merely understood as interpersonal emotion but as a fundamental principle guiding the educational process toward the formation of humanistic, inclusive, and transformative individuals. (Ifendi 2025:704). A curriculum built upon the value of love will encourage students not only to develop intellectual competence but also to cultivate empathy, social responsibility, and moral commitment in their lives. As an orientation, Islamic education can return to its true purpose: producing (*Insan Kami*) complete human beings capable of facing the challenges of the times while remaining grounded in divine values..

In this context, the Qur'an provides a solid foundation for the development of human character. (Parpatih 2025:3). The value of love (*Mahabbah*) taught in the Qur'an serves as an essential foundation for character education. (Sihombing dan Alamsyah 2024:72). Love for Allah, the Prophet Muhammad, fellow human beings, and the universe serves as a fundamental foundation in shaping religious, empathetic, and humanistic attitudes. (Ramadhan et al. 2024:254). However, the concept of love is often narrowly understood merely as a personal emotional relationship rather than as an educational paradigm. In fact, the Qur'an emphasizes that love is a spiritual energy that fosters goodness and steers humans away from corruption (QS. Al-Baqarah:165; QS. Ali Imran:31)

On this basis, the development of a curriculum of love grounded in Qur'anic values is necessary to strengthen character education. The curriculum of love is

understood as a systematic effort to design learning experiences that cultivate love for Allah, fellow human beings, and the environment. This orientation positions education not merely as a means to produce intellectually capable individuals but also as a process to nurture students with noble character, moral integrity, and social empathy. Consequently, the curriculum of love places the value of *mahabbah* as the central pillar in shaping students' personalities..

This idea aligns with the objectives of national education as stated in Law No. 20 of 2003 concerning the National Education System, which emphasizes the importance of developing students' potential to become individuals who are faithful, pious, of noble character, knowledgeable, and responsible. Therefore, a curriculum of love from the Qur'anic perspective is not merely a conceptual innovation but an urgent necessity to address the various moral challenges faced by the nation's younger generation in the era of globalization.

Several previous studies have examined character education from an Islamic perspective. Hidayat, a student at Maulana Malik Ibrahim State Islamic University, emphasized that Qur'an-based character education in madrasahs can serve as a foundation for developing students' religiosity and social responsibility, although its implementation still faces curricular challenges. Meanwhile, Anwar highlighted the importance of integrating Qur'anic values into moral education by positioning *tawhīd* (the oneness of God) and worship as the primary pillars of character education (Khoirul Anwar 2025:32). The relevance of the value of compassion (*Rahmah*) lies in its role in fostering students' empathy and concern for their environment. Consequently, character education becomes not only an individual endeavor but also a social one, facilitating the exchange of ideas and collaborative engagement. (Ayi Abdurahman, Dhiatiko Dhaifullah Habibi 2025:43).

Recent research by Zaitun Qamariah has developed an Islamic Education curriculum approach based on the value of *rahmatan lil 'alamin* in the context of urban Islamic schools, finding that a paradigm of love can strengthen humanistic teacher-student interactions and foster attitudes of tolerance. However, studies that specifically link the concept of a curriculum of love in the Qur'an with character education remain scarce. (Qamariah dan Anwar 2025:427).

The novelty of this article lies in the development of a theoretical framework for a curriculum of love from the Qur'anic perspective, which is directly linked to the actual needs of contemporary Islamic education. This study goes beyond the abstract conceptual level by contextualizing the value of love as an applicable educational paradigm. Unlike previous studies that mainly focused on moral behavior, compassion, or the enhancement of student empathy, this article offers a curriculum formulation that positions love as the primary foundation of character education.

Another distinctive aspect of this study lies in the integration of the value of love in the Qur'an with the development direction of the Islamic Education curriculum. This article does not merely describe love as a normative theological concept, but presents it as a conceptual framework for designing a curriculum that is humanistic, dialogical, and transformative. Through this approach, the study is expected to enrich the discourse on Islamic education while providing an academic reference for formulating curricula that are relevant to global

challenges, such as moral degradation, crises of empathy, and dehumanization in educational practice.

