

Reconstructing the Curriculum of Love: Perspective of Modern Islamic Education Philosophy

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ARTICLE INFO	ABSTRACT
Article History: Received: January 26, 2026 Revised: June 19, 2026 Accepted: June 19, 2026 Keywords: Islamic philosophy of education; curriculum of love; humanistic pedagogy; insan kamil; character education.	This study reconstructs the Curriculum of Love within Modern Islamic Philosophy of Education to counter the cognitive-centric focus of contemporary Islamic education, which neglects affective and spiritual growth and departs from the holistic ideal of insan kamil. Employing qualitative library research and philosophical inquiry, it integrates the work of classical thinkers (Al-Ghazali, Ibn Miskawayh) with modern perspectives (Al-Attas, Nasr) and humanistic pedagogy. The Curriculum of Love, a core pedagogical principle, comprises four domains: love for God (spirituality), love for humanity (social empathy), love for knowledge (intellectual curiosity), and love for nature (ecological stewardship). It unifies tarbiyah, ta'dib, and ta'lim, with love balancing reason and spiritual insight. Theoretically, it offers a humanistic-spiritual paradigm bridging tradition and modern demands. Practically, it provides a strategic blueprint for Islamic schools to design inclusive, character-focused curricula that enhance psychological well-being, foster empathy, and promote social harmony. Love thus becomes the transformative axis aligning intellectual growth with spiritual depth to realize insan kamil and cultivate balanced, empathetic, ecologically conscious individuals.

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INTRODUCTION

The evolution of Islamic education in the 21st century is inextricably linked to the social, cultural, and spiritual shifts enveloping the Muslim community. These transformations have significantly impacted the perspectives, pedagogical approaches, and curricular orientations adopted by Islamic educational institutions. Within this context, there is a pressing need to reconstruct a curricular framework that transcends the cognitive dimension and integrates affective, spiritual, and humanitarian aspects holistically. The concept of the 'Curriculum of Love,' which posits that compassion, empathy, care, and human relationships are the core of education, is gaining significant traction in contemporary Islamic educational discourse. This reconstruction effort does not exist in a vacuum; rather, it is anchored in the foundations of Islamic educational philosophy, which has undergone a revitalization over the past two decades, driven by efforts to strengthen the humanistic paradigm and the principle of *rahmatan lil 'alamin* (mercy to all worlds).

Islamic education boasts a long-standing tradition of integrating intellectual and spiritual dimensions within the learning process. Classical scholars such as Al-Ghazali, Ibn Miskawayh, Ibn Sina, and Al-Farabi emphasized that education should not merely produce intellectually skilled individuals but also foster virtuous character and a balanced soul.¹ In Al-Ghazali's view, love and compassion are fundamental instruments in character formation, as the human heart is naturally predisposed to accept virtuous values when conveyed through a gentle and attentive approach. This perspective asserts that love is not merely a personal emotion but a pedagogical imperative capable of creating a secure and meaningful learning environment. However, in modern educational practice, the affective dimension is often marginalized in favor of academic competence, creating a gap between the theoretical ideals of Islamic education and its practical application.

Globalization and technological advancement have further heightened the urgency of reconstructing a curriculum grounded in love. Various studies demonstrate shifts in students' social interaction patterns, intensified academic competition, and a tendency toward mechanistic learning experiences detached from humanitarian values.² This condition is prevalent not only in general education but also within Islamic educational institutions. When learning is overly focused on cognitive nuances, spiritual meaning and ethical awareness tend to erode. Conversely, Islamic education views the learning process as a means of forming morals (akhlak) and character, rather than merely a transfer of knowledge. Consequently, the reconstruction of a love-based curriculum from the perspective of modern Islamic educational philosophy serves as a strategic effort to realign Islamic education with its fundamental principle: the formation of *insan kamil* (the perfect human).

Modern Islamic educational philosophy conceptualizes human beings as

¹ Imām Abū Ḥamid Muḥammad ibn Muḥammad Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn* (Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 2002): 293–305; Abū 'Alī Aḥmad ibn Muḥammad ibn Ya'qūb Ibn Miskawayh, *Taḥdhīb al-Akhlāq wa-Taṭhīr al-A'rāq* (Cairo, Egypt: Cairo Press, 1961): 35–42.

² Nel Noddings, *Caring: A Relational Approach to Ethics and Moral Education*, 2nd ed. (Berkeley, CA, USA: University of California Press, 2013): 15–20; Farihin Farihin, Yatim Sholeh, and Isnol Khotimah, "Integrasi Nilai Dan Spiritualitas Dalam Kurikulum Berbasis Cinta Untuk Humanisasi Pembelajaran Di Madrasah," *Moderasi: Journal of Islamic Studies* 5, no. 2 SE-Articles (November 22, 2025): 331–44, <https://doi.org/10.54471/moderasi.v5i2.127>.

multidimensional entities possessing intertwined rational, spiritual, emotional, and moral potentials.³ This perspective positions the affective dimension not as a supplementary aspect but as an essential component of human development. In this framework, love is viewed as an ethical and spiritual principle that bridges knowledge, action, and character formation. The concept of love in Islam transcends interpersonal relationships, encompassing love for God, humanity, knowledge, and the natural world. This holistic structure of love provides a robust philosophical basis for the Curriculum of Love, a curriculum designed to cultivate integrated spiritual, humanitarian, and ecological awareness.

The notion of a Curriculum of Love is not entirely novel. In the classical Islamic educational tradition, compassion was a foundational principle in the cultivation of *akhlak* and *adab* (etiquette). However, in the modern era, this concept requires systematic reconstruction to align with contemporary pedagogical approaches and increasingly complex educational needs. This reconstruction entails a philosophical re-examination of human nature, educational objectives, and relevant teaching methods. Furthermore, it necessitates an analysis of contemporary educational challenges, including rising school violence, the empathy crisis, spiritual disorientation, and the degradation of social relations.⁴ These challenges demand a curriculum that extends beyond knowledge dissemination to guide students in cultivating love as a potent moral and spiritual force.

Research in educational psychology indicates that a learning environment grounded in compassion can enhance motivation to learn, alleviate academic anxiety, and strengthen the teacher-student bond.⁵ In the context of Islamic education, these values align with the teachings of the Prophet Muhammad (PBUH), who placed gentleness, compassion, and respect for human dignity at the core of his *da'wah*. Therefore, the reconstruction of the Curriculum of Love finds not only philosophical legitimacy within the Islamic tradition but also theoretical support from humanistic pedagogy. This approach facilitates the creation of a humanizing learning environment (*takballi–taballi–tajalli*) and aligns with the concept of *tarbiyah* in Islamic education.