The benefits of this study can be observed in at least two aspects. *First*, theoretically, this article provides a scientific contribution by expanding the discourse on Qur'an-based Islamic character education, particularly through the approach of a curriculum of love. *Second*, practically, this study is useful for policymakers, PAI teachers, and education practitioners in formulating learning strategies oriented toward strengthening students' character. Furthermore, this article holds practical value in addressing the challenges of modern education, which often separates cognitive dimensions from spirituality and morality.

The objectives of this article are: (1) to explain the concept of a curriculum of love from the Qur'anic perspective; (2) to analyze its relevance to the development of character education; and (3) to formulate the implications of a curriculum of love for the practice of Islamic education in the contemporary era. To achieve these objectives, this study employs a qualitative approach using the library research method. Data sources consist of primary literature, including the Qur'an and its tafsir, as well as secondary literature, such as books, scholarly articles, and relevant previous studies. The theoretical framework used as an analytical tool is Islamic character education theory, integrated with the concept of Qur'anic love within a theological and pedagogical framework.

This study is expected to provide an original and relevant contribution to the development of Islamic educational theory and practice. The curriculum of love is projected not merely as a normative concept, but as an educational paradigm capable of integrating religiosity, morality, and humanism within a unified framework. This perspective offers a novel conceptual approach in modern Islamic education, which has often been trapped in the dualism between mastery of knowledge and character formation. Moreover, this article opens a space for discourse suggesting that character education grounded in Qur'anic love is an urgent necessity for nurturing a generation endowed with noble character, a love for peace, and a love for life.

Research Methods

This study is a qualitative research employing a library research approach. It focuses on the exploration, review, and analysis of relevant literature concerning the concept of love (*mahabbah*) from the Qur'anic perspective and its relevance to the development of the Islamic Education curriculum.

The data sources in this study consist of primary and secondary sources. The primary sources include the Qur'an, both classical and contemporary tafsir works, and scholarly writings that directly discuss the theme of love in Islam. The secondary sources consist of academic journals, Islamic education textbooks, scholarly articles, and policy documents on Islamic education curricula that are pertinent to the research focus.

The research procedure was carried out in three stages. *First*, the data collection stage involved reviewing tafsir works, books, and academic articles related to the research theme. *Second*, the data classification stage entailed categorizing the literature based on thematic relevance, the authority of the author, and the context of discussion. *Third*, the data interpretation stage was conducted by examining the meanings, principles, and values contained in the literature to be

synthesized into a conceptual framework of the curriculum of love from the Qur'anic perspective.

The data collection technique was carried out through documentary study, namely by reviewing selected literature as the primary material of analysis. These sources were examined using a thematic approach to gain an in-depth understanding of the concept of love from the perspective of the Qur'an and its application within Islamic education.

Discussion

The Value of Love in the Qur'an as the Foundation of Character Education

The Qur'an, as the sacred scripture of Islam, does not merely contain guidelines for ritual worship but also serves as a primary source for the formation of human character. One of the fundamental values emphasized in the Qur'an is love (*mahabbah*). In the Qur'an, love is positioned as a spiritual energy that motivates human beings to build harmonious relationships with Allah, with fellow human beings, and with nature. This is in line with Nata's assertion that Islamic character education must be grounded in the divine values contained in the Qur'an in order to nurture individuals of noble character (Ramadiyana 2025:847).

The concept of love in the Qur'an is manifested in several verses which affirm that Allah loves His servants who perform righteous deeds, remain patient, practice piety, and are free from polytheism. Conversely, Allah does not love those who act unjustly, arrogantly, or excessively. Love, therefore, is not to be understood merely as an emotional feeling, but as an ethical and moral principle that drives the formation of behavior (Qur'an 3:31; 5:42). Within the framework of character education, the value of love serves both as a normative foundation and as an internal motivation. (Miftachul Zannah, Suyuti 2025:8).

First, love for Allah cultivates spirituality, which becomes the primary orientation of every action. Second, love for fellow human beings generates attitudes of solidarity, tolerance, and social concern. Third, love for knowledge fosters a culture of lifelong learning, which serves as an essential pillar in building civilization. When these values of love are instilled through education, they strengthen the affective dimension of students so that character formation does not merely stop at the cognitive level

Table.1.

The Dimensions of Love as the Foundation of Character Formation

No	Dimension of Love	Qur'anic Verse	Character Values Developed
1	Love for Allah	QS. Ali Imran: 31	Obedience, sincerity, spirituality
2	Love for fellow human beings	QS. Al-Hujurat: 10	Brotherhood, tolerance, empathy
3	Love for righteous deeds	QS.Al-Baqarah:195	Generosity, social responsibility
4	Love for purity of the soul	QS. At-Taubah:108	Purity, integrity, honesty

The verses implied in the table above demonstrate that the value of love in the Qur'an is not an abstract concept. The Qur'an places love as one of the fundamental moral foundations essential for shaping human behavior. Love is not

merely understood as compassion between individuals, but also as an expression of obedience, devotion, and the spiritual relationship between human beings and Allah, the Exalted. The Qur'anic verses reveal that love embodies both transcendental and horizontal dimensions, which can serve as a basis for character education.

The verse in Qur'an 3:31 (Ali 'Imrān: 31) underscores the close relationship between love for Allah and obedience to the Messenger. As explained by al-Tabari in *Jāmi' al-Bayān*, this verse affirms that love is not merely an emotional claim but must be demonstrated through adherence to the Sharī'ah and the Sunnah of the Prophet. In the context of character education, this highlights that love for Allah must be internalized through obedience, discipline, and moral consistency that can be instilled in learners.

Meanwhile, Qur'an 5:54 (Al-Ma'idah: 54) emphasizes the reciprocal nature of love between Allah and His servants, which gives rise to ethical qualities manifested in gentleness, solidarity, and firmness in upholding the truth. Character education based on the value of love, as reflected in this verse, requires learners to balance compassion in social relations with steadfastness in life principles.

Ibn Kathir's exegesis emphasizes that love within the household is not merely a biological drive, but rather a manifestation of divine compassion that must be preserved as the foundation of tranquility and harmony. Within the educational framework, this verse offers an important lesson that love serves as the basis for character formation beginning in the family. Consequently, formal education must work in synergy with family education in order to instill the values of compassion.

Love in the Qur'an encompasses theological, ethical, and social dimensions. First, love requires spiritual loyalty to Allah and His Messenger. Second, love generates ethical attitudes such as gentleness, compassion, and solidarity. Third, love serves as a pillar of social harmony, particularly within the family. This indicates that character education in Islam must integrate the value of love as a foundational principle for shaping individuals of noble character empathetic, compassionate, and oriented toward collective well-being.

The Curriculum of Love in the Perspective of Islamic Education

The concept of the curriculum of love in the classical tradition of Islamic education is rooted in the understanding that education is a process of instilling divine values (*al-qiyām al-ilāhiyyah*) within the learner. Classical scholars such as Al-Ghazali, Ibn Khaldun, and Ibn Miskawaih emphasized that the ultimate purpose of education is not merely the transfer of knowledge, but the cultivation of character (*tahdhīb al-naḥs*) grounded in love for Allah, the Prophet, and fellow human beings. Within this framework, the curriculum is not confined to a list of subjects; rather, it represents a series of activities directed toward nurturing love for truth, justice, and goodness.

For instance, Al-Ghazali in *Ihya' Ulum al-Din* explains that love for Allah generates sincere obedience, and that education must orient the learner's heart toward a spiritual focus that produces both intellectual balance and social harmony. Thus, the curriculum of love in classical Islamic thought envisions education as a holistic endeavor that integrates knowledge, ethics, and spirituality

in the service of cultivating a God-conscious and socially responsible individual.(Nurgenti 2024:91).