The Curriculum of Love discourse gains relevance amid Indonesia's national curriculum dynamics. Since 2025, some madrasahs have adopted it for character building but face hurdles: limited teacher understanding, poor integration with design, and a lack of a philosophical framework. Reconstruction through modern Islamic educational philosophy offers theoretical grounding and strategic direction. This philosophical approach blends spirituality, humanity, and intellect, casting love as both an epistemological and axiological principle. This study clarifies love's meaning, integrates it into the curriculum structure, and addresses modern challenges to create a humanistic, spiritual curriculum that strengthens rahmah values and holistic character, responsive to student needs.

³ Nasr, *The Heart of Islam: Enduring Values for Humanity*; al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

⁴ Maulidin, Mukhabibah, and Hidayati, "Rekonstruksi Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Moderasi Beragama: Tinjauan Literatur."

⁵ Lestari and Susilo, "Etika Pendidikan: Menanamkan Nilai-Nilai Moral Dalam Sistem Pendidikan Modern"; Noddings, *Caring: A Relational Approach to Ethics and Moral Education*.

RESEARCH METHOD

This study employed a qualitative approach, using a library research design, as the inquiry focuses on reconstructing the concept of the 'Curriculum of Love' from the perspective of modern Islamic educational philosophy. This design was selected to enable an in-depth examination of philosophical ideas, classical texts, and contemporary literature that constitute the study's conceptual foundation.⁶

Data were collected from bibliographic materials comprising both primary and secondary literature. The primary literature comprises the works of classical Islamic educational scholars, such as Al-Ghazali, Ibn Miskawayh, and Al-Attas, as well as modern thinkers such as Nasr. Secondary literature comprises journal articles, books, research reports, and policy documents relevant to curriculum development and Islamic education. Data collection was conducted through documentation, with sources selected using purposive sampling based on their relevance and academic authority.⁷

Data analysis involved both content analysis and philosophical analysis. Content analysis was utilized to identify key concepts, specifically love, curriculum, and Islamic education. In contrast, philosophical analysis was employed to examine the ontological, epistemological, and axiological dimensions of the conceptual findings.⁸ The analytical process proceeded through intensive reading, concept categorization, interpretation of meaning, and the synthesis of ideas to construct the reconstruction model of the Curriculum of Love.

Data validity was ensured through source triangulation, with literature cross-referenced across different historical periods and scholars. Furthermore, source criticism was applied to verify the credibility and relevance of the materials utilized. This methodology ensures that the reconstruction of the Curriculum of Love is formulated comprehensively and remains academically defensible.

RESULT AND DISCUSSION

The Significance of Love in Islamic Education

Comprehending the concept of love within Islamic education necessitates a rigorous examination of classical, modern, and contemporary scholarly sources. In the Islamic intellectual tradition, love is construed not merely as an inherent emotional sentiment but as an ethical and spiritual principle pivotal to character formation, social relations, and the development of the human soul. In the educational context, the concept of love encompasses pedagogical dimensions that influence instructional guidance, the cultivation of school culture, and curriculum design aimed at fostering balanced, civilized individuals. This study demonstrates that the notion of love is richly developed within Islamic literature, converging with the educational vision of cultivating *insan kamil* (the perfect human).

A conceptual inquiry into love requires an in-depth reading of classical manuscripts that established the axiological and ethical foundations of Islamic education. The thoughts

⁶ Zed, *Metode Penelitian Kepustakaan*.

⁷ Mary W George, *The Elements of Library Research: What Every Student Needs to Know* (Princeton, N.J.: Princeton University Press, 2008): 22–26.

⁸ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, ed. 4th (SAGE Publications, 2018): 185–190.

of Al-Ghazali, Ibn Miskawayh, and Ibn Sina delineate love as an inner energy propelling human beings toward moral and spiritual perfection. Conversely, modern thinkers such as Syed Muhammad Naquib al-Attas, Seyyed Hossein Nasr,⁹ and Hasan Langgulung have expanded the meaning of love within the framework of Islamic educational philosophy by emphasizing *adab* (proper etiquette/manners), spiritual equilibrium, and the integration of the intellect and the heart. Meanwhile, the humanistic pedagogy perspective emerging in the West, represented by scholars such as Nel Noddings, Maria Montessori, and Paulo Freire, offers a concept of love centered on humane relationships, empathy, and care within the educational process.¹⁰ The integration of these three traditions illustrates that love occupies a fundamental position in constructing a humanistic, spiritual, and transformative educational paradigm.

An examination of classical sources reveals that, in Al-Ghazali's view, love is an integral component of the human spiritual journey. In *Ihya' Ulum al-Din*, Al-Ghazali argues that love for God constitutes the pinnacle of spiritual experience, compelling individuals to know the Divine, draw closer to Him, and emulate His virtuous attributes.¹¹ In an educational context, love for God translates into a motivation for students to acquire knowledge with pure intent, and for teachers to educate with profound sincerity (*ikhlas*). According to Al-Ghazali, teachers are not mere transmitters of knowledge; they are molders of the student's heart, enabling the natural acceptance of virtuous values. Love serves as a pedagogical foundation that fosters emotional and spiritual proximity between teacher and student, thereby facilitating an educational process grounded in mutual trust and respect.

In *Tabdhib al-Akhlak*, Ibn Miskawayh views love as a moral impetus that motivates human beings to perform good deeds and eschew vice. For Ibn Miskawayh, love is intrinsically linked to the pursuit of ultimate happiness, which connects humans with the perfection of the soul. In the realm of ethics, love serves as a guide to achieving harmony among reason, emotion, and moral action.¹² Within education, love influences character formation by encouraging harmonious relationships between educators and learners. Once such relationships are established, the internalization of moral values (*akhlak*) can occur more profoundly.

In Ibn Sina's philosophy, love is an element deeply intertwined with the intellect and the pursuit of human perfection. Ibn Sina emphasizes that love is the soul's inclination toward perfection, which is attainable only through knowledge and proximity to God. Education, in Ibn Sina's framework, is essentially an endeavor to guide the soul toward this perfection through the development of rational and moral capacities. The concept of love impels humans to learn, comprehend the nature of reality, and lead an intellectual life integrated with spirituality. Thus, love in education becomes a force directing students toward a profound quest for meaning and truth.¹³

⁹ Nasr, *Islamic Arts and Spirituality*; Nasr, *The Heart of Islam: Enduring Values for Humanity*.