In the contemporary context, the idea of a curriculum of love finds renewed articulation through humanistic and transformative educational approaches. Modern Muslim thinkers such as Fazlur Rahman and Syed Naquib al-Attas emphasize the importance of integrating spiritual values into modern educational systems. The curriculum of love is thus viewed as an effort to restore the essence of Islamic education so that it is not confined merely to subject formalism, but rather aimed at cultivating ethical and spiritual consciousness that remains relevant to the challenges of the age. For instance, love-based education in the contemporary era highlights inclusivity, respect for diversity, and social responsibility as manifestations of Qur’anic values within the classroom.

Meanwhile, within modern Western curriculum theories, there are certain orientations that invite comparison. The Progressive Curriculum model advanced by John Dewey, for example, emphasizes the learner’s experience as the center of the educational process. This orientation shares a point of intersection with the curriculum of love, as both place the humanistic dimension at the core of education. However, while Dewey’s progressivism primarily focuses on pragmatic and experiential aspects, the curriculum of love in Islam extends beyond pragmatism by rooting human development in transcendental values and divine love (Afriliany et al. 2024:165).

Modern curriculum theories tend to be secular and pragmatic, placing emphasis primarily on utility and technical skills. In contrast, the curriculum of love in Islamic education is rooted in a transcendental foundation that regards human beings not merely as homo economicus, but as spiritual entities with a profound inner dimension. The Subject-Centered Curriculum model, for instance, often neglects the affective and spiritual dimensions of learners, whereas these very aspects constitute the core of the curriculum of love.

The curriculum of love in Islamic education essentially presents a synthesis between classical spirituality and the practical needs of modern education. It is not limited to serving as an instrument for knowledge transfer but is oriented toward the transformation of personality and the cultivation of character grounded in love. Thus, education is not confined to cognitive mastery but is directed toward the internalization of divine values as outlined in the Qur’an and exemplified by the tradition of scholars. In this sense, the curriculum of love offers a more comprehensive and relevant approach in responding to moral crises and dehumanization frequently encountered in modern education systems

Table 2.
Comparison of the Love-Based Curriculum in Islamic
Education and Modern Curriculum Theory

Aspect	Islamic Educational Tradition (Classical & Contemporary)	Teori Kurikulum Modern
Philosophical Foundation	Based on the Qur’an, Hadith, and divine values; love (<i>mahabbah ilāhiyyah</i>) is viewed as a means of drawing closer to Allah.	Rooted in Western educational philosophies (Pragmatism, Progressivism, Essentialism) with rational, empirical, and humanistic orientations

Educational Goals	To form the <i>insān kāmil</i> (a whole person) with noble character who loves Allah, the Prophet, fellow humans, and the universe.	To develop learners' potential in order to adapt to modern social, economic, and technological needs
Teaching Methods	<i>Ta'līm</i> (instruction), <i>tarbiyah</i> (moral-spiritual education), and <i>ta'dīb</i> (formation of proper conduct/adab).	Student-centered learning, problem-based learning, experiential learning.
Role of the Teacher	As <i>murabbī</i> (nurturer), <i>mu'allim</i> (knowledge transmitter), and <i>mursyid</i> (spiritual guide) who serves as a moral-spiritual role model	As facilitator, motivator, and evaluator of the learning process.
Concept of Love	Positioned as the core of ethics and the primary motivation in learning, e.g., <i>mahabbah</i> toward Allah and compassion toward others.	Understood primarily as an internal motivation or psychological aspect for creating a positive learning climate
Educational Outcomes	Produces individuals who are faithful, knowledgeable, virtuous, and practice righteous deeds (integration of faith, knowledge, and action)	Produces competent, critical, and adaptive individuals who are able to compete in a global context.

The table above illustrates how the concept of the Love Based Curriculum is understood within classical Islamic education, contemporary developments, and modern curriculum theory. In the classical tradition, love was instilled through students' devotion to their teachers (*ta'dzīm*), spiritual depth, and the orientation of education toward attaining Allah's pleasure. In contemporary thought, the concept is expanded to include social issues such as peace, tolerance, and multicultural education, thereby framing love not only as a vertical relationship with God but also as a horizontal relationship with fellow human beings. Meanwhile, modern curriculum theory emphasizes the cognitive, affective, and psychomotor domains through systematic approaches, competency orientation, and responsiveness to societal needs.

The Love Based Curriculum offers a meeting point between the spiritual depth of Islam and a modern framework that is both rational and practical. This model has the potential to produce an Islamic Religious Education (PAI) curriculum that goes beyond mere cognitive emphasis, integrating affective and transformative dimensions, with love serving as the foundation for shaping a humanistic character.

Implementation of the Love Based Curriculum in Shaping Religious Character

A love-based curriculum does not merely emphasize cognitive knowledge, but also cultivates learning experiences that are filled with compassion, role modeling, and the internalization of spiritual values. Its implementation within Islamic education has significant practical implications for shaping the religious character of learners, including the following aspects (1) **Compassion (Raḥmah)**. Through a love-oriented approach, teachers treat students as a trust (*amānah*) from Allah, allowing them to grow in an atmosphere of warmth and mutual

respect. This nurtures empathy, care for others, and gentleness of heart in accordance with Islamic values. (2) *Tolerance (Tasāmuḥ)*. A love based pedagogy trains students to respect differences in belief, background, and perspective. Consequently, they become accustomed to inclusive attitudes and are less likely to engage in discriminatory behavior. (3) *Responsibility (Mas'ūliyyah)*. Learners are guided to act out of awareness and love for their duties, rather than compulsion. For example, in practicing worship, students perform it sincerely out of love for Allah, not merely out of fear of punishment. (4) *Discipline (Inḍibāt)*. The love-based curriculum habituates students to follow rules with full awareness, enabling them to develop into orderly individuals who are consistent in fulfilling both religious and social obligations. (5) *Independence (Istiqlāliyyah)*. By employing a compassionate approach, teachers provide space for students to take initiative and be creative. This trains them to become independent personalities while remaining rooted in religious values. (6) *Love for Allah and the Prophet (Maḥabbah Ilāhiyyah wa Nabawiyyah)*. The cultivation of love is directed toward strengthening spirituality, allowing learners to experience worship not as a mere routine, but as an inner necessity. (7) *Love for the Environment and Humanity (Hifẓ al-Bī'ah wa al-Insāniyyah)*. The implementation of the love-based curriculum also instills social concern and ecological awareness as part of a religious responsibility to care for Allah's creation.

The implementation of the Love-Based Curriculum plays a significant role in shaping holistic religious character, not only in terms of formal compliance with Sharia, but also in cultivating noble morality, compassion, and the ability to coexist harmoniously within a plural society.

The Relevance of the Love-Based Curriculum to Contemporary Character Education in Indonesia

The concept of a love-based curriculum holds profound relevance to the dynamics of character education in contemporary Indonesia, particularly within the contexts of religious moderation, the Merdeka Curriculum, and the challenges of the digital era.

First, within the framework of religious moderation, the love-based curriculum emphasizes compassion, respect for differences, and the dignity of human beings as taught in the Qur'an. This aligns with James A. Banks' theory of multicultural education, which highlights the importance of education grounded in tolerance and respect for diversity in order to create a peaceful society (Mufidatun dan Arsyadana 2025:61). Love based education, from the perspective of the Qur'an, functions as an instrument of character building that aligns with the Ministry of Religious Affairs' concept of religious moderation, which emphasizes tolerance, non-violence, and national commitment.

Second, in the context of the Merdeka Curriculum, the concept of a Love-Based Curriculum is highly relevant to the principle of *Merdeka Belajar*, which emphasizes the development of the Pancasila Student Profile, since character education must integrate three main dimensions, namely moral knowing, moral feeling, and moral action (Darwanti et al. 2025:3).