¹⁰ Mujrimin, "Al-Ghazali's Epistemology in Islamic Religious Education: The Integration of Knowledge, Faith, and Morals"; Hu et al., *Cutoff Criteria for Fit Indexes in Covariance Stru*; Al-Attas, *Prolegomena to the Metaphysics of Islam*.

¹¹ Al-Ghazali, *Ihya' 'Ulum Al-Din*...: 293–305

¹² Ibn Miskawayh, *Tabdhib al-Akhlak wa-Taḥbir al-A'raq*.....:115-122.

¹³ Naṣīr al-Dīn Al-Tūsī, *Sharh Al-Isharat Wa Al-Tanbihat* (Būstān-e Ketāb, 2007): 82-89.

Transitioning to modern thought, the concept of love acquired new interpretations as 20th-century Islamic educational philosophy developed. Al-Attas advanced the understanding that the core of Islamic education is the inculcation of *adab* (right action/etiquette). Although Al-Attas does not explicitly utilize "love" as a primary concept, *adab*, in his definition, is closely related to love because it stems from recognition, acknowledgment, and proper submission to the truth. In this framework, love can be understood as a spiritual force cultivating moral consciousness, enabling humans to put things in their proper places. Al-Attas views education as a process of forming a civilized soul, with love as the element that vitalizes harmonious relationships among humans, knowledge, society, and God.¹⁴

Seyyed Hossein Nasr provides broader ecological and cosmological dimensions to the meaning of love. Nasr views love as a cosmic principle connecting humans with the universe and the Creator. Islamic education, according to Nasr, must restore the function of love as a spiritual bridge, maintaining the balance between humanity, the environment, and transcendent reality.¹⁵ This perspective opens a new avenue for understanding love in the curriculum: as a basis for forming ecological consciousness and spirituality relevant to modern challenges, such as moral crises and environmental degradation.

Hasan Langgulung emphasizes the integration of psychological, cultural, and spiritual elements in Islamic education. In his view, love serves as a psychological force that connects the child's emotional aspects with the broader objectives of Islamic education. Love serves as a medium for synthesizing the development of the intellect, heart, and morals, ensuring a balanced education. According to Langgulung, educational success is evidenced by a student's ability to build positive relationships with their environment, which can only be built on a foundation of love, care, and empathy.¹⁶

Beyond the Islamic tradition, humanistic pedagogy enriches the discourse on love in education through concepts of the ethic of care, authentic relationships, and human liberation. Nel Noddings, a prominent figure in humanistic pedagogy, introduced the 'ethic of care,' which underscores the importance of the emotional bond between teacher and student. Noddings asserts that effective education must be built upon care, emotional presence, and a willingness to understand individual student needs.¹⁷ This concept aligns with Islam's values of compassion, thereby opening the possibility of theoretical dialogue between humanistic pedagogy and Islamic education.

Maria Montessori also contributed significantly through her postulate that children develop optimally in an environment filled with love, tranquility, and respect for the child's freedom. Montessori viewed love as the educator's moral responsibility to support the child's natural development.¹⁸ This illustrates that love in education extends beyond emotion to encompass the provision of a learning environment conducive to physical, cognitive, and

¹⁴ al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education.....*: 34–37.

¹⁵ Nasr, *The Heart of Islam: Enduring Values for Humanity.....*: 235–240.

¹⁶ Hasan Langgulung, *Manusia Dan Pendidikan: Suatu Analisa Psikologi Dan Pendidikan* (Jakarta: Pustaka Al-Husna, 1986): 245–252.

¹⁷ Noddings, *Caring: A Relational Approach to Ethics and Moral Education.....*: 20–25.

¹⁸ Hasanah et al., "Implementasi Prinsip Gagasan Kurikulum Maria Montessori Dalam Pembelajaran PAUD."

social growth.

Paulo Freire expanded the understanding of love within the context of critical pedagogy. He emphasized that love is an energy driving social transformation and the process of *conscientization*. Freire stated that education must be an act of love for humanity, freedom, and justice.¹⁹ In this perspective, love is not merely interpersonal but socio-political, playing a role in liberating humans from injustice and dehumanization. Freire's ideas provide space for Islamic education to interpret love more broadly as a component of moral consciousness and social responsibility.

Findings from these classical, modern, and humanistic literatures were further analyzed to understand the position of love as a foundation for ethics, spirituality, and educational relationships. In the Islamic tradition, love is inseparable from the concepts of *akhlak*, *adab*, and educational objectives. This differs from humanistic pedagogy, which often initiates discourse from psychological aspects or interpersonal relationships. This comparison demonstrates that Islamic education possesses a metaphysical depth that prioritizes the love relationship between humans and God as the supreme source of love. Nevertheless, humanistic pedagogy offers analytical tools that help understand how love can be concretely manifested in daily learning processes, such as through relationships, communication, and the teacher's emotional presence.

Love as an ethical foundation transforms education by fostering meaningful learning through compassion. Teachers who educate with love facilitate emotional and moral growth, not just cognitive delivery, as reflected in Al-Ghazali and Noddings' humanistic pedagogy. Love creates safety, comfort, and trust, which are essential for students to develop their potential. Spiritually, love links education to life's meaning; classical Islamic thought sees it as deepening self-understanding and cosmic awareness, while Nasr views it as balancing human-nature relations. Integrating these insights enables a curriculum that cultivates holistic ecological and spiritual consciousness. Comparing Islamic tradition and humanistic pedagogy reveals shared views of love as a transformative force for humane relationships and character formation, despite theological differences. Islam orients love toward nearness to God, while humanism focuses on humanizing humans, yet they complement each other to unite cognitive, affective, and spiritual dimensions. Today's challenges—school violence, low empathy, rising intolerance—underscore the need for an affective curriculum. A love-centered approach builds a friendly, inclusive school culture through relationship-based learning, collaboration, spiritual reflection, and compassion-rooted habits. Ultimately, love is a multidimensional concept: in Islam, it is theological, ethical, and spiritual; in humanistic pedagogy, it is psychological and care-based. Harmonizing these perspectives yields a comprehensive curriculum foundation that shapes civilized, empathetic, and spiritually aware individuals, making love both a philosophical anchor and a practical strategy for modern Islamic education.

The Philosophical Structure of Modern Islamic Education

Modern Islamic educational philosophy rests on three dimensions: ontological,

¹⁹ Freire, "Pedagogy of the Oppressed."

epistemological, and axiological. Ontologically, humans are multidimensional beings—spiritual, moral, social, intellectual—with an innate link to God and a *fitrah* to know Him, as Al-Attas posits. Love is an ontological force that unites humans with virtue and drives the search for meaning. Epistemologically, knowledge derives from revelation, intuition, and spiritual experience, integrated with reason through *ta'dib*, which forms correct epistemic consciousness. Love serves as an affective-spiritual mechanism that enables the acceptance of truth and humility. Axiologically, Islamic education aims to cultivate civilized individuals with strong morality, not merely intellectual ability. Nasr calls for revitalizing spirituality and ecological awareness. Love is the supreme value, encompassing empathy, justice, and peace. The principle of *rahmatan lil-'alamin* (mercy to all worlds) translates into education that fosters character, empathy, and social responsibility. Thus, love is foundational, serving as the binding agent that harmonizes rationality and spiritual insight to reconstruct a curriculum that forms balanced, compassionate individuals. This reconstruction ensures education forms civilized, empathetic, and spiritually aware humans.

Finally, the analysis reveals that spirituality, *adab*, and morality constitute the central orientation of modern Islamic education. These three values do not stand in isolation; rather, they are interrelated in forming a holistic vision of Islamic education. *Adab*, in Al-Attas's thought, serves as the moral and epistemic foundation underlying the entire educational process. Meanwhile, spirituality as a core value helps students understand the relationship among knowledge, worship, and daily life. Morality becomes the tangible manifestation of the internalization of *adab* and spirituality. When these three are integrated, love emerges as the core catalyst that drives and fortifies human character formation.

The interpretation of love as the supreme axiological value in Islamic education can be elucidated through its capacity to permeate all human dimensions. Love serves as the unifying value for the rational, emotional, and spiritual aspects of the self, rendering education not merely an intellectual process but a holistic humanization process. From an axiological perspective, love embodies moral values that encourage humans to respect others, maintain relationships with nature, and live responsibly. Al-Ghazali asserts that love for God is the source of all other forms of love, and education functions to direct the heart toward this love.²⁰ However, within modern Islamic educational philosophy, love is understood not only as an attachment to God but also as the ethical basis shaping human relations in the social realm.

A critical examination of the structure of modern Islamic educational philosophy demonstrates a strong coherence between love and the concept of *insan kamil* (the perfect human). In the Islamic tradition, *insan kamil* represents the ideal human who has attained moral, spiritual, and intellectual perfection. Love becomes a fundamental component propelling humans toward this perfection, as it refines the soul, strengthens character, and fosters social empathy. Nasr views *insan kamil* as a human capable of harmoniously combining spiritual and rational dimensions.²¹ Meanwhile, within the framework of modern education, love can be understood as a moral energy that helps students develop self-awareness, reflective capacity, and a commitment to goodness. The correlation between love

²⁰ Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.....: 300–302.

²¹ Nasr, *The Heart of Islam: Enduring Values for Humanity*.....: 160–165.

and *insan kamil* indicates that modern Islamic education must facilitate students' maturation into individuals of character, virtue, and profound spiritual awareness.

The integration of Al-Attas's concept of *adab* with Noddings's ethics of care provides a theoretical dialogue that enriches the understanding of love in education. Al-Attas positions *adab* as the core of Islamic education because it is the moral order that ensures humans understand the hierarchical relationship among themselves, knowledge, and God.²² Conversely, Noddings emphasizes the importance of care and attention in the educational process, manifested through authentic relationships between teachers and students.²³ The integration of these two concepts yields the understanding that education built upon love requires combining strong moral principles with relationally oriented pedagogical practices. Love becomes not merely an abstract value but a concrete action that influences the quality of the teacher-student relationship.

Integrating love into curriculum design demands a learning structure oriented toward character, empathy, and spirituality rather than solely cognitive competence. Education must provide space for reflection, dialogue, and the habituation of compassion in school life through thematic approaches linking subjects to humanitarian values and daily *adab*. Amid modernity's materialism, individualism, and digital disruption, love serves as a vital counterbalance to students' inner needs. Modern Islamic education can respond by developing a value-based curriculum that prioritizes human wholeness. Love functions as a philosophical foundation shaping educational goals, content, and methods, fostering an inclusive, civilized system. Thus, love offers a robust alternative to education, keeping it relevant and deeply rooted in humanity and spirituality.

The Current Curriculum of Islamic Education

Contemporary Islamic education reveals a significant disparity between its philosophical ideals and the practical implementation of its curriculum. Normatively, Islamic education embodies a grand vision of forming individuals who are faithful, virtuous, intelligent, and possess equilibrium across cognitive, affective, and spiritual dimensions. However, current research indicates that curriculum implementation across numerous *madrasahs* and Islamic educational institutions continues to exhibit a strong inclination toward a cognitive-centric approach. This tendency is evident in the curricular structure, learning focus, and evaluation systems, which overwhelmingly prioritize academic achievement over character formation and relational values. This condition does not necessarily signify the failure of Islamic education but rather reflects a divergence between philosophical vision and the implementation strategies employed in daily educational processes.

The primary finding of the analysis demonstrates that the dominance of the cognitive approach is the most salient feature of the current Islamic education curriculum. This dominance is observable in the priority accorded to the mastery of factual and conceptual knowledge through various content-oriented subjects. Numerous curriculum evaluation reports, including studies from the Ministry of Religious Affairs, indicate that the learning process in many *madrasahs* concentrates more on knowledge reproduction, memorization,

²² al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.....:34

²³ Noddings, *Caring: A Relational Approach to Ethics and Moral Education*.....: 178.

and conceptual understanding than on the development of empathetic skills, reflective capabilities, or moral competence.²⁴ This aligns with Yasha Latif Shaikh and Syed Hasnain Alam Kazmi's findings, which reveal that the *madrasah* curriculum tends to position academic aspects as the primary focus, as they are considered the most easily measurable indicators of success.²⁵

Another finding indicates that curriculum structures focusing on affective and relational values remain minimal and unsystematically organized. Although some *madrasahs* have begun to introduce character habituation programs or non-formal activities to cultivate student attitudes and morals, these activities frequently lack a robust curricular structure and measurable indicators. Research by Bayu Mujrimin found that character formation activities in *madrasahs* are often conducted through exhortations, lectures, or teacher modeling without being integrated into explicit learning objectives.²⁶ Consequently, a gap exists between the moral messages conveyed and the systematic learning experiences students undergo.