The value of love within the curriculum of love serves as the foundation of *moral feeling*, enabling students to grow with a character rooted in compassion, social concern, responsibility, and honesty. Teachers, as facilitators, may apply a

humanistic approach in line with Carl Rogers' assertion that education should be student-centered, treating learners as whole persons rather than mere objects of knowledge transfer, while ensuring alignment between their interests and developmental needs. (Zamzami dan Putri 2024:315). The curriculum of love supports the essence of the *Merdeka Curriculum*, which seeks to liberate and actualize students' potential.

Third, in the digital era, education faces serious challenges in the form of moral crises, rising individualism, and the pervasive exposure to negative content on social media (Aulia Herawati et al. 2025:375). Ribble's theory of Digital Citizenship emphasizes the importance of instilling ethics, responsibility, and empathy in the use of digital technology (Membangun et al. 2025:2839).

The curriculum of love is relevant in this context as it internalizes the values of compassion, empathy, and digital responsibility, thereby guiding students to utilize technology ethically, avoid hate speech, and reject cyberbullying. From an Islamic perspective, this is consistent with the Qur'anic principle of *qaulan karīman* (noble speech) as mentioned in *Qur'an* 17:23.

Overall, the relevance of the curriculum of love to character education in Indonesia lies in its ability to bridge Islamic spiritual values, national curriculum demands, and global challenges. Within Lickona's framework of character education, the curriculum of love balances the dimensions of *Moral Knowing* (ethical knowledge), *Moral Feeling* (compassion and empathy), and *Moral Action* (concrete behavior). Through the foundation of love, education becomes a means to cultivate a generation that is religious, tolerant, competitive, and morally upright.

Table 3.

Relevance of the Curriculum of Love and Its Integration with Character

Scholar & Theory	Core Idea	Integration with the Curriculum of Love	Impact on Character Education
Thomas Lickona (Character Education)	Character education is based on <i>moral knowing</i> , <i>moral feeling</i> , and <i>moral action</i> .	The Curriculum of Love emphasizes love as the foundation of <i>moral feeling</i> , fostering empathy, compassion, and ethical motivation.	Students not only know what is good, but also love goodness and are willing to act upon it.
James A. Banks (Multicultural Education)	Education should cultivate appreciation for cultural and religious diversity.	The Curriculum of Love nurtures tolerance and respect for diversity as an expression of love for others.	Learners become inclusive, moderate, and appreciative of pluralism in Indonesia.
Mike Ribble (Digital Citizenship)	Emphasizes ethics and responsibility in the use of digital	The Curriculum of Love provides the foundation for teaching empathy	Religious character is reflected in digital literacy rooted in

	technology.	and digital ethics (avoiding bullying, respecting privacy, spreading kindness).	compassion and Islamic ethics.
Carl Rogers (Humanistic Education)	Effective learning occurs when there is an atmosphere of love, acceptance, and empathy from the teacher.	The Curriculum of Love resonates with Rogers' approach, where the teacher acts as a facilitator with genuine care and sincerity.	A classroom environment is created that fosters trust, openness, and student autonomy.

The Curriculum of Love as a Model of Qur'anic Character Education

The curriculum of love can be understood as an educational framework that positions the value of love, as taught in the Qur'an, as the central orientation in shaping students' character. Within the Islamic tradition, love for Allah and His Messenger (*Qur'an* 3:31), love that generates social compassion (*Qur'an* 5:54), and love that underpins family harmony (*Qur'an* 30:21) constitute an integrated set of values directed toward the cultivation of noble character (*akhlaq karimah*)

Table 4.

Values of Love, Curriculum Implementation Process, and Outcomes of Character Education.

Dimension of Love Values (Qur'an)	Curriculum Implementation Process	Character Education Outcomes
Love for Allah (Qur'an 3:31)	- Habituation of worship practices (e.g., shalat dhuha, Qur'an memorization, daily supplications) - Integration of Qur'anic verses and hadith into subjects - Teacher-centered role modeling	- Obedience in worship - Sincerity in good deeds - High spiritual awareness
Love for Fellow Human Beings (Qur'an 49:10)	- Activities of cooperation and mutual assistance (gotong royong) - Cooperative learning methods - Mentorship programs (kakak asuh)	- Strong sense of brotherhood - Tolerance toward differences - Care and empathy
Love for Virtuous Deeds (Qur'an 2:195)	- Social service, infaq, and charity programs - Classroom-based charity projects - Project-based learning assessments	- Generosity - Social responsibility - Becoming an agent of positive change
Love for Inner Purity (Qur'an 9:108)	- Moral education and tazkiyatun nafs practices - Islamic counseling - Value-based school discipline	- Honesty and trustworthiness - Preservation of self-purity - High moral integrity

The value of love in Islamic education encompasses four principal dimensions: love for Allah, love for fellow human beings, love for virtuous deeds, and love for inner purity. These dimensions have normative foundations in the Qur'an, such as *Qur'an* 3:31, which emphasizes the importance of obedience and

sincerity toward Allah; *Qur'an* 49:10, which highlights the spirit of brotherhood; *Qur'an* 2:195, which encourages the practice of goodness; and *Qur'an* 9:108, which underscores the significance of purity of the soul. According to Lickona, character education must be rooted in universal moral values that shape good behavior. In this regard, the value of love in Islam can be positioned as a fundamental principle in the formation of character (Albert Lumbu 2025:23).

The process of implementing a curriculum of education grounded in the value of love can be carried out through integration within the learning process, habituation, and role modeling (Fauyan dan Wati 2021:63). Tilaar further asserts that the curriculum should be regarded as a cultural instrument capable of transmitting noble values to students. (Nuroh 2022:244). In this context, the teacher is not merely a transmitter of knowledge but also serves as a role model (*uswah hasanah*) in instilling the value of love. For instance, love for Allah is actualized through the habituation of punctual worship and sincerity; love for fellow human beings is manifested in group work that emphasizes tolerance and empathy; love for virtuous deeds is cultivated through programs such as *infaq* and social service; while love for inner purity is fostered through the habituation of noble character, honesty, and integrity in daily life.

The outcomes of character education based on the value of love include the development of individuals who possess spiritual devotion, social concern, and moral integrity. This finding resonates with Thomas Lickona's framework, which posits that good character comprises moral knowing, moral feeling, and moral action. Through these three dimensions, students not only comprehend the value of love cognitively but also internalize it affectively and practice it behaviorally in their daily lives.

Thus, education grounded in the value of love equips learners to become more faithful, virtuous, and capable of acting as agents of goodness within their social environment.

Conclusion

The curriculum of love as a basis for character education serves both as a normative framework and a methodological foundation in the formation of students' character. The value of *mahabbah*—encompassing devotion to God, compassion for humanity, commitment to virtuous deeds, and cultivation of inner purity functions not merely as an affective impulse but as an ethical principle and intrinsic motivation that facilitates the internalization of religious and moral conduct.

The operationalization of the curriculum of love is realized through structured practices such as the habituation of worship, integration of Qur'anic values into the learning process, engagement in social activities, collaborative pedagogical approaches, and the teacher's role as *Uswah Hasanah* (Exemplary Model). These pedagogical strategies collectively nurture learners to develop qualities of obedience, empathy, discipline, independence, and moral integrity.

Furthermore, the conceptual framework demonstrates significant alignment with contemporary paradigms of character education in Indonesia, particularly the *Merdeka Curriculum*, the discourse on religious moderation, and the advancement of digital literacy. By fostering ethical consciousness, tolerance, and socio-digital

responsibility grounded in Qur'anic values, the curriculum of love contributes to addressing emerging challenges in education.

Taken as a whole, the curriculum of love may be conceptualized as a holistic, integrative, and transformative model of character education. It not only equips learners with knowledge but also cultivates faith, virtuous character, and the capacity to make constructive contributions to society, thereby reinforcing the broader objectives of Islamic and national education.

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