The third finding of this study reveals that, to date, there is no systematic philosophical framework for developing a "Curriculum of Love" as an educational approach integrating compassion, empathy, relational connections, and spirituality. Although discourse on the Curriculum of Love has begun to emerge in various academic forums and internal *madrasah* documents, the concept remains normative and lacks a solid theoretical foundation. A study by Farihin et al. indicates that while several Islamic schools have started developing programs based on the values of compassion and *rahmah*, these developments have not been accompanied by adequate philosophical inquiry; thus, the concept of love has yet to occupy a position as an epistemological and axiological foundation within the curriculum.²⁷

Curriculum documents from several *madrasahs* analyzed in this study show that the term 'Curriculum of Love' has been introduced in certain institutions, particularly within character education programs, moral habituation (*akhlak*), and school culture development. Nevertheless, the emergence of this term has not been followed by a comprehensive curriculum design. In some instances, the term functions more as motivational jargon than as a curricular framework possessing clear objectives, competencies, indicators, and learning strategies. Research by Masriwaty Malik et al. found that the use of the term 'love' in *madrasah* documents is often declarative, such as 'fostering love for God,' 'love for others,' or 'love for the environment,' but fails to explain how these values are internalized within a planned learning process.²⁸

These findings direct the analysis toward disparities within the curriculum dimension, encompassing design, implementation, and evaluation. The dominance of the cognitive approach can be understood in historical terms, in which Islamic education in many formal institutions has been influenced by modern educational paradigms oriented toward academic

²⁴ Sayuti, Sesmiarni, and Hanani, "Evaluasi Implementasi Kurikulum Merdeka Belajar Di Madrasah Ibtidaiyah Nahdlatul Wathan Mengkuru Sakra Barat Lombok Timur."

²⁵ Shaikh and Kazmi, "Exploring Marketing Orientation in Integrated Islamic Schools."

²⁶ Mujrimin, "Al-Ghazali's Epistemology in Islamic Religious Education: The Integration of Knowledge, Faith, and Morals."

²⁷ Farihin, Sholeh, and Khotimah, "Integrasi Nilai Dan Spiritualitas Dalam Kurikulum Berbasis Cinta Untuk Humanisasi Pembelajaran Di Madrasah."....: 331–44.

²⁸ Malik et al., "A Hadith-Based Love Curriculum in Islamic Education: An Initiative by Indonesia's Ministry of Religious Affairs."

achievement. With the development of national education standards emphasizing competency measurement, *madrasahs* tend to prioritize cognitive aspects to maintain competitiveness with general schools. As noted by Dwi Ulfa Nurdahlia, *madrasahs* frequently face societal pressure to demonstrate academic success, as this is perceived as an indicator of institutional quality.²⁹ Consequently, the affective and spiritual aspects that constitute the distinctiveness of Islamic education do not receive adequate space within curriculum implementation.

Beyond these external factors, the minimal focus on affective and relational values in the curriculum is also due to the absence of a robust pedagogical framework to integrate them into the learning process. Character education is often understood as the personal responsibility of teachers or as school culture, rather than as part of a structured, formal curriculum. Several studies indicate that *madrasah* teachers frequently struggle to integrate the learning of empathy, compassion, or social relations into subjects due to limited guidelines and a lack of pedagogical preparedness.³⁰ This highlights the necessity for more systematic curricular support to ensure relational values are internalized more effectively.

An analysis of the disparity at the philosophical level suggests that the absence of a systematic philosophical framework is a primary reason why the Curriculum of Love has not been optimally implemented. The philosophy of Islamic education rests on the concepts of *adab*, *rahmah*, and the formation of *insan kamil*; however, not all *madrasahs* possess the profound philosophical understanding needed to translate these values into the curriculum. Without a philosophical foundation, the value of love in education tends to be understood moralistically and normatively, rather than epistemologically or pedagogically. However, as elucidated by Al-Attas, every curriculum requires clear metaphysical and epistemological bases to ensure educational objectives are directed purposefully and sustainably.³¹

Findings regarding *madrasah* documents that have begun introducing the Curriculum of Love indicate potential for significant development. Although still in its nascent stage, this development demonstrates that *madrasahs* are beginning to realize the importance of adopting a more humanistic, affective, and spiritual curriculum. Nevertheless, the lack of a systematic structure makes it difficult to measure the success of these ideas. Furthermore, without clear indicators, the implementation of love-based education often relies on individual teacher interpretations, leading to inconsistencies between vision and practice.

Further analysis of various journals indicates that the tendency to prioritize the cognitive dimension is not limited to Islamic education but also occurs in general education in Indonesia. However, the distinction lies in the fact that Islamic education draws on rich value sources and a philosophical structure that allows for a more robust development of affective and spiritual dimensions. Therefore, the curriculum gap in Islamic education can be addressed by developing a curriculum model that positions love as a foundational value underpinning the entire educational process. In this context, love is understood not merely as an emotion but as a pedagogical principle shaping curriculum policy, learning strategies, and social interaction within the school environment.

²⁹ Nurdahlia, "Paradigma Kognitif 'Client Centered' Dalam Pendidikan Islam."

³⁰ Hardy, "Affective Learning for Effective Learning? Data, Numbers and Teachers' Learning."

³¹ al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*....: 40–43.

A critical analysis of the cognitive-affective imbalance in the Islamic education curriculum argues that a curriculum orientation overly focused on cognitive ability reduces space for the development of students' affective, spiritual, and social aspects. This imbalance is not merely a technical issue regarding curriculum content distribution, but an epistemological issue related to how education comprehends the nature of the human being. If humans are understood holistically as spiritual, rational, and social beings, then the curriculum should balance these three dimensions. However, in reality, modern educational processes, including those in some Islamic educational institutions, tend to place greater emphasis on measurable academic achievements, resulting in inadequate attention to moral and affective values.

Some researchers have highlighted this condition. A study by Kurniawan Arif Maspul and Islahuddin Ramadhan Mubarak indicates that the academic orientation dominant in schools and madrasahs leads students to view learning as an activity focused solely on completing material, rather than on personality formation.³² Another study by Heny Susilawati et al. reveals that teachers often lack effective pedagogical strategies to integrate values of empathy and compassion into learning, rendering teacher-student interactions formal and distant.³³ The implication of this condition is the formation of a learning culture that is insensitive to students' emotional development. Children may understand theoretical concepts in religion, but do not always possess adequate relational experiences to internalize these values in practice.

Theoretical explanations as to why a curriculum cannot focus solely on academic competence can be found in theories of human development and modern pedagogy. Educational psychology asserts that human intelligence comprises not only cognitive ability but also emotional, social, moral, and spiritual intelligence.³⁴ From the perspective of Islamic education, the concept of *insan kamil* indicates that human perfection is measured not only by mastery of knowledge but also by nobility of character (*akhlak*) and spiritual connectedness. Thus, a curriculum that positions cognition at the center of education may become misaligned with the holistic vision of Islamic education. Such a curriculum allows students to master religious knowledge textually but provides insufficient learning experiences to help them understand the essence of these values existentially.

At the praxis level, the dominance of the cognitive aspect is also linked to an evaluation system that prioritizes testing. Affective and spiritual evaluations are frequently ignored because they are considered difficult to measure objectively. However, several studies show that affective assessment can be conducted through behavioral observation, reflective journals, dialogue, and other authentic assessments.³⁵ Without a balanced evaluation, teachers tend to direct learning toward easily measurable aspects rather than those crucial to a student's holistic development. Thus, the evaluation system reinforces the inequality between the cognitive and affective dimensions in the Islamic education curriculum.

³² Maspul and Mubarak, "The Humbling Mind: Where Modern Cognition Meets Prophetic Wisdom."

³³ Susilawati et al., "Empathy-Based Character Education in Religious Education Contexts: A Systematic Review of the Literature."

³⁴ Chung, Cichocki, and Chung, "Building Emotional Intelligence."

³⁵ Azwani Masuwai, Hafizhah Zulkifli, and Mohd Isa Hamzah, "Self-Assessment for Continuous Professional Development: The Perspective of Islamic Education," *Heliyon* 10, no. 19 (2024): 1-17.

The implications of this inequality are evident not only in students' personal development but also in their social relations. Students may achieve good academic results but be unable to regulate their emotions, build empathy, or cooperate harmoniously with others. In certain situations, this imbalance can affect the school climate, particularly when relationships between students, teachers, and the environment are built more through formal norms than through warm and attentive relations. Research by Nunu Nurfirdaus and Atang Sutisna found that schools which underemphasize relational values tend to have higher levels of interpersonal conflict.³⁶ This finding is significant as it demonstrates the relationship between curriculum design and the school's social culture.

Furthermore, students' psychological well-being can also be affected. Education that overemphasizes academic aspects often neglects children's emotional needs, such as the need for recognition, appreciation, and acceptance. A study by Noqti Nuril Khovi et al. shows that students pressured by academic demands without emotional support tend to experience stress, anxiety, and decreased learning motivation. From the perspective of Islamic education, students' spiritual well-being is also a critical aspect requiring attention.³⁷ Education that does not provide space for reflection, tranquility, and spiritual closeness can cause students to understand religion mechanistically without depth of meaning. This indicates that Islamic education needs to balance academic proficiency with students' social-emotional well-being so they may develop as whole human beings.

The context of national policy provides an opportunity for the integration of the Curriculum of Love into character education and the *Profil Pelajar Pancasila* (Pancasila Student Profile). The *Merdeka Belajar* policy developed by the Ministry of Education, Culture, Research, and Technology emphasizes the importance of learning that develops character, reflective ability, and social sensitivity. The *Profil Pelajar Pancasila* promoted in this policy includes values such as *gotong royong* (mutual cooperation), noble character, critical reasoning, and independence. These values possess a significant overlap with the principle of love in Islamic education, particularly in aspects of empathy, social relations, and moral responsibility. Therefore, Islamic education has the opportunity to integrate the value of love into the national policy framework so that character formation becomes not only a moral domain but also part of the formal curriculum.

In addition to *Merdeka Belajar*, the Ministry of Religious Affairs, through various policies strengthening Islamic Religious Education, has also begun to pay attention to aspects of religious moderation, tolerance, and a culture of peace. The policy on religious moderation emphasizes the importance of inclusive attitudes, respect for differences, and the ability to build social harmony. In this context, the value of love rooted in the concept of *rahmah* can serve as a conceptual foundation to strengthen the implementation of religious moderation policies in *madrasahs*.³⁸ Education that instills the value of love not only strengthens students' spiritual sides but also develops their capacity to coexist peacefully in a pluralistic society.

In a broader scope, global trends in education also indicate increasing attention to the

³⁶ Nurfirdaus and Sutisna, "Lingkungan Sekolah Dalam Membentuk Perilaku Sosial Siswa."

³⁷ Khovi et al., "Fenomena Stres Akademik Pada Siswa: Pengaruh Manajemen Mutu Terhadap Kesejahteraan Psikologis Di Sekolah."

³⁸ Muaz and Ruswandi, "Moderasi Beragama Dalam Pendidikan Islam."

importance of emotional, social, and character education. Value-based education, including education based on compassion and empathy, is becoming an approach developing in various countries. The OECD study (2020) on Social and Emotional Learning (SEL) confirms that social-emotional skills have a significant influence on academic achievement and individual well-being.³⁹ This identification is relevant to the idea of the Curriculum of Love because it affirms that successful education is education capable of fostering a balance between academic ability and character development.

The lag in the Islamic education curriculum in developing affective and relational aspects can be both a challenge and an opportunity to undertake a curriculum reconstruction more oriented toward humanistic and spiritual values. This reconstruction requires strong theoretical support so that the implementation of the Curriculum of Love is not merely cosmetic or declarative. Based on the findings of this study, the Curriculum of Love needs to be built upon three main dimensions: a philosophical foundation explaining the position of love within the framework of Islamic education; a curriculum structure containing value-based objectives, competencies, and indicators; and pedagogical strategies integrating the value of compassion into teacher-student interactions.

One challenge that needs to be addressed is how to organize the curriculum so that the value of love is not present merely in supplementary activities, but becomes an integral part of the teaching and learning process. This can be achieved through a cross-subject approach, project-based learning emphasizing cooperation and empathy, and spiritual reflection helping students understand the relationship between knowledge, morality, and life. Another challenge relates to teacher readiness. Teachers need to receive pedagogical training providing insights into how to integrate the value of love into learning, including the development of empathetic communication skills, humanistic classroom management, and relationship-based learning strategies.

Ultimately, the current gap in the Islamic education curriculum demonstrates that Islamic education needs to move toward a paradigm that is more balanced between intellectual and affective development. A curriculum that does not allocate adequate proportion to relational and spiritual values risks ignoring the humanitarian dimension of students, which is essentially the core of the mission of Islamic education. The integration of the Curriculum of Love becomes a strategic step to answer this challenge, while simultaneously actualizing the value of *rahmatan lil-'alamin* in the context of modern education.

The Model of the Curriculum of Love in the Perspective of Modern Islamic Educational Philosophy

The reconstruction of the Curriculum of Love within the perspective of modern Islamic educational philosophy is predicated on the necessity to present an educational model that harmoniously integrates the spiritual, rational, and social dimensions of the human being. Since the classical era, Islamic education has embodied fundamental principles emphasizing the refinement of the soul and the formation of moral character (*akhlak*). However, the development of modern education introduces new challenges necessitating a

³⁹ Greenberg, "Evidence for Social and Emotional Learning in Schools."

reinterpretation of these concepts. In this context, the reconstruction of the Curriculum of Love is not merely an addition of value components to the curriculum; rather, it entails the construction of a conceptual framework rooted in Islamic educational philosophy, relevant to contemporary challenges, and applicable systematically within educational institutions.

The primary findings of this study indicate that the conceptual model for the reconstruction of the Curriculum of Love can be established through three philosophical dimensions: ontology, epistemology, and axiology. The ontological dimension posits humans as spiritual, rational, and social beings. This view is rooted in the anthropology of Islamic education, which regards humans as beings possessing *fitrah* (innate nature) with spiritual, intellectual, and social potentials.⁴⁰ Human *fitrah* encompasses the inclination to know God, love goodness, and build harmonious relationships with others.⁴¹ These three aspects constitute the ontological foundation for the Curriculum of Love, as love is understood as moral energy connecting the human being with the self, the Divine, and the surrounding world. Consequently, curriculum reconstruction requires a comprehensive understanding of human nature as a multidimensional entity irreducible solely to intellectual aspects.

The epistemological dimension of the Curriculum of Love stems from the notion that knowledge is not merely the result of rational activity but an integration of the intellect, the heart, and intuition. The Islamic educational tradition defines knowledge as light illuminating the heart, not merely information embedded in the mind. In Al-Attas's view, the pursuit of knowledge must be accompanied by the purification of the soul to ensure knowledge functions ethically.⁴² The epistemology of the Curriculum of Love positions spiritual and affective experiences as integral parts of the learning process. Thus, knowledge is acquired through the integration of logic, inner contemplation, and emotional connection with the object of knowledge. In the context of contemporary education, this approach aligns with developments in educational epistemology that acknowledge the significance of emotional and relational engagement in the learning process.⁴³

The axiological dimension of the Curriculum of Love positions love as a value for the formation of *adab* (proper etiquette/moral conduct), empathy, and social piety. This value is rooted in the concept of *rahmah* (mercy/compassion), which is the core of Islamic teachings. In the context of educational axiology, love is not merely an emotional expression but a moral principle guiding actions, choices, and social interactions. Ibn Miskawayh emphasized that virtuous character grows through the habituation of deeds grounded in a sincere desire to do good.⁴⁴ Within the framework of the Curriculum of Love, the value of love becomes an axiological orientation guiding student character formation, enabling them to empathize, respect differences, and contribute to social welfare.

The reconstruction results also identify four primary domains of love constituting the

⁴⁰ Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.....: 15–20.

⁴¹ Yusuf, Makhzunyah, and Farida, "Pendampingan Moderasi Beragama Dengan Strategi Growth Mindset Untuk Meningkatkan Ketahanan Ideologis Siswa SMPN 2 Pasuruan"; Yusuf, Achmad, Makhzunyah, "Non-Muslim Students Through Interfaith Internships At Pesantren."

⁴² al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.....: 23.

⁴³ Zembylas, "The Affective Dimension of Everyday Resistance: Implications for Critical Pedagogy in Engaging with Neoliberalism's Educational Impact."

⁴⁴ Ibn Miskawayh, *Tabḍīb al-Akhlāq wa-Taṭhīr al-A'rāq*.....: 115–118.

conceptual structure of the Curriculum of Love: love for God, love for humanity, love for knowledge, and love for nature. These four domains are formulated through an in-depth review of classical and modern literature, alongside an analysis of contemporary educational needs. Love for God encompasses the development of spirituality through worship, reflection, and the profound signification of religious teachings.⁴⁵ This domain teaches not only religious rituals but also fosters gratitude, moral consciousness, and inner proximity to the Creator. Love for humanity encompasses the construction of social relations based on empathy, justice, and respect for human dignity. This principle is crucial in forming a peaceful and inclusive school culture.

Love for knowledge asserts that the pursuit of knowledge is a form of devotion to God and a contribution to society. In the Islamic tradition, seeking knowledge is a spiritual activity reflecting a love for truth. This domain expands the learning orientation beyond the mere pursuit of academic achievement to include building respect for knowledge and utilizing science for the public good (*kemaslahatan*). Love for nature emphasizes the human relationship with the environment as a trust (*amanah*) from God. Education that cultivates ecological consciousness can form students who are responsible for environmental sustainability and comprehend the spiritual relationship between humans and the environment.

In the philosophical discussion, the reconstruction model of the Curriculum of Love integrates classical Islamic educational values with modern pedagogical ideas. Classical traditions, such as the thoughts of Al-Ghazali and Ibn Miskawayh, emphasize the importance of the purification of the soul and character formation. Meanwhile, modern pedagogies, such as Noddings' theory of care and Freire's liberatory education, emphasize empathetic relationships, humanitarian dialogue, and critical consciousness.⁴⁶ The integration of these two traditions yields a humanistic-spiritual educational approach an education emphasizing loving relationships between teachers and students, accompanied by profound moral and spiritual awareness.

In the context of *tarbiyah* (nurturing), *ta'dib* (inculcation of discipline/manners), and *ta'lim* (instruction), the value of love serves as the binding agent unifying these three concepts. *Tarbiyah* refers to the process of nurturing and guiding that fosters student potential; *ta'dib* relates to the formation of *adab* as the core of morality; while *ta'lim* emphasizes the process of knowledge transfer. The Curriculum of Love unifies these processes so that learning focuses not only on knowledge transfer but also encompasses character nurturing and the formation of *adab*. Thus, education is no longer separated from relational and spiritual values but becomes a comprehensive and continuous process.

The theoretical implication of the reconstruction of the Curriculum of Love is the necessity for a reorientation of Islamic education toward a humanistic-spiritual paradigm. This paradigm posits love as the fundamental principle guiding the entire educational process. In this paradigm, students are viewed as individuals possessing unique potentials

⁴⁵ Makhzuniyah et al., "Decomposition Of Islamic Religious Education Teacher Learning Strategies In Building Students ' Learning Potential"; Makhzuniyah, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis International Baccalaureate: Studi Kasus Di SD Cikal Surabaya."

⁴⁶ Noddings, *Caring: A Relational Approach to Ethics and Moral Education*; Freire, "Pedagogy of the Oppressed.".....: 380.

who require a compassionate approach. Teachers serve as spiritual companions assisting students in finding meaning in learning, rather than merely as material transmitters. The curriculum becomes a space to build meaningful relationships, form morality, and cultivate critical consciousness.

At the practical level, the Curriculum of Love can be applied across various types of Islamic educational institutions, including *madrasahs*, modern *pesantrens* (Islamic boarding schools), and integrated Islamic schools. Its application can be achieved through integrating the value of love into subjects, daily habituation, and school culture. For instance, *Aqidah* (theology) learning can be directed to foster love for God through spiritual reflection; *Fiqh* (jurisprudence) learning can be linked to values of compassion and social justice; while science learning can foster love for nature and appreciation for the beauty of God's creation. In *pesantrens*, the value of love can be integrated into character-building activities, textual studies (*kitab*), and inter-student relations.

At the school culture level, the Curriculum of Love can foster a learning environment that is friendly, safe, and inclusive. A love-based school culture reduces the distance between teachers and students, creates space for dialogue, and builds interaction full of respect. In an increasingly complex social context, this approach can mitigate the risk of verbal violence, bullying, and discrimination in schools.⁴⁷ Recent research indicates that schools developing a culture of compassion exhibit higher levels of student well-being and healthier social relationships.⁴⁸

Further development of the Curriculum of Love reconstruction requires a deeper understanding of how the domains of love can be translated into a comprehensive learning structure. At this stage, the analysis shows that the four domains of love, love for God, love for humanity, love for knowledge, and love for nature, can serve as a comprehensive framework connecting students with spiritual, social, intellectual, and ecological realities. These four domains are not merely value categories but depict the direction of continuous student self-development.

Love for God, as the first domain, emphasizes that the curriculum should guide students in building a profound spiritual relationship. This is evident in how classical Islamic education positions *tazkiyah al-nafs* (purification of the self) as the core of the learning process. In the Al-Ghazalian tradition, the relationship with God is built not only through rituals but also through inner reflection, self-control, and an understanding of the wisdom of religious teachings.⁴⁹ Curriculum reconstruction positioning love for God needs to expand the learning focus from mere doctrinal introduction to internalization through spiritual experience. Philosophically, this aligns with Islamic epistemological views, which hold that knowledge is a means to draw closer to God. Modern education also acknowledges that learning involving dimensions of meaning and spirituality can strengthen students' intrinsic

⁴⁷ Barizi, Isroani, and Jamilah, "Assistance in Religious Moderation Curriculum Design in the Digital Era Islamic Religious Education Courses in Salahuddin Pasuruan"; Syarnubi, Syarifuddin, and Sukirman, "Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0"; Yusuf, Hasyim, and Kirom, "Education Model Study of Religious Nationalist Character Construction in Pesantren Pasuruan."

⁴⁸ Ryu, Walls, and Louis, "Caring Leadership: The Role of Principals in Producing Caring School Cultures."

⁴⁹ Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.....: 50–55

motivation.⁵⁰

The second domain, love for humanity, highlights education's social dimension; school relationships shape emotional climate. This reconstruction fosters respect, empathy, and rejection of symbolic violence. Noddings' care-based education emphasizes attentive relationships, aligning with Islamic rahmah, ukhuwwah, and husn al-khuluq to create inclusive interactions.⁵¹ Love for knowledge provides an epistemological grounding. Islam views knowledge as moral self-improvement, not mere material gain. Fostering curiosity, critical thinking, and intrinsic motivation enhances academic achievement and persistence, as modern educational psychology confirms.⁵² Love for nature addresses ecological challenges, rooted in amanah. Ibn Khaldun links social harmony to environmental sustainability; the Qur'an insists on natural balance. Eco-pedagogy integrating spiritual reflection and conservation cultivates ecological stewardship.

Dialogue between classical Islamic thought and modern pedagogy enriches the curriculum. Al-Ghazali's soul purification parallels Freire's critical consciousness for self-transformation. Al-Attas's adab and Noddings' care combine moral inculcation with caring relationships, forming balanced, dignified school communities. This humanistic-spiritual paradigm rejects dichotomies between intellect and spirit, centering on holistic human development.⁵³

Implementation in madrasahs, pesantrens, and integrated Islamic schools is possible through cross-subject compassion projects, habituation, and project-based learning. Hanley et al.'s research shows humanistic schools reduce social conflict and increase well-being, affirming love as the foundation for inclusive, harmonious school culture.

CONCLUSION

This study proposes a new Islamic education paradigm where love is the core of relationships among students, teachers, knowledge, and the environment. The reconstructed Curriculum of Love synthesizes ontological, epistemological, and axiological perspectives, emphasizing harmony between spirituality, rationality, and social responsibility. Bridging classical Islamic thought, modern educational theory, and the Indonesian context, it offers an integrated philosophical explanation and practical guidance for designing curricula that focus on humanitarian values and wholeness. Its primary limitation is its conceptual, literature-based nature, which lacks empirical data on implementation in Islamic schools and on lived experiences. Contextual heterogeneity requires adaptations. Future research should include empirical studies on the curriculum's impact on student well-being, teacher-student relationships, and school climate; develop assessment instruments, teacher-training modules, and detailed implementation models; and conduct comparative studies with other value-based curricula worldwide.

⁵⁰ Kenneth I Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: Guilford Press, 2001): 30–35.

⁵¹ Noddings, *Caring: A Relational Approach to Ethics and Moral Education*.....: 19.

⁵² Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*.....: 60–65.

⁵³ al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.....: 16

